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Prof. O. S. STARRS, D. D., of Newton.



THE  
Old <sup>and</sup> New Testament  
Student.

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WILLIAM R. HARPER, PH. D., EDITOR.

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VOLUME X.

January to June, 1890.

*WITH PORTRAIT OF PROF. O. S. STEARNS, D. D.*

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THE

# Old and New Testament Student

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NO. 1

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Theological education in America is something unique. It has had an interesting history, and a history which is not yet finished; for, if we mistake not, there are indications of no doubtful character that, to-day, the whole question of theological education is to be reopened. There is a feeling in many quarters that, for some reason, men trained in the divinity schools do not receive that which they most need for their work. There is still another feeling, that, perhaps, the long preparation of the college and seminary courses is unnecessary; that, in fact, if the work of the churches is to be done in any satisfactory manner, men must reach the ministry by some shorter way. In no particular locality do these sentiments find expression, but from north, south, west and even east, the cry is heard. Under these circumstances, it will not be amiss to inquire what is being done in England in the line of theological training. In the present number of the STUDENT we give, from the pen of an "Oxford Graduate," whose name, if announced, would not be altogether unknown, a brief account of "The study of theology at Oxford." The February STUDENT will contain an article of similar character upon "The study of theology at Cambridge," by a Cambridge graduate. These papers will be found fresh, and full of information. It will be seen that not only here in America, but likewise in England, the foundations are being stirred.

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Can a college student, after all, do a kind of Bible study, which will be valuable? Will he not either fall into the loose

and unscientific habits characteristic of so much Sunday School work, or, going to the other extreme, become so self-conceited and skeptical as to be incapacitated for accomplishing anything really worth while? Is it not a sort of blasphemy to put the Bible down to the level of the ordinary college subjects, and allow it to be handled by a class of men of whom some are Christians, some Jews, and some professed unbelievers? Is it right to announce to a promiscuous class that a prize will be offered for the best paper upon a biblical subject? Even if right, will anything be gained by it? Some look with contempt upon the Bible-work which a student can do. Others contemplate with alarm his doing anything. It cannot be denied that difficulties and, indeed, dangers beset the work. The average student is apt to be too quick in reaching conclusions. The work starts in a given direction; he does not always wait for the patient investigation which would lead him to a *sure* result; he too frequently jumps, and lands—where? Unless the instructor is guarded in his statements, they will be understood to convey a meaning, broader perhaps, than he intended they should convey. These and other difficulties exist; but are they insuperable? Throwing aside the danger and delicacy of the work, is it true that the results are so meagre, and so worthless as to deserve contempt? For the answer to this question we refer to the article in this number on “The literary Features of the Gospels” by an Amherst undergraduate, a paper prepared by the writer in connection with the work of the Bible electives carried on under Professor Burroughs. Such papers show what may be done even in College work. They prove, if proof were necessary, the feasibility, in one direction at least, of College Bible work.

The following letter, containing a deserved tribute to one whose service to the cause of New Testament study in America is of great and increasing importance, is gladly given space:

“Will you kindly allow me to correct an error to which my attention has been called, contained in the article on Grammatical Exegesis in the October number of the *STUDENT*. The motto *Scripturam non posse intelligi theologice, nisi, antea sit intellectum grammaticè*, is not in the original edition of Buttmann’s Grammar, but was prefixed by the American translator and editor Professor

Thayer. This, by the way, is not the only felicitously chosen aphorism which our distinguished New Testament scholar has made familiar to the eye of American and English-speaking students; see, for example, his *Lexicon of the New Testament*—the page opposite the title.”

WM. ARNOLD STEVENS.

*Rochester Theo. Seminary, Nov. 1889.*

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It has been recently observed in a book of popular lectures upon biblical topics that “the Bible does not suffer loss of beauty or majesty in translation.” The results of translating Shakspeare, Homer or Dante are said to be the loss of force beauty and symmetry, while in the case of the Scriptures there is no such outcome. It is worth while to consider whether this assertion is true. If it be so, evidently it is an unnecessary and useless labor to study the original languages in which the Bible is written; one is simply wasting time in going through the processes of grammatical and philological study of these ancient tongues as a preparation for what is a work of supererogation. Is it a labor of which one may be proud, in the results of which one may feel satisfaction, but which, in actual help for the understanding of the Scriptures, is null and void? Does the Bible lose nothing of beauty and majesty in translation? That the Book retains so much of power in spite of its translation is the wonder, is the standing miracle of the ages.

Still the losses are not inconsiderable and they lie right along the lines of beauty and majesty. Take an example cited by the writer referred to—the Book of Job. To one who can read it in the Hebrew its power, its majesty, its beauty are marvelously intensified, beyond the impression produced by the English translation. In all that makes up style and form the Hebrew and Greek Scriptures must suffer to no small degree in transference to another language. Especially is this true of the Hebrew. It is an oriental tongue. Its assonance, its turns of expression, its figurative language, its poetical form are the outgrowth of the oriental mind and infused with the oriental life. All this will hardly bear transplanting. It is freely granted that the sublime thought, the mighty heaven-born sweep of ideas is not materially altered in the various versions. But the same assertion can fairly be

made concerning the world's greatest secular literature. So far, however, as language and thought are related, so long as the form in which an idea is expressed modifies the impression of that idea upon the mind, in just such a degree will the translation of the Bible or of any other book fall far behind its original.

He who has no knowledge of the original tongues in which the Bible was written need not have any apprehension lest he fail to obtain the correct understanding of the oracles of God in the version with which he may be acquainted. He need not fear, it may be, lest as a preacher he fail to convey to his hearers a right conception of biblical teaching. But correctness is a relative term. The student of the English Scriptures may be correct as far as he can go. The preacher may not blunder upon a mistranslated text and so "rightly divide" the truth. To grasp the fullness of meaning as revealed in the original marriage of thought and language—this is possible only to one who goes to the fountain head. May it not be suggested also that this *fullness* of personal appreciation is fundamental to a thoroughly adequate teaching of the Truth. A minister may "get along" and "succeed" without a word of Hebrew or N. T. Greek. But has he grasped to the largest extent the meaning of the admonition "Preach the *Word*?"

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We read the Hymn of Hannah in 1 Samuel 2: 1-10, and, having noted that it purports to be the song of one who has just become a mother, and is celebrating the event, we look, naturally enough, for some reference or allusion to the event which called forth the song, in other words, to the birth of the child Samuel. Do we find such allusion or reference? No. We turn over to Jonah's Hymn, which was spoken, we are told, from the belly of the fish. The situation was surely a strange one. It was such a one as necessarily to impress itself vividly upon the poet who passed through the experience. It is hardly possible that a prayer uttered under such circumstances should not, by some word or expression, betray the position and surroundings of the writer. Yet is this the case? Take the hymn out of the Book of Jonah and no

one would ever dream that it was written under the circumstances alleged. We read a Psalm of David, one which is acknowledged to have been written by him when fleeing from Saul, or from Absalom. We search for direct allusions to the particular event which gave rise to the hymn. Our search is fruitless; we find nothing. How is all this to be explained? Does it mean that Hannah did not sing this hymn? that Jonah did not utter this prayer? that David wrote this particular psalm under circumstances of a more general nature, or not at all? Does it mean that the compiler of Samuel, the narrator of the book of Jonah, the editor of the Psalms selected from some source a hymn or prayer, originally prepared under other circumstances, and placed it in the mouth of the speaker, just as a modern novelist places conversations in the mouth of his characters? Before accepting this explanation, let us examine the case more closely:

(1) The composition under consideration is *poetry*. In accordance with the lyric character of the composition, details are omitted. The great underlying thought is seized upon in each case; this thought is developed. Is it not always so in lyric poetry, whether sacred or profane?

(2) The history which lies back of these wonderful poems is unique. It was shaped by a divine mind toward a definite end. The poem must, of necessity, share in this characteristic. The experiences of these writers were representative. They were led "to discern in their own individual experience the universal laws of the divine economy, and to recognize its significance for the whole course of the Kingdom of God." And so their own peculiar circumstances are soon lost sight of in the wider view of the dealings of God's providence.

(3) Still another fact deserves notice in reference to the Psalms which are supposed to have been written in connection with certain historical events. A time came in the history of the Psalter, when the Psalms were to be used for public worship. The truth is, that our Psalter owes its present form, and its present contents to this fact. Many poems, like the Song of Moses (Ex. 15), Deborah's song (Judg. 5), were not included because they were not adapted to the uses of public worship. There is certain evidence

also that the editor of the psalter took psalms and adapted them to this particular purpose. Just what changes were made can never be accurately ascertained; but it may well be supposed that individual references in a given Psalm were omitted, when that Psalm came to serve a national purpose. The same Spirit which had made the Psalm the expression of an individual experience, in this later stage of its history changes it into an utterance which an entire nation may sing.

All these things are to be considered in the examination of the questions which relate to the methods employed by the sacred writers and compilers. It is easy to assert. It is more easy to deny. It is difficult only to weigh, and to consider.

AMERICAN OLD TESTAMENT SCHOLARS:  
OAKMAN SPRAGUE STEARNS.

By Professor CHARLES RUFUS BROWN, Ph. D.,  
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Newton Centre, Mass.

Oakman Sprague Stearns, D. D., (Colby University, 1863), Professor of Biblical Interpretation, Old Testament, in the Newton Theological Institution, was born in Bath, Maine, October 21, 1817. He inherited a love of Hebrew from his father, Rev. Silas Stearns, who, though he was unable to study the language in the schools, attained such proficiency in it, as to use his Hebrew Bible (without vowels) always at morning devotions and with as much facility as if the language had been English. Dr. Stearns relates that for some time after the death of his mother, he and his father, who, for a while, were the only members of the family, were in the habit of reading the Bible together at morning and evening, the father from the Hebrew or Greek text, and the son from the English; when, in the course of their reading, they came to the Aramaic portions of the Old Testament, the father was obliged to call on the son to assist him, so says the son, but in the other portions never. As a boy, Dr. Stearns, while a well-rounded student, acquired the classical languages with particular ease. His preparatory studies were taken in the town of Bath (where his father was ordained and died after a pastoral service of thirty years), and he graduated from Waterville college, now Colby University, in 1840. The class of which he was a member numbered also Professor M. B. Anderson, LL. D., and Dr. S. L. Caldwell was in the class preceding his.

In the fall succeeding his graduation, he went to Bedford, Westchester county, New York, and taught for one year each in two academies which then flourished in that town. In these, he taught practically all the branches he had pursued in his college course. The second of them, a fitting school representing Presbyterian interests, recently celebrated its centennial year. In the year 1842-43, he taught in the High School of his native town.

Dr. Stearns became a student in the Newton Theological Institution in the fall of 1843, and graduated there in 1846.\* His teachers in the Institution were Professors Irah Chase, H. J. Ripley, Barnas Sears, and H. B. Hackett; and among his fellow-students were Drs. Kendall Brooks, S. L. Caldwell, Ebenezer Dodge, Heman Lincoln, and a member of his own class was the veteran missionary to the Telugus, Dr. Lyman Jewett. Dr. S. F. Smith was pastor of the Baptist churches in Waterville and in Newton Centre during the years of his college and seminary life respectively. In the school year 1846-47, he had a six months engagement as assistant to Dr. Hackett in the department of Biblical Interpretation at Newton, and taught the elements of Hebrew during that period. At its close, he was called to Southbridge, Mass., was ordained there, May 19, 1847, and continued pastor in the place for seven years.

In 1854, he became pastor at Newark, N. J., and remained there a year and a half. In 1855, after repeatedly resisting the approaches of the Newton Centre church, backed by all the influence of the Theological Institution, he succumbed, and became minister of the Newton Centre flock. At that time, the congregations were very small, but Dr. Stearns preferred to sacrifice in the size of them, for the sake of pastoral influence in the Institution, which, though numbering only about half as many professors and students as are now connected with it, contributed the largest share to the religious life of the church in the then sparsely settled town. Indeed, with the limited number of students then in attendance on its exercises, a larger number than now habitually attended the Baptist church; for there were in those days no Sunday trains to draw away suburban worshippers, and the present strong tendency on the part of theological students to regard metropolitan preaching as necessarily superior to suburban had not yet shown itself. Before the close of his pastorate, Dr. Stearns ministered to a much larger congregation, but, at the time of his coming, his thought was for the people on Insti-

\* It is quite a striking coincidence that both Professor Green, the subject of the first sketch in this series, and Professor Stearns, graduated from college in 1840 and from Seminary in 1846, and for three years of the intervening period were employed in teaching.



tution hill, and during his entire settlement of thirteen years, his relation to the Institution was only less close than after his call to a professorship within its walls.

Upon the retirement of Dr. Hackett in 1868, Dr. Stearns was elected to the chair of Biblical Literature and Interpretation at Newton, with the understanding that Professor Gould, who was then appointed his assistant, should give his entire time to the New Testament. Two years afterward, the work was formally divided into two parts, and the departments of Biblical Interpretation, Old Testament, and Biblical Interpretation, New Testament, were regularly provided for; but the division was practically made in 1868. With this enlargement in the teaching force, however, Professor Stearns was far from satisfied; and while, for fifteen years, he continued to give all the instruction of the Old Testament department, he felt, year after year, that instruction in Hebrew could be maintained only at a great disadvantage, and, year after year, he longed and toiled for the appointment of another man in the department. In 1883, his desire was fulfilled, and, since that time, it has been possible for him to give his entire attention to Old Testament Introduction, Exegesis and Theology, leaving to another the linguistic instruction in Hebrew and in the cognate languages. This arrangement of the teaching has been very delightful to the incumbents of the Old Testament chairs and has worked not disadvantageously to the pupils who have received instruction. With this great advance Professor Stearns is far from content. In his plans for the Institution, he has shown himself farsighted to a remarkable degree.

From the beginning of his connection with the school, he has recognized the fact that no one department can be successfully maintained, unless all the others are in a flourishing condition. Having accomplished so much in manning his own department, his strong desire is now for two professors in the New Testament department; and his endeavor, even in old age, is unflagging in that direction. We grieve to say that he considers his career in the Institution as nearly ended. He has already felt compelled, on the score of health, to relinquish one-half his service and his delicate state forces

him to anticipate the relinquishment of the rest at no distant day.

With such successful results accomplished, the value of his service may perhaps be fairly estimated, although he has not published enough to reveal to the world his linguistic talent, intellectual acumen, and spiritual grasp of things. Indeed, his life has been passed almost without observation. His feebleness of body, and the demands made upon his energies by the engagements of his professorship, have made it absolutely impossible for him to appear before the world often with the products of his pen. Still there is enough of his thought in printed form to enable the public to gain some idea of his learning and scholarly taste, as well as of his wide sympathies and his just estimate of other men. His work as an author began with a translation, in the *Christian Review* for June, 1847, of Lücke on the "Prologue to the Gospel of John." This was followed in 1848 by a translation in book form of Sartorius on "The Person and Work of Christ." His first independent contribution was an article on Bishop Colenso which appeared in the *Christian Review* for July, 1863. Other notable articles have been "The Fourth Kingdom," *Baptist Quarterly*, July, 1876; "The Old Testament in the Jewish Church," *Baptist Review*, April, 1882; "Dr. Sears as a Theological Teacher," *Baptist Review*, Jan., 1883; not to mention his contributions to the religious newspapers, of which a series of articles on "Misquoted Texts," published some years since in the *Watchman*, are perhaps the most worthy of note. He has also prepared a volume called "Syllabus of the Messianic Passages in the Old Testament," which was printed in 1884; and an "Introduction to the Books of the Old Testament," which was published in 1888.

Allusion has been made to the physical weakness of Dr. Stearns during the years of his professorship. He has always been feeble in physical constitution, as was his father before him. When thirty years of age, he did not expect to attain his fortieth year, and all the way along, his friends have feared that the least disarrangement of the machinery might cost him his life. He is of small stature, thin and frail, never

having exceeded one hundred and twenty pounds in weight, and has retained courage to carry the heavy engagements of his position, on account of the triumph of the sturdy soul within, sustained by the strong and faithful prop he has possessed in the companion of his life.

It remains, in this brief sketch, briefly to characterize Dr. Stearns as a pastor, as a teacher, as an officer in the Theological Institution, and as a man:—

As a pastor he has few equals within his own communion. Endowed by Providence with intense sympathies and spiritual affinities, and having an intimate acquaintance with the Word of God, he was able to give instruction and consolation, rebuke and commendation, advice and warning, each in its season, and each so as to bind the parishioner to his minister more closely than before; so that, if in any kind of trouble, or in need of counsel about the affairs of life, his people were always ready and willing to come to him, assured of the kindest and yet most judicious reception at his hands. His warm-hearted and consolatory services at funerals will be remembered by the friends of the departed as long as their own memory is maintained to them, and his timely and tender words have been frequently sought for such occasions by those who have had no claim upon him except that of our common brotherhood, a claim which he has been especially ready to recognize.

As a teacher, he is distinguished for his modesty and unusual deference to the opinion of others; and, since his own teachers, Dr. Sears in Systematic Theology, and Dr. Hackett in Exegesis were not dogmatic in the presentation of their opinions, their influence served to emphasize his natural bent in this direction; so that he is perhaps even too ready to keep his own interpretations in the background and to content himself with giving the conflicting opinions of his fellow laborers in their stead. Of one thing he has an intense dread—that of sending out his students as mere repeaters of his or indeed of any one's opinions; his work on "Introduction" has been criticised, and criticised, as the present writer thinks, unjustly, because he fails so often to give his own conclusion on controverted questions which, in his judgment,

are not yet settled. His grasp of truth is almost intuitive; and this fact, coupled with the possession of a tolerant spirit in an unusual degree, perhaps combines with it to render him more distrustful of his own conclusions than we could wish; but he has somehow had the power of sending his pupils from the class room, if not invariably with settled notions *about* the Bible, at any rate, with renewed confidence *in* the Bible. His knowledge of the Scriptures is only exceeded by his love for them, and word-studies with him are of profound interest and profit. In the presentation of papers to his classes, as well as before the biblical clubs of which he has been a member, his style abounds in imagery and in poetic fervor. The same qualities appear in his sermons. The older residents in Newton Centre, recall frequently the pleasure and spiritual advantage with which they listened to the chaste and beautiful and imaginative language with which he clothed the profoundest truths of our religion. The study of Hebrew has never injured his English style, but has only imparted an elevated dignity and measure to it.

As an officer in the Institution, Professor Stearns has served it well. Personally unobtrusive of his opinions as we have seen him to be, he has carefully refrained from any encroachment upon the functions of others. Under the influence of a settled desire to do this, he is sometimes silent when some of us think he ought to speak; but his keen penetration and his ethical sense, almost abnormally developed, combine to make his counsel of the first importance to a theological faculty; and the readiness with which he sees the ethical bearing of any meditated action and anticipates the consequences of it, has served to make Faculty meetings a real Training School to his younger colleagues in the Newton Faculty. As for the students, every one, who has ever really known Professor Stearns has been made his friend, and has felt that the chief aim of the life of this man was to make himself of value to the Institution, and of service to those committed to his charge.

As an old pupil and present associate of Professor Stearns, the writer gladly welcomes the opportunity to speak of the personal characteristics for which this Old Testament scholar

and educator is conspicuous. The purpose for which his words are to be used forbids him from speaking as he feels of his personal regard for the man whom he has known for fifteen years, been familiar with for twelve of them, and known with peculiar intimacy for the past seven ; and, indeed, the poverty of language renders such a statement impossible ; but the qualities which he values in Dr. Stearns have been observed also by many others. They are honesty, humility, sympathy, loyalty to truth and to friends, a loyalty that endures the test, even when friends are to be opposed in the interests of truth, and yet a loyalty which will not permit him to give up a friend, or suspect a friend, unless compelled in honor to do so, a loyalty combined with a nervous disposition and a sensitive nature, which, in weaker men, would occasion a predisposition to suspicion and disloyalty. His personal power over the men about him is very great. Without any appearance or thought in him, of art, a simple question has been sufficient frequently, to turn the whole trend of argument and opinion in bodies of men, larger and smaller, as well as in the individuals who have had the benefit of his society and friendship. In short he possesses, in an extraordinary degree, those sterling virtues which prevent a man from having weak points, morally, and serve to inspire great respect, in all communities, for the men possessed of them, and some of the strongest and most judicious pastors who have gone forth from Newton still look to him for counsel in times of special need. His name is held in grateful remembrance by the present generation, and will go down in honor to future friends of the Newton Theological Institution.

## THE STUDY OF THEOLOGY AT OXFORD.

By AN OXFORD GRADUATE.

Oxford, England.

The invitation to give the readers of the "OLD AND NEW TESTAMENT STUDENT" some idea of the present condition of theological studies in the great English Universities could not as regards Oxford at least have come at a more opportune moment. For not only has there recently appeared in the July number of the *Contemporary Review*\* a description of the peculiar genius and attitude of English theology as represented by the universities, accompanied by some account of present theological activity at Oxford, from the pen of one who has been himself foremost in awakening and quickening sober and reverent theological research after the type of his own; but only a few weeks previously considerable modifications, implying much more in spirit than the letter of them would at first seem to betoken, had been announced in the *University Gazette* as destined to come into force during the next academical year.

Before giving a brief account of these, some effort must be made to put before my readers the character of the existing Course or a School of Theology.

This is of comparatively recent origin, as a distinct branch of academic instruction, being scarce twenty years old. It was framed under dominant Anglican or High church influence, the hand of Dr. Pusey being a chief moulding factor. Consequently its genius was historical, in the sense in which the history of the Past is made to dominate the Present, rather than to supply data of experience to the Present, to receive a fresh life and new forms of expression at its hand. The Patristic age was made normal as the interpreter of the apostolic age; the work of Theology consisted rather in collecting and codifying its general drift or consensus, (so far as it may

\* "The Present State of English Theology" by Professor Sanday. *Cont. Review*, July 1889.

be said to have a consensus) than in taking it as but the first and rudimentary stage in the church's realization of original Christianity,—that of Christ and His apostles, and then as but part of our data for a fresh and relatively independent interpretation or construction of that Christianity. But this latter view was even at that time not altogether unrepresented, and being as it was, in harmony with the general conception of historical study it grew with this wider growth, until now it has gained at least partial recognition for itself in the revised Statutes of the Board of the Faculty of Theology published at the end of last term. It is this which gives significance to the changes even where slight in themselves, seeing that they represent that historical method, which making us "richer in historical points of view", makes us thereby more sympathetic and less absolute in our judgments of the past, and so promises to be the true Eirenicon of the future by showing the points which divide the Christian Churches to be largely the outcome of particular circumstances (of place, time or civilization) and therefore not of such abiding moment as to mar unity of spirit and coöperation on the basis of the underlying agreement of Christian hearts.

The Oxford School of Theology recognizes the following subjects:

- (1) The Holy Scriptures.
- (2) Dogmatic and Symbolic Theology.
- (3) Ecclesiastical History and the Fathers.
- (4) The Evidences of Religion.
- (5) Liturgies.
- (6) Sacred criticism and the Archæology of the Old and New Testaments.

Of these (1) is fundamental and together with one other of the subjects enumerated, forms the minimum which may be offered; but for a "first class" it and three other subjects (one of them (2)) are necessary. Within these limits the student is left to make his choice under the direction of his College-Tutor. The books prescribed in each subject are liable to vary a little from year to year, but there is always a fixed element and that the larger one which remains perma-

ment like a backbone. Finally there are in addition to the books prescribed, also lists of books in each case, suggested by way of supplement or for reference.

Under (1) come:

O. T. The subject matter of Isaiah together with historical books like Samuel and Kings.

N. T. St. John's Gospel with one of the Synoptic Gospels; (in the Greek) the Epistle to the Romans or the Acts (detailed study); general knowledge of the Pauline Epistles.

Optional (i) Hebrew (1) elementary; Book of Genesis. (2) advanced; e. g. Psalms 1-50; Isaiah 40-66; Ezekiel 1-16.

(ii) Septuagint. Genesis; Pss. 1-50; Isa. 40-66; Ezekiel 1-16.

In this section the significant modification recently made is the requirement of outlines of the *Theology* as well as of the History of the O. and N. T., certain sections in Oehler's "Theology of the O. T." being specially recommended; thus Biblical Theology is securing a place for itself side by side with Dogmatic and Symbolic Theology, a fact rich in promise for the purification and revivifying of the latter.

In this connection mention may naturally be made of Professor Cheyne's two courses of Lectures, viz., "Old Testament Theology" (Late Period) and "Introduction to the later books of the O. T."

Professor Driver is lecturing on the books set in advanced Hebrew\*, while next term he will begin on Job and also take in hand the subject-matter of Isaiah.

Under (2) there are three alternatives offered, viz., the Doctrines of (a) the Holy Trinity, (b) the Incarnation, (c) Grace, respectively.

It will be instructive to notice the texts prescribed as showing where stress was laid under the old system, which has only been very partially modified in the new.

(a) Athanasius (contra Arianos I. II. III.); Hippolytus (contra Hæresin Noeti); Pearson on the Creed I. II. VIII.

The New Statutes, while retaining the Athanasius, substitute for the others Dionysius Romanus, Epist. c. Sabellianos,

\* In connection with this subject, it may interest some to know that Dr. Neubauer lectures on Talmudic and Rabbinic Hebrew, while Professor Margoliouth the new holder of the chair of Arabic dealt in his inaugural Lecture with the place of Ecclesiasticus in Hebrew Literature.



Augustine de Trinitate V.–VIII., the Quicumque Vult, and assume an acquaintance with the Scriptural grounds of the doctrine and with its history to the close of the period covered by the required texts. Among the books suggested for reference also appears for the first time Dorner's "System of Christian Doctrine," Vol. I., as well as Aquinas' Summa (Tractatus de Trinitate).

In (*b*) Athanasius de Incarnatione Verbi Dei; Cyril of Alexandria, (Epistolæ ad Nestorium, II. III., ep. ad Iren. Antioch.); Leo ep. XXVIII. ad Flavianum; Definitio fidei concil. Chalced; Hooker, bk. V. §50–57; Pearson on the Creed, III.–VII.

The new statutes omit the Pearson and add Anselm Cur Deus Homo and the Quicumque Vult; while among the suggested books now appear Aquinas Summa, Pars. III., qu. 1–6, Ritschl's Rechtfertigung and Bruce's Humiliation of Christ.

(*c*) Augustine (de spiritu et litera, de natura et gratia., de gestis Pelagii); Canons of 2nd Council of Orange; Pearson 8–10. Browne on XXXIX. Articles, Ats 9–18.

Here the changes are: addition of Basil de Spiritu Sancto, the Council of Trent, Decretum de peccato originali (Sess. V.), de Justificatione (Sess. VI.), Formula Concordiæ c. 1–4. Westminster Confession of Faith c. 3, 6, 9–18; omission of the Augustine except the de spiritu et litera; his de natura et gratia passing into the books of reference, among which Cyril of Jerusalem Catecheses XVI. XVII., Möhler (Symbolik) and Dorner now appear.

Here of course the extra-Anglican symbols are specially noteworthy additions, as making the course of study less denominational.

Under (3) great latitude of alternative is given, epochs from the Post-Apostolic to the Reformation Periods being open. Here the greatest improvement is in the last period, which instead of being divided into two parts at 1575, is now studied as a single whole (1500–1662), with considerable use of original documents.

Under (4) there are several alternatives, though to our great shame there is no University Professor either in the

Philosophy of Religion (Apologetics) or in the History of Religions, a want which Dr. Fairbairn is trying to do something to supply at Mansfield College.\*

[For fuller information thereupon see reports of its formal opening (Oct. 14-16), at which Dr. Ray Palmer represented Yale and the American independents. The report in the "Non-conformist and Independent" for Oct. 17, 1889, is especially full and accurate.]

(a) Natural Theology and Revelation.

(b) Dates of the Canonical Books of the N. T.

(c) Miracles.

(d) Prophecy.

These have each and all been improved and brought more up to date in the new Statutes, which also add a fresh subject, viz.

(e) Comparison of Christianity with other Religions, for the general study of which there are recommended Wordsworth, "The One Religion"; Hardwick, "Christ and other Masters"; Tiele, "Outlines of the History of Religions"; while special knowledge is required of *one* of the following (1) Brahmanism, (2) Buddhism, (3) Islam.

Under (5) the direct changes have been but slight.

Under (6) in (a) O. T., there is exact criticism of two books, e.g., 1. Samuel and Ezekiel 1-16, as well as a general knowledge of Palæography; (b) N. T., exact criticism of e.g., Luke 13-24 and the Johannine epistles, besides works of a general character; (c) Archæology of O. and N. T. which includes the Geography of Palestine, the History and Services of the Temple and Synagogues, the Civil government, the History of the chief religious parties, the Provincial government of the Roman Empire, so far as it affects the Gospels and the Acts.

The Revised Version of 1885 is that recognized throughout.

In closing it may be well to remind American readers that Professors are appointed by and for the University, as a whole, while in addition any of the 18 or so Colleges, its

\*The Independent Divinity Hall for a post graduate course, which is however not strictly within the University, though its lectures are open to all and its men by a special arrangement attend Divinity lectures in the University.

constituent elements, may have a staff of Tutors and Lecturers primarily for its own students, though now there is practically a system of "free trade" in lectures among the various colleges.

The University Theological Professors who are also clergy of the Established church and the subjects of their lectures this year are as follows:—

Regius Prof. of Divinity, Dr. W. Ince; Studies in the Bible, Christian Doctrine.

Margaret Prof. of Divinity, Dr. C. A. Heurtley; The Creeds and Sacraments.

Regius Prof. of Ecclesiastical History, Dr. W. Bright; The Church of the First Four Councils.

Regius Prof. of Pastoral Theology, Dr. F. Paget; 1 Timothy: Hooker Bk. V.

Regius Prof. of Hebrew, Dr. S. R. Driver; subjects already given.

Dean Ireland's Prof. of Exegesis, Dr. W. Sanday; Ep. to Romans: Seminars described in Con. Rev. ut supra.

Oriel Prof. of Interpretation of Holy Scr., Dr. T. K. Cheyne; subjects already given.

\* Reader in Ecclesiastical History, Dr. E. Hatch; Clement of Rome, Canons of Nicaea.

\* Since this was written a cloud has come over the brightening sky in the removal from our midst of Dr. Hatch, a martyr to excessive strain of work. England has not his equal in his own line. Memoir in forthcoming "Expositor" for January.

## THE LITERARY FEATURES OF THE GOSPELS.

BY G. HENRY EWING,

Amherst College, Amherst, Mass.

The composition of the four gospels in the first century of the Christian era was a literary miracle. In order rightly to understand the literary features of the gospels it is necessary to realize the force of this statement. Never before in the history of Grecian literature had the tide fallen to so low an ebb. Men no longer cared for the artistic beauties of that most subtle and flexible of languages, the study of which had reached its acme four centuries earlier. Their minds turned to more practical pursuits; their energies were bent on trade and the industries. Especially true was this in the conquered lands where the gospel was first spread abroad. The invincible arms of the Romans had forced upon their subjects the Greek language, which thus became well nigh universal. It was nevertheless an external growth and could never induce the literary zeal generated by the vitality of a vigorous native tongue. Hence it is that so few literary productions are to be traced to this period.

But the outlook for the creation of a strong literature among the Christian sect was still darker. That no ambition to reduce to permanent form the traditional Christian teaching existed is perhaps best to be realized when we remember one prevalent conception. The whole Christian world, it seems evident, was daily awaiting and expecting the second coming of the Messiah. Then all things would be changed. His followers would again see him face to face and converse with him. He would institute a new order of things. All attention would centre about this returned king and there would be no demand for the written words of one whose presence would guide and inspire his followers. Again, our Lord did not choose his disciples for their literary ability. They were all men of humble station and simple-minded. Their one aim was to proclaim a personal Christ by personal teaching. They had neither time nor inclination to engage

in literary work. The existence of a widely circulating oral tradition, embracing a large part of their teachings, greatly diminished the necessity of written gospels. All these influences contribute to make clear the truth of the statement made at the outset.

The year 70 A. D. marks an era. Jerusalem was captured and the Jews scattered to the lands of the Dispersion. With the destruction of the temple the conceptions previously entertained concerning the second advent were necessarily changed. Oriental speculation began to increase and heretical sects to be formed. Meanwhile, the efforts of the earlier disciples had so increased the numbers of the church that the first form of Christian literature became necessary. The missionaries of the church could no longer personally minister to all its wants, and hence epistles were written, supplying personality in space. Thus evils were corrected and differences amicably settled. Moreover the apostles and eye-witnesses of the deeds of Christ were growing aged and they began to realize that as their generation was passing from the stage and another coming upon it, and as the oral tradition must soon become corrupted, it would be necessary to supply likewise a personality in time. Accordingly the demand for written gospels became urgent, and with the demand came an answering supply. Such in brief was the literary situation when the gospels were first written; a Christian church newly established in a small and comparatively insignificant corner of the earth, amidst the humblest circumstances; propagated by the followers of its Head throughout Asia Minor and carried to Greece and Rome; the endeavors of these few leaders to serve the whole church efficiently, in the changing situation, and finally the demand for authoritative religious literature to assist them in their labors.

If a copy of the four gospels should be placed in the hands of an intelligent reader, totally unacquainted with their contents, he would recognize three characteristics of style as specially marked; (1) simplicity, (2) directness, (3) the didactic motive. What more natural than that the writings should be simple in style? Matthew, Mark, Luke and John were no scholarly rhetoricians. One was a tax-gatherer and another

a fisherman—simple-minded men, followers of a humble carpenter. The height of their aim and the extent of their ability was to tell the story of the Saviour simply and as they had seen it, with no glamor of rhetoric or elocution. And yet theirs was the truest eloquence, for it was the utterance of the heart. "For we cannot but speak the things which we have seen and heard." Their words were the spontaneous outburst of pure and simple souls, and that rude eloquence has appealed to the pure and simple in the hearts of men to this day.

The gospels were written to supply the place of personal interviews. No longer able to speak directly to those they wished to reach, the written teachings of the evangelists must be direct. No veil must separate them from the innermost recesses of the hearts of their readers; and so it is not surprising to find the words of Jesus quoted directly;—to find the scenes of his daily life painted vividly—scenes which illustrate his relation to the common people, and which set forth the universality of his mission. Just such words as these the gospel writers must have used in their daily conversations.

While the gospels were immediately prompted by special motives yet a single supreme purpose pervades all. They were written primarily for instruction, and the didactic element is prominent throughout. Each writer relates from his peculiar standpoint the life of Jesus, the pattern of all mankind. If addressed to Jews, such phases in his life are described, such significance given to his words as show him to be the promised Messiah. If addressed to Gentiles, he is represented as the Saviour of the whole world and his love for mankind is dwelt upon. His parables, his miracles, his instructions, public and private, each enforce certain practical lessons. Thus these written witnesses of the evangelists, being the only authoritative record of our Lord's life, were naturally intended as daily guides to holy living.

Careful distinction must be made between the first three gospels and the fourth. Perhaps the most distinctive literary feature of the so-called synoptic gospels is their remarkable similarity in material, in expression and even in verbal coin-

cidences, together with equally remarkable differences in view-points and in peculiarities of diction. One might think that where there is so much similarity both in subject and in expression—in matter and in manner—the gospels would largely lose their individuality. Yet while no three accounts of the life of the same man, written under such widely differing circumstances, have agreed so minutely even to the smallest details, no three books have ever claimed and deserved such studious attention or, by their very coincidences and differences, have thrown so much individual light on the supreme centre of their aims as have the gospels of Matthew Mark and Luke. Each author has stamped upon his work his own personality. Each has his definite and peculiar purpose, and each composition is a unit in itself, while all three contribute to give a single grand and unified picture of Jesus the Christ.

[To be continued.]

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## A LETTER IN BEHALF OF TRUTH.

By BEN JASHAR.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR:—I am a country minister and a constant reader of your Journal. I do not often intrude my thoughts upon the world through the public prints; but I am alarmed at the skeptical and daring critical tendencies of the age. It has given me great distress of late to reflect over the indifference with which many men, who are supposed to be religious, contemplate attacks upon the truth, and over their disposition to leave it to itself without defence. This it seems to me, it is an entirely unsafe thing to do. For has not truth ever been maintained by means of a struggle with its foes? and was it not due to the strength of its champions, and by the overthrow of the champions of error, that truth has won the victory? We see illustrations of the process all about us. The manufacturer by inventive skill is able to sell an article at less cost than his neighbor, and so crowds him out of the market. The lawyer lives on the quarrels of men, winning his case only by overthrowing an antagonist. The physician grows

fat over the ailments of his fellow-men, and the prison-warden over their crimes. The minister secures a living because men are not disposed to be what they ought to be, because they have spiritual needs. Such is life everywhere. And why, pray, should not the possessors of the truth fight for it, and live on the distresses of its enemies? It is especially necessary to emphasize the importance of this at this time, when there prevails such a tendency on the part of Christian denominations to unite in pacific intercourse with one another, and to remain silent about their differences of opinion. It strikes me as very strange that men can be induced to make light of these peculiarities in their own opinions without which tenets they would have no reason at all to exist in denominations. And until every sect can establish the articles of its creed in the face of all opposers, how can it be safe to dissipate our energies in striving for the regeneration of humanity and the salvation of the world? Whither are we tending, Mr. Editor? When we speak of the inherent power of truth and of leaving truth to itself, are we not really making light of truth? "Truth crushed to earth shall rise again," may be quoted with favor by unthinking minds, but, has any one seen it tried? The fact simply is that we have never yet suffered truth to be crushed to earth.

The arguments used to disprove the old truths of the gospel are very numerous and very sophistical. Some recent books, which, but for the stir which they have made on account of the novelties which they contain, would have had very little circulation, are full of them. It is maintained with unblushing *effrontery* and in the baldest way that Augustine did not believe in the doctrine of eternal punishment; that the ancient Eastern church held laxer (or larger as some of these books say) views of inspiration than her Western sister; that even Luther, and Calvin and the sainted Baxter and other sturdy leaders of the Reformation and *post* Reformation time admitted inaccuracies in the Sacred Word; as if these statements were not inconsistent with the real soundness of their views, and as if they would be held by these worthy brethren, were they living to-day. Then, too, it is said, and said very artfully, we must confess, that the uncompromising adherence to the old, which is here defended, even to the



extent of compelling assent to it, is but a relic of Papal domination and ought to be discarded. But it may be we have gone too far with our Protestantism. It will certainly not do to allow men to believe what is essentially unsound. We must not allow the Protestant principle to run wild with us, and permit an individual to think for himself unless he thinks what is true, and he ought not to be permitted to interpret his Bible for himself, unless he gets from it what our fathers found in it. To be sure an occasional blot can be discovered on the page of history, but it is essentially a new notion that human learning can tell us anything about divine truth. This truth is spiritually discerned. Our fathers had spiritual discernment. Hence, with a few unimportant exceptions, they perceived the truth, and if we find the facts against them, the facts must be untrue facts. Revise the facts, if you will, but let the truth alone.

And then, if you suffer a man to be an independent thinker at all, he is likely to lose some aspect of truth, and, if he once begins that, where will he stop?

Should not all good people unite against the pride of human learning and the vain conceits of men?

I have just thought of the following strong confirmation of my argument. In the New Testament, some obscure man, Gamaliel by name, gave advice, to the effect that error would commit suicide, if it had rope enough; but who has ever heard of Gamaliel since, or of his ridiculous advice? Whereas the celebrated Uzzah, the good and wise and martyred Uzzah, how he lingers in the mind of posterity! For did not he defend the ark even unto death? Of course the person that killed him tried to fasten his deed upon the Lord, but Uzzah will be remembered so long as the ark is for positive, uncompromising and effective defence of it, when it was shaken. I tremble to think what would have become of the ark, if this careful man had not supported it, and I suppose the reason it was finally lost is that men were afraid of Uzzah's positive policy and dreaded the slight personal inconvenience of it more than they cared for the continued preservation of the sacred chest.

Yours for the old traditions,

*Dec. 15, 1889.*

BEN JASHAR.

## THE POSTEXILIC HISTORY OF ISRAEL. VII.

BY Professor WILLIS J. BEECHER, D.D.,

Auburn Theol. Seminary, Auburn, N. Y.

## THE SECOND ADMINISTRATION OF NEHEMIAH.

*The sources for the history.*—These are Neh. 12 : 27–13 : 31 ;\* 1 Chron. 9 : 10–34 ; Malachi ; Josephus, and here and there a fragment of tradition. For the interval of more than 260 years, from the time when Nehemiah returned to the king, B. C. 433, to the Maccabean wars, we have only very meagre information.

*The basis of the chronology.*—We start from a date that is well known, but pass at once into a region of history where all dates are matters of inference or conjecture. It is necessary, therefore, in marking out a basis from which dates are to be established, to cover a wider interval than is covered by our subject.

B. C. 464–424 are the 41 years of Artaxerxes Longimanus.

B. C. 423–405 are the 19 years of Darius Nothus.

B. C. 404–359 are the 46 years of Artaxerxes Mnemon.

B. C. 358–338 are the 21 years of Artaxerxes Ochus.

B. C. 337–336 are the 2 years of Arogus.

B. C. 335–332 are the 4 years of Darius Codomannus.

B. C. 331–324 are the 8 years of Alexander the Great.

*The events. Nehemiah's absence and his return to Jerusalem.*—Nehemiah's first year of active operations was probably the twenty-first year of Artaxerxes, B. C. 444, and may be conjectured to have been the year of release, the year in which, according to the law, debts were to be remitted, and the law was to be read to men, women and children, at the feast of Tabernacles.† In 433 B. C., the thirty-second of Artaxerxes, Nehemiah returned to the king, after an administration of

\* In proof that the narrative from Neh. 12 : 27 onward belongs to the second administration of Nehemiah, see note in *Student* for November, 1889, pp. 291, 292.

† See note in *Student* for November, 1889, p. 292. See also Neh. 8 : 2, 15 ; 10 : 32, 29 (31, 28), and chap. 5, and cf. Deut. 31 : 10–13, etc.

twelve years, Neh. 13:6; 5:14. The lack of his influence was at once felt in Judea. Things began to go badly. There was a manifest defection from the reforms that had been wrought. Ezra was still living, and at Jerusalem, but had not the gifts of leadership to make him equal to the occasion. The income of the temple servants fell off, and they neglected their duties in order to earn a living.\* The party that favored intimate relations with foreigners resumed much of its power. Eliashib the high priest gave Tobiah the Ammonite the use of an apartment in the temple, the apartment having become vacant through the neglect to bring in the offerings, 13:4, 5. From this fact, from the later condition of things mentioned in 13:23 sq., and from Mal. 2:11-16, we may probably infer that the practice of foreign marriages began again ("a second time", Mal. 2:13) among men high in position, to the dishonor, in some instances, of Jewish wives previously married, Mal. 2:14, 15, 16. In the circumstances, the presence of Nehemiah in Jerusalem was felt to be a necessity, and he "earnestly asked" † leave to return, as being the only man who could successfully manage affairs there.

The duration of his absence is a matter of conjecture, but it cannot have been very long. The word *yamin*, 13:6 may indicate a definite period of one year, so that his return is to be dated in 432 B. C., or the public reading of the law, 13:1, may indicate the year of release, fourteen years after 444 B. C., that is B. C. 430. ‡

\* "The portions of the Levites had not been given, and the Levites and the singers and the doers of the work had fled each to his field," Neh. 13:10. Compare the fact that the temple servants had to be gathered from their places for the services of the dedication, 12:27-29, and the fact that, in connection with these services, more careful provision was made for their support, 12:44; 13:11-13.

† Or "was asked for" by Ezra and the faithful in Jerusalem. The verb is a *Niphal*. Why should it be treated differently from any other *Niphal*?

‡ Most of the treatments of the account of Nehemiah's second administration assume that all the events recorded in chap. 13 occurred at about the same time, directly after his return to Jerusalem; they differ but little, save on the question whether his absence was for one year or for many years. To me it seems clear that the interval of absence must have been brief, but that the subsequent events, especially those recorded in 13:15-31, extended over a period of many years.

The literary structure of the narrative indicates this. The section, 12:27-

*The dedication of the wall.*—The gathering of tithes in connection with the dedication of the wall seems to indicate that this occurred at the same season of the year with the feast of Tabernacles, and the presence of women and children at the public services, together with the reading of the law, favor the conjecture that it was at the time of the feast itself.\* From this it appears that Nehemiah returned from the king at some time during the earlier part of the year. He found Eliashib and Tobiah too strongly intrenched in their position to permit him to make an immediate attack upon them. So he entered upon preparations for making the approaching feast of Tabernacles more than usually impressive, by arranging that there should then be an imposing dedication of the wall.† To this end, he collected the scattered temple servants,

13: 31 is divided into three parts, by the repetition of "Remember me, O my God," 13: 14, 22, 31 (cf. 5: 19). The first part deals with events that are pretty definitely dated; the second and third treat of Nehemiah's efforts against Sabbath breaking and foreign marriages, and are indefinite as to date, the third part, in particular, describing a movement, rather than an event—a movement that, of necessity, required many years for its accomplishment.

\* They made arrangements "for heave-offerings, for firstfruits, and for tithes, to gather into" the chambers "the portions required by the law," 12: 44.

"Now all Judah brought in the tithes of the grain, and the wine, and the oil," 13: 12. Cf. Mal. 3: 8, 10.

"And also the women and the children rejoiced," 12: 43.

"In that day, there was reading in the book of Moses, in the ears of the people," 13: 1.

† The wall had been originally rebuilt in the first year of Nehemiah, in fifty-two days, 6: 15. Considering the limited resources of the builders, and the difficulties they had to contend with, it is hardly possible that the wall so built was substantial and imposing enough to be permanent. A good business man like Nehemiah would certainly take occasion, as soon as possible, to reconstruct it more thoroughly and solidly. Josephus says that Nehemiah came to Jerusalem in the twenty-fifth year of the reign of Xerxes, that the wall was two years and four months in building, and that it was finished in the twenty-eighth year of Xerxes, the ninth month, *Ant.* XI. v. 6 and 8. Now Xerxes reigned but twenty-one years, and it is certain that the Persian monarch of Nehemiah was Artaxerxes, and not Xerxes. It is further certain that Nehemiah began operations in the twentieth year of the Persian king, and not the twenty-fifth. But, none the less, it is supposable that the tradition found in Josephus may be partly correct, and that the permanent reconstruction of the wall took place between the twenty-fifth and the twenty-eighth of Artaxerxes. At all events, there certainly must have been a pretty extensive work of reconstruction, and the dedication, perhaps, was not so very long after the reconstruction was completed.

the Levites, Nethinim, gatekeepers, singers,\* and got them into training. To accomplish this, he pushed the matter of the payment of the dues for their support, 12:44 sq.; 13:11 sq., etc. Then followed the dedication, with its inspiring pageantry, 12:27 sq. Nehemiah took advantage of the enthusiasm thus aroused, and of the reading of the law, to secure a renewed separation from foreigners, the expulsion of Tobiah from the temple, and the adoption of efficient measures for collecting the dues of the temple servants, 13:1 sq.

*Malachi.*—If we suppose that the prophecy of Malachi was uttered by Ezra, or by Nehemiah, or by a prophet named Malachi, in support of this movement for renewing the dignity of the temple worship, and enforcing separation from foreigners, we shall have a theory of the book that will fit very minutely. It rebukes the priests for their lack of fidelity and fortitude, 1:6–2:9; the priests and people for their foreign marriages, and especially for the unfaithfulness to earlier marriages thus occasioned, 2:10–16; and all classes for their disobedience and bad skepticism, 12:17 sq. Especially, without retracting its rebuke to the priests for their mercenary spirit, and their dissatisfaction with the table that Jehovah set for them (1:10, 7, 12, etc.), it urges upon Judah to bring all the tithes into the storehouse, 3:8, 10. And all this it enforces by an appeal to the doctrine that the prophets had then already been preaching for centuries, the doctrine of the Day of Jehovah.

*The death of Ezra.*—Ezra participated in the dedication of the wall, Neh. 12:36, and this is the last mention of him in the Bible. In Neh. 13:13 mention is made of Zadok the scribe, and as he and Ezra are the only men who are called "the scribe" in these books, we raise the question whether Zadok was the successor of Ezra. Later tradition has much to say of Ezra, but nothing, perhaps, that more deserves attention than the statement of Josephus that he "died an old man, and was buried in a magnificent manner at Jerusalem," *Ant.* XI. v. 5.

\* They sought the Levites from all their places, to bring them in to Jerusalem, to make the dedication . . . with song," etc., 12:27–29. The singers, especially, ver. 28.

*The succession of high priests.*—These were Joshua, Joiakim, Eliashib, Joiada, Jonathan (otherwise called Johanan), and Jaddua, Neh. 12: 10–11 et al. According to Eusebius and the Alexandrian Chronicles (see, for example, the articles on Joiada, Jonathan, Jaddua, in Smith's *Bible Dictionary*), Joiada was high priest forty years, Jonathan thirty-two, and Jaddua twenty. According to Josephus *Ant.* XI. viii. 7, Jaddua died at about the same time with Alexander the Great. Alexander died B. C. 324. If we accept these numerals, we obtain the following dates. Eliashib, who was high priest when Nehemiah first came to Jerusalem, was succeeded by Joiada about 416 B. C., that is, about the eighth year of Darius Nothus. Joiada was succeeded by Jonathan about 376 B. C., that is about the twenty-ninth year of Artaxerxes Mnemon. Jaddua succeeded Jonathan about 344 B. C., that is, about the fifteenth year of Artaxerxes Ochus. The evidence for these dates is by no means perfect, but there seems to be sufficient proof that they are not many years out of the way.

*Events of the reign of Darius Nothus, B. C. 424–405.*—We might naturally expect that Nehemiah and his followers would be less in favor with the successor of Artaxerxes than with himself. This gives a coloring of probability to the tradition handed down through Josephus, that Darius made Sanballat satrap in Samaria, provided the Darius of the tradition be Nothus.\* And however this may be, it appears from Neh. 12: 10–26 that a registration of priests and Levites

\* "Sanballat, who had been sent into Samaria by Darius the last king as satrap, a Cuthæan by race, whence are also the Samaritans," *Ant.* XI. vii. 2.

If Josephus here means Codomannus, "the last king," of Persia, of whose relations with Sanballat he speaks in the following sections, then the parts of his account are inconsistent; for this Darius reigned only four years, while the events which Josephus places before the close of his reign, after the appointment of Sanballat, would require many years. Josephus says that Sanballat, had become an old man before this reign closed, *Ant.* XI. viii. 2. The account becomes more consistent if we suppose that by "the last king" he means the last king before "the other Artaxerxes," of whom he has just been speaking; or better, if we suppose that Josephus here follows an account which originally said that the commission of Sanballat was from Darius Nothus, or from Hystaspis, but which has become confused in transmission.

In any case, the man whom Josephus here calls Sanballat cannot be the Sanballat whom Nehemiah found in Palestine 444 B. C., for he was alive more than a hundred and ten years after that date. If the accounts in Nehemiah

was made during this reign, though it was not completed till the succeeding reign.\*

*The duration of Nehemiah's second administration.*—From Neh. 12:36 compared with 12:23, we naturally infer that the period of time known as “the days of Nehemiah the governor and of Ezra the priest the scribe” extended “up to the

and Josephus are both correct, the man of whom Josephus speaks was head to the Sanballat house two or three generations later than the other.

\* The passage is obscure, and is disputed, many insisting that the Darius of ver. 22 must be Codomannus. But it seems clear to me that two registrations and no more are mentioned in Neh. 12:1-26: first, a registration for the times of Jeshua, 1-9; and second, a registration for “the days of Joiakim—and the days of Nehemiah—and of Ezra,” 10-26, especially ver. 26. In regard to the second of these, the record contains:

a. A list of the high priests from Jeshua to Jaddua. Of these, the two last became high priests after the death of Nothus.

b. A list of the priests of Joiakim's time, each priest with some exceptions, being named as succeeding a particular priest of Jeshua's time, 12-21, cf. 1-7.

c. The mention that the priests and Levites of the times directly after Joiakim were written “upon the reign of Darius the Persian,” 22.

d. The mention that the particulars given in the book of Chronicles (see 1 Chron. 9:10-34 and perhaps 3:17 sq.) extend “up to” the high priesthood of Johanan, 23.

e. The mention of some prominent Levites, 24-25, cf. 1 Chron. 9:10-34, where some of the same names appear.

The notes of time here found are: (a) the times of Joiakim, Ezra and Nehemiah, 26, 12, (b) “upon the kingdom of Darius the Persian,” 22, (c) “and up to the days of Johanan the son of Eliashib,” 23, (d) late enough to include Jaddua, 11, (e) “in the days of Eliashib, Joiada, and Johanan, and Jaddua,” 22.

Of these, (d) and (e) are necessarily limited by (c) Though Jaddua is included, the record extends not to the time when he became high priest, but only to the time when his father was high priest. The phrase “in the days of Eliashib, Joiada, Johanan, and Jaddua” is a general phrase, and has the same limit. The registration was made in the reign of Darius Nothus. It was partly retrospective, including the priests of Joiakim's time, and thus directly continuing the registration of Jeshua's time; and was carried on after the death of Darius; but was finished during Johanan's pontificate, 23, and within the lifetime of Nehemiah, 26. The Darius of ver. 22 is Nothus, as we should naturally expect the Darius to be who is mentioned next after Artaxerxes Longimanus.

If it be objected to this that they would not have enrolled Jaddua till he actually became high priest, the reply is not difficult. No reason can be given why the next heir to the office should not have been mentioned in any list of high priests. But even if it could be shown that the heir was not ordinarily so enrolled, there was a special reason in Jaddua's case; if custom did not require that his name should be in the list, it was yet natural that it should be placed there, in order to mark the fact that his brother Manasseh was excluded from the succession. See below.

days of Johanan the son of Eliashib," in other words, that Nehemiah's administration lasted until some time in the pontificate of Johanan. That began, as we have seen, somewhere about 376 B. C. There is no strong improbability in this, and it is confirmed by several circumstances. It has been often noticed that the accounts seem to indicate that Nehemiah was a very young man at the opening of his public career. If he was twenty years old B. C. 444, that would make him eighty-eight in B. C. 376. If these data be accepted, Nehemiah's career was a long one, yet not so long but that it has many parallels in history. There is no improbability in the idea that he lived till Johanan's time. And among the items of confirmatory evidence are the following. Josephus says that he came to a great age. In 2 Mac. 1:23, it is taken for granted that Nehemiah and Jonathan (apparently high priest, and therefore the same with Johanan) were well known to have been contemporary.\* The *Baba Batra* attributes to Nehemiah the completing of the books of Chronicles, and some of the genealogies in 1 Chron. are carried forward to about the times of the high priest Johanan. The book of Nehemiah is ostensibly written by Nehemiah in the first person, but brings its contents up to the same date. If the marriage referred to in Neh. 13:28 is that of Manasseh and Nicaso, as described by Josephus (see below,) then Nehemiah lived till Jonathan the high priest had a son grown and married. Of these and similar items of evidence, no one is singly very strong, but united they have no small weight; and there is absolutely no opposing evidence.

On this view of the case, Nehemiah lived long enough to see great changes in the Persian empire. About 410 B. C., during the reign of Darius, Egypt became independent. In 401 B. C., soon after the accession of Artaxerxes Mnemon, his brother Cyrus led against him the memorable expedition described in Xenophon's *Anabasis*. The route of this expedition was too far to the north to cause much disturbance in Palestine. The accounts we have of these affairs show that

\* It is in the fabulous account of Nehemiah's restoring the fire upon the altar: "And the priests made a prayer while the sacrifice was consuming, both the priests and all the rest, Jonathan beginning and the rest responding aloud, as Neemias [did]."



the Persians had, in general, become enervated and unmilitary; their fighting was largely done for them by Greek mercenaries. Meanwhile, the little territory of Phoenicia, in northern Palestine, was immensely important, the Phoenicians constituting the strength of the Persian navy.

*The expulsion of Manasseh.*—Nearly the last act recorded in the book of Nehemiah is recorded in the following words: "And there was a son-in-law to Sanballat the Horonite from the sons of Joiada the son of Eliashib the high priest; and I expelled him from me."

Is this a reference to the marriage of Manasseh and Nicaso, described in *Jos. Ant.* XI. vii. 2 and viii.? No proof to the contrary can be drawn from the fact that Manasseh was the grandson of Joiada, and not directly his son; for it is characteristic of these narratives that they sometimes use the word son for more remote descendants. Johanan, for example, is grandson to Eliashib in *Neh.* 12:10-11, 22, but his son in 12:23; *Ezra* x. 6. There is no conclusive proof to the contrary in the fact that the person of whom Josephus commonly speaks as Sanballat was alive more than a hundred and ten years after Nehemiah first came to Jerusalem, and therefore cannot have been the Sanballat whom Nehemiah then found in Palestine, *Ant.* XI. viii. 4; for either the name Sanballat was handed down in successive generations, or Josephus is confused in the name.

If Manasseh was the bridegroom of *Neh.* 13:28, he must have been quite young when the marriage took place, in the pontificate of Joiada. It was not until the accession of Jaddua, more than thirty-two years later, that the elders of the Jews finally excluded him from the altar; and it was more than forty-five years after his marriage, after he had become an old man, that the Samaritan temple was built for him. Evidently these considerations interpret, without discrediting, the accounts of the affair as given in Nehemiah and Josephus. The two are consistent, and the account given by Josephus is to be accepted, at least in its general features.

*The Samaritan schism.*—The traditions concerning literary work (especially in sacred literature) done in the times of Nehemiah and Ezra will form the subject of the next paper.

In order to be ready for that problem, we need to glance at the external history for the generation that followed the death of Nehemiah. Our information is very scanty, but is, perhaps, significant. Josephus says (*Ant.* XI. vii. 1) that Jesus the brother of the high priest John (the same as Jonathan, or Johanan) was the friend of Bagoses, the general of the army of "another Artaxerxes", who proposed to make him high priest. The result was a quarrel between him and John, and the death of Jesus by the hand of John, in the temple. Bagoses made this a pretext for profanely entering the temple, and for extorting money from the Jews. This he did for seven years. Whether Josephus means Artaxerxes Mnemon, or Artaxerxes Ochus, or indeed, whether he at all distinguishes the two, must be regarded as uncertain; but it is now common (and plausible) to identify his Bagoses with Bagoas, a general of Ochus. The Phoenicians had revolted. By the aid of Greek mercenaries and of treachery, Ochus not only subdued them with great slaughter, but reconquered Egypt, Bagoas being prominent in these affairs, and the conquest being completed about 344 B. C., that is, about the time when Jaddua succeeded Johanan as high priest. See article "Persia" in *Ency. Brit.*, or Rawlinson's *Ancient Monarchies* vol. III. pp. 511-512.

Probably this instance of foreign interference bore fruit in the events that followed. When Jaddua became high priest, the Jews, exasperated by what had happened, insisted that Manasseh, who had previously been expelled by Nehemiah, should not approach the altar, unless he put away his foreign wife. There were other Jewish priests and great men in the same condition with Manasseh; and there was good organizing ability in the family of Sanballat. Instead of longer fighting their battle in Jerusalem, they withdrew in large numbers, to the Samaritan country, and there set up a rival worship, based on the law of Moses, with Manasseh as high priest. The true date of the schism is about the beginning of the pontificate of Jaddua, that is, about 344 B. C. Their temple charter, from Alexander the great was a few years later.

## THE LIFE AND TIMES OF THE CHRIST, BASED ON LUKE.

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YALE UNIVERSITY.

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**Introductory Statements.**—1. The series of "Studies" of which this is the first, will include forty-eight, all treating of the Life of the Christ, based on the Book of Luke.

2. The plan herewith presented does not aim to present results, but to suggest an order of work which will secure results.
3. It is not intended for professional scholars, but for students of any class who desire to study.

**Helps.**—1. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive:

(1) *Cambridge Bible for Schools*, St. Luke, by F. W. Farrar, D. D., Macmillan & Co. (N. Y.), \$1.10 (abbreviated, *Farrar*); (2) *Handbooks for Bible Classes*, St. Luke, by T. M. Lindsay, D. D., 2 vols., Scribner & Welford (N. Y.), \$1.50 (abbreviated, *Lindsay*); (3) *The Handy Commentary*, St. Luke, by E. H. Plumptre, D. D., Cassell & Co. (N. Y.), \$1.00.

2. References will be made from time to time in these "studies" to the following works; (1) Van Oosterzee on Luke in the Lange series (abbreviated, *Van O.*); (2) the Pulpit Commentary, *St. Luke*, 2 vols. (*Pulp. Com.*); (3) Godet, on *Luke*, 2 vols. (*Godet*); (4) Westcott, *Introduction to the Gospels* (*Westc.*); (5) Stapfer, *Palestine in the Time of Christ* (*Stapf.*). References to other works will be made in full.
3. A "Life of Jesus Christ" while not indispensable will afford much assistance in the "studies." *The Life of Christ*, by Rev. J. Stalker, Scribner & Welford, 60 cts., is unsurpassed in real value by many larger works. The books of Farrar, Geikie, Edersheim, Vallings, and Ellicott are helpful. *The Life of Christ*, by Dr. B. Weiss, Scribner & Welford (N. Y.), 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for critical students.
4. A good Bible Dictionary will aid wonderfully in this work. The American Sunday School Union's (Schaff's) Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin & Co. (Boston), 4 vols., \$20.00. There are numerous abridgments.
5. These "helps" must be rigidly held subordinate to the study and investigation of the text itself. The primary aim of these "studies" is to lead the student to do his own work.
6. It is understood that these "studies" are prepared on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

**Different Grades.**—Four different grades of each "study" are published; the first or *elementary* grade, arranged for those who have made least progress in biblical study; the second or *intermediate* for those who are somewhat older; the third or *progressive* for those who are still older and have gained some experience in work of this kind; the fourth or *advanced*, for those who have time and are able to do work of still higher character. Only the *advanced grade* is published in the STUDENT (four studies in each monthly issue for 1890).\* The other grades are issued separately in pamphlet form.†

### STUDIES I AND II.—THE PRELUDE. LUKE I : 1-56.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

\* The January number contains eight "studies," in order that ample material for study may be in the student's hands from the first.

† For full particulars, address The Student Publishing Co., 28 Cooper Union, New York City.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

## § 1. Chapter 1 : 1-4.

1. Look over these verses and note their subject. Is it not *Origin, character and purpose of the Book?*
2. Of words and phrases the following require study:\* (1) *have-taken-in-hand* (v. 1), (a) the same Gk. word in Acts 9:29 ("went-about") ; 19:13 ("took upon") ; (b) in view of the context in this and the other passages does this word suggest more or less failure in the undertaking? (2) *those matters*, etc., i. e., the life of Jesus ; (3) *delivered* (v. 2), (a) chiefly by word of mouth, (b) same word in Mk. 7:3 ; Acts 6:14 ; 1 Cor. 11:2, 23 ; (4) *which*, refers to "they" not to "us" ; (5) *eyewitnesses and ministers*, i. e., apostles chiefly ; (6) *traced-the-course-of* (v. 3), lit. "followed-alongside-of;" note the figure ; (7) *in order*, either (a) order of time, or (b) of logical and spiritual relation—to be decided by further study of the book ; (8) *most-excellent*, probably an official title, cf. Acts 23:26 ; 26:25 ; (9) *know*, i. e., fully and clearly ; (10) *wast-instructed*, more fully "didst-receive-oral-teaching."
3. Is it not sufficient as a statement of the contents of this section to say, *Since many accounts of the life of Jesus had been prepared on the basis of what the apostles told us, I concluded to investigate all things and to write an orderly narrative, noble Theophilus, that you might be sure of what you had been taught.*
4. In view of the facts (1) that Luke put forth such effort to make clear and certain the facts of Jesus' life, (2) since he saw that faith depends on the certainty of them—(3) consider the obligation resting upon us to know the facts and to attain this certainty.†

## § 2. Chapter 1 : 5-7.

1. Read and note the subject : *The life and character of Zacharias and his wife.*
2. Words and phrases calling for examination are, (1) *Herod*† (v. 5), (a) date, (b) history, (c) character ; (2) *course of Abijah* (a) cf. 1 Chr. 23:6 ; 24:1, 10, (b) the use made of this in the chronology of Jesus' life ;§ (3) *had no child* (v. 7), regarded as a misfortune. Why?
3. Study the following condensation of the section ; *In Herod's reign there lived a priest, Z., and his wife, E., righteous people but childless in their old age.*
4. Observe an upright and godly personal and family life maintained in spite of the withholding of ardently desired blessings.

## § 3. Chapter 1 : 8-25.

1. This passage relates to *The angel's announcement to Zacharias, and its results.*
2. (1) *It came to pass* (v. 8), an O. T. phrase, one of many similar Hebraic phrases in this chapter ; (2) *thy supplication* (v. 13), (a) for a son ; how reconcile with the

\* Besides the material in the commentaries, students will find a brief but helpful treatment in Westcott, pp. 196-198.

† A helpful presentation of these thoughts will be found in Alexander *Epistles of St. John* (Expositor's Library), pp. 45-48.

‡ See *Bible Dict.* art. Herod ; or Stapfer, pp. 68-70.

§ Cf. Farrar, p. 45.

- unbelief of v. 18? or (b) for the promised Messiah (Christ)\*; (3) *John*, its meaning? (4) "there shall be wide-spread joy as a result of his birth" (v. 14); how was this fulfilled? (5) *filled with the Holy Ghost* (v. 15), in the O. T. sense, endowment with the gifts required for service, cf. Ex. 31: 3; Judg. 13: 29; 1 Sam. 11: 6; (6) *go before his face* (v. 17), i. e., be the Lord's herald; (7) *fathers to children* either (a) heal domestic troubles, or (b) recall the days of the patriarchs;\* (8) *seen a vision* (v. 22), throws light on v. 11 "appeared;" (9) *reproach* (v. 25), in what it consisted?
3. The condensed statement of this passage may be arrived at as follows: (1) vs. 8-12, "While Z. burns incense in the temple the appearance to him of an angel terrifies him"; (2) vs. 13-17 "the angel says, You shall have a son named John who, endowed with spiritual power, shall be the herald of the Lord and prepare the people for him;" (3) vs. 18-25, "Z. asks for a sign and is made dumb by the angel until the word is fulfilled. On his return home Elizabeth conceives and hides herself." Summing up these several statements: *An angel appears to Z. in the midst of his priestly service and announces that a son shall be born to him named John who shall be the herald of the coming Lord. Z. is made dumb for doubting it. He returns home and the announcement begins to be fulfilled.*
4. May not the religious teaching be found in the fact that one who is to do a mighty spiritual work for God (1) is given somehow in answer to prayer; (2) to one least expecting him; (3) must himself practice self-denial and (4) must be filled with the Holy Ghost. Such a man is great in the sight of the Lord.

#### § 4. Chapter 1: 26-38.

1. Does not your reading of these verses determine that they relate how *The angel announces to Mary that she shall bear Jesus?*
2. (1) *A virgin betrothed* (v. 27); learn something of the significance of betrothal among the Jews; † (2) *highly favored* (v. 28), etc.; what light on the character of M.? (3) *troubled*; why? (4) *Jesus* (v. 31), meaning (Mt. 1: 21)? (5) Were vs. 32 a, 33, fulfilled? Why not? (5) *handmaid*, what light on Mary's character?
3. The contents of these verses may be given thus: *The angel visits and salutes a betrothed virgin named Mary announcing, "You shall have a son Jesus, son and successor of David, son of God, since the Holy Ghost shall come upon you. Elizabeth, too, is to bear a son, according to God's promise." Mary accepts submissively the message of the angel.*
4. Observe the devout humility and obedience of one who is called to do and be that, which, though inexpressibly exalting, is associated with much that is incredible and humiliating.

#### § 5. Chapter 1: 39-45.

1. Read this section and decide whether the subject of this section is *Mary's visit to Elizabeth.*
2. (1) *Went in haste* (v. 39); what reason for this journey? (2) *hill-country*, where? (3) *she that believed* (v. 45); further light on Mary's character.

\* Cf. Pulp. Com. note.

† Cf. *Bib. Dict.*, arts. Betrothal, marriage; Bissell, *Biblical Antiquities*, pp. 44-46.

3. Note the following permanent statement: *Mary hastens to Elizabeth who, as she enters, is led to salute her as the mother of the Lord and blesses her faith with assurance of fulfillment.*
4. Is not your attention here directed to the need of sympathy and the helpfulness of it?

### § 6. Chapter 1:46-56.

1. May this be called *Mary's Hymn*?
2. (1) Notice that vs. 46 and 47 state the same thought in different forms. This is a characteristic of Hebrew poetry called "parallelism;" find other examples in the hymn; (2) compare the language with that of the O. T., i. e. (a) with Hannah's song, 1 Sam. 2:1-10; (b) with Ps. 35:9; 111:9; 103:17; 98:1; Isa. 31:8; Mic. 7:20; (3) *all generations*, etc.; light on Mary's faith. (4) in v. 52 note that the two lines express opposite thoughts; this is called *antithetic parallelism*, so v. 53; (5) study the statements of vs. 51-53 and inquire their meaning in the circumstances; e. g., (a) this is God's ordinary action in the world, or (b) he will do this through the birth and life of the Christ.
3. The contents of the hymn are worthy of special study; observe four strophes,\* (1) vs. 46, 47, *my whole being rejoices in God, my saviour*; (2) vs. 48-50 [*my saviour*] *because he exalted me so that coming generations shall call me blessed, therein displaying his might, his holiness and his mercy*; (3) vs. 50-53, *his mercy extends to all his servants, manifested in the power by which he abases the haughty and lifts up the lowly*, (4) *this mercy to his people being in fulfillment of promise.*
4. Does not this hymn illustrate God's mercy toward them that fear him (1) in lifting them up, (2) in protecting them, (3) in fulfilling his promises on their behalf.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. The Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

#### THE PRELUDE.

- § 1. ORIGIN, CHARACTER, AND PURPOSE OF THE BOOK.
- § 2. LIFE AND CHARACTER OF ZACHARIAS AND HIS WIFE.
- § 3. THE ANGEL'S MESSAGE TO ZACHARIAS AND ITS RESULT.
- § 4. THE ANGEL'S MESSAGE TO MARY.
- § 5. MARY'S VISIT TO ELIZABETH.
- § 6. MARY'S HYMN.

- 2) **The Summary.** Setting aside vs. 1-4 which is an introduction, gather under this the various *statements of the contents* into a general view of the thought of the whole passage, e. g. *In the reign of Herod an angel announces (1) to the old priest Zacharias that his wife Elizabeth shall bear him a son who is to be the herald of the Lord; (2) afterwards to Mary, a betrothed virgin, that the Holy Ghost shall come upon her and she shall bear Jesus the Christ of God. Meekly receiving this message she hastens to Elizabeth who greets her as the mother of the Lord, whereupon Mary sings of God's mercy in exalting her as well as all lowly ones, putting down the haughty, and fulfilling his promises to Israel.*

\* Lindsay I, pp. 50, 51 (notes), gives an excellent analysis.

## 2. Observations on the Material.

The following statements of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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| <p>30) The chronological material given here has much to do with settling the date of the baptism of Jesus.*</p> <p>31) 3: 6. Luke emphasizes the universal element in the Gospel life and thought, cf. 2: 14, 32.</p> <p>32) 3: 7-14. In the religious world, formalism and spiritual pride were manifest; in social life men were characterized by selfishness, greed and violence.†</p> <p>33) That such people should come to John meant a great moral awakening in the nation.</p> <p>34) 3: 2, 3, 7-9. John in his call, his work and his preaching is a prophet.</p> <p>35) His preaching was severely practical, and yet he proclaimed the Christ.‡</p> <p>36) Some of this material (vs. 10-14) shows that</p> | <p>Luke had other sources of knowledge than Mt. or Mk.</p> <p>37) Luke passes over the baptism of Jesus and emphasizes the communication of the Spirit to him.</p> <p>38) That Jesus prayed is an evidence that he felt the need of prayer.</p> <p>39) 3: 21. It was while Jesus was praying that the Spirit came upon him.§</p> <p>40) 3: 22. The Father was "well pleased in" his Son before this occasion.  </p> <p>41) However the "dove" may be regarded, it is plain that the Spirit came upon Jesus to remain with him.¶</p> <p>42) Since he possessed that Spirit from the beginning this event must have had a different meaning for him.**</p> |
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## 3. Topics for Study.

Observe the topical arrangement of the observations for further study:

- 1) **The Work of John.** [Obs. 32-35]: (1) Note the two *elements* in his work (a) preaching, (b) baptizing; consider their relation. (2) Enumerate some *characteristics* of his ministry, e. g. (a) a call for moral reformation, (b) a messianic proclamation; consider the relation of these two, cf. Mt. 3: 7-12. (3) Estimate the *results* of his ministry, (a) in a great popular reforma-

\* "We rest, then, in the conclusion, that Jesus was baptized December, 779 (A.D. 26), or January, 780 (A.D. 27)" Andrews, Essay on the Date of the Lord's Baptism, in *Life of Our Lord*, pp. 22-35. † We prefer to think of Jesus journeying toward the Jordan in the early days of the year 28 A.D." Weiss, *Life of Christ*, I., p. 318. Cf. Lindsay, I., p. 64.

‡ "Such were the pitiable features of society—a nation enslaved; the upper classes devoting themselves to selfishness, courtiership and scepticism; the teachers and chief professors of religion lost in mere shows of ceremonialism, and boasting themselves the favorites of God, while their souls were honey-combed with self-deception and vice; the body of the people misled by false ideals; and seething at the bottom of society, a neglected mass of unblushing and unrestrained sin." Stalker, § 36.

§ For a characterization of his preaching cf. Farrar, *Luke*, pp. 86, 87.

|| "Is it not intimated that he was looking for some recognition of his messiahship to be given, and that he earnestly besought this now?" Bliss, *Commentary on Luke*, p. 69.

¶ "It may be said, that if we allow the verb to refer us to the past, we do not know to what point to go back . . . Perhaps the divine thought is: 'In the adoption of that plan of human redemption of which thou wast to be the Mediator and Finisher, I was well pleased with thee.'" Bliss, p. 70.

\*\* "While he was praying and gazing up into heaven the deep blue vault was rent asunder, and the sinless one gazed far into the realms of eternal light; and as he gazed he saw descend a ray of glory, which, dove-like, brooded above his head and then lighted upon him. . . . That the form of a *dove* absolutely descended and lighted on Jesus seems unlikely; a radiant, glorious *Something*. . . . John compares it to a dove—this cloud of glory sailing through the clear heaven, then, bird-like, sinking, hovering, brooding over, then lighting upon him." Pulp. Com., I., p. 69. *Per contra*, Schaff in Van O. "The quiet flight and resting dove betokened no rushing torrent of inspiration . . . but a uniform unfolding of the life of God, the loftiness; yet the calm repose of a nature itself Divine." Neander, *Life of Christ*, p. 67.

\*\* "The vision and the voice contained a subjective revelation of the Holy Spirit, intended exclusively for the Baptist . . . (Jesus) needed no such revelation." Neander, *Life of Ch.*, p. 68. This was neither a meaningless symbol nor merely a signal to the Baptist. It was the symbol of a special gift then given to qualify Him for His work." Stalker, § 49. "From this time Jesus was to be under the constant operation of the Spirit, which enabled him to say and to do what was needful to his Messianic calling." Weiss, I., p. 327.

## 4. Religious Teaching.

Let all the religious teachings of the sections be gathered up into the one great lesson of the passage. Does it not have to do with the *Proclamation of a Deliverer and Preparation for him*, (a) all originating in a *divine impulse*, (b) all according to *divine promise*, (c) all finding its earthly beginning among devoted servants of God, (d) the deliverer himself to be preceded by a human herald, and (e) though the Son of God, also the son of Mary.

## STUDIES III AND IV.—BIRTH AND BOYHOOD OF JOHN AND JESUS. LUKE 1 : 57—2 : 52.

**Remark :** It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied ; (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

## § 1. Chapter 1 : 57-66.

1. Read and note the subject : *Birth of John and events attending it.*
2. The following words and phrases may be studied with the helps available : (1) *Eighth day*, v. 59, cf. Gen. 17 : 12 ; (2) *would-have-called*, lit. "were calling," i. e. "wanted to call" ; (3) *made-signs* (v. 62), was Z. deaf also? (4) *writing-tablet* (v. 63), see Comm. or Bib. Dict. for description ; (5) *marvelled*, was it in view of both mother and father agreeing *independently* on this name? (6) *noised-abroad* (v. 65), so that Luke may have learned thus these facts ; (7) *hand of the Lord*, etc., an O. T. phrase, cf. Judg. 2 : 15 ; Ezra 7 : 9.
3. Study the following condensation of this section : *The child of E. is born amid rejoicing, circumcised, named John by mother and father. The father at once recovers speech and praises God. These things move all who hear of them to wonder, fear and consider the future.*
4. Observe how much greater likelihood of the growth of a child in righteousness, when, as in this case, in the giving of his name, in the life and the belief of his parents and in the universal expectation, the atmosphere of godly influences is thrown about him from the beginning.

## § 2. Chapter 1 : 67-79.

1. Look over these verses and note the subject. Is it not *The hymn of Zacharias?*
2. (1) *prophecied* (v. 67), (a) note the revival of prophecy, (b) in what sense this is called prophecy (cf. *Van O.*, note on v. 67) ; (2) *hath-wrought-redemption* (v. 68), (a) lit. "wrought red," though still in the future, regarded as past, (b) "redemption" equals "deliverance," (c) is it from national oppressors or national sins? (3) *horn of salv.* (v. 69), cf. Ps. 18 : 2 ; 92 : 10 ; (4) v. 74, first political freedom, then righteousness ; (5) *remission of sins* (v. 77), i. e. when their sins are remitted the nation will know that deliverance is at hand, Mk. 1 : 4, (cf. *Pulp. Comm.*, note on v. 72) ; (6) *the dayspring* (v. 78) see the explanation of the figure in *Lindsay*, note on v. 78.



3. Try to arrive at the contents of the hymn as follows: \* (1) vs. 68-70, "Blessed be God who has come and redeemed his people by a strong Deliverer in the line of David, foretold by prophets from the first;" (2) vs. 71-75, "he is to save us, in mercy, according to his ancient promise, from enemies, to serve him uprightly forever;" (3) vs. 76-79, "this child is to prepare his way by proclaiming first God's merciful forgiveness, whereon deliverance leading out of dark despair into peace shall dawn." Now, the three parts may be united, viz: *Blessed be God who comes, as foretold, in the Deliverer whose work is to bring in our promised relief from enemies, and our holy service of God, whose coming this child shall prepare us for by the offer of forgiveness, and shall usher in the dawn of peace.*
4. Among other religious teachings is it not here emphasized that the source of the messianic forgiveness, peace and salvation is the mercy of God?

### § 3. Chapter 1: 80.

1. What is the subject? Is it *The early years of John*?
2. (1) *Strong in spirit*: does this suggest the sweeter or the sterner elements of spirituality? † (2) *deserts*, where? (3) *showing*, (a) same root in Lk. 10: 1 ("appointed"); Acts 1: 24 ("chosen"), (b) hence "appointment" to his public ministry.
3. May not this verse be thus summed up, viz: *John grows in spiritual strength and is in the deserts till he begins his work.*
4. Is there not suggested here the wisdom of temporary retirement from the world in preparation for ministry to men?

### § 4. Chapter 2: 1-7.

1. Let the student after reading these verses state their general subject.
2. Study the following words and phrases: (1) *decree* (v. 1), on the historical difficulty, see Farrar, *Luke*, p. 62, or Lindsay, *Luke* I, p. 55; (2) *Cæsar Augustus* cf. Bib. Dict., etc.; (3) *enrolled*, either (a) for military purposes, or (b) for a tax-levy; (4) *first enrolment* (v. 2), any news of a second? Cf. Acts 5: 37; (5) *Quirinius*, on the historical difficulty, see Farrar and Lindsay, as before; (6) *Bethlehem* (v. 4), where? (7) *betrothed* (v. 5), not different from "married" except in one respect, cf. Mt. 1: 25; (8) *firstborn* (v. 7), does this imply other children later? cf. Heb. 1: 6.
3. Let the following statement be scrutinized as a condensation of this section: *In obedience to an imperial decree given when Q. was governor of Syria Joseph, according to custom, went, with his betrothed to his ancestral city, Bethlehem, where Mary bore a son and having swathed him laid him in a manger, the inn being full.*
4. Consider, as a religious teaching of these circumstances, the lowly birth of the Saviour.

### § 5. Chapter 2: 8-20.

1. May this passage be entitled, *The Announcement to the Shepherds, and its result*?
2. *In the field* (v. 8) different views as to the time of year; (2) *glory of the Lord* (v. 9), cf. 1 Kgs. 8: 10, 11; (3) *Christ* (v. 11), cf. marg.; (4) *sign* (v. 12), how could that be a sign? (5) *in the highest* (v. 14); (6) *men in whom*, etc., either (a) all men are blessed in the child, or (b) God's chosen ones; (7) v. 14,

\* Lindsay I. p. 53, note, gives an analysis.

† See *Ecce Homo*, p. 13.

- study the form of the song, a three-fold parallelism ; cf. Farrar or Lindsay ; a somewhat different view in Van. O., p. 39.
- Will not the complete statement of this passage be somewhat as follows? *Shepherds tending flocks at night are told by an angel of the joyful event of the birth of the Christ and are given a sign. A chorus of angels ascribes praise to God and peace to men his delight. The shepherds find the child and his parents, to whom they tell the story. Mary ponders over it. The shepherds depart in wonder and praise to God.*
  - Does not this narrative teach that God regards the advent of the Deliverer as of immense importance to the humblest class of people?\*

### § 6. Chapter 2 : 21-24.

- Look over these verses and note their subject. Is it not *Circumcision, Naming and Presentation of Jesus?*
- Select five or six words and phrases in this section which you may regard as important and difficult and with what help is available study them carefully.
- May not the contents of these verses be stated thus? *The child is circumcised, named Jesus, and in due time presented to the Lord in Jerusalem, according to law, with the appropriate offering.*
- Observe that he who is to deliver the people of Israel is made subject to their appointed laws and religious customs.

### § 7. Chapter 2 : 25-39.

- Read this passage and note that it deals with *The testimony of Simeon and Anna.*
- Study these words and phrases : (1) *consolation of Israel* (v. 25), (a), i. e., the coming of the Christ, (b), cf. Isa. 40 : 1 ; (2) *for revelation to the G.* (v. 32), (a) "so that they may see it and come," (b) note the spiritual insight, cf. Isa. 2 : 2 ; 60 : 1-3 ; (3) *marvelling* (v. 33), at his knowledge of the child or the greatness of his prophecy? (4) *falling and rising* (v. 34) ; (5) *sign*, note the hint of opposition ; (6) *a sword*, etc. (v. 35), was this anguish (a) because of her doubt and disbelief, or (b) in view of the opposition of others to her child? (7) *spoke of him to all* (v. 38), possible source of Luke's knowledge ; (8) *returned* (v. 39), (a) note the omission of events mentioned in Mt. 2 : 1-22, (b) observe possible contradictions between the accounts, and seek for a solution.†
- May not this section be summed up as follows? *The pious Simeon meets them and sees, in the child, the Christ whom he was to behold before death. He thanks God for the sight of the universal Saviour. Blessing the wondering parents, he tells Mary that the child is a sign in whom, with anguish to herself, men will show what they are, some for, some against him.*
- Is not an important religious teaching of this section the universal significance of the presence of the Christ in the world, in whom the thoughts of both Jew and Gentile are revealed?

\* "The birth of Jesus ushers in the time when the religious life of the individual is first estimated at its true value and therefore becomes an object of God's hallowing and providential grace."—Weiss I. p. 255.

† For differing views see Van O., p. 46, and Weiss I, p. 260.

## § 8. Chapter 2 : 41-50.

1. Read these verses. Criticize the following temporary statement of their subject: *The Passover Visit to the Temple.*
2. Words and phrases for study are (1) *parents went every year* (v. 41); light on Mary's character? (2) *twelve years old* (v. 42), (a) a turning point in a Jewish boy's life, cf. Comm. (b) implies more maturity than with us, hence vs. 43, 44; (3) *doctors* (v. 46), (a) teachers of the law, (b) he sat as a pupil; (4) *thy father and I*, (v. 48), significance? (5) v. 49 (a) the first saying of Jesus, (b) significance lies not in use of word "Father," cf. Isa. 63:16; Jer. 31:9, but "my Father," (c) consider its significance, implying the consciousness of a unique relation to God.\*
3. Consider the following condensed statement: *According to their custom the parents attend the passover, taking Jesus, now twelve years old. They finish their service and depart. Missing Jesus they search for him and find him in the temple among the teachers, who are astonished at his wisdom. To his mother's reproach he gives an answer, incomprehensible to them, "You should have known that I must have been in my Father's house."*
4. Let the student, in view of his study of the passage, draw out what may be regarded as its essential *religious teaching.*

## § 9. Chapter 2 : 40, 51, 52.

1. Read and note the subject. Is it *The Growth of Jesus?*
2. (1) *Grew and waxed strong* (v. 40), physically; (2) *filled*, cf. marg. "becoming filled;" what suggestion in this? (3) *subject* (v. 51), for his life and occupation, cf. Mk. 6:2, 3; John 7:15; (4) *kept*, bearing on source and character of this narrative? (5) *increased*, etc. (v. 52), bodily and spiritual growth; (6) *favor*, etc.; is this any more than a general statement?
3. Make a full and yet condensed statement of the thought of these verses according to the examples already given.
4. Observe how he who is the Christ passes his youth in the seclusion of a Jewish home in a country village, and compare with the training of John in the desert

## II. CLASSIFICATION OF THE MATERIAL.

1. *The Contents and Summary.*

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

## BIRTH AND BOYHOOD OF JOHN AND JESUS.

- § 1. BIRTH OF JOHN AND EVENTS ATTENDING IT.
- § 2. THE HYMN OF ZACHARIAS.
- § 3. EARLY YEARS OF JOHN.
- § 4. THE BIRTH OF JESUS.
- § 5. THE ANNOUNCEMENT TO SHEPHERDS AND ITS RESULT.
- § 6. CIRCUMCISION, NAMING AND PRESENTATION OF JESUS.
- § 7. TESTIMONY OF SIMEON AND ANNA.
- § 8. PASSOVER VISIT TO THE TEMPLE.
- § 9. THE GROWTH OF JESUS.

\* Weiss I., pp. 273-280, is helpful here.

- 2) **The Summary.** Gathering together the various *statements of the contents* of this passage, note the following summary. *John is born, circumcised and named amid circumstances that cause joy, wonder and wide-spread interest. Zacharias celebrates his birth by a song of praise to God for sending deliverance through the Christ whose way John is to prepare and bring in the light of peace. During the sojourn of Joseph and Mary at Bethlehem, Jesus is born, his birth joyfully heralded by angels to shepherds who find him in a manger. He is circumcised, named, presented in the temple where Simeon greets him as the Christ and predicts opposition to him and Anna spreads the news. At twelve, he is taken to the Passover, and, left behind by his parents, is found in the temple among the teachers and declares that his true place is in his Father's house. He returns to Nazareth and grows in body, mind and soul, in favor with God and men.*

### 2. Observations upon the Material.

The following important facts or inferences coming up in connection with the material are to be read carefully and considered :

- 15) Children were cherished tenderly and carefully trained in Israel (cf. Bissell, *Bibl. Antiquities*, p. 35).
- 16) 1 : 59-80. John was born into a family and social circle that cherished lofty spiritual ideas concerning God and his Christ.
- 17) 1 : 67. Prophecy, which had been silent since Malachi, now is revived.
- 18) The hymn of Z. is saturated with Old Testament language and thought.
- 19) 1 : 71, 74. In the conception of the Christ that Z. had, the idea of deliverance from earthly enemies was prominent.
- 20) 1 : 80. John was prepared for his work by an ascetic training.
- 21) The historical uncertainty in 2 : 1, 2 has made it difficult to fix accurately the date of Jesus' birth, cf. Lindsay, I., p. 56, note.
- 22) 2 : 7-16. The presence of the lowly and the lofty \* about the birth place of Jesus is a mark of the essential historical character and truthfulness of the representation.
- 23) The reticence of the Gospel writers concerning the years of the youth of Jesus is of weight in determining the truth of what they do tell us about it.
- 24) 2 : 49. Jesus was conscious in his childhood of a peculiar relation to God.
- 25) His was a perfectly natural human growth in body and mind, yet possessing in a unique manner the favor of God.†
- 26) One visit of angels and one other possibly miraculous event (2 : 26-28) are narrated here.
- 27) The statements that Mary thoughtfully remembered these things, 2 : 19, 51, and that other persons spoke of them (1 : 65, 66 ; 2 : 17, 38) suggest a probable source for Luke's account.
- 28) 2 : 25, 38. There was at that time a circle of religious people who were expecting the coming of the Christ.
- 29) 2 : 34. The opposition which Jesus afterwards met and the reason of it are suggested in Simeon's words.

### 3. Topics for Study.

Observe the topical arrangement of the observations for further study :

- 1) **Character of the Material.** [Obs. 6-8, 13, 14, 18, 22, 23, 26, 27.]: (1) Estimate the literary character of 1 : 5-2 : 52 in view of (a) its difference from 1 : 1-4, (b) the O. T. expressions in it, (c) more generally, the Hebraic element in it. (2) Consider its historical character in view of (a) the angelic element

\* Stalker §§ 6-10 may profitably be read here.

† "We must accordingly come to the conclusion that Jesus has received no impulses from any of the peculiar religious tendencies that were current among the people, that he grew up spiritually as a child of his nation under the influence of his pious parents' home, and of the free, active, natural life around him ; yet in such a manner that the life-giving spring of scripture, from which the latter drew its best animating principles, flowed directly for him ; and the original purity of a soul, which breathed in the atmosphere of a divine love which had never been clouded, preserved Him from every false way." Weiss, *Life of Christ*, I., p. 290.

(b) the miraculous element, (c) the delicacy and reserve of manner, (d) the reticence as to matter, (e) the Apocryphal Gospels, (f) suggestions of personal recollections, (g) historical difficulties (2: 1-3). (3) Observe possible sources of the material (a) a Hebrew document inserted here by Luke, (b) Luke's verbatim notes of personal recollections. (4) Decide between three ways of interpreting the material, (a) as containing exact accounts of words and events, (b) as a record of current legends or pious fabrications, (c) as containing essentially historical recollections but the mode of representation due to the author or compiler.

- 2) **The Historical Situation.\*** [Obs. 9, 17, 19, 21, 28]: (1) From 1: 5, 74; 2: 1-4 as a basis seek to form a clear idea of the political condition of the Jewish people at the birth of Jesus. (2) Observe also their religious condition (a) in its darker aspects (cf. 1: 16, 17), (b) in the religious revival at this time. (3) Make a special study of Zacharias' Hymn from this historical standpoint.
- 3) **The Youth of Jesus.†** [Obs. 9, 21-25, 27, 28]: (1) From Lk. 2: 1-52; Mt. 2: 1-23 indicate and arrange in order the events of his childhood. (2) Consider and explain the reticence of the Gospels. (3) State any further facts about his intellectual and religious education and occupations. (4) What may be said (a) as to his development, (b) as to the influence of his home life upon it. (5) Try to determine from all facts especially the event of 2: 42-51, (a) Jesus' relation to God, (b) his consciousness of this relation.

#### 4. *Religious Teaching.*

The following is suggested as the chief religious teaching: *the Advent of the Deliverer* who is (a) born in humble circumstances, (b) first announced to men of lowly occupation, (c) announced, however, by angelic heralds, (d) as a youth living quietly in a village home, (e) growing according to the laws of human development, (f) yet having a sense of unique relationship to God.

#### STUDIES V AND VI.—THE MINISTRY OF JOHN. LUKE 3: 1-22.‡

**Remark:** It is desirable that in each "study," (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

#### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

\* Cf. Stalker, § 26-39.

† Cf. Stalker, §§ 11-24; Vallings' *Jesus Christ, the divine man*, (ch. 6) is stimulating; a fuller treatment is found in Weiss, I., pp. 275-293.

‡ In the preparation of this and the following studies the material of the "Inductive Studies on the Life of the Christ according to the Gospel of Mark," has been freely employed. Students are referred to this "series" for a somewhat different presentation of this general subject, cf. *The Old Testament Student*, Sept.—June, 1888-'89, New Testament Supplement.

## § 1. Chapter 3 : 1-6.

1. Read these verses and consider their subject : *Beginning of John's ministry.*
2. The following words and phrases require attention : (1) *fifteenth year* (v. 1), an important fact in chronology of Jesus' life ; (2) examine the historical and geographical material in v. 1 ; (3) *Annas* (v. 2), historical difficulty here ? (4) *word of God came*, "the old prophetic call," 1 Sam. 15 : 10 ; Jer. 1 : 2 ; Hos. 1 : 1, etc. ; (5) *preaching* (v. 3), for the words cf. Mt. 3 : 2 ; (6) *baptism*, by immersion or otherwise ? (7) *of repentance*, decide whether (a) producing repentance, (b) an expression and symbol of repentance ; (8) *unto remission*, etc., decide whether (a) the bapt. of rep. itself secured remission, or (b) pointed to that which the Christ would give ; (9) in vs. 4-6 note (a) the language and import of the original (Isa. 40 : 3-5), (b) compare and explain differences ;\* (10) *all flesh* (v. 6), peculiar to Lk. ; (11) read and compare Mt. 3 : 1-6, noting (a) his dress and food, (b) his popularity.
3. Is it not sufficient, as a statement of the contents of this section, to say, *In the fifteenth year of Tiberias, amid the political and ecclesiastical conditions of that time John came, according to prophecy, preaching the baptism of repentance unto remission of sins.*
4. Observe the usefulness of symbols in religion (e.g. Baptism) (a) to develop personal religious life, (b) to preserve the purity of religious teaching, (c) to illustrate and testify to religious truth.

## § 2. Chapter 3 : 7-14.

1. After reading over this passage let the student decide upon a suitable statement to serve as its theme.
2. (1) *multitudes* (v. 7), cf. Mk. 1 : 5, significant of the extent of the work ; (2) *offspring of vipers*, (a) explain the figure, (b) to whom specially addressed ? Mt. 3 : 7 ; (3) *we have Abraham* (v. 8), light upon religious belief of the time ; (4) *axe is laid* (v. 9), (a) explain the figure, (b) note the prediction of judgment : (5) *two coats* (v. 11), (a) the figure ? (b) the sin of selfishness ; (6) *publicans* (v. 12), see Bib. Dict. for their character and occupation ; (7) *extort* (v. 13), (a) light on their methods, (b) the sin what ? (8) note in v. 14 the three temptations of a soldier's life, cf. Lindsay, p. 69, note.
3. Study the following summary : *John says (1) in general "Brood of vipers, how come you here? only the evidence of repentant lives—not descent from Abraham, which God might make these stones to have—will save you from the impending destruction of all unrighteousness ;" (2) in particular—(a) "let the people renounce their selfishness, (b) the publican, his avarice, (c) the soldier, his license."*
4. Is there not the religious teaching here that none can avoid the certain punishment of sin except by renouncing it in every form ?

## § 3. Chapter 3 : 15-18.

1. Observe and criticize as a title of this section : *John's testimony to the Christ.*
2. Carefully study the words and phrases which are obscure or important by the (a) help of all commentaries, etc., which are at hand, (b) comparison with parallel accounts, John 1 : 19-28 ; Mt. 3 : 11, 12 ; Mk. 1 : 7, 8.
3. Study the following as a condensed statement of this passage : *To the people speculating about his being the Christ he said, "He is at hand, my superior in person and work, to give spiritual purity and to separate the good from the evil."*
4. Is not an important religious thought found in the self-denying fidelity of the herald to his master ?

\* Cf. Van O., p. 55.

## § 4. Chapter 3 : 19, 20.

1. Look over these verses and note the subject. Is it not *John's after-life*?
2. (1) Compare Mark 6 : 17-29 ; for details relating to this event, e. g. (a) how he came to know Herod, (b) their relations, etc.; (2) *reproved* (v. 19), (a) note the prophetic spirit, cf. 2 Sam. 12, (b) for the ground and character of the reproof, cf. Lev. 18 : 16 ; 20 : 21 ; Mt. 14 : 4 ; (3) *prison* (v. 19) where?
3. The complete statement of the section may be made by the student in accordance with the examples given.
4. Observe the religious teaching connected with the thought—dangers of outspoken fidelity to truth.

## § 5. Chapter 3 : 21, 22.

1. May this passage be entitled, *The descent of the Spirit*?
2. Study (1) *were baptized* (v. 21), means (a) not "had been baptized," but (b) that Jesus' baptism occurred in the midst of John's ministry;\* (2) *praying*, light on the nature and spirit of Jesus ; (3) in v. 22 determine whether the event was (a) a vision granted to John and Jesus, or (b) an external event sensible to all ; (4) *a dove*, significance of this (a) purity and soaring energy, (b) meekness? (5) *my beloved son*, i. e., testimony from the Father that he is the Christ ; (6) *am well pleased*, lit. "was well pleased;" significance of past tense? (7) having studied this account, read and compare with it the parallel in Mt. 3 : 13-17 for a fuller account of the baptism.
3. Is not the summary of these verses something like this: *After being baptized, Jesus, while in prayer, receives upon himself from the opened heaven the Holy Spirit as a dove, and hears the approving voice of his Father.*
4. Many religious teachings might be drawn from this passage. Let the student seek a most fundamental and comprehensive one for study and application.

## II. CLASSIFICATION OF THE MATERIAL.

1. *The Contents and Summary.*

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

## THE MINISTRY OF JOHN.

- § 1. BEGINNING OF JOHN'S MINISTRY.
- § 2. JOHN'S PREACHING, AND ITS RESULT.
- § 3. HIS TESTIMONY TO THE CHRIST.
- § 4. JOHN'S AFTER-LIFE.
- § 5. THE DESCENT OF THE SPIRIT.

- 2) **The Summary.** Gathering all the various *statements made of the contents* of the sections study the following as a summary of them: *In the fifteenth year of Tiberius John comes baptizing and calling for repentance and amendment of life in all classes, heralding, too, the coming Christ who is to do a mightier work of judgment. Herod, reprov'd by John, imprisoned him. Jesus had been baptized by him, and, while in prayer, the Spirit descended upon him and the Father's voice bore witness to him.*

\* Cf. an excellent note in Meyer (Weiss) on *Luke*, and in Bliss, *Comm. on Luke*, p. 68b, note.

## 2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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|--|--|
| <p>1) 1: 2. Those who saw Jesus and worked with him told to believers what they saw and heard of him.</p> <p>2) 1: 1, 3. What former writers had stated about the life of Jesus did not entirely satisfy the writer of this work.</p> <p>3) 1: 3. He claims for his work (1) careful examination into sources (2) accuracy, (3) completeness, (4) orderly arrangement.</p> <p>4) 1: 1-4. The preface indicates that it was written by a man of education and literary ability.</p> <p>5) 1: 4. The book is written to a Christian who is acquainted with the subject in order to establish him in the faith.</p> <p>6) 1: 5. In passing to this and the following verses the style changes and is characterized by Hebraic forms of thought.</p> <p>7) 1: 5-56. Two visits of angels and four other miraculous events are referred to.</p> | <p>8) 1: 5-56. The whole narrative is marked by delicacy and reserve.</p> <p>9) 1: 5-56. The persons mentioned are expecting the coming of the Christ.</p> <p>10) 1: 5, 17. The herald of the Lord is to come from a priestly family but is himself to be a prophet.</p> <p>11) 1: 8-11. Note that certain elements of the temple service are here mentioned. Cf. Lindsay, <i>Luke</i> I., p. 44 for a description.</p> <p>12) 1: 35. The reasoning of the angel may be thus stated:—"Since the child is to be holy, the Holy Spirit must come upon thee," i. e. the moral character of the Christ makes this miraculous event a necessity.</p> <p>13) 1: 46-55. The hymn of Mary is an echo of the O. T. and shows her acquaintance with it.</p> <p>14) It is possible, in view of v. 3, that this account was given to Luke by Mary herself.</p> |
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## 3. Topics for Study.\*

- 1) **Early Gospel Literature.** † [Obs. 1, 2]: (1) The origin of this literature in the oral teaching of the apostles. (2) Read Acts 2: 22-24, 32, 36, 42; 10: 36-43; 1 John 1: 1-3 and observe, (a) the apostles preached and taught concerning the life of Jesus, but, (b) they emphasized his death and resurrection, (c) their purpose was rather to convert and edify hearers than to inform them. (3) Consider whether these writings depending upon this oral teaching would be, (a) complete, (b) continuous or (c) fragmentary, (d) disconnected. (4) Estimate their historical character. (5) What did Luke think of them?
- 2) **The Gospel of Luke.** ‡ [Obs. 3-5]: (1) Learn the witness of early Christian writers to the authorship of this book. (2) Read Col. 4: 14 (cf. vs. 10, 11); 2 Tim. 4: 11; Phile. 24 for facts about Luke. (3) Might not Luke have had just the mental qualities of the writer of this preface, (1-4)? (4) Consider the purpose of this work for edification, (a) comparing John 20: 30, 31, (b) observing the importance of this fact in judging of the character and arrangement of the work.
- 3) **The Message to Mary.** § [Obs. 12-14]: (1) Form a general estimate of Mary, from the material gathered e. g. vs. 28, 34, 38, 39, 45, 47-56. (2) Determine whether her character had anything to do with the Divine choice. (3) Thoughtfully consider the event of v. 35, (a) gathering the indications of its historical character, (b) noting how few references there are to it in the rest of the N. T. and seeking the reason.

\* Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

† These points are considered in the Introductions to Farrar and Lindsay; in Pulp. Comm., p. 1, 2; in Reuss' *History of N. T. I.*, §§ 29-39, 52, 163, 178.

‡ Cf. Westc. pp. 195-198, 238-241; the introductions to the Commentaries; Reuss' *History of N. T.* §§ 179-185, 200-209.

§ Cf. some thoughtful remarks in Pulp. Comm., pp. 6, 7.



- tion (cf. Mk. 1:5; Mt. 11:7 addressed to Galileans), (b) in the quickening of right messianic expectations, (cf. Mt. 11:12; John 1:29-42).
- 2) **The Character of John.** [Obs. 34, 35]: (1) Consider his *personal* character: (a) evidences of its strength, Lk. 1:80; 3:16, 19; Mt. 3:7, 14; 14:4; John 3:27-30; (b) elements of weakness, Mk. 2:18; Mt. 11:3. (2) Note his prophetic character, as seen (a) in his outward life (Mk. 1:4, 6; Lk. 1:15, 80; cf. 2 Kgs. 1:8; Zech. 13:4); (b) in the prediction, Lk. 1:76; (c) in the phrase (Lk. 3:2) *the word of the Lord came*; (d) in his preaching, moral and Messianic; cf. Isa., Jer., etc.; (e) in the symbolic "baptism," cf. Zech. 13:1; Ezek. 36:25; (f) in his relations with Herod. (3) Estimate the influence of his home-life upon his character (Lk. 1:13-17, 42-44, 60-67, 80). (4) Note Jesus' estimate of him (Lk. 7:24-28).
- 3) **John and Jesus.** [Obs. 34, 35]: (1) Their relationship (Lk. 1:36), and previous intercourse, cf. Lk. 1:39-56; Mt. 3:14; John 1:29, 31. (2) Gather John's estimate of Jesus as regards (a) his humanity, John 1:30, (b) his character, Mt. 3:14, (c) his dignity and mission, John 1:34, 29; 3:31, 34. (3) What was the help which John's work gave to Jesus in his ministry\* (a) personally, Mt. 3:14, (b) in calling for repentance, (c) in proclaiming the Christ, (d) in preparing disciples, John 1:25-37?
- 4) **The Baptism of Jesus.** [Obs. 37-42]: (1) Review the purpose and meaning in baptism as required by John† and note (a) John's objection, Mt. 3:14, (b) certain respects in which this baptism had not the same meaning for Jesus as for the others. (2) Inquire why Jesus came to be baptized, whether (a) as an example to the multitudes, (b) as an Israelite, one of a sinful people, or (c) to mark the laying aside of his private life and the entrance upon a public career.‡ (3) In view of Mt. 3:15, decide whether the baptism was to Jesus a means to attain to a more righteous state. (4) Study the "Descent of the Spirit" that followed. Would the Spirit have come upon Jesus if he had not submitted to baptism? Cf. Mk. 1:10; Lk. 3:21. (5) Result of the whole event, (a) to John, cf. John 1:32, 33, (b) to Jesus; decide whether it marked a change in his nature or personal character, a completer consciousness of his mission, or new endowments for entering upon his public ministry. Cf. Isa. 11:2; Lk. 4:1; Mk. 1:12; John 1:32.

#### 4. *Religious Teaching.*

Is not the leading religious teaching of the entire passage found in *The Preparatory Work of John*:§ (1) its necessity (cf. Mt. 17:12, 13); (2) has an independent character of its own, (3) yet is really permanently useful only as preparatory; (4) is a failure from any other point of view; (5) the preparatory character in all human activity; (6) the spirit in which it should be done (John 3:28-30).

\* Cf. Neander, *Life of Ch.*, p. 200.

† Cf. Weiss, I., p. 313.

‡ "Some have seen in Jesus the Representative Penitent; others view the baptism as the inauguration of His ministerial life; others as the last act of the private life of the Perfect Ideal Israelite, going to the baptism of St. John, because it was from heaven and of His Father, without ulterior motive. In the fullness of the words 'fulfil all righteousness,' in regard to the past, present, and future, every partial interpretation expresses but one aspect. It was the righteousness of the perfect Israelite acknowledging the obligation of obedience to the Prophet of Israel. It was the righteousness of the Son of Man, the representative of humanity, inaugurating a new relation with the Father of all. It was the righteousness of the Apostle of God devoting himself to a life of perfect fulfilment of His will." Vallings, *Jesus Christ*, p. 64.

§ "As John preceded Christ, so must the preacher of repentance still cause his voice to be heard in the heart, before Christ can live in us. Through anxiety to peace, through repentance to grace was not only the way into the Kingdom of the Lord for the Jews in those days, but also for Christians in these." Van. O., p. 59, note 7. See a striking passage in *Ecce Homo*, p. 14.

## STUDIES VII AND VIII.—BEGINNINGS. LUKE 3 : 23—4 : 44.

**Remark :** It is desirable that, in each "study," the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 3 : 23-38.

1. Look over these verses and note their subject. Is it not *The Genealogy of Jesus*?
2. (1) *about thirty years* (v. 23), (a) note the indefiniteness of statement, (b) the age is significant, cf. Numb. 3 : 47; (2) *Adam the [son] of God* (v. 38), consider (a) why Luke went back to Adam, and (b) regarded Adam as [son] of God.
3. Is it not sufficient as a statement of the contents of this section to say, *Jesus, as a man the son of David and of God, began his work at about thirty years of age*?
4. May not the religious truth in the passage be—Jesus by his relationship to man ministers not to the children of David only but to all the sons of men.

## § 2. Chapter 4 : 1-13.

1. Read and note the subject : *The temptation of Jesus*.
2. Words and phrases calling for examination are (1) *was led by the spirit* (v. 1), in a condition of lofty spiritual ecstasy; (2) *tempted* (v. 2), cf. Mt. 4 : 2, 3 and note Luke's additional information, cf. Mk. 1 : 13; (3) *the devil*, (a) another name Mk. 1 : 13; (b) meaning of this word? (4) *led him up* (v. 5), cf. Mt. 4 : 8 for (a) fuller details, (b) a different order; explain the difference; (5) *delivered unto me* (v. 6), was this true? cf. John 12 : 31; (6) *shalt not tempt* (v. 12), is this applied by Jesus (a) to Satan's attitude toward him, or (b) his attitude toward God? (7) *every temptation* (v. 13), in what sense? (8) *for a season*, cf. John 14 : 30; Lk. 22 : 40, 43, 53.
3. Study the following condensation of the section : *Jesus is led by the Spirit into the desert and for forty days without food is tempted by the devil (1) to make a stone into bread to satisfy hunger, (2) to assume all worldly power by worshipping him, (3) to throw himself down from the temple roof relying on God's promise. Jesus rejects the temptations in the words of Scripture and the devil leaves him for a time.*
4. Observe the powerful and subtle temptations assailing those who would live a life of spiritual exaltation and devotion to humanity.

## § 3. Chapter 4 : 14, 15.

1. Let the student read these verses and determine their theme.
2. (1) *Returned* (v. 14), (a) because Gal. was his home; (b) probably after having been engaged in a more or less public ministry in Judea, cf. John 1 : 29-3 : 22; 4 : 4-43; (2) *in the power of the Spirit*, in view of the issue of the temptation; (3) *fame*, cf. John 4 : 45; (4) *synagogues* (v. 15), cf. Bib. Dict.
3. May not the contents of these verses be stated as *The beginning of the ministry of Jesus in Galilee in spiritual power, with wide-spread fame and popular favor.*
4. Observe that the essence of this opening ministry is not fame but spiritual power.

## § 4. Chapter 4:16-30.

1. Read these verses. Criticize the following temporary statement of their subject; *Jesus preaching at Nazareth.*
2. Study the following words and phrases:—(1) *his custom was* (v. 16), hint as to his early life; (2) *stood up to read*, (a) the first lesson, (b) possibly his custom also; (3) *found the place* (v. 17), either chose it or found it as the regular lesson for the day; (4) *written*, (a) in Hebrew, (b) cf. Isa. 61: 1,2, compare and explain differences; (5) what is the original reference of this O. T. passage? (6) *began to say* (v. 21) (a) "proceeded to say," (b) this is but a text or summary; (7) *to-day*, etc., i. e., a claim to be the Christ; (8) *words of grace* (v. 22), referring to matter or manner—or both; (9) *Joseph's son*, (a) transition to the beginning of opposition, (b) light on their ideas of Jesus; (10) *and he said* (v. 23), second part of his discourse; (11) *we have heard done*, light on the chronological position of the event; (12) vs. 25-27, note historical allusions, (b) their bearing—God's mercies not confined to a narrow circle; (13) *throw him down* (v. 28), punishment for blasphemy; (14) *passing through* (v. 30), miraculously?
3. From the study of the passage make a condensed statement of its contents.
4. May not the religious teachings in the passage be found in the fact that Jesus declares his mission to be (1) to proclaim God's grace, (2) to show unselfish, helpful sympathy with all humanity?

## § 5. Chapter 4:31-37.

1. What is the subject? Is it *The demoniac in the synagogue?*
2. (1) *Capernaum* (v. 31), location, condition? (2) *spirit of an unclean devil* (v. 33) (a) how came he in this place? (b) "devil"—"demon," another word in 4: 1; (3) *we, us, I* (v. 34), significant of (a) two struggling natures, or (b) the demon "merging his individuality in that of all evil powers" (Farrar); (4) *Holy One*, (a) cf. 1: 35; Ps. 16: 10; John 6: 69, (b) messianic testimony (c) his holiness impressed the man; (5) *thrown* (v. 35), the body involved; observe power of demon over physical organism.
3. Consider this statement of the contents of the section:—*Jesus in the synagogue of Capernaum by his authority in teaching and in casting out a demon who greeted him as the Christ, creates wonder and obtains wide fame.*
4. What is the religious teaching which the passage is intended to convey?

## § 6. Chapter 4:38-41.

1. May this passage be entitled *Works of healing in Capernaum?*
2. Study all important and difficult words and phrases in this passage according to methods already suggested.
3. Study the following statement of the contents of this passage:—*In Simon's house he heals a fever and at evening other sick and casts out demons whose messianic witness he rebukes.*
4. An important lesson in this passage is found in considering the kind of testimony to himself that Jesus rejected.

## § 7. Chapter 4:42-44.

1. Let the student state the subject of these verses.
2. (1) *desert place* (v. 42), (a) i. e., uninhabited; (b) what he was doing there, Mk. 1: 35; (2) *good tidings of the kingdom of God* (v. 43), (a) cf. Mk. 1: 15, (b) cf. Ex. 19: 6; 1 Sam. 8: 7; 12: 12; 2 Sam. 7: 12-16; Isa. 6: 5; Dan. 2:

- 44-45; 7 : 14, 18; (3) *was preaching*, (a) i. e., "went to preaching," (b) light on his method.
3. Is not the summary of these verses something like this:—*While alone he is sought out by many and asked to remain, but regarding it as his mission, he goes forth preaching throughout Galilee.*
4. May not a religious teaching of this section be found in the obligation recognized by Jesus to spread abroad his Gospel as widely as possible?

## II. CLASSIFICATION OF THE MATERIAL.

### 1. The Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

#### BEGINNINGS.

- § 1. THE GENEALOGY OF JESUS.  
 § 2. THE TEMPTATION OF JESUS.  
 § 3. EARLY MINISTRY IN GALILEE.  
 § 4. JESUS PREACHING AT NAZARETH.  
 § 5. THE DEMONIAK IN THE SYNAGOGUE.  
 § 6. WORKS OF HEALING IN CAPERNAUM.  
 § 7. WIDER MINISTRY IN GALILEE.

- 2) **The Summary.** Gathering together all the various *statements of the contents* of this passage, note the following summary. *Jesus, of Davidic ancestry, a son of man, began his work at about thirty years of age; (1) he victoriously meets the temptations of the devil, and (2) in spiritual power comes to preach in Galilee, (3) speaks words of grace and of rebuke in Nazareth, (4) obtains wide fame because of his authority in teaching, his power over demons, his healing of sick, and (5) preaches throughout the land.*

### 2. Observations upon the Material.

The following statements of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- |  |   |
|--|---|
| 43) Luke's genealogical list goes backward to Adam.*   | 48) 4 : 2. It was only after forty days of fasting that he felt the pangs of hunger.  |
| 44) He places it not at the beginning of his gospel but between the baptism and the temptation of Jesus.†            | 49) Jesus shows himself familiar with the language and thought of the Old Testament.‡   |
| 45) Only Luke and Matthew give these lists.  | 50) He may have himself told this temptation experience to his disciples.§  |
| 46) Jesus, so far as he was a man, was a Jew of undoubted Davidic ancestry.  | 51) Being filled with the Holy Spirit, the temptations seem to present themselves to him as methods for carrying out the Divine Commission of which he was consciously the agent. |
| 47) 4 : 1. During the sojourn in the wilderness Jesus was in an extraordinary way under the influence of the spirit. |   |

\* "The Jesus of Luke was the Saviour, not only of the children of Abraham, but of the children of Adam." Pulp. Comm. p. 71.

† "This, the moment of his (Jesus') real introduction on this world's stage, was, as St. Luke judged it, the time to give the formal table of his earthly ancestry." Pulp. Comm. p. 71.

‡ "The maxims and precepts of Deuteronomy were used in the education of every Hebrew child." Pulp. Comm. p. 88.

§ "It rests, indeed, on no very strong internal evidence and there may be exaggeration in its details; but in its substance it can scarcely be other than true, first, because it is so much stranger than fiction and next because in its strangeness it is so nicely adapted to the character of Christ. Ecce Homo, p. 23.

|| Cf. some thoughtful remarks in Stalker, § 51. "Meditation over the divinely ordered ways whereby He was to fulfill His vocation, must necessarily have presented to His mind the picture also of those which were in direct opposition to the divine will." Weiss, I., p. 349.

- 52) 4: 16-21. Not a few customs of Synagogue-worship are alluded to here,
- 53) 4: 24-27. The broad scope of the ministry of Jesus is especially emphasized in Luke's gospel.
- 54) 4: 18-28. We are called upon to mark the graciousness both of the manner of Jesus and of the message he delivered.\*
- 55) 4: 28. At the very beginning of his ministry he meets with opposition.
- 56) 4: 33-35. The man with the "demon" seems physically, mentally and morally affected by it,
- 57) 4: 32, 36. The authority of Jesus in his words and works seems to impress the people.†
- 58) 4: 43. He regards himself as holding a commission to proclaim the Gospel of the Kingdom of God.

### 3. Topics for Study,

Observe the topical arrangement of the observations for further study :

- 1) **The Genealogy of Jesus.**‡ [Obs. 43-45]: (1) Observe the chief points of difference between the genealogy in Luke's gospel and that in Matthew 1: 1-17, e. g., (a) in order, (b) in names, (c) in length. (2) Consider the two views which have been held of these lists, (a) Luke gives the descent through Mary but Mt. that through Joseph, (b) both give that through Joseph. (3) Note and explain, if possible, the difficulties on either view. (4) Decide as to the design of the writers in giving these genealogies. (5) Inquire into the significance of the fact that Luke, (a) puts his material at this point in his narrative, (b) goes back to Adam while Mt. stops with Abraham.
- 2) **The Temptation.**§ [Obs. 47, 48, 50, 51]: (1) Consider the probable source of the narrative. (2) That it relates historical events may be inferred from (a) its simple and original character, (b) the naturalness of such an experience in the life of Jesus and its fitness at this time. (3) Being an historical event did it occur (a) as an outward experience in the sensible world, or (b) an inward exercise in the soul of Jesus? (4) Taking up the three divisions of the temptation, (a) decide whether they are literal occurrences or symbolic, (b) consider each one as to its particular meaning and its application to the existing circumstances of Jesus. (5) Estimate the significance of the whole in the life of Jesus (a) as revealing his nature, e. g. possibility of temptation, etc., (b) as throwing light upon the purpose and method with which he entered on his public ministry, (c) as suggesting the difficulties awaiting him (Lk. 4: 13), (d) as establishing him in his character, (e) Heb. 2: 18.
- 3) **The Address at Nazareth.**§ [Obs. 52-55]: (1) Conceive as vividly as possible the circumstances of the address.¶ (2) Note the various elements in it, (a) the text (vs. 18, 19), (b) the "words of grace" (vs. 21, 22), (c) the feeling of opposition perceived (vs. 22-24), (d) the announcement of his mission to others than Jews, (e) the issue. (3) Consider the probability of this visit being identical with that of Mk. 6: 1-6; Mt. 13: 55-58, (cf. Lk. 4: 14, 15, 23). (4) If so, note its position thus early in Luke's narrative as the frontispiece or program of the ministry of Jesus, (a) in the character

\* "The reference is to the substance of the discourse, not to its manner. The grace of manner had its source in the grace that lay in the message." Bruce, *The Kingdom of God*, p. 50.

† "He knew nothing of the authority of masters and schools of interpretation, but spoke as one whose own eyes had gazed on the objects of the eternal world. He needed none to tell him of God or of man, for He knew both perfectly. He was possessed with the sense of a mission which drove him on and imparted earnestness to every word and gesture. He knew himself sent from God, and the words he spoke to be not his own but God's." Stalker, § 91.

‡ Discussions on both sides of this disputed topic are numerous. See Farrar's *Luke*, pp. 369-375; Pulpit Comm., *St. Luke*, vol. I, pp. 70-72, also the Bible Dictionaries, art. *Genealogies*.

Weiss, *Life of Christ*, I., pp. 337-354. See also remarks in Pulp. Com. *St. Luke*, I., pp. 84-86.

§ See a good treatment in Bruce, *The Galilean Gospel*, ch. 2; also his *Kingdom of God*, p. 50.

¶ Helps to this end may be found in Stapfer, *Palestine in the time of Christ*, pp. 333-334, and in Farrar, *Life of Christ*, ch. 16.

of the preaching, i. e., offer of *grace to all*, (b) in the result, i. e., violent rejection. (5) The light thus thrown on the character and purpose of the Gospel. (6) Another form of this message (cf. Mk. 1 : 14, 15).

- 4) **The Deeds of Healing.** [Obs. 56-58]: (1) From a careful study of 4 : 33-35 (cf. Mk. 1 : 26), 38-41 (Mk. 1 : 31, 32 ; Mt. 8 : 16) determine as clearly as possible (a) the physical, (b) mental, (c) moral characteristics of the sufferers. (2) Note, as to the condition of the demoniac, (a) the popular explanation, (b) the writer's notion, (c) the attitude of Jesus. (3) Consider thoughtfully the impression\* made by Jesus on this occasion (vs. 32, 36); was this "authority" found in (a) the *originality* of his words and deeds, or (b) the *independence* of his manner, or (c) the *native force* of his character, or (d) his *unique relation* to God and mission to man (cf. 4 : 1, 14, 18, 21)? (4) Seek to ascertain concerning these deeds† (a) their relation to the preaching of Jesus, whether of equal importance or as proofs and means to attract men, (b) the revelation they make of the character of Jesus.

#### 4. Religious Teaching.

Does not the *religious teaching* of this passage gather around the narrative of the *Proclamation of Deliverance*?—a deliverance : (1) wrought by one who (a) must himself be victorious over temptation, and (b) is full of human sympathy, (c) yet speaks and acts with authority ; (2) which consists in the gift of God's grace ; (3) which is manifested not only in word but in deed ; (4) which may be rejected by some ; but (5) is freely offered to all.

\* Cf. Stalker, *Life of Jesus Christ*, § 97.

† A most helpful consideration of this point will be found in Bruce, *The Galilean Gospel*, ch. 8. Cf. also Stalker, §§ 78-80.

## DOWN THE EUPHRATES VALLEY. I.

BY ROBERT FRANCIS HARPER, PH. D.,

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The natural point from which to start on a caravan journey down the Euphrates is Aleppo, 100 miles inland from Alexandretta. Here it is possible to obtain stores and provisions of almost every description and as this city is the centre of the land trade with Baghdad, horses, mules and camels can be more easily obtained here than at any other place.

The Aleppo of to-day is a modern city, possessing few interesting land-marks. The castle, however, cannot be overlooked, since it is unique as a fortification. It is a circular mound, perhaps a half mile in diameter at the top, surrounded, or rather hemmed in, by a massive wall of cut stone about 200-250 feet in height. Outside of the wall is a broad moat, the greater part of which is cut out of the solid rock. Its depth is from 40-60 feet. If well defended, this fortress would be as impregnable as Gibraltar. The common belief among the people is that it is filled with stores of war. I do not know whether this is true or not. Permission to visit the castle can be obtained from the Wali through the consuls. An escort of soldiers is always furnished. The date of the building of the mound is unknown. The walls belong to the 5th or 6th century A. D. Saladin captured it in 1183.

On account of the large quarries in the immediate neighborhood, almost all of the houses are built of cut stone. The newer portion of the town, Azizieh, reminds one of a European city. This is the Christian quarter and the majority of the well-to-do citizens wear the so-called Frank or European dress, with the exception of the head-gear. There is a good hotel in this part of the city, called Hotel Azizieh. It compares favorably with the second class hotels of Paris or London. The only other hotel in Aleppo is in the centre of the bazaars. As it is in the Moslem quarter and surrounded on all sides by noisy tradesmen, it cannot be recommended very highly.

Between Azizieh and the city gate of the Moslem quarter lies the infidels', *i. e.* Christian and Jewish, cemetery. The tombs form an interesting study. One finds English, Latin, French, Hebrew and Arabic inscriptions. I was surprised to see so many English names. They belong, however, to the 16th and 17th centuries, when the commerce of the city was in the hands of English companies. These tombstones are unpretentious and all of them are laid flat, since it is against the laws of the Turkish Empire to erect a monument to an infidel.

The bazaars are in the Moslem quarter. They are strictly oriental in appearance, as much so as those of Baghdad. I was much more impressed with the size and beauty of the Aleppo bazaars than with those of any other Turkish city. The bazaars in the Moslem quarter of Smyrna are insignificant in comparison with those in Aleppo and Baghdad. The greater part of the business is under the control of the Christians. The Armenians are regarded as the best traders in the east. The following expressive sentence, which may or may not be taken as complimentary to the Armenians, is often heard: "A Jew can cheat a Turk; a Greek can cheat a Jew and an Armenian can cheat a Greek." With Scanderoun (Alexandretta) as its seaport, Aleppo has a large

commerce with Europe. All of the large caravans for Baghdad receive their stores and start from this point.

The population of Aleppo is about 125,000, of which 100,000 are Moslems, 20,000 Christians and 5,000 Jews. Among the Christians, there are very few Protestants. They belong for the most part to the Greek and Catholic churches. Sunday is kept as on the continent. Everybody goes to the morning service and the remainder of the day is spent in pleasure. The language of the people is Arabic. Only the traders know Turkish. A great many of the Christians speak French and Italian, which they learn in the Jesuit schools.

After a month's stay in Aleppo, our caravan started down the Euphrates Valley for Baghdad. To Meskeneh, the site where the caravan route first touches the Euphrates is a ride of 18 hours. It may be well to explain here that a caravan hour is  $2\frac{3}{4}$ -3 English miles, and that 8 caravan hours is considered a good day's journey. Convenient way-stations between Aleppo and Meskeneh are (1) Jebrin, a small dome village of about 150 houses, and (2) Dêr Hafr, a miserable collection of mud huts on the very edge of the so-called desert. The former is only 2 hours from Aleppo, but, as it is extremely difficult to get a large caravan into motion, on account of the laziness and indecision of the muleteers, this is enough for the first day. Dêr Hafr is 8 hours from Jebrin and Meskeneh 8 hours from Dêr Hafr. Meskeneh was originally only a Turkish fort erected by Midhat Pasha to hold the Bedawin in check. At present there are several buildings connected with it and in the near future it may become a promising village. Steamers were brought by Midhat Pasha up the Euphrates to this point. One hour from Meskeneh are the ruins of Kala'at Balis or Barbalissus, called by the natives Old Meskeneh. The ruins are of an Arabic city and they cover a large extent. The most important is a large octagonal minaret almost perfectly preserved, the height of which is from 100-110 feet. It is of burnt white brick and has seven sets of windows, one above another. The top can be reached by a staircase of 110 steps. Four sets of inscriptions run around this tower. At its base, there are numerous subterranean passages like those on the hill above Smyrna. I also saw a fine capital of soft white gypsum. Two and one-half hours further on, at the end of the plateau of gypsum through which the Euphrates has found its way, is Tel or Kala'at Dibsi. It stands on the edge of a cliff and occupies an impregnable position. Prof. Peters would identify this Dibsi with the biblical Tiphseh. Between Balis and Dibsi there is good hunting. Francolins are very abundant and the jungles along the Euphrates are full of wild boars. Dibsi can be reached by following the river bank through the jungles or by crossing the plateau. The first is the easier of the two. Abû-Hariri the next government station is 4 hours from Dibsi or  $7\frac{1}{2}$  from Meskeneh. Here it may be remarked that almost all of these forts are extremely dirty and uncomfortable. It is much better to pitch tents in their immediate vicinity so as to be under their protection than to make use of these hovels.

One hour from Abû-Hariri, numerous large tombs can be seen cut out of the gypsum. There is also a large cave, similar to a tunnel, through which one can ride. Only five minutes from these tombs, there are extensive ruins. A portion of a minaret—50 feet high—is still standing. There are many walls of buildings 6-8 feet high. These ruins also bear the name Abû-Hariri. After this, nothing of interest is passed during the remainder of the day's journey. El-Hammâm is the next caravan station, 8 hours, 40 minutes from Abû-Hariri. There are neither barracks nor ruins here. Sachau, however, must have found



ruins and a fort in the vicinity, as he identifies Tiphseh with the El-Hammâm of to-day. The jungles here are full of lions according to the stories of the natives and the soldiers. Fires were built and a sharp watch kept. From El-Hammâm to the next station, El-Sabâh a fort, without any village, is a long and dreary ride of 10 hours and 45 minutes. Nothing of interest is to be found on the way.

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## AMERICAN INSTITUTE OF SACRED LITERATURE. AN EXAMINATION ON THE GOSPEL OF LUKE.

The whole world will soon enter upon the study of the life of the Christ as contained in the Gospel of Luke. The International Lesson Committee have with great wisdom planned for an entire year's study upon the greatest of all subjects. Two classes will engage in the study:

- 1) Those who have many times gone over the same ground, those to whom the story is familiar in all its details.
- 2) Those who, though not utter strangers to the subject, have nevertheless never carefully studied it.

The great purpose of the work of both classes should be to have as a result of their study (1) a reasonable familiarity with all the details of the life and work of Jesus; (2) a fair knowledge of the times in which Jesus lived, the customs and manners of the people; (3) a clear and definite conception of the methods of work employed by Jesus, and the great purpose of that work; (4) an acquaintance with the book of Luke as a literary production, its particular purpose, style of composition, etc., etc.

From the beginning the student's mind should be impressed with the idea that his work must be done in such a manner as that when finished he shall be in possession of certain tangible results. Why should an entire year be spent upon the subject, and at the end there be nothing to show for the labor bestowed?

In educational circles it is customary to hold *examinations* at the end of a particular course of study. Experience has shown that an examination is useful in several ways. (1) It calls for a review of all the work done; no one need be told that a review is a good thing; (2) It enables one to get a comprehensive grasp of the subject as a whole; (3) It is a test of the student's knowledge of the subject; after a period of study he ought to know something about the matter studied; does he? (4) It is a stimulus to better work for a student to have in mind that, at the close, he will be expected to stand a test; (5) In short, an examination, if properly prepared for and properly conducted, may render an invaluable service in securing better results in any work of an educational character.

In view of all these facts, the *American Institute of Sacred Literature*, proposes to all Sunday School classes, Bible clubs and individual students who shall take up for the year the study of the Gospel of Luke, wherever they may live and in whatever way they may study, an *examination* upon that book at the close of the period during which it will be studied. As to the character of the examination, the following points only may be noted here:

(1) The examination will be offered to individuals, to classes or to entire schools.

(2) It will be arranged for at least three different grades of students, and thus be adapted to the needs of all the members of a school (above ten or twelve years of age).

(3) It will cover in a general way the points above indicated, viz., the details of the life and work of Jesus, the times in which Jesus lived, the methods and purpose of the work of Jesus, the literary form of the Gospel of Luke.

(4) The examination will be written; the papers will be read by instructors appointed by the Institute; to those who pass the examination there will be given *Institute certificates* to that effect.

(5) Information concerning the manner of conducting the examination, and specimens of examination-papers will be sent upon application to the Principal of Schools of the Institute of Sacred Literature, New Haven, Conn.

Is not the plan worthy of consideration as one which, perhaps, may add greatly to the efficiency of the work done upon the subject during the coming year?

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## General Notes and Notices.

The newly appointed Laudian professor of Arabic at Oxford, Dr. D. S. Margouliouth, in his inaugural lecture which discusses the Book of Ecclesiasticus, has endeavored to prove that the book was originally composed in Neo-hebrew and had a metrical form.

The second volume of the new edition of the Records of the Past is ready for publication. Professor Sayce, the editor, spends the winter in Egypt where last year he so narrowly escaped death from a serpent's bite.

Among the courses of lectures which are being delivered or announced for delivery are two of special interest. Mr. G. Bertin is giving a course at the British Museum on the Religion of Babylonia, illustrated by the material in the Museum. A series of lectures on the Asaph Psalms (Psalms 50, 73-83) is announced by Dr. King the Hulsean lecturer at Cambridge. He will consider these psalms with reference to certain ideas which are met with in the early religion of Babylonia.

Rev. H. G. Tompkins, the oriental scholar, lately discussed the present state of knowledge regarding the dynasty of the Hyksos kings in Egypt. The same period has been recently considered by Dr. Krall in a pamphlet on the Egyptian name of Joseph. This name he professes to find in the Egyptian Ze (d)-month-ef-onkh and declares that the monuments show other instances of

the giving of such names to Semitic foreigners. Other interesting discoveries are illustrations of the transferring of property to the government in default of taxes as well as the persons of the owners. He concludes that the fiscal system of the Egyptian imperial government was organized during the Hyksos age. How many interesting conjectures concerning Joseph's relation to all this can be reasonably entertained!

The researches of Dr. Edward Glaser, the explorer in Arabia, are of the profoundest interest to oriental and biblical scholars. It has been generally supposed that Arabia's history began with the rise of Mohammedanism. But the inscriptions discovered and brought back by Glaser show that this is far from being true. In the age of David a high culture prevailed in southern Arabia. The Minæan kingdom preceded the Sabæan and the latter was already flourishing in the eighth century so that we are enabled to trace back the history of these hitherto little known peoples to very early times and find evidences of vigorous and advanced civilization. An article relating to Glaser and his explorations written by Prof. Hommel, may be found in *Hebraica*, Oct. 1889. Thus the incidental notices of these peoples in the Old Testament are corroborated from an unexpected quarter.

Following the lamented death of Dr. Alfred Edersheim of Oxford, author of "The Life and Times of Jesus the Messiah," which is perhaps the best life of Christ from the point of view of Jewish life and thought, England has lost two other able and influential biblical scholars. Dr. Edwin Hatch, reader in Ecclesiastical History, formerly Grinfield lecturer on the Septuagint, died Nov. 10, 1889. He was a student of the institutions of the early church and wrote some exceedingly valuable works on that subject. He was the Bampton lecturer for 1888 and his lectures on the "Origin and Growth of Religion as illustrated by the Greek influence on Christianity" are in type. As a student of the Septuagint he was producing increasingly valuable work. His "Essays on Biblical Greek" recently published were the substance of his academic lectures. He has left, unfortunately incomplete, a concordance to the Septuagint, which, it is hoped, can be completed and published by competent and friendly scholars. The other scholar is the Rev. W. Gray Elmslie, D. D., Professor of Hebrew in the London Presbyterian College, who died Nov. 16, 1889 at the age of forty-one. He was a pupil of Prof. Davidson of Edinburgh and was himself a brilliant scholar and successful teacher. He was also very highly regarded as a preacher and lecturer on biblical topics. His assistance was liberally given to the work in Hebrew by correspondence which was introduced into England by the London Sunday School Union. A liberal and scholarly interpreter of the Old Testament, his loss is deeply felt by all who are seeking to introduce and extend popular and scientific study of the Bible on both sides of the Atlantic.

## Synopses of Important Articles.

**Fulfilled Prophecy—A Standing Miracle.\***—The church has two defenses for revealed truth—miracles and prophecy. The latter has been almost lost sight of. Five elements must exist in any real prophecy: (1) Foretelling with clearness; (2) Something beyond human shrewdness; (3) Space between prophecy and fulfillment; (4) Fulfillment must be without collusion or conspiracy; (5) A real fulfillment must have taken place. Four lines of fulfilled prophecy show that prediction was not an arrow shot at random, but the revelation of an almighty purpose and an omniscient mind; (1) Prophecy bearing upon *other nations of the world*; (a) Gen. 16: 12, a history of the Arab race; (b) Daniel, wherever he belongs, predicted a history yet to be; (c) Nahum foretold the fall of Nineveh, etc. (2) Prophecy concerning *the Jews*. (3) Prophecy concerning *a Messiah*, who should be of the line of David, spring out of Bethlehem, lighten the country about Galilee, come before the sceptre should depart from Judah, etc., etc. It is admitted that the life of the Christ conforms to the prophecies; but may not this have been the outcome of a plan of Jesus himself? No; for (a) Jesus was not the product of his age; (b) no one could have constructed a Messiah to meet the demands of the Old Testament; (c) the character of Jesus is evidence of the contrary. (4) *The prophecies of Jesus himself*.

Prophecy should be studied, because (1) it is one of the two great supports and witnesses; (2) fulfilled prophecies are present day miracles; (3) prophecy is a stronger witness than a miracle; (4) it will strengthen the church; (5) it will show that prophecy still unfulfilled will yet be fulfilled. Reasons, many and good ones, are given why prophecy has been largely ignored.

The writer asserts the distinction between prophecy and prediction, yet does not seem to maintain it in some parts of the paper. He accepts some interpretations long since exploded, e. g., "the sceptre shall not depart from Judah . . . until Shiloh come." He confounds radical criticism, like that of Strauss, Renan, with conservative criticism, which would build up instead of tearing down. On the other hand, his style is exceedingly vivid, and forceful; his theory of prophecy, reasonable and strong; his arguments and conclusions, clear and invincible.

**The Design of the Apocalypse.†**—There are two possible theories, the historical and the descriptive. The descriptive theory is that which sees in the book only the symbolic representation of great ideas and principles; proclamations of eternal truth in general terms. Against this it is urged (1) the mere expression of general principles of the divine government hardly affords a sufficient motive for so complicated and difficult a book. These ideas are plainer than the book written to enforce them. (2) The theory is not self-consistent for it admits that there may be some predictive or historical element in the book. And if any of this element is to be admitted, and it is difficult to see how it can be shut out, then this scheme of interpretation fails to satisfy the demand which the book itself makes. (3) This book ranks with Daniel and the two books stand or fall together. Both are what are called apocalyptic and are more than mere prophecy. What may be asserted of prophecy cannot be in all respects true of them. While we have no right to class these two

\* By Rev. O. P. Eachus in *The Baptist Quarterly Review*, Oct. 1886, pp. 468-482.

† By Rev. Prin. David Brown, D. D., in *The Expositor*, Dec. 1889, pp. 446-456.

books with that heap of writings which are usually denominated "apocalyptic," yet it must be granted that such a method of interpretation as the "descriptive" is out of keeping with them as having characteristics similar, though in a higher degree, to those other writings. Reference will be made later to the purely historical theory which sees in the book only closely related events which it needed no predictive power to discover.

This is a bold and cogent negative to the views of the Apocalypse which are maintained by Prof. Milligan of Aberdeen in his various writings on this Scripture. While that theory delivers us from fanatic and outrageous misinterpretations of the mysterious symbolism, it seems to fail adequately to account for the peculiar structure and style which characterize the Apocalypse.

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## Book Notices.

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### The Epistle to the Romans.

*Commentary on the Epistle to the Romans.* By Rev. D. B. Ford. An American Commentary on the New Testament. Edited by Alvah Hovey, D.D. Philadelphia: American Baptist Publication Society.

In the preface of this volume the information is given that the manuscript notes of the Rev. A. N. Arnold upon the Epistle were handed over to the author for revision and amplification. Without working them over, Mr. Ford has inserted them bodily into his book and has added his annotations in brackets. The result cannot be pronounced especially satisfactory. The two interpreters do not always agree and the spectacle is presented of a divergence of view which is somewhat exasperating to the reader. The additions of the present editor do not seem as valuable as they might have been. They are often long drawn out enlargements of what has been compactly and succinctly stated in Dr. Arnold's comments. Commentators of all ranks and conditions are cited as authority and abundant excerpts on either side of a disputed question are given. There are certain advantages in this method, but they are overbalanced by the obvious disadvantage that the commentary loses any distinctive character and becomes an uncritical thesaurus of differing opinions. The notes of Dr. Arnold show evidences of skill and experience as a teacher. They are brief, scholarly, informing, definite. If presented by themselves they would have been, if not a positive addition to the literature of the subject, a helpful guide to intelligent students. If the present editor had been permitted to write a commentary entirely his own or had used the material of the former writer only as subsidiary, he might have produced a better work. His contributions, however, do not seem to be characterized by the scientific method and exegetical tact of his predecessor. The theological position of the book is Calvinistic and Augustinian. The realistic view of Adam's relation to the race is maintained. The commentator shows his geographical habitat by his frequent references to the so-called "New Theology" and his note on the "decensus." Certain notes of the general editor, Dr. Hovey, scattered through the work, are helpful and convincing. Taking it all together the commentary will make some additions to the useful literature on this masterly epistle.

### Diabology.

*Diabology; the Person and Kingdom of Satan.* The Bishop Paddock Lectures 1889. By Rev. Edw. H. Jewett, S.T. D. New York: Thomas Whitaker. Pp. xiii; 197. \$1.50.

The author of these lectures regards disbelief in the personality of Satan as a somewhat active and pervasive sentiment among modern thinkers both within and without the church. The book was prepared to counteract this tendency. It is characterized by keenness of reasoning and warmth of feeling. The latter is freely displayed sometimes at the expense of the former, when it is acknowledged that in spite of argument and logic, the believer in the supernatural will continue to maintain this possibly obnoxious and unreasonable doctrine. No earnest and devout student of the Scriptures can help sympathizing with the manly and candid spirit of the book. It is an able defence of the orthodox doctrine upon this subject. From a scriptural point of view, however, the argument has grave defects. It is over-much metaphysical. While the author claims that "God's word rationally and honestly investigated settles the question," his passion for abstract reasoning is continually hurrying him away from biblical ground. One lecture deals with the observed tendency of the mind to deny these truths: another, with the possibility of sinning on the part of angelic beings; another on the origin of evil; another on the relations of Parsee and Hebrew teaching concerning evil. These are all carefully considered statements of truth, but they deal with matters which must be approached from the abstract and philosophical point of view, though the author seems himself to have a profound distrust of philosophy as the parent of doubt and necology. The student of Scripture will find here no discussion of the Old Testament doctrine of Satan as it appears in Genesis, Job and Zechariah. The subject of Demonology so prominent in the Gospels is most briefly considered. The temptation of Christ is viewed almost entirely from the speculative standpoint. While one lecture is given to the sixth petition of the Lord's Prayer and the translation of the revised revision is elaborately sustained, one cannot help feeling that all the reasoning cannot make the point more than probable. Granting that we must here translate "from the evil *one*," it must be confessed that this is only a link, and not a mighty one, in the argument. On the whole, while recognizing the downright earnestness and logical power of the writer, one cannot help feeling that he has not exhibited the full strength of the position he maintains, as a strict adherence to scriptural ground would have permitted him to do. The book has wide margins and is printed in large clear type. It is full of errors of the press, the most amusing being the author's presentation of "patriotic arguments" for the personality of Satan when evidently he intended to write "patristic."

## Current Old Testament Literature.

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1. *Biblicorum (Sacrorum) fragmenta coptosahidica musei borgiani, iussu et sumptibus s. congregationis de propaganda fide studio p. Augustini Ciasca edita.* Vol. II. Romae; typ. eiusdem s. Congregationis.
2. *Die deutsche Bibelübersetzung d. Mittelalters dargestellt.* (In 3 Tln.) 1. Tl.: Uebersetzungskreis. Braunschweig: Wollermann. By W. Walther. 8M.
3. *Historicae et criticae introductionis in U. T. Libros sacros compendium S. Theologiae, auditoribus accommodatum.* By R. Cornely. Paris: libr. Lethielleux.
4. *Keys to the Study of the Word: or, Help to Bible Study.* By A. T. Pierson, D. D. New York: A. D. F. Randolph and Co.
5. *Introduction à la critique générale de l'Ancien Testament.*—De l'origine du Pentateuque. T. III. By J. P. P. Martin. Paris: Maisonneuve. 40 fr.
6. *Das Jubel-Jahr bei den alten Hebräern.* Ein kritischexegetischer Commentar zu Lev. 25, 8-55. Von P. Schmalzl. Eichstätt: Brönnner (A. Hornik.)
7. *The Poetry of Job.* By Geo. H. Gilbert, Ph. D. Chicago: A. C. McClurg and Co. 12 m. \$1.
8. *Indications of the Book of Job.* Also a Preliminary to the Indications. By Edward B. Latch. Philadelphia: Lippincott. \$1.50.
9. *The Lily among Thorns. A Study of the Biblical Drama, entitled "The Song of Songs."* By William Elliot Griffis. Boston: Houghton, Mifflin and Co.
10. *Die Abhängigkeit der Sprüche Salomons Cap. I-IX, v. Hiob auf Grund d. Sprachlichen u. Realen.* By F. Seyring. Halle: Kaemmerer & Co., 1889. 80.
11. *Commentarius in Ieremiam prophetam.* By I. Knabenbauer. Paris: lib. Lethielleux.
12. *Vox Dei: or, The Doctrine of the Spirit, as it is set forth in the Scriptures of the Old and New Testaments.* By Rev. R. A. Redford. London: Nisbet. 6s.
13. *David, roi, psalmiste, prophète, avec une introduction sur la nouvelle critique.* (Prophéties messianiques, 3e vol.) Par Meignan, archevêque de Tours. Paris: libr. Lecoffre.

14. *Die heil Schrift u. die negative Kritik.* Ein Beitrag zur Apologetik. By C. E. Johanson. Deutsch v. J. Claussen Mit e. Anh. üb. rechte u. falsche Verteidigung der Bibel v. Frz. Delitzsch. Antoris Ausg. Leipzig: Dörffling & Franke. 4.—
15. *Studia Patristica, Études d'ancienne littérature chrétienne.* Fasc. 1er. Le Livre de la Prière d'Aseneth étude sur l'origine de ce livre apocryphe de l'Ancien Testament, texte grec inédit et version latine inédite du XIIIe siècle. Par P. Battifol. Paris: E. Leroux. 5 fr.
16. *Der babylonische Talmud in seinen haggadischen Bestandtheilen, wortgetreu übers. u. durch Noten erläutert.* 2. Halbbd. 4. Abth. By A. Wünsche, Leipzig: O. Schulze. 7 M
17. *Die Lehrer der Mischnah.* Ihr Leben u. Wirken, f. Schule u. Haus nach den Quellen bearb. By M. Braunschweiger. Frankfurt a M: Kauffmann. 3. M
18. *Der Tottenkultus bei den Juden.* By J. Rabinowicz. Frankfurt a. M: Kauffmann. 1.20 M
19. *Gli Hyksôs o re pastori di Egitto: ricerche di archeologia egizio-biblica.* By Ces. A. de Cara. Roma: tip. dei Lincei, 1889. L. 15.
20. *History of Phœnicia.* By George Rawlinson, M. A. With 2 Maps, 10 Plates, 122 Woodcuts in the Text, and full Index. New York: Longmans & Co. \$6.00.

### Articles and Reviews.

21. *Delitzsch's New Commentary on Genesis.* Review by G. F. Moore, in The Andover Review, Nov. 1889.
22. *The Babylonian Legend of Creation.* By Charles B. Warring, Ph. D., in The Methodist Review, Nov.-Dec. 1889.
23. *The Apocalypse of Noah.* By Prof. M. S. Terry, in The Treasury, Nov. 1889.
24. *Baudissin's Die Geschichte des alttestamentlichen Priestertums.* Review by Siegfried, in Theol. Ltztg. Nov. 12889.
25. *The Last Words of David.* By Prof. C. A. Briggs, D. D., in the Sunday School Times, Nov. 2, 1889.
26. *Hupfeld's Die Psalmen.* Review by Smend, in Theol Ltztg, Nov. 2, 1889.

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27. *An Outline Harmony of the Four Gospels. With Brief Notes.* By the Rev. George C. Foley. New York: Thomas Whittaker. \$0.10.
28. *A Teacher's Commentary on the Gospel of St. Matthew.* By Rev. R. Glover. London: Sunday School Union. 4s. 6d.
29. *La Christologie du Christ. Essai sur l'authenticité et la christologie du sermon sur la montagne.* (Thèse.) By E. Lengereau, Toulouse: impr. Chauvin et fils. 1889.
30. *The Lord's Prayer. A practical Meditation.* By Rev. Newman Hall. A new Edition. New York: Scribner and Welford, 1889. \$2.00.
31. *Die heil. Schriften d. neuen Testaments m. Erklärungen u. Betrachtungen.* 3. Th. Das Evangelium Lukas. By J. Gossner. Hamburg: Evangel. Buchhandlg. 1889. 1. 60 M.
32. *Class Notes on Sacred History: Acts of the Apostles.* By J. W. McGarvey. Cincinnati: Standard Publishing Company. \$0.50.
33. *The Harklean version of the epistle to the Hebrews, chap. XI. 28—XIII. 25 edited by R. L. B.* Cambridge: University Press, 1889.
34. *La Doctrine de l'apôtre Pierre d'après les Actes des apôtres.* (Thèse.) Par E. Alzas, Toulouse, imp. Chauvin et fils.
35. *Vorträge der theologischen Konferenz zu Giessen, geh. am 20. Juni 1889.* (I. Folge.) Giessen: Ricker, 1889. Inhalt: Ueber die wissenschaftliche Behandlung u. praktische Benutzung der hl. Schrift. Von R. Eibach. Ueber den gegenwärtigen Stand der johanneischen Frage. Von E. Schürer.
36. *Supernatural Revelation: An Essay concerning the Basis of the Christian Faith.* Lectures on the L. P. Stone Foundation, delivered at Princeton, N. J. By C. M. Mead, Ph. D., D. D. New York: A. D. F. Randolph & Co. \$2.50.
37. *Palestine.* By Major Conder, R. F., Leader of the Palestine Exploration Soc. With maps and illustrations. London and New York: Cassell and Co. \$1.25.
38. *Josephi, F., opera, ed. et apparatus critico instruxit B. Niese.* Vol. V. De Judaeorum vetustate sive contra Apionem libri II. Berlin: Weidmann, 1889. 5. M.
39. *The Works of Flavius Josephus: Whiston's Translation.* Revised by the Rev. A. R. Shilleto, M. A. With Typographical Notes by Sir C. W. Wilson, K. C. M. G. In three volumes. Volume I. Life of Josephus. Antiquities of the Jews. Books I-VI. Volume II. Antiquities of the Jews. Books VII-XIII. Volume III. Antiquities of the Jews. Books XIV. to the End. New York: Scribner and Welford. \$4.50.
40. *Die Idee und die Stufen d. Opfercultus, e. Beitrag zur allgemeinen Religionsgeschichte.* Rektoratsrede. Von F. Nitzsch Kiel. M. 1.
41. *Catéchisme bouddhique, ou Introduction à la doctrine de Bouddha Gotama.* Extrait, à l'usage des Européens, des livres saints des bouddhistes du Sud et annoté par Soubhadra Bhikshou. In-18. Paris: Leroux. 2 fr. 50.

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42. *Theophilus von Antiochier u. das Neue Testament.* By A. Harnack, in Ztschr. f. Kirchengesch. 1: 11, 1889.
43. *Das Pfingstwunder (Apostelgesch. c. II). Eine exegetische Studie.* Nachschrift des Herausgebers W. Beyschlag zu vorstehendem Aufsatz; Das neutestamentliche Zungenreden. By Moser, in Deutsch-evangelische Blätter 10, 1889.
44. *Knöke's Kommentar zu der Pastoralbriefen.* Review by O. Holtzmann, in Theol. Ltztg. Nov. 2, 1889.
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47. *The Blood of Jesus Christ; The New Testament Doctrine.* By Lyman Abbott, D. D., in The Andover Review, Nov. 1889.
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49. *Dr. Hatch's "Essays in Biblical Greek."* By the late Rev. W. H. Simcox, in The Expositor, Nov. 1889.
50. *The Apostle John.* By Rev. Prof. William Milligan, in The Expositor. Nov. 1889.



T H E

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READERS of the biographical sketch of Prof. Oakman S. Stearns in the January number of *The Old and New Testament Student* are requested by the writer of that article, Prof. Brown, to note the following correction: "Prof Stearns was born October 20, 1817 instead of October 21, as there stated." Attention is also called to the fact that in the same number, pages thirty-nine and forty-eight of the "Inductive Bible Studies" were transposed. Those who are working upon these "Studies" will find their difficulties greatly lightened by noting this error and making the necessary transposition.

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It is a singular phenomenon of history that the biblical religion, although originating in the rudest of Semitic peoples, and in outward form and shape modelled by Semitic surroundings, nevertheless, owes to Aryan races its spread, and its expansion into an all-subduing world-faith. No Semitic people as a whole ever embraced Christianity, with the single exception of the Abyssinians, and by them it was received from the Greeks to whom they were indebted for their entire intellectual and spiritual development. The inheritance of Shem has, as a matter of fact, passed into the hands of Japheth, and the historical people of the revelation are no longer in possession of its blessings. Israel's loss of her greatest glory—is there a more lamentable catastrophe in all history?

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THE advance made by Bible study in America, within re-

cent years, is a matter of congratulation even aside from the leading and practical end in view, that of gaining a better and deeper knowledge of the "law and the testimony." As an indication of the introduction of better methods of study it has a value entirely its own. Sound scholarship is based upon the investigation of primary and first sources of information; the use of only secondary sources must lead to unsatisfactory results. As a matter of scholarly thoroughness and soundness the direct study of the biblical words is in closest sympathy and harmony with the highest ideas and ideals of the best modern thought; and in the nature of the case must furnish a firmer foundation than could possibly be secured by dealing altogether or for the most part with books *about* the Bible. In accurate investigations only primary sources have authority, the value of all others depending upon the fidelity with which they reproduce the data of these first sources. A careful study of one of the biblical Books must be more beneficial than the study of a half dozen commentaries upon that Book, since the latter can represent the thoughts of the former not in their originality but as filtered through the personality and peculiarities of the author. A Bible student can do himself no better favor than to put himself into such a condition that the primary sources of Christian knowledge are accessible to him, that is, by becoming sufficiently acquainted with the original tongues of the Scriptures to make independent use of them. Otherwise his knowledge of the message of Revelation must be from secondary sources exclusively; even if these be of exceptionally reliable character, he cannot read his Master's message as his Master gave it, but must trust to others to interpret it for him.

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THE problem of Old Testament lower (or textual) criticism is one of a peculiar nature. In method it must be quite different from the same criticism when applied to the New Testament. The Hebrew manuscripts extant do not reach a higher age than the ninth or tenth centuries A. D.; in other words they date some fifteen hundred years after the closing

of the Old Testament canon. Hence according to strict critical principles they can be employed only in settling the original character of the traditional or Massoretic text as it existed at the time these manuscripts were written. What critical aids have we to determine the character and history of the text in the centuries intervening between the date of writing and that of the earliest manuscript authority? The leading and indeed the only helps are the versions, the Septuagint being historically and intrinsically the first in value. While for the New Testament the manuscript authority entirely crowds into the background the versions and patristic citations, in the study of the Old Testament text these versions and citations must be the principal guides. Naturally opinions will differ widely as to the principles controlling the application of the material gathered from versions to the Massoretic text; and also as to how far the latter should be changed and altered on account of the former. The traditional Massoretic text as it appears in the earliest manuscripts, shows a wonderful agreement in readings; there are few variants of the slightest importance. Looking at these somewhat remarkable phenomena, that the ups and downs of fifteen hundred years have preserved the text in almost absolute integrity, literary critics, in the light of what they learn from the history of other texts, notably of the New Testament text, where less than three centuries produced tens of thousands of variants, have reached the conclusion that this singular agreement can only be the result of a determined effort to establish agreement and harmony where disagreements must have existed before. Accordingly there is a school of Old Testament text criticism which, following the bold advances of Lagarde, believes that all our existing Hebrew manuscripts are the reproduction of one archetypal MS. from the days of the Emperor Hadrian, all the other varying manuscripts having been destroyed. No evidence is offered in support of this proposition, except indirect evidence, particularly the argument that even the errors of the traditional text are conscientiously copied into all the manuscripts.

Over against this school another class of critics, more conservative and cautious, accepts the agreement of the manu-

scripts as a proof of the fidelity and correctness of the historical text, and hence does not accept changes in the text on the basis of the many variants of the versions, except for good reasons. It is a well known fact that mere priority of time does not necessarily imply a more correct text, and the bare fact that the Septuagint, the Peshitto, the Vulgate represent dates centuries earlier than the Hebrew manuscripts does not in itself prove that these readings are themselves better than those of the Massoretic text.

From such different standpoints the study of the Old Testament text is carried on, or is beginning to be carried on (for systematic work in this department is comparatively new). Cornill, distrusting the Massoretic tradition and accepting the superior authority of the Septuagint has published a proposed restoration of the text of Ezekiel, in which nearly every verse shows departures from the Massoretic readings, especially in omissions. Ryssel, on the other hand, has more conservatively improved the text of Micah with the various critical aids, and finds that the Septuagint, so far as this prophet is concerned, is useless for purposes of text-criticism. For the few slight changes which he thinks the case demands, he asserts no higher authority than that of conjectural criticism.

But that the study of the Old Testament text *is* a field that requires much work no one acquainted with the facts in the case can deny. Without a doubt the traditional Hebrew text contains errors which have crept in during the handing down of this text from century to century. Not all the Old Testament books have been equally fortunate or unfortunate in this regard. The books of Samuel, for instance, show the most undoubted evidences of errors in the present text. So conservative an exegete as Keil accepts here as elsewhere the necessity of finding a better reading than the text offers. In the two books of Samuel he makes corrections in the text in 1 Sam. 6:19; 8:16; 13:1; 14:18; 2 Sam. 4:2; 6:4, 5; 8:10, 13; 9:11; 14:26; 15:7, 31; 21:8, 19. Orelli, in his new commentary on Isaiah and Jeremiah, in the conservative "Bible-work" edited by Strack and Zöckler, accepts such changes in Isa. 17:9; 23:13; 44:12; 53:9; Jer. 2:34; 3:1; 8:3; 9:

21: 11: 15; 15: 13. Indeed the fact and the necessity of text-criticism which have been accepted for decades in New Testament work without a protest, have now become accepted in the Old Testament also; the controversy is only on the principles and methods according to which the work shall be done.

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THE question as to whether or not "commenting" shall be allowed in the public reading of the Scriptures is one open to almost infinite discussion. Every such question has two sides. One may approach it from the ideal point of view. There may rise up before him the vision of a church service in which the worshippers are wisely attentive to every element of the service and keenly responsive to the uplift of song and prayer. They are intelligent students of the Word and thoughtful listeners when it is read in public. In such circumstances the conclusion is arrived at with promptness and finality—"No 'commenting' in reading desired here. Let us have no intruding alien voice of scribe or homilist." All this is doubtless true. But the presumed case is an ideal one. In real life your public reader of the Scriptures finds but a rare and chosen few of this ideal sort among the people. On the mass of less thoughtful auditors, dull or inattentive to the familiar syllables of Holy Writ, the careful, finished and scholarly elocution is quite lost. Familiar passages are greeted with friendly recognition and at once unintelligently listened to. Those less known are for a while curiously followed but, if difficult or commonplace, quietly neglected.

It is the favorite idea of a modern critic that there is a spell in the very words and sentences of the English Bible. But it is a spell which no healthy devotion has woven, and the sooner it is broken, the better for intelligent worship. It is too often sound without sense to the majority. How shall the public reading of the Bible be made practically helpful to the mass of the worshippers?—this is the real question, to be settled from the point of view of the ordinary worshipper and on no theoretical basis. It is not what scholars conclude ought to be or what would please elegant, refined and æs-

thetic religionists. The problem is not so easy of solution. A much lower and more complicated series of considerations must be admitted. It is the people who are largely indifferent when the Scripture is being read in the church services, that must be satisfied. How is it to be done?

One element, at least, in the solution lies along the line of simple and wise 'comment' in reading. Of course the practice may be carried to excess and become burdensome. It may be done without study and become trivial. It may take the character of an intellectual exercise and so become exhausting. It may aim at the sensational and become flippant or nauseating. Do these excesses or mistakes make the legitimate exercise itself contemptible? Certainly not in any reasonable estimation. On the other hand the quiet word of explanation, the hint of application, the persuasive or hortatory addition rouse and attract the hearer, or move him to intelligent devout thought. There is no loss of feeling, there is gain in attention and intelligence and therefore in the efficiency of worship.

Like a low-toned gentle accompaniment to a sweet song this skillful commenting not only does not detract from the beauty and spiritual intensity of the major melody; it even strengthens and brings it out into clear and impressive relief. To read a chapter in the Bible thus, requires careful thought and common sense, devoutness and intelligence in the reader. But when he has it well done, he will enjoy the satisfaction of having made a passage live again, and will have prepared the minds and hearts of the people for intelligent and earnest attention to his preaching.

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DOES the Bible attract or repel? Is it not a fair question? Those who are acquainted with the Bible fall into three classes: (1) its friends, those drawn to it; (2) its enemies, those hostile to it; (3) those who are indifferent. How, now, shall we explain the existence of the second and third classes? Where lies the responsibility? Is it in the Bible itself, or is the explanation to be found in connection with something entirely on the outside? We must all recognize the difficulty of the question here raised. We do not wish to say that the

Bible really repels men; nor is this true, except in the sense that everything good repels that which is evil. Perhaps another form of the question would be more true to the facts in the case. Why does the Bible fail to influence these classes? It is divine; it has accomplished great wonders in the world; the very history of its influence proves to the minds of many of us, its supernatural character. Why now, when it is capable of working such transformations, when it has in so many cases exerted this unique and wonderful influence, does it, in so many other cases, utterly fail to make itself felt? In this form, the question becomes one of wide scope, for we are really asking, Why the good does not everywhere prevail? But limiting the inquiry for the present to the Bible itself, and leaving out of view the influence of the Holy Spirit, why, we ask, does it not do what, under all the circumstances, we *have reason* to expect it to do?

The answers, here furnished, are not thought to be all that might be said; they will, however, account in part for the condition of things:

(1) Many who profess a belief in the Bible, really do not believe in it. The only evidence that they do believe is the claim which they make. But their life, their every action belies this claim. Will a thinking man, however strongly inclined he may be toward an acceptance of the Bible, be influenced by that book, when those who are the professed believers in it, live and claim the right to live in a manner directly contrary to the principles which it inculcates? If a belief in this book cannot improve the lives of those who are its followers, why should one believe in it? To the inconsistency of professed believers may be charged a large share of the existing indifference and hostility toward the Bible.

(2) Again; the non-believer is invited to accept—what? The Bible? In many cases, *yes*. In many other cases, however, not the Bible, but a distorted representation of it. If the Bible *itself* were taught, ten men would accept it, where to-day one man acknowledges its supremacy. The difficulty is, that the Bible is misrepresented. The wonder is, that so many accept it. If we would but fling aside the traditions which have grown up around it, some of which have indeed almost shut it out from sight; if we would but pre-

sent for acceptance the simple, wonderful truth which it contains—the divine element—leaving in the background the human rubbish which has almost overwhelmed it, men would no longer hesitate. To the unreasonable, erroneous, distorted, false teaching of certain so-called Christian teachers, men whose every word is as effective as the tongue of the evil one himself in driving farther and farther from the truth, to these may likewise be charged a large share of the prevailing indifference and hostility toward the Bible. Do the sneers of an Ingersoll turn men from the Sacred Book? Much more effective in producing the same results are the babblings, the travesties upon human thought which come from certain mouths, from certain commonly quoted books.

(3) But the responsibility does not rest altogether upon inconsistent believers and misrepresenting teachers. If the facts were known, it would be found that of those who profess an indifference or hostility to the Bible, a large proportion have never fairly looked into it to ascertain its contents. The scoffer, ninety-nine times out of a hundred, can be silenced by a question which will compel him to exhibit his acquaintance with the Sacred Book, or his ignorance of it. If there is such a thing as dishonesty in the world, that man is guilty of it who professes to know something which he has never examined, who inveighs against a thing of which he knows nothing; and yet this is often the position of the so-called *moral* man,—the man who does not need religion, or religious conviction to help him live. The skeptic is generally the most ignorant man in the world so far as concerns the Bible. In the few exceptional cases, the knowledge possessed is similar in character to that of a certain class of Bible-teachers, distorted and erroneous; it differs from this in the purpose and spirit which lie back of it.

These are some of the causes for the existing state of things. We are not to suppose, however, that in this particular the world is worse to-day than in times past. There are evident signs of progress. The Kingdom of God is spreading. With every century, its sway increases. The time will yet come, when the Sacred Volume which we cherish shall be accepted as the guide of life by all men under all the heavens.



## THE CONDITIONAL ELEMENT IN PROPHECY.

ILLUSTRATED BY ISAIAH 66: 12-24 AND OTHER PASSAGES.

By Professor S. BURNHAM, D. D.

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When one begins the work of applying to the language of the Hebrew prophets sound principles of interpretation, in order to obtain, by the help of these principles, the exact form and contents of the conceptions in the prophet's mind, he soon comes to ask himself how far these conceptions have found, or can find, an actual historical realization.

Let us take, for example, the last part of the sixty-sixth chapter of Isaiah, verses 12-24. The conception of the prophet, expressed in these verses, according to any justifiable or defensible method of interpretation, must be about as follows:

(1) Jehovah will give to Jerusalem great prosperity, glory, and joy (vs. 12-14).

(2) But his enemies he will destroy in great numbers with fire and sword (vs. 15, 16).

(3) Even Israel itself shall be purged; for the idolatrous element shall be destroyed out of it (v. 17).

(4) Somewhere near Jerusalem, Jehovah will gather together all the nations that have afflicted and oppressed her, and they shall see her glory, and behold the majesty of Jehovah's wrath, which shall flame forth as a sign against them, bringing upon them a swift destruction (vs. 18, 19).

(5) Yet a remnant of these nations shall be spared; and this remnant, now fearing Jehovah, and earnest in his service, shall go willingly to peoples afar off, those with whom Jehovah has no controversy, because they have not yet known of him, nor done harm to his chosen people, to make known to them the glory of Israel's God (v. 19).

(6) This spared and penitent remnant of the nations shall also bring back in honor to Jerusalem those of God's chosen people who have been exiles and captives in their lands (v. 20).

(7) Jehovah, on his part, shall show his favour towards this

spared remnant of the nations by adding some of their number to the holy band of the priests and Levites of the new commonwealth (v. 21).

(8) But Israel shall be the queen-nation of the world; and her sacred days and her sacred rites shall forever shape the life and the religion of all the nations of earth (vs. 22-23).

(9) Near Jerusalem shall lie the bodies of those who were slain in the day when Jehovah rose up in wrath against the gathered nations; and these slain shall be abhorred of all men, consumed by a fire that is not quenched, and a worm that does not die (v. 24).

Now it may be fairly and reverently asked When and where did all this have a historical fulfillment? When or where can it, in the future, be historically realized? Not certainly in the history of the Christian church. For, whatever method of interpretation may be adopted, literal, figurative, or mystical, two elements in the prophetic conception will have to be allowed as fixed and indispensable, unless we are willing to say that there cannot be any fixed and sure principles of interpretation for the Bible, and that the *language* of the Scriptures cannot be treated and read like other language. But, if we say this, we virtually destroy the Bible. For, if its language is not the language of other books, what language is it? Who knows? No man on earth, whatever may be known in Heaven. If we cannot read the biblical Books, as we read other books, so far as their words are concerned, how shall we read them? We are left with no Bible; we have only a great enigma, with which the wildest fancy may play fast and loose at will. It would be wiser and more reverent to deny inspiration itself, than to say that we may not know, by the principles of a sound Hermeneutics, derived by induction from the study of human speech, what is the meaning of Scripture language. In the former case, we should at least have the great facts of revelation sure. In the latter case we could be certain of nothing.

In the prophetic conception before us, we may, then, be certain of two elements: (*a*) the existence, in the future seen by the prophets, of three classes among the true worshippers of Jehovah, the "all flesh" of verse 23. These are (1) Israel itself, (2) the remnant, penitent and pious, of the nations de-

stroyed by Jehovah, and (3) the more distant nations not involved in the great destruction. (b) The perpetuity of the nation, both the state and the institutions, of Israel. The other nations, although they are to share in the blessings of the future, are not to be identical with Israel, nor even on an equality with her. They are to serve her interests, and promote her welfare. Moreover, this separateness and subordination are not to be temporary, but permanent conditions. So that, if we should admit that Israel, in the passage before us, might somehow stand for the Christian church, the condition of things here depicted, can never be historically realized in the future of the church. For the conception of the prophet is entirely opposed to the New Testament conception of the church and its future, in which there is to be no Greek *and* barbarian, but one flock and one shepherd, and all are to be brethren of equal rank and condition.

This passage is only one of many. What, then, shall we say in view of the fact that historical realization is so often impossible for the prophetic conception? There seem to be only two ways in which to explain the evident fact. One is to say that the prophetic conception, because of the limitations existing in the prophet's own intellectual and spiritual condition, as these were created by his place in the history of revelation, necessarily often rendered, despite the inspiration of the Spirit, his conception of the future fragmentary, incomplete, or, so far as the form went, untrue to the historic reality of the future. The other way is to suppose that prophecy often had a conditional element; and that the prophet, in such case, set forth what he was endeavoring to realize in the national life. The gift of the prophet seems always to have been bestowed rather to secure a better life for the present than a magical knowledge for the future. Hence, if the national life was not bettered, and the appointed mission of Israel was not realized, it was of little moment, as it appears, whether or not the prophetic vision of the future found a historic correspondence. God had plans for Israel, apparently, which came to nought because Israel did not see aright the days of her visitation, and did not rise to her glorious opportunities. This does, indeed, as one says it, raise the old question of the Divine sovereignty and the freedom of Man.

But, for this discussion, that question may be ignored. The fact must be that which has been stated. Else what did Jesus mean when he said, as we are told in Luke 19: 43-44, "Thine enemies. . . . shall dash thee to the ground, and thy children within thee, . . . . . because thou knewest not the time of thy visitation;" and, when just a little after this, as is recorded in Matt. 21: 43, he declared, "The kingdom of God *shall be taken away from you*, and shall be given to a nation bringing forth the fruits thereof"? Accepting, then, the fact that man's conduct conditions in this world, as in the next, God's dealings with him, may we not safely conclude that the conditional element in prophecy is, in part at least, the cause of the evident fact that the prophetic conceptions have not been, and cannot be, always realized in the actual history of the world, and of the kingdom of God.

It is not the purpose of this paper, to discuss the question whether this conditional element in prophecy is the complete explanation of the lack of correspondence between conception and historic fact. It would be fair to ask whether other causes do not also contribute to this result. In particular, one might inquire whether or not the explanation first suggested, that of the necessarily partial and imperfect character of the prophetic conception, might be reasonably and reverently thought of also as at least a partial cause. But all this would be foreign to the purpose of the present discussion, and is, therefore, left undone.

It only remains to consider the natural and fair question, does not this presence of a conditional element destroy the value of prophecy? That depends on what the true value and intent of prophecy were. Our attitude of mind in replying to the question, will depend upon what we think they were.

If we fall into the same error, into which the prophet Jonah fell some centuries ago, and suppose that the minute and accurate foretelling of a future finally and irrevocably pre-determined, is the chief aim of prophecy, our attitude of mind towards the conditional element of prophecy, will probably be very much the same as was his. He had preached, with great earnestness, what appeared, from the language used, to be a most certain and unconditional fact. "Yet forty days," he had cried, "and Nineveh shall be overthrown." "But

God repented of the evil which he said he would do unto them: and he did it not." Jonah seems to have put great stress on the exact fulfillment of his prediction; and, when the historic fact did not correspond to his utterance, we read that "he was angry." One could easily think that some modern interpreters had not only adopted his view of prophecy, but had entered largely into his feelings about it. We find another case of conditional prophecy, which was not at all conditional in the uttering of it, in 2 Kings, ch. 20, the case of the sick king Hezekiah. His immediate death was positively announced. But prayer and tears added fifteen years to his life. This time the prophet was a man of nobler soul, and deeper spiritual insight; and the unfulfilled prophecy was no vexation or offense to him. He seems to have seen clearly what seems evident enough to a thorough and reverent student of the Old Testament now, that the purpose of prophecy was to secure a present rather than to foretell a future, and that its value lay in its power to secure the present for the sake of which it was uttered. If this was accomplished, the future could safely be left to the care of the God to whom it was also a present.

These cases illustrate well enough how a prophecy that is unconditional, so far as its language is concerned, may after all have a conditional element in it. It may be they afford too slight a basis for the induction that all prophecy is more or less conditional. But we need no induction to establish this fact. We have God's own word for it. He himself has told us, as we may read in Jeremiah 18: 7-10, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

## THE STUDY OF THEOLOGY AT CAMBRIDGE.

By A CAMBRIDGE GRADUATE,

Cambridge, England.

It is the aim of this article to give some account of the work done in Theology at Cambridge under the guidance of the various teachers appointed by the University and the different Colleges.

A glance at the Syllabus adopted by the special Board of Divinity for the present year is sufficient to show that Theology is by no means a neglected study. In addition to the six university professors, no fewer than eighteen college lecturers are offering their services in the different departments of theological work. The courses arranged for are about sixty in number, the average attendance at which will vary from three or four hundred down to the twos and threes occasionally to be found, who are proof against the dullness of a third- or fourth-rate lecturer. And besides these, there is that very important factor in Cambridge University life the "Coach." Often the ablest men devote themselves to this kind of work, and the average undergraduate, provided his means allow, could not generally do better than place himself as soon as possible under the guidance of a competent "Coach." Otherwise he may lose much of his time in aimless and desultory reading. This is a serious danger. There is too much choice left to the ardent but uninformed freshman, and often the first two or three terms are thrown away.

The number of men who study Theology is considerable. The Theological Tripos cannot indeed yet vie in numerical importance with the Classical or Mathematical or Natural Science Triposes, but a very fair number enter for it and a still larger number attend some of the Theological lectures. Many make it their special subject for the final examination for the ordinary degree: and others who intend to take orders

in the Church of England find it to their advantage to take up some of the courses, as by so doing they are excused parts of their "Bishop's examination."

Most of the lectures are framed with a view to the requirements of the Tripos, and it will therefore be best to state briefly the range of subjects included therein, at the same time endeavoring to estimate the relative value of the work done in the different sections. These may be described as Old Testament, New Testament, Church History and Doctrine.

I. *Old Testament*: which includes the history of the chosen people to the time of Christ, their literature, politics and theology with special reference to a given period; translation from the historical books, of which two are generally selected for more careful study; Hebrew grammar and composition; history of the Text and Canon.

The papers set are mainly grammatical and historical in character. The questions raised by recent criticism are barely touched upon, and very good papers might be done by those ignorant even of the existence of the Wellhausen school. This conservatism is characteristic of all the work done in the Old Testament. It is careful and scholarly and presents a striking contrast to the bolder critical methods represented at Oxford. The Hebrew scholars at Cambridge have nearly all been made by the Rev. P. H. Mason, President and Hebrew lecturer of St. John's College. No one who has come into contact with Mr. Mason can doubt the accuracy and thoroughness of his scholarship. There is no greater Hebraist in this country. And yet we cannot help wishing that he was something more than merely erudite. It may not indeed be well for the student of the Hebrew language to enter largely into the different questions of modern controversy, and it is no doubt right that our teachers should insist above all on accuracy and pure scholarship in the earliest stage, but when so many interesting questions are in the air, it is impossible not to wish for some introduction to them.

Some of the questions perhaps would not have arisen if knowledge of Hebrew had been more exact, and if there had not been an attempt to explain it on foreign principles. At any rate the Hebrew world owes a debt of gratitude to the

Englishman, who more than anyone has protested against this unwarrantable application of classical methods to a language so different from Greek and Latin as Hebrew undoubtedly is. And yet it is hard for the most docile pupil to place absolute credence in a man who has so much contempt for the work of others in opposing schools and speaks with cold disdain of the labors of such an eminent body of men as the Old Testament Revision Committee.

Many of his disciples are more liberal than himself, but there is no prominent teacher who adopts the methods and results of the specifically "critical" school, though Bishop Ryle's son promises to give more serious attention to the movement. We cannot forget of course that we have in our midst one of the men who has done most to popularize German methods in England. But Dr. Robertson Smith is not an outcome of the Cambridge school. Moreover since his arrival in Cambridge, he has been so taken up with other work, that he has had little direct influence, at any rate upon the undergraduates of the University.

II. *New Testament.* Three papers are assigned to this section in the examinations: the first on Textual criticism and the Canon of the New Testament together with Greek grammar and composition: the second on the Gospels; and the third upon the Acts, Epistles, and Apocalypse. Besides translation and retranslation, questions are set upon the grammar and interpretation of passages: the structure, contents and teaching of the different books, and anything else that the ingenuity of the examiners may suggest; the only restriction being that consideration of different readings must be confined to certain specified books.

The thorough and exhaustive character of this section leaves nothing to be desired. In order to excel here, a very intimate acquaintance with the language and ideas of the different writers is essential. Indeed it is in this part of the subject that the strength of Cambridge is best seen. We cannot easily speak too highly of our teachers here, or overestimate the value of their contributions to theological study. We who belong to the generation that has listened to Lightfoot and Westcott and Hort have reason to be proud



of the achievements of our *Alma Mater*, and to rejoice in the permanent enrichment which each department of New Testament work has received at their hands. If we desire a text constructed on scientific principles, it is to the labors of Dr. Hort that we turn. If we wish to know how the different books of the New Testament obtained their places in the Canon, we consult Bishop Lightfoot or Canon Westcott. If we are in doubt as to the meaning of a verse or the purpose of an epistle, it is to the same men that we look for the most reliable interpretations.

III. *Church History and Doctrine.* This section comprises the history of the churches up to the Council of Chalcedon 451, A. D., together with the development of doctrine during that period. The paper set on doctrine is not regarded with much favour by the average undergraduate, and the marks scored are generally extremely low. This may be due partly to the fact that the work in this subject is usually left until the last term or two, when the claims of revision are asserting themselves with appalling emphasis; but partly also, it may be, to the difficulty of the papers set. Very great latitude is allowed the examiners, and the field is perhaps too wide. For besides a history of the formation of the creeds, which is fairly definite, questions may be set upon the opinions of any of the early teachers, however obscure, upon any doctrine formulated or discussed during the period.

In this section, as indeed in all, the word which best indicates the methods employed is "historical." The question is not raised "Is this what ought, or ought not, to have been said or decided?" but simply "What as a matter of fact has been the decision of the churches on the points raised."

In this subject Cambridge has produced at least two men whose work will be remembered:—Dr. Lumby, for his clear exposition of the history of the creeds; and the late Dr. Swainson, for his contributions to the same subject and his very important work on ancient Liturgies. No enumeration of books written on the creeds would be complete without those "Two Dissertations" of Dr. Hort which seem to meet the student of the creeds at so many points.

These subjects constitute the first part of the Theological

Tripas, which is taken at the end of the third year of residence. A few men proceed at the end of their fourth year to the second part of the Tripas. The subjects here are similar and treated upon much the same lines so that it is unnecessary to enter into details. Periods of Modern Church History are added to the ancient. Special attention is given to the Septuagint, Apocrypha and Liturgies; but otherwise there is little difference. It is necessary only to take one of the sections into which this part is divided, and to do one thoroughly is a good year's work. The historical method is still strictly adhered to and even in the doctrinal section, where an essay is required on some theological subject, little scope is given to the candidate for the exercise of independent thought. All that he has to do is to make himself master of the opinions of the wise men of old and be able to arrange these in an orderly way.

It will probably be clear from this brief sketch what the University of Cambridge conceives to be the most fruitful methods of theological study. It evidently holds that the materials out of which our theology must be constructed are to be found in the Jewish and Christian literatures, and that, in the main at least, the way in which those data were handled by the earliest constructors of creeds was the best way. Both of these assumptions may of course be challenged; but they are both necessary to justify the choice of subjects which the University has made the foundation for theological work.

With regard to the first assumption, objection may be made that only some of the materials are used. Why restrict the study of religious thought and expression to the two literatures mentioned? Other nations have shown remarkable religious activity, and left behind them distinct traces of their views on the subjects with which Theology deals. Why are these neglected and attention concentrated on the literature of one nation? Two answers are possible:—(a) there is nothing in other literatures which has not been better said by those whose works are included in the Canon of Scripture, or (b) the expressions of religious convictions among other nations cannot be regarded as sufficiently trustworthy to warrant

their use in the construction of our theology, inasmuch as they were not directly inspired by God. Which of these answers would now be given we will not ask. Certain it is that the belief which prompts the second answer has been the determining agent in the past in limiting the data of theology.

In passing we must notice the fact that lately a change has taken place and although the study of other religions has not been placed among the subjects required for examinations, Dr. Westcott has for a few terms been lecturing to large audiences upon "Some Pre-Christian Religions." This may mean no more than that interest has been aroused in this comparatively new region of thought; yet if the Board of Divinity had regarded it as unimportant in connection with the study of theology, it would not have been justified in recommending the course of lectures Dr. Westcott has been giving. May we not regard it as a step toward a more scientific conception of theology?

Whether theology ought to be regarded as a science in the strict sense of that term, and if so, whether it can be taught as such so long as all its teachers are required to give their assent to the Thirty-nine Articles and other formularies of the Church of England, are questions into which we must not here enter. But the larger spirit in which theology is being approached cannot fail in time to modify and supplement still further the teaching already given.

At a time when the conviction is gaining ground that theology cannot profitably be studied in isolation from other branches of human thought, the question as to the completeness or incompleteness of any university curriculum is almost an idle one. No three or four years' course can lay claim to completeness. The theologian must have some acquaintance with the general scope and main conclusions of Natural science. He must be a philosopher and able to avail himself of the facts and truths of pure Reason. He will not willingly ignore truth however disclosed. It is his work to accept the labours of men in other fields, and interpret the known universe of fact and truth through the highest conception of the human mind, the idea of God. Unless he can do this Theol-

ogy must cease to claim her proud title as the Queen of the sciences. Hitherto the connection between Theology and Philosophy has hardly received the recognition it deserves. It is therefore a matter of congratulation that next term a new movement in this direction is to be started. The newly appointed "Ely" Professor of Divinity, Prof. Stanton commences a course of lectures on Christian Ethics. If this new attempt is successful, a meeting-point will be established between the two, which can result in nothing but good. It is well that this common ground should be occupied by both. There is no more fruitful branch of philosophical study than ethics; there is no province of thought which Christianity can more justly claim as hers by right.

In conclusion one word may be said about the two teachers who most profoundly influence the undergraduates of the university. They are undoubtedly Dr. Westcott and Mr. H. M. Gwatkin, the one the "Regius" Professor of Divinity, the other the lecturer in Church History at St. John's College and one of the most successful "coaches" for all the subjects of the Theological Tripos.

The distinction of the theological mind into the "mystical" and "rationalistic" is a convenient one and each type has been well represented in the history of Christian thought since these two unmistakable tendencies found expression in the rival schools of Alexandria and Antioch. Perhaps it would be too much to say that Dr. Westcott belongs wholly to the first type. He is much nearer however to it than to the opposite pole. A third type is however possible. Between the mystics, on the one hand and the logicians on the other, there is the golden mean of common sense. It is the common sense view of Theology that Mr. Gwatkin so ably represents. Unable to live in the rarer atmosphere which is natural to Dr. Westcott, equally unable to rest satisfied with much that goes by the name of rationalism, he is a typical Englishman. He is not so well known outside the University as he deserves to be. Beyond his two books on Arianism he has published little. Yet inside the University few men are better known or more heartily appreciated. Men from all the colleges flock to his lectures and he has practically all the teaching in

Early Church History to do. His career as a student was brilliant and unique. In one year he obtained no less than three first classes, viz., in the Mathematical, Classical and Moral Science Triposes. The next year he added to this exceptional achievement a first class in Theology, taking along with it two or three of the university prizes. Subsequently he devoted himself to the study of history and has been an examiner for the Historical Tripos. Not content with this he has taken up Natural Science as a "hobby" and has considerable acquaintance with some parts of the subject. Lately, I believe, he has been adding to his already astounding range of knowledge an acquaintance with Law and Jurisprudence. One half of this would prove too great a weight for most scholars. Yet he is as buoyant and genuinely human as any man in the University. His lectures are delivered with only the scantiest notes before him. They are packed full of information, models of orderly arrangement and relieved by flashes of irresistible humour. His appointment as Church History lecturer required the avowal of his attachment to the English Church of which he is a sincere member. Believing that his work could be best done as a layman, he has never taken orders—a fact which may have stood in the way of his promotion. His views with regard to church organization, the priesthood and sacraments are uncompromisingly opposed to the claims of the sacerdotalists; and the vigour with which he attacks pretensions which he believes to be historically indefensible sometimes draws down upon him the wrath of the High churchmen, who look upon him as almost a dissenter. This he is not. Yet his sympathy is largely with them. No man is ashamed of his Non-conformity in his presence, and he regards nonconformists as the "backbone" of the Theological Tripos.

Dr. Westcott is so well known that any description of him seems superfluous. Only by living in the University however can one fully estimate the value of his influence. It is not simply because he is regarded as one of the greatest living theologians that his lectures are so well attended. There is a fascination about the man which attracts, apart altogether from the peculiar worth of what he says. He is almost as

great a power outside the lecture room as within. No one takes greater interest in the life of the university. There is no more prominent figure at the various meetings held to create interest in foreign missionary work or the pressing social questions of the day. There is none whose loss we should feel so much.

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## THE LITERARY FEATURES OF THE GOSPELS.\*

By G. HENRY EWING,

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The problem of the synoptic gospels is a difficult and complicated one. How shall its demands be satisfied? How shall we trace back to their causes these remarkable phenomena? To determine the true place of the gospels in the literary scale, it is essential that we inquire concerning the original sources and learn what influence these exercised upon the writers. Literary criticism enables us to sift the traditions of the church and weigh external testimony; and it also leads us to construct theories and hypotheses based upon an examination of the text itself, by which results approximately correct are reached. Recourse was had to a theory which has become well established. It is an undoubted fact that the apostles in their ministry following the death of their Lord and during the persecution of the Jews and the consequent spread of Christianity, selected from the innumerable acts of Jesus certain prominent or representative words and deeds of which they made use orally. Thus a cycle of events and discourses would be constructed and would be continually gaining a more set form. It was only natural that in the entire absence of any Christian literature such an oral gospel should rise into prominence. As the early teachers of the church made use of this tradition in their conduct of religious exercises, the people must have

\*Continued from January number.

grown familiar with its phraseology. The same expressions and the same thoughts would be in everyone's mouth. What an influence must this have had upon the pens of the gospel writers as they attempted to transmit to paper the same instructions and for the same purpose!

But even this, important as it is, does not entirely satisfy the conditions of the problem. A critical and comparative study reveals an interdependence of the gospels. Matthew clearly had the work of Mark before him; for, while we have reason to believe that Mark was written first, as appears in the more evident reference of Matthew to the destruction of Jerusalem, (Matt. 24: 3-31; Mrk. 13:3-27), yet there is a marked similarity in structure. In each we find passages of healing or of miracle-working alternating with passages of teaching, all which are interspersed with passages relating to rising opposition. Between Matt. 14: 1-21:46 and the corresponding passage in Mark (6: 14-12:12) the parallelism is still more remarkable. Luke, too, was probably acquainted with the gospel of Mark, but, as we have reason to judge, was independent of Matthew.\* How otherwise explain the fact that in Matthew the discourse known as the Sermon on the Mount is given consecutively while in Luke the same material is scattered over several pages and given in detached portions? Why should Matthew alone have given so many details of the infancy of Jesus, and why should Luke have been the only one to relate a single incident of his boyhood?

We are told by Papias, one of the early Fathers, that Matthew wrote in Hebrew the sayings of Jesus. If so, how is it that we have only a Greek Matthew and no trace left of any such collection of sayings? The answer to this question is found in the fact that the Hebrew or Aramaic of that day was scarcely more than a dialect, and accordingly when this collection was incorporated in a Greek work of more extended scope, there was no further call to preserve the original text which would thus naturally fall into disuse and soon be lost.

Thus far we have examined some of the literary features of

\*This may be readily seen by a comparison of Mark 14:13, 14 with Luke 22: 8-11; and of Mark 14:21 with Matt. 26:24; and also by comparing Matthew and Luke in the parallel passages.

the gospels, regarding them in the light (1) of the external situation and (2) of their internal relations to one another. It now remains to analyze, as we shall be able, the literary characteristics of these writings individually. We now proceed to this special criticism, considering Mark first, as occupying this position in the chronological order.

Fair conclusions may be arrived at in regard to the peculiar characteristics of Mark by the study of a single chapter. By such an analysis e. g. of the first chapter, we learn that Mark is dramatic in his vividness, his intense action, his realism, and, rhetorical in his variety and his conciseness. Very few of the discourses of Jesus are to be found in this gospel, for their introduction would only mar the action and would not accord with the terse, vigorous style of the writer. Mark relies on the impression made by a vivid description of the deeds of Jesus rather than by the slower movement of his didactic work. To Mark Jesus was the wonderful miracle worker, rather than the divine teacher.

The gospel of Matthew, as we have seen, is probably a re-daction of the Aramaic *Logia* collected by the apostle himself. Its diction is more uniform and unvaried than that of the other gospels. Hebraisms are frequent, as is natural in a work derived so largely from an Aramaic original. Aramaic words are often transferred without the accompanying explanation that we find in Mark.

The distinctive aim of this gospel is, clearly, to represent Jesus as the Messiah whose advent to the earth, as a spiritual King, is the fulfilment of the prophecies of the Old Testament. Directed as it is especially to the Jews, its author, himself a Jew, recognized and realized the difficulties which must have arisen in their minds when they found Jesus to be one who came to minister and not to be ministered unto—a spiritual and not a temporal King. Accordingly, we find in Matthew a greater abundance of Old Testament quotations than in any of the other gospels. The expression, "In order that it might be fulfilled" occurs again and again, so often as to be a distinguishing characteristic of this gospel. The kingship of Christ is especially emphasized by the genealogy given in the first chapter, where his descent is traced from David. In



the Sermon on the Mount, Jesus quotes several times from the Mosaic law and shows himself to be the final expansion and fulfillment of it. Undoubtedly the Scriptures of the Old Testament greatly affected the style and thought of the early Christian writers. Although the people had few written copies, the Law and the Prophets were read in the synagogues and the familiar words were passed from mouth to mouth. So strongly were the forms of conversation and the channels of argument affected by this diffusion of the Old Testament Scriptures that indirect allusions are found throughout the gospels even more abundantly than explicit quotations.

But Matthew's gospel was founded on no such narrow basis as to confine Jesus' ministry to the Jews. While first of all King of the Jews, he was as truly the King of the whole world, and Matthew dwells on the universality of Christ's mission. He quotes the broad principle of the new Kingdom as laid down by its founder, "For whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother." Matthew, more than either of the other synoptic writers, records the opposition of Jesus to the narrow prejudices and the bigotry of the Jews and his condemnation of their unbelief and obstinacy. (See Matt. 13: 10-16; 23: 1-39).

The gospel of Luke presents a pleasing contrast to the production of Matthew. From first to last, it is full of joy. It begins with hymns and ends with praises. "Glory to God" is the key to the whole gospel; it is indeed a message of good tidings. To it we owe the record of the great hymns of the church—the "Benedictus," the "Magnificat" and "Nunc dimittis" together with the "Ave Maria" and the "Gloria in excelsis;" so that its author deserves the appellation of the first Christian hymnologist.

This has been called the most literary of the gospels. The writer begins with a specific and personal statement of the contents of his production and tells us of his endeavor to give an accurate account, in order, of the events of Christ's life. In diction Luke shows a fondness for classical compounds and expressions peculiar to him are numerous. His Greek is scholarly; his style of expression shows ability as a writer;

his sentences are more rounded and rhetorical than even the rhetorical Mark. But his diction is more uneven than that of either Matthew or Mark. One cause of this feature is easily traced to the sources referred to in his preface. These, we learn, consisted of several previous attempts to preserve in writing the biography of Jesus. They evidently were in Hebrew, at least in part, and may have included the primitive Aramaic of Matthew. Through the influence of these attempts, Luke's gospel has received Hebraistic tinges in many passages. As Mark was guided in his writing by Peter's words, so Luke, who was an intimate companion of Paul, must have been influenced in his conceptions by the broad spirit of the Hellenistic missionary.

The third gospel has come down to us as the most complete record of the life of Christ. Luke alone dwells on the months preceding Christ's birth, telling us of Zacharias, Elizabeth and Mary, and of Simeon and Anna; and he alone has given to mankind a single glimpse of the youth of Jesus. To Luke we have also to turn for the extended account of the last journey to Jerusalem (9: 51-18: 14). He holds forth the humanity of Christ and makes prominent his compassion for the poor, the outcast and the bereaved. He also records six notable occasions when Jesus engaged in prayer. This is also the most universal and catholic in its spirit of all the synoptic gospels. It relates the parables of the Good Samaritan, of the Pharisee and publican, and of the Prodigal Son, all of which go to show that Christ came to save both Jews and Gentiles.

The contrast between the gospel of John and the synoptic gospels is evident at first sight. The tradition that St. John when he found in the writings of the other evangelists the bodily history of the Lord, composed a spiritual gospel, expresses the true relations which exist between these writings. It was only after the intervention of many years that the fourth gospel was written,—years of rapid growth in the Christian church—years in which the apostle had attained to a ripe maturity and could address his flock at Ephesus as "little children." How changed was the writer of that spiritualized gospel, that gospel of love and tenderness, from the

hasty disciple who in his wrath would call down devouring fire upon the heads of the inhospitable Samaritans! Yet how truly the same, for who but the loved apostle whose head rested on the Master's bosom, and into whose hands the dying Christ intrusted his mother, could have reached to that infinite conception of the Saviour of the world which represented him as the Incarnate Word of God? The difference was not one of character but of development of character. The very simplicity of his style and thought is a result of that balanced depth of character which could pierce the mysteries of the new Kingdom and with true poetic insight could, amid the complex and uncertain conceptions of the Messiah, then so prevalent, present in all their simplicity the truths which lie at the foundation of the Master's teaching. While all the gospels are in a sense biographies, the gospel of John represents most truly the philosophy of the life of Jesus in distinction from the more purely historical features found in the synoptic gospels. There was need of a work of this character; heretical sects had arisen and were asserting their subversive doctrines regarding the personality of Christ. If the doctrine of the "Word made flesh" was not emphasized as the keynote of John's gospel solely to refute the dualism of the Gnostics, these certainly found their doctrines thoroughly antagonized by the whole spirit of the work. John's was a contemplative nature he was loth to enter into polemical discussions and we find that far from being controversial the express statement is made that "these [words] are written that ye may believe that Jesus is the Christ, the Son of God."

The gospel of John is supplementary to the synoptic gospels. Very little of the material in the former is found in the latter; yet such landmarks are given that we can locate the events which it contains in their proper relation to the general history in the other narratives. It is supplementary not only in the additional facts related, which are comparatively few, but also in its conception of the Christ, as brought out in his recorded discourses. It is here that we learn of Jesus as the Word which was in the beginning with God and which was God; and of the unity of Father and Son. Accordingly the gospel is largely devoted to a record of the

words of Christ. Here alone are to be found the important discourses of his last ministry in Jerusalem, which shed so much light on his lofty spiritual nature.

Perhaps the central feature of John's style is its extreme simplicity combined with comprehensiveness and depth. The simplicity of his vocabulary is marked by the frequent occurrence of characteristic words, such as, "word," "truth," "love," "life," "light." But more than this, it also extends to the construction and the combination of sentences. John avoids complexity. He prefers co-ordinate conjunctions to subordinate. Repetition is used for clearness and in order to avoid the use of subordinate clauses. The introductory sentences of the gospel illustrate well this simplicity.

The fourth gospel is poetic both in form and in thought. Throughout we see the working of a Hebrew mind. The author quotes frequently from the Jewish Scriptures, seeking to show how they point to Jesus as the promised Messiah. Parallelisms such as underlie all Hebrew poetry are to be found. Instances of this feature are frequent. (See 8: 14, 15, 18, 23; 14:27.) The gospel deals with infinite truths. Is it strange, then, that its style should reflect the ethereal purity and spirituality of the thought? Is it a matter of surprise that one who had been a most intimate companion of Jesus during his ministry, and who by his intense love for him had obtained a deeper insight than any of the other disciples into the depths of the infinite heart of Christ should seek the highest and most permanent form of expression for his overflowing thoughts?

With John's gospel the unity of the inspired record of Christ's life is completed. The temple in which Jesus the Christ is ever to be found the central figure was finished. Wrought by human art, it stands and will stand throughout the ages, for the divine hand has inwrought in its very fabric the true elements of permanency. So long as the infinite and eternal Son of God lives and rules in the hearts of men, so long will the gospel story which embodies his words and deeds, live to win and save the lives of men.

## THE NEED OF BIBLE STUDY.\*

By REV. ALBERT E. DUNNING, D. D.,

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The devotional reading of the Scriptures marks, and to a large extent measures, the spiritual life of the churches. That is what we most vividly remember of the piety of the last generation. The godly men and women who gave us birth found in the pages of the Bible, as in a mirror, pictures of their own experiences, illumined with celestial or lurid light, and pored over them with intensest interest, in wonder, fear, or love. This generation does not surpass the last, and probably does not equal it, in its devotional use of the Scriptures.

A new literature on the Bible has sprung up, which is far more widely read than were any religious books in any previous generation. What are its characteristics? It must be remembered that neither the devotional nor controversial literature of the Bible, till near the middle of the nineteenth century, ever seriously questioned the current traditions concerning its origin, history, or purpose. The one was occupied with considering devout feelings and what creates them; the other with the meaning of doctrines concerning God and man, not with the facts or methods concerning their communication from God to men. To examine these critically was popularly regarded as sacrilegious.

But this new literature boldly interrogates the Bible on its own record of its history, scrutinizes the channels through which divine truth has come to men, and its unfolding in human experience, and on the basis of what it claims to have discovered, proposes to restate both doctrines and duties.

I do not assume that this literature is accurate or satisfac-

\* Read before the National Congregational Council, Worcester, Mass., November, 1889.

tory, only that it has great power of attracting attention to the Bible. These studies of scholars are coming down to the people in popular forms. They are reflected and distorted in fiction, read by those who never have read the Bible. So its statements are being considered as never before. The Bible was meditated upon by the last generation with results in sweet and saintly character. It is examined by this generation with awakening conscience and desire to know the truth. How may we direct that study to similar and greater results in holy character?

There are at least two things which give us encouragement to this effort:

First, the great increase in available knowledge of the Bible and of the divine revelation which it presents. More and more valuable historic facts concerning it have been discovered within the last fifty years than during the entire previous period since the Reformation. Its records have been compared with those in the earth, in the sky, in itself, in secular history, and in the history of language, till some beliefs which were half a century ago regarded as essential to Christian faith are generally discarded, and others which were little thought of have come into prominence, *e. g.*, few intelligent persons now believe the Bible to teach that God created the earth in six literal days; but the view which recent study of the Scriptures has unfolded, of the sweep of His creative power through myriads of centuries, impresses us far more profoundly than our fathers were impressed with the might and majesty of the Creator of the universe of worlds. Or, again, it is no longer held as essential that men should believe that those who wrote the Bible were passive instruments through which the will of God was made known to men. That view is left to the heathen whose prophets were soothsayers and diviners, and to spiritualists who pretend to pass into trances and become mediums of imaginary beings. But the discovery that the inspiration of the Spirit of God quickened and exalted the minds of men who used all their own faculties in harmony with the divine will to make known that will, gives new emphasis to the authority of the Bible by bringing the outward voice into the inward personal

life. To us, as to the Israelites, the voice from the midst of the thunder and smoke of Sinai means less than the teaching of Moses and his successors.

Further, the lay Christian of average intelligence knows more about the Bible than did the average minister of fifty years ago. In proof of this, it is only necessary to say that the average layman has access to far more helpful literature on the Bible than had the minister of fifty years ago, and uses it.

The second thing is that Christians are ready to study the Bible, never so ready as now; but they need guidance. There are more people ready to learn than there are qualified teachers ready to teach them. This is made plain by the summer assemblies which have sprung up in nearly every State in the Union within the last ten years, to which thousands come for Bible study, and by the large Bible classes in many of our cities. Many Christians are saying, "I do not enjoy my Bible, but I want to. Teach me how." Popular desire for Bible knowledge is great and growing.

Let me now try to show how to meet this desire more effectively than we are doing. I offer as a suggestion this plan:—

We have now passed to the study of the Gospel of Luke for the year 1890. We have in every community mature minds who wish to be Bible students. Let the subject for that class be, not the Gospel of Luke only, but the life of the ideal man, Jesus the Christ, making the lessons its prominent points. Let the minister plan and issue beforehand, for the quarter, outlines of these studies. These are not for his Sunday school, but for his teachers' class. As he uses them, he will show his teachers how to appropriate so much of these outlines in the international lessons as will suit the comprehension of their pupils.

The breadth of his subject, and the variety of its related themes, will enable him to hold all his people, without weariness, to this one line of study. Let the minister encourage the reading in families of biographies of Christ such as Stalker's, Edersheim's, and Geikie's, and such treatises as Godet's "Studies in the New Testament," Fairbairn's

“Studies in the Life of Christ,” and Thompson’s “Theology of Christ.” By such a pursuit the student will soon discover that the gospels are only a fragment of the record of that larger life which issues from beyond the horizon of the past and stretches beyond the vision of the future. He will ask questions concerning the kingdom which the Christ came to found, whose root ideas are in the Old Testament, and whose full realization is in prophecy. He will find that the Bible, as a whole, must be searched to find the answers to these questions, and is a literature, the chief source of the literature that inspires and has continued life. This will lead to a comprehensive study of the whole Bible, beginning with its primary facts, of which the majority of the church are woefully ignorant. Then follows the study of the development of the teaching of the Bible, beginning with the earliest facts in God’s revelation of himself and of his relations with men, tracing their growth through the experiences of men and of nations as they take on new meanings, till at last the facts of the Christian faith stand forth in the completed Bible, to grow richer in the apprehension of the church, as the Holy Spirit interprets them with increasing clearness in human experience.

By such study, better than by any other, the teacher learns how to teach; for every principle of teaching is illustrated by God’s method of teaching the race, from his giving the primary facts of revelation to its earliest childhood, to the mature disclosures of his purpose to bring the race into a perfect unity in Jesus Christ. Such an introductory training gives the Christian worker confidence and power to inspire confidence. If it could be made a definite object in the churches it would add much to their power.

Such a study made general would aid greatly the intelligent comprehension of the Bible, and of the true object of Christian work; of the first, because it discovers that the inspiration of the Bible is not merely a series of communications from God, but is a divine process of teaching truth brought up by his guidance out of human experience into utterance; of the second, because it shows that God’s method with each single life is the same as his method with the race.



He gave mankind the simplest facts concerning himself and his relations with them, and taught these facts mostly by object lessons. It required at least two thousand years to bring them to a condition in which they could receive the Ten Commandments, the simplest basis of moral law. Our fathers absolutely reversed the process, and attempted to give first the most difficult thing to the child. Who can imagine God giving Adam, as a primary revelation, the Westminster Catechism to be committed to memory? Our fathers seem to have regarded the mind of the child as constructed like the stomach of a cow, so that he could first swallow his mental food, then bring it up and chew it afterwards. The object of Christian work is to put truth into experience and then give it utterance. The student of the Bible expects to find new knowledge, and to come to new apprehension of truth, and to express it in new forms. Ignorance repudiates truth and error alike, if they are not found in the standards. One of the most difficult things to bring men to believe is that increase of emotion is not necessarily advance in Christian character, and that there is no growth in spiritual life without growth in knowledge of the truth.

Some suggestions naturally follow our consideration of this theme.

1. The great need is for better teaching. The church has sent forth a cry, but it has not been clearly understood. It has been supposed that the call is mainly for *more* ministers. When appeals for men to enter the theological seminaries are not met by larger numbers, then it is supposed that the difficulty is that men are not willing or able to prepare themselves by thorough study. So training schools are opened, and provided with brief, and mostly with fragmentary and disconnected, courses to create material to supply the demand for ministers. The churches in this country far less need more ministers than better ones, and a wiser disposition of them, and a large increase of lay workers wisely placed and guided.

It is a mistake also to suppose that every country parish, east or west, with a constituency not larger than many a Bible class, cared for by men and women who maintain

themselves by other callings, needs the entire strength of a minister prepared by ten years' study. There is great and needless waste of force in carrying on Christian work in this country. The Christian church as a whole would be stronger and more useful to-day, if it had fewer pastors more wisely organized and distributed. What is needed is more competent teachers of the Bible who do not depend on it for their living. There are hundreds of parishes which are in size only Bible classes. They ought to be led by teachers under the direction of bishops of larger dioceses.

Training schools for Christian workers are becoming numerous. They have large possibilities of usefulness, but their limitations need to be more clearly defined. It is not their business to make ministers. If the ministry is to maintain a high position in the respect of the people, we must have some uniform standard of examinations, and some competent board of examiners to issue certificates. Let us have Christian workers, deacons and deaconesses, if you please to call them so, as many as possible; but let our ministers be proved and approved, "faithful men who shall be able to teach others also."

2. The churches need more teaching by ministers, and less preaching in proportion to it. Why should not the second service be a service for Bible study by the entire church and congregation? It has been tried occasionally, and, so far as I know, successfully wherever the minister is competent to teach. The people are eager to be led in the study of the Bible.

3. More permanent pastorates are greatly needed, and could be maintained by teaching ministers. The average service of one hundred and fifty ministers in one of the foremost Congregational States in the Union was recently estimated at less than eleven months. One reason is, the preachers have exhausted their stock in trade within that time. There are too many sermon peddlers, whose packs are their barrels, who walk through dry places seeking rest and finding none, except for a few months. When one of these is gone out of a church, seven other peddlers, worse than himself, seek to enter in and dwell there; and the last state of

that church is worse than the first. It is not to be expected that such churches will be trained in Christian knowledge; that organized work will be maintained among the young, or that permanent work of any kind will be done in it. It is better that the pastor should renew himself, than that he should be replaced. That he can do, and remain with increasing acceptance if he is a prepared teacher of the Bible.

4. Finally, united effort by the churches to secure for them some fitting plan for Bible study, based on the conviction of its need, promises a great revival of interest in the truth. The time is ripe for it. Discussion of religious questions extends to all classes. Schemes for promoting human brotherhood are many, and sympathy of men for men is becoming more Christian in its tone. The ideal man is Jesus Christ; the ideal society is the kingdom of God. The Bible reveals them both; the Christian minister and the Christian church are appointed to make them known. Working together to that end, they will gain it, and "now is the acceptable time."

## THE POSTEXILIC HISTORY OF ISRAEL. VIII.

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## NEHEMIAH AND THE SACRED WRITINGS.

A vast number of Jewish and Christian traditions, of various ages and various degrees of credibility, connect the completion of the Old Testament with the times of Ezra, of the Great Synagogue, of the Samaritan schism, of Nehemiah.

According to the classical passage from Maimonides (cited, for example, in Ugolino, vol. 1., col. 12) the "Consistory of Ezra," that is, "the men of the Great Synagogue" included Haggai, Zechariah, Malachi, Daniel and his three companions, Nehemiah, Mordecai, Bilshan, Zerubbabel, and others, the whole number being a hundred and twenty, and the last man in the list being Simon the Just.

In the *Pirke Aboth* of Rabbi Nathan the Babylonian, dating from about the middle of the second century A. D., is the passage:

"Moses received the law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue. . . . Simon the Just was of the remnant of the Great Synagogue."

These two represent an immense number of passages which speak either of the men of the Great Synagogue, or of Ezra in those relations in which he was the leading spirit among the men of the Great Synagogue, or of work done on the Scriptures in the times of the men of the Great Synagogue. Recent scholarship has been much occupied with the question whether these men were organized into a corporation, what sort of a corporation it was, whether the corporation was entitled to give official sanction to the Old Testament, and gave it. We need not now touch these questions; we have to do with the men themselves, not with their organization. In any case, the men are historical persons, and, on any of the theories, the descriptive term "men

of the Great Synagogue" is a good term to apply to them. Whatever be true concerning the organization, work on the Scriptures is attributed to the men.

In the present state of thought on the matter, this last statement needs to be limited by two others. First, the traditions cited and other like traditions make the succession of men known as the men of the Great Synagogue to be, as a whole, later than the succession known as "the Prophets"; but this does not change the fact that they affirm that most of the more prominent men of the Great Synagogue were themselves prophets, nor give any reason for asserting that any Scriptural work was done by the men of the Great Synagogue, save by prophetic authority. Second, the traditions represent that the succession of the men of the Great Synagogue continued till Simon the Just, that is, either till about 300 B. C., or till about 200 B. C.; but it does not follow that they did any Scripture-producing work after the death of the last prophets among them. If any one argues that the traditions teach that the Old Testament was completed after the death of the latest prophets, or by men who were not prophets, he needs other proof than this, in order to maintain his position.

We shall get the best point of view for the further judging of these traditions, if, in addition to the examination we have already made as to the external events of the times, we now glance at certain literary phenomena presented by the books of Chronicles, Ezra, and Nehemiah.

These books, taken together, constitute a single historical work, or if you prefer, a single series of historical works, covering the whole field of sacred history, from the beginning to the close of the Old Testament times. Owing to the relative simplicity of their structure, and the accessibility of information in regard to some of their component parts, they are good books with which to begin that form of critical study in which one attempts to ascertain the literary processes by which a work was produced.

The book of Ezra is composed of two parts. The first part, chapters 1-6, is anonymous. It is a unit, but a unit made up by copying older writings, connecting them by the addi-

tion of a few statements of fact. The older writings are: first, the proclamation of Cyrus, 1: 2-4, second, the genealogical paper, 2: 1-67, and third, the Aramaic narrative, 4: 8-6: 18, which itself includes five different state papers. See *STUDENT* for Oct. 1889, pp. 230, 231.

This first part of Ezra may be regarded as the nucleus of the whole series. The writer of Chronicles closes his work with the sentences with which Ezra begins, as much as to say that, having brought up his work to the point already treated of in the history of the times of Zerubbabel, his task is done.

The second part of the book of Ezra, chaps. 7-10, is a sequel to the first part. As a whole, it is written in the first person, in the name of Ezra, and there is no reason to dispute that he is the author of it, or that the documents it contains, for example, the proclamation, 7: 11-26, are authentic.

The book of Nehemiah is a series of papers, giving the sequel to the history recorded in Ezra, mostly written in the first person, and ostensibly by Nehemiah himself, 1: 1, etc. Four of these papers end with the formula "Remember me, O my God," etc., the last two papers being very brief, 5: 19; 13: 14, 22, 31. The parts not thus attributed to Nehemiah are certain genealogical records and abstracts of records, 7: 6-73; 11; 12: 1-26, and perhaps the account of the convocation, chaps. 8-10, though this account claims to have been written by a participant, who says "we", when he speaks of what was done, 10: 30, 31, 32, 34, etc. Many hold that the book mentions events later than Nehemiah's lifetime, and must therefore have been prepared by some later author, who used Nehemiah's memoranda; in the *STUDENT* for January 1890, I have given the reasons why it seems to me that the events mentioned all fall within Nehemiah's probable lifetime, and therefore afford no argument against his having himself written the book. In any case, it may be a matter of dispute whether the book is a continuous composition, or a series of excerpts from a larger work.

Evidently the writer of Nehemiah copied the genealogical document, 7: 6-73, not from an independent source, but from our book of Ezra, for he copies part of the narrative

which in Ezra follows the document, as well as the document itself, Ezra 2 : 1-3 : 1. It follows that the many differences between Ezra and Nehemiah in the language of this document are due either to revision by the author of Nehemiah, or to copyists' mistakes, or to both. It also follows that the writer of Nehemiah had access to the first part of Ezra, as a work previously written.

It is possible to regard Neh. 12 : 23 as affirming that the priestly genealogies in our books of Chronicles extend up to a certain date, and this interpretation fits the latest items actually found in 1 Chron. 9. On this supposition, the book of Chronicles was not only in existence, but was known by its present title, when this verse in Nehemiah was written.

Evidently the author (or authors) of these books and of Chronicles had access to a somewhat extensive library. It included the older historical books of the Old Testament, and most of the Psalms and prophetic books; but it also included many writings not now extant. I think that the book of Kings referred to in 2 Chron. 16 : 11 ; 25 : 26 ; 28 : 26 ; 32 : 32 ; 27 : 7 ; 35 : 26-27 ; 36 : 8 ; 20 : 34 ; 24 : 27, may be, through all the variations of the title, our present books of Kings, though, if this be so, the formula of reference is used, in some cases, with a wide latitude. I see no difficulty in supposing that the "Words" of Samuel, Nathan, and Gad, 1 Chron. 29 : 29, may be our books of Judges and Samuel. I think it likely that the works of Nathan, Ahijah, Jedo, Shemaiah, Jehu, Isaiah, referred to in 2 Chron. 9 : 29 ; 12 : 15 ; 20 : 34 ; 26 : 22 ; 32 : 32 are sections of our present books of Kings and Isaiah, cf. 1 Kgs. 1-9 ; 11 : 29-39 ; 14 : 1-18 ; 12 : 13-22 sq., etc. But apart from all these, we have a long list of works mentioned in Chronicles, which certainly were no part of these earlier Scriptures: the book of Kings, 1 Chron. 9 : 1, the "Words of the Kings of Israel," 2 Chron. 33 : 18, the Midrash of the Kings, 24 : 27, the Midrash of Iddo, 13 : 22, the Words of Hosai, 33 : 19, the Lamentations, 35 : 25, the genealogical work of Iddo, 12 : 15, the Commandment of David, Gad, and Nathan, 29 : 25, writings by David and Solomon, 35 : 4, the "Last Words of David", 1 Chron. 23 : 27, lists by Shemaiah, 24 : 6, the Chronicles of King David," 27 : 24.

The writer of Chronicles puts a sharp difference between the books of Samuel and Kings, with the Psalms, on the one hand, and all uncanonical books, on the other hand, in the way he uses them. Currently, though not uniformly, he transcribes the parts of the former which he uses, making slight changes, so that, in these sections, the peculiarities of the earlier and the later Hebrew stand side by side; but in the parts of his writings drawn from other sources, the peculiarities of the later Hebrew appear throughout, showing that, in these sections, he ordinarily rewrote whatever he took from ancient sources.

He was guided by the purpose of supplementing the sacred history that had been written earlier. This appears as distinctly in the anecdotes he adds to the compiled genealogical matters in the first eight chapters, as in the statistical and priestly matters that are added later.

It was also his purpose to bring the history up to date. This appears in the genealogies in 3: 19-24; 9: 1-34, etc. Noticing that 1 Chron. 9: 2 sq. and Neh. 11: 3 sq. are duplicates, though with some variations, and that some of the names in these two passages, those of the porters Talmon and Akkub, for example, are the same with those in Neh. 12: 24, 25, we find that the latest facts in Chronicles are the same with those in Nehemiah. This state of things has great weight in favor of the proposition that the date of these latest facts is that of the completion of the books of Chronicles, Ezra, and Nehemiah, the date being in the highpriesthood of Johanan, and within the lifetime of Nehemiah, Neh. 12: 23, 26.

With this state of things in mind, let us turn to the often cited passage from the *Baba Batra*, fol. 14 a. I take the passage, with slight changes of phrase, from *Biblical Study* by Professor Briggs, pp. 176, 177.

*“Ancient Tradition:* And who wrote them? Moses wrote his book, the chapter of Balaam, and Job. Samuel wrote his book, and Judges, and Ruth. David wrote the book of Psalms with the aid of the ten ancients, with the aid of Adam the first, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, the three sons of Korah. Jeremiah wrote his book, the books of Kings, and Lamentations. Hezekiah and his company wrote Isaiah, Proverbs, Song of Songs, and Ecclesiastes . . . . The men of the Great Synagogue wrote



Ezekiel, and the Twelve, Daniel, and the roll of Esther . . . Ezra wrote his book and the genealogy of Chronicles until himself.

"*Comment*: This will support Rab, for Rab Jehuda told that Rab said, Ezra went not up from Babylon until he had registered his own genealogy; then he went up.

"And who completed [it]? "Nehemiah the son of Hachaliah."

"Joshua wrote his book? But it is written there, And Joshua died,

"Eleazar finished it.

"But yet it is written there, And Eleazar the son of Aaron died.

"Phinehas finished it.

"Samuel wrote his book? But it is written there, And Samuel died, and they buried him in Ramah.

"Gad the seer and Nathan the prophet finished it."

Grammatically, it is here left in doubt whether the tradition ascribes to Nehemiah the completing of the genealogies, the books of Chronicles, or the Old Testament; as a matter of fact, many assertions to the contrary notwithstanding, it ascribes to him all three.

It is fashionable to sniff at this tradition. But let us remember that the man who is chiefly responsible for the literary existence of a book may fairly be said to be the man who wrote it, whether he be specifically its sole author, its principal author, its projector, or its responsible editor. Remembering this, remembering that Isaiah himself was one of the men of Hezekiah, and that the tradition apparently counts Ezekiel as well as Daniel and the latest of the minor prophets as among the men of the Great Synagogue, there is no statement in the tradition which any one can give a good reason for disputing.

In Mac. 1: 10 sq. is an epistle which begins thus:

"The [people] in Jerusalem and in Judaea, and the council, and Judas, send greeting and health unto Aristobulus, king Ptolemy's teacher, who is, moreover, of the race of the anointed priests, and to the Jews that are in Egypt."

The epistle is ostensibly dated just after the death of Antiochus Epiphanes, about 164 B. C. It contains a recital of certain historical facts concerning Antiochus, and the cleansing of the temple by Judas, and of certain more or less fabulous accounts of the preservation of the law and the sacred fire in the times of Jeremiah and Nehemiah. It counts Nehemiah as still living in the time of Jonathan the highpriest, 1: 23. Then, in 2: 13-16, are the words:

"And the same [things] also were reported in the records, namely, the me-

moirs of Nehemiah; and how he founding a library gathered together the books concerning the kings, and prophets, and those of David, and epistles of kings concerning holy gifts. And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now, possibly, ye have need thereof, send such as will bring them unto you. Since, now, we are about to celebrate the purification, we have written unto you; ye will therefore do well if ye keep the [same] days." This is Bissell's text and rendering. There are some variant readings, but they are unimportant for the purpose in hand. The passage is sometimes cited as if Nehemiah's "library" was the completed Old Testament, and his founding of the library the closure of the Old Testament canon. I do not find that meaning in it. But the library here described is just the library that was used (see above) by the authors of Chronicles, Ezra, and Nehemiah; and we have a right to infer that the library was gathered for use, and used as soon as gathered. If he founded just such a library as this, we may be sure that he also used it in writing up the Old Testament history to date.

In the often quoted passage in Josephus *Against Apion*, 1. 8, we read:

"As to the time from the death of Moses till the reign (or, till the death) of Artaxerxes king of Persia, who reigned after Xerxes; the prophets who were after Moses wrote down what was done in their times in thirteen books."

"Our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time."

Apparently Josephus here affirms that the Old Testament was completed within the lifetime of Artaxerxes. If we interpret his date strictly, the evidence certainly fails, for the Old Testament mentions some events later than Artaxerxes. But interpreting the date by the reason he gives for it, namely, that the Old Testament is of prophetic authorship, we must understand him to mean the lifetime of the prophets who were prominent in the reign of Artaxerxes, that is to say, of Nehemiah and his associates, rather than that of Artaxerxes himself. Thus understood, the testimony of Josephus fits that of the other witnesses.

The same view is supported by all the various traditions which represent that the Old Testament was written by prophets, when combined with those which represent that the succession of prophets ended with Malachi. It is sup-

ported by all the vast body of traditions that attribute work on the Scriptures to Ezra and the men of the Great Synagogue who were his contemporaries. It is supported by the fact that the earliest postbiblical Jewish writings, the book of Ecclesiasticus, for example, in the body of it, as well as in its prologue, recognize the existence of a body of ancient sacred writings in Israel. It is supported by the many traditional passages that mention the sacred books as twenty-two or twenty-four, and make a wide distinction between these and the book of Ecclesiasticus, for example; books that were regarded as ancient and sacred when Ecclesiasticus was written must date back as far as the earlier part of the fourth century B. C. It is supported by the traditional accounts of the origin of the Septuagint translation, and is consistent with everything that is known in regard to that translation. It is supported by the silence of tradition in regard to a later origin for any part of the Old Testament.

It is true that many of the particular statements thus appealed to occur in untrustworthy contexts; but the argument from them does not greatly depend upon the separate credibility of the traditions; it depends on the evidently uncollusive agreement among them. So far as I know, there is at present no generally accepted opinion as to the completion of the Old Testament; certainly the view presented in this paper is not generally accepted; but I believe it can be maintained upon the evidence.

The matter cannot be argued here; but it will greatly aid any of us toward a correct conclusion, if we drop the current ecclesiastical and scholastic interpretations of the evidence, and try, from the evidence itself, to answer the question: Suppose that these traditions are true, to the extent to which they agree, what was the work done on the Old Testament by the men of the times of Nehemiah?

First, they gathered literary materials—such writings or fragments of writings as they could obtain, bearing on the history and the sacred institutions of their nation. Second, they made written studies on subjects of this sort; witness the *Midr'shim* of 2 Chron. 13: 22 and 24: 27, and perhaps other works that are mentioned in Chronicles. Third, they

wrote the latest books of the Bible. Fourth, they collected the Biblical writings; grouping the three books of the Major Prophets, and the twelve books of the Minor Prophets; gathering the last books of the Psalms, and putting the five books of the Psalms together, partly incorporating and partly redistributing certain earlier psalm-books; bringing together the Old Testament books as a whole. In this sense they completed the Old Testament, and closed its canon. Whether they closed it in the different sense of official definition and promulgation, is a very different question. Fifth, to some extent, they probably did a work of revising, annotating, and otherwise changing the Scriptural writings they collected. There is now a strong tendency to go to an extreme in attributing to them a great deal of this, but it seems to me that the truth lies nearer the opposite extreme. Sixth, they probably did something (not all that the traditions assign to them, but something) in the way of making arrangements for the uncorrupted transmission of the writings with which they had taken so much pains.

It is possible, I think, to a large extent, to separate between the fabulous elements in these traditions and the nucleus of truth around which the fables have gathered; and if this is possible, we ought to accept the truth thus differentiated.

## THE LIFE AND TIMES OF THE CHRIST.

BASED ON LUKE.

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STUDIES IX AND X.—PROGRESS AND CONFLICT. LUKE 5: 1-6: 11.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

#### § I. Chapter 5: 1-11.

1. Look over these verses and note their subject. Is it not *Four Disciples called*?
2. Of words and phrases the following require study: (1) *Word of God* (5: 1), same as "Gospel"; cf. Lk. 8: 21; (2) *lake of Gennesaret*, other names, Josh. 12: 3; John 6: 1; (3) *sat down* (5: 3), cf. 4: 20; (4) *all night* (5: 5), the favorable time for fishing; (5) *beckoned* (5: 7), either (a) too exhausted to speak, or (b) too far off, cf. v. 4; (6) *depart from me*, etc. (5: 8), was this\* (a) superstitious fear of divine power, or (b) consciousness of general unworthiness, or (c) a conviction of some particular act of sin against Jesus, or (d) humility in view of unmerited favor, cf. 2 Sam. 6: 9; Job 42: 5, 6; Mk. 5: 17; (7) *left all and followed* (5: 11), was this temporary or permanent?
3. Study the following condensation of the section: *While many crowd upon him by the lake of Gen. he speaks from Simon's boat. Then he bids S. go to fishing. He consents though hitherto he had caught nothing. So many fish are taken, that the nets are in danger, the other boat is sent for, both boats begin to sink, and Simon in fear bids Jesus go. Jesus invites him to catch men and all follows him.*
4. Observe the working of a nature which (1) though obedient and trustful in a matter contrary to experience (v. 5), (2) yet possibly shows superstitious elements, and still (3) is humble and conscious of imperfection and (4) is so devoted to Jesus as to leave all and follow.

\* Bruce, *Training of the Twelve*, pp. 15, 16, has some candid reflections upon Peter's remark.

## § 2. Chapter 5 : 12-16.

1. Let the student read and state the subject of this section.
2. (1) *Full of leprosy* (5 : 12), characteristic of Lk., cf. 4 : 38 "great fever"; (2) *touched* (5 : 13), (a) note method of cure, (b) Jesus rendered unclean; (3) *the priest* (5 : 14), i. e. at the Temple, cf. Lev. 14 : 2; he would legally be declared clean and thus restored to society; (4) *offer*, cf. Lev. 14 : 4-32; (5) *unto them*, either (a) the priests, or (b) the people; the cure was thus recorded as complete; (6) *withdrew* (5 : 16), either (a) because of his fame, or (b) prejudice against him as unclean; (7) *prayed*, characteristic record of Luke.
3. The contents of these verses may be given thus: *A leper seeks and obtains healing from Jesus who bids him at once observe the law relating to his case. But the report spreads and Jesus retires.*
4. Observe strong faith in the power of Jesus along with doubt of his love.

## § 3. Chapter 5 : 17-26.

1. Read and note the subject: *Healing of a paralytic.*
2. (1) *One of those days* (5 : 17), indefinite note of time; (2) *Pharisees*, a religious party; (3) *doctors*, i. e. "teachers"; \* (4) *every village*, characteristic of Lk.; (5) *power of the Lord*, etc., was he sometimes without it? cf. Mk. 6 : 5; (6) *their faith* (5 : 20), (a) of whom? (b) in what? (7) *forgiven*, light on (a) source of disease, or (b) man's moral state? (8) *Son of man*,† (a) cf. Dan. 7 : 13, 14, (b) a title of the Christ but not a common one, (c) emphasizes his lowliness and universality, (d) conceals and reveals him; (9) *hath power*, i. e. "authority" from God.
3. Note the following condensed statement of the thought: *While teaching, Jesus declares that a palsied man who has been put before him is forgiven his sins. Many Pharisees and scribes present and criticising him are asked to recognize his right to do this, since at his command the man goes forth healed, to the astonishment of all.*
4. Let the student decide upon the chief religious teaching of this section.

## § 4. Chapter 5 : 27-39.

1. After reading these verses consider their subject. Is it not *The Call of Levi and the Teaching at his feast*?
2. (1) *Beheld* (5 : 27) i. e. "regarded attentively" either (a) as though perceiving signs of interest, or (b) renewing old acquaintance; (2) *place of toll*, custom-house. Why needed here? (3) *Levi*, another name in Mt. 9 : 9; (4) *his disciples*, (5 : 30), first use of the word in connection with Jesus; (5) *eat and drink*, mark of intimate relation; (6) *sinners*, either (a) foreigners, (b) persons who did not strictly observe the law, or (c) people of vicious lives; (7) *sons of the bride-chamber* (5 : 34), attendants of the bridegroom; (8) *shall-be-taken-away* (5 : 35), reference to his death, cf. John 2 : 19; 3 : 14; (9) *new garment* (5 : 36), peculiar to Lk. cf. Mt. 9 : 16; (10) v. 39 is peculiar to Lk.
3. Let the student make the statement of the thought of this passage.
4. Observe that no sinner can fear to kneel before the Jesus who sits among publicans and sinners and makes the publican a disciple.

\* For a brief statement concerning these "scribes," see Lindsay I., pp. 87, 88.

† See Neander, *Life of Christ*, §§ 58, 59.

## § 5. Chapter 6 : I-II.

1. Is not the subject of this section *Conflicts about the Sabbath?*
2. Let the student select and study six important or difficult words and phrases.
3. Observe the following condensed statement: *Jesus, defending his disciples accused of violating the sabbath law by plucking and eating grain, cites the similar action of David and proclaims his own lordship over the Sabbath. In a synagogue on the Sabbath before those watching to convict him of a like offense, he claims the right to do good and then heals a withered hand. Counsel is taken against him.*
4. Is not an important teaching here found in the fact that strict observance of forms does not save from essential wickedness of life?

## II. CLASSIFICATION OF THE MATERIAL.

## 1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

## PROGRESS AND CONFLICT.

§ 1. FOUR DISCIPLES CALLED.

§ 2. HEALING OF A LEPER.

§ 3. HEALING OF A PARALYTIC.

§ 4. THE CALL OF LEVI AND THE TEACHING AT HIS FEAST.

§ 5. CONFLICTS ABOUT THE SABBATH.

- 2) **The Summary.** May we not thus gather the various *statements of the contents* of Luke 5: 1-6: 11 into one general view of the whole: *While (1) progress is made, e.g. (a) in the call of the four and of Levi, (b) in the healing of a leper and of a paralytic, (c) in the proclamation of authority to forgive sin, and (d) of the independence of his disciples from formal and legal observances; (2) conflict is (a) aroused by the claim to forgive sin and to consort with abandoned people, and (b) intensified by Jesus' attitude and action in relation to the Sabbath.*

## 2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

5) 5: 1, 15, 17, 29. Jesus is an object of great interest at this time to all classes of people.\*

6) 5: 3, 5, 8. The relations of Jesus and

Simon possibly imply previous acquaintance. Even 4: 38 implies the same.†

6) 5: 6. This was a miracle either of creation, of power, or of knowledge.‡

\* Cf. Stalker, § 73.

† On that memorable return from His temptation in the wilderness they had learned to know him as the Messiah and they followed him. And, now that the time had come for gathering around Him a separate discipleship—that call would not come as a surprise. . . . Such a call could not have been addressed to them, if they had not already been disciples of Jesus, understood his Mission and the character of the Kingdom of God. Edersheim, *Life and Times of Jesus*, I., pp. 474, 475.

‡ The miraculous was, that the Lord had seen through those waters down where the multitude of fishes was. Edersheim, I., p. 476. Cf. also Bruce, *Miraculous Element in the Gospels*, p. 200, 230.

- (62) 5 : 10. The purpose of the miracle was to inspire them with hope in the calling to which Jesus was summoning them.\*
- (63) 5 : 12-14. Jesus (1) regards himself as above the Law relating to leprosy, (2) insists on obedience to it in the case of the leper.
- (64) 5 : 13. Leprosy was such a disease that only the exercise of divine power could so immediately remove it.†
- (65) 5 : 16. Jesus was accustomed to retire from time to time for purposes of rest and devotion.
- (66) 5 : 21. The words of the scribes and their subsequent silence are important facts in favor of the reality of the miracle.
- (67) 5 : 27. It was not unusual for Jews to take a new name on occasions of a change of life or occupation. Cf. 5 : 8 ; Mt. 16 : 17, 18 ; Acts 13 : 9.
- (68) 5 : 27. The words of Jesus are the regular invitation of a teacher to become a permanent disciple.‡
- (69) 5 : 31, 32. Jesus puts great truths into short and pithy sentences.§
- (70) 5 : 36. He makes frequent use of "parables," illustrative stories.
- (71) 5 : 33. The Pharisees thought that Jesus and his disciples should fast as a mark or a means of piety.
- (72) 5 : 35. Jesus had before him from very early in his ministry the possibility of a violent death.¶
- (73) 6 : 3. That the theocratic king and hero violated a law on necessity, and even, as is probable, did this action on a Sabbath, was a strong argument in favor of Jesus.
- (74) 5 : 17, 21 ; 6 : 2, 7, 11. The development of the Pharisees' hostility to Jesus is clearly brought out in the narrative.¶

### 3. Topics for Study.\*\*

- 1) **The Calling of Disciples.** [Obs. 60-62, 67, 68] : (1) Picture as vividly as possible the scene and details of the events of 5 : 1-11, 27, 28. (2) Cf. John 1 : 35-42, and observe in the case of Levi, also, the possibility of a previous acquaintance explaining the quick response. (3) Cf. Mk. 1 : 16-20 ; Mt. 4 : 18-22, determine whether they relate the same event as Lk. 5 : 1-11, and if so, may the latter be explained as a special call to Peter? (4) Consider the importance of the step in relation to the work of Jesus.

\* Christ's aim was not merely to attach the disciples to Himself, but to fire them with zeal for their new vocation. For that end, what was wanted was not a mere miracle as displaying supernatural power or knowledge, but an experience in connection with their old vocation, which, whether brought about miraculously or otherwise, should take possession of their imagination as an emblem of the great future which lay before them in their new career as apostles, or fishers of men. Bruce, *Mirac. Element*, etc., p. 231.

† Whatever remedies, medical, magical, or sympathetic, Rabbinic writings may indicate for various kinds of disease, leprosy is not included in the catalogue. Edersheim, I, p. 491.

‡ The expression "Follow me" would be readily understood as implying a call to become a permanent disciple of a teacher. Similarly it was not only the practice of the Rabbis, but regarded as one of the most sacred duties, for a master to gather around him a circle of disciples. Thus, neither Peter and Andrew, nor the sons of Zebedee could have misunderstood the call of Christ or even regarded it as strange. Edersheim, *Life and Times of Jesus*, I, p. 474.

§ The teaching of Jesus . . . consisted of numerous sayings, every one of which contained the greatest possible amount of truth in the smallest possible compass, and was expressed in language so concise and pointed as to stick in the memory like an arrow. Stalker, § 87.

¶ He foresaw the penalty he would have to pay as an innovator. Hence the pathetic reference to coming days when His disciples would have good cause to fast. . . . "At the end of this way of non-conformity I see a cross." Bruce, *Galilean Gospel*, p. 109.

¶ Jesus had therefore become in the eyes of the Pharisees an outrager of the law who was worthy of death, for that was the punishment for Sabbath desecration ; he had not only claimed the right of profaning the day by His cures, but had also compromised the guardians of the law in the eyes of the people by condemning them to shamefaced silence. Henceforward the hatred of the Pharisaic party to Him was deadly ; it was resolved that He should die. Weiss, II., p. 241.

\*\* Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."



- 2) **Some Teachings of Jesus.** [Obs. 69-71]: Observe some principles brought out by Jesus at this time; (1) 5: 29-32, *Association with sinful men*,\* because of (a) what he is (v. 31), and (b) what they are and need (vs. 31, 32); (2) 5: 33-35, *Joy the right spirit of his followers*, (a) because of his presence, (b) determines form of worship; (3) 5: 11, 13, 24, 27, 34; 6: 5, *Himself the center and source of authority*, determining the life and spirit of his followers; (4) 5: 36-39, *Uniqueness of his enterprise*, (a) to be independent of old forms (v. 36), (b) to be carried on by new persons (vs. 37, 38),† (c) to be accepted very slowly by others (v. 39).
- 3) **Hostility to Jesus.** [Obs. 72-74]: (1) Follow out in detail the gradual rise of hostility to Jesus on the part of the Pharisees, cf. John 2: 18; 4: 1. (2) Causes for increasing hostility, (a) in the actions of Jesus, (b) in his teaching, (c) in his claims. (3) How far this opposition may be regarded as prompted by honest, religious motives. (4) The meaning to Jesus of this attitude of the Pharisees.

#### 4. Religious Teaching.

Gather all the religious teachings of the passage under the heading of *Jesus the Christ followed and opposed*: (1) followed by fishermen and publicans who (a) obey his word at once, (b) and leave all, (c) though incurring hostility; (2) opposed by Pharisees, (a) who are religious leaders, (b) their opposition rising out of his personal claims, teaching and activity, (c) often insincere and selfish, (d) met by plain speaking and the exaltation of Jesus' character and authority.

STUDIES XI AND XII.—NEW METHODS AND TEACHINGS. LUKE  
6: 12-49.

**Remark.**—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

#### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

\* He certainly did not mean to say that he came to save *only* those who were sunken in vice. . . . But he taught that as he had come as a physician for the sick, he could help only those who, as sick persons, sought healing at his hands. Neander, *Life of Christ*, § 140.

† His doctrine must be entrusted to no rabbi of Israel, fettered by a thousand precedents, hampered by countless prejudices, but to single, unprejudiced men, who would just receive his teaching, and then pass it on pure and unadulterated to other simple, truthful souls. Pulp. Comm. p. 119.

## § 1. Chapter 6: 12-19.

1. Look over these verses and note their subject.
2. Of words and phrases the following are important: (1) *the mountain*, (6: 12), where? (2) *prayer*, (a) characteristic of Lk., (b) in view of his coming choice of disciples? (3) *Bartholomew* (6: 14), (a) meaning? (b) probably the same as Nathaniel, cf. John 1: 45-49; 21: 2; (4) *zealot* (6: 15), (a) why so called? (b) another name, Mk. 3: 18; (5) *Judas*, another name, Mk. 3: 18; Mt. 10: 3; (6) *Isca-riot* (6: 16), (a) meaning? (b) nationality of Judas, Josh. 15: 20, 25; (7) *was*, better "became"; (8) *level place* (6: 17), reconcile with Mt. 5: 1; (9) *multitude of disciples*, distinguish from (a) apostles, and (b) the *people*: (10) *great number*, note wide fame of Jesus.
3. Study the following condensation of the section: *After prayer all night in the high-land, Jesus appoints twelve men as apostles. With them he meets many disciples and others from all quarters who desire healing.*
4. Observe that Jesus himself needs help in his ministry and chooses such men to help him.

## § 2. Chapter 6: 20-26.

1. Note the subject of the whole passage, vs. 20-49. Is it not *Jesus' teaching among the hills*? Read and observe the subject of this section: *Members of the New Company.*
2. The following are words and phrases important for study: (1) *disciples* (6: 20), the larger body of followers; (2) *separate you* (6: 22), excommunication from the synagogue, cf. John 9: 22; (3) *cast out your name*, not pronounce either (a) the individual's name, or (b) the name of "Christian"; (4) *same manner* (6: 23), they take rank with the prophets; (5) *you that are rich* (6: 24), i. e. *only rich*; were any there present? (6) *all men shall speak well of you* (6: 26), the Pharisees are meant.
3. Observe this statement of the section's thought: *Happy are you who now are miserable and persecuted. To you belongs the Kingdom of God which includes all lasting blessings. Alas for you who now are comfortable and flattered. You have not the Kingdom, and so lose the source of permanent blessing.*
4. To feel the need of the Kingdom of God is an assurance that one may have it.

## § 3. Chapter 6: 27-38.

1. Consider the subject of the section. Is it not *Spirit of the new company—Love*?
2. Let the student select the important or difficult words and phrases, and study them with all the helps available.
3. Observe the following condensation: *Show a spirit of love to those who hate and injure you. Be generous. Do as you would be done by; and this not in the case of friends but foes. Thus you are like your Father. As you do to others, so will it be done to you.*
4. Is not an important teaching of this section the following: To have a spirit of helpful love for others is an element of true character and a source of great blessing.

## § 4. Chapter 6: 39-45.

1. What may be regarded as the subject: Is it not *Spirit of the New Company—Purity?*
2. Study the following words and phrases: (1) *perfected* (6: 40), i. e., reap the full effects of the teaching; (2) *mote* (6: 41), lit. "stalk"; (3) *hypocrite* (6: 42), in what sense?
3. Consider the following as a statement of the thought: *As a blind man cannot lead safely, or a disciple be any greater than his teacher, as you cannot see motes in others till your eye is clear, as a tree produces fruit according to its nature, so does a man speak and live according to his character. Therefore, be pure.*
4. Let the fundamental religious teaching of this passage be sought for by the student.

## § 5. Chapter 6: 46-49.

1. Read and note the subject: *Spirit of the New Company—Obedience.*
2. (1) *Lord* (6: 46), (a) suggestion of his Messiahship, (b) some had already recognized him as such; (2) *stream brake* (6: 48), characteristic occurrence in that region.
3. Let the student make a condensed statement of the thought.
4. Consider whether hearing without doing is worse than not hearing at all.

## II. CLASSIFICATION OF THE MATERIAL.

## 1. Contents and Summary.

- 1) **The Contents.** Study as previously directed.

## NEW METHODS AND TEACHINGS.

## § 1. THE TWELVE CHOSEN.

## § 2. JESUS' TEACHING AMONG THE HILLS.

## 1 MEMBERS OF THE NEW COMPANY.

## § 3. 2 SPIRIT OF THE NEW COMPANY—LOVE.

## § 4. 3 SPIRIT OF THE NEW COMPANY—PURITY.

## § 5. 4 SPIRIT OF THE NEW COMPANY—OBEDIENCE.

- 2) **The Summary.** Consider the following condensed statement of the passage: *Jesus chooses twelve men as apostles, and with them meets and heals a great multitude. To them he says, "My disciples, to you who are poor and wretched, not to the rich, is the Kingdom of God. Have a spirit of love for all, showing itself in doing as you would be done by. You cannot rightly judge and help others till you are yourselves pure. You speak and live out what you are. Honor me by doing what I say. It is your only safety."*

## 2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- 75) 6: 12. That Jesus was so long in prayer at this time would seem to indicate that something very important and very difficult was to be undertaken by him.\*
- 76) 6: 14-16. Some of the men he chose were relatives, some were fishermen, one was a revolutionist, one a publican.†
- 77) 6: 20. His teaching reported at such length here is addressed to disciples and there seems to be some connection between it and the choice of apostles which immediately precedes.‡
- 78) 6: 20, 21. Jesus expected more from the poor people than from the rich.§
- 79) 6: 22. He foresaw the opposition which he and his disciples were to meet.
- 80) 6: 20-26. The address seems to have been delivered to particular persons at a particular time and so its teachings have a specific historical basis.||
- 81) 6: 29, 30. Some of his precepts seem to have an almost dangerously unlimited character.
- 82) 6: 38, 40, 41, 47. Jesus made use of proverbs and figures which were among the common stock of Jewish teachers.¶

## 3. Topics for Study.\*\*

- 1) **The Twelve.**†† [Obs. 75, 76]: (1) Study the *occasion* of this organization as found in (a) the recent outbreak of hostility, (b) the growing fame of Jesus. (2) The significance in the number appointed (Mt. 19: 28; Lk. 22: 30). (3) Observe

\* *Every* prayer is a renunciation of independence. *Every* prayer says, 'We can do nothing without Thee.' As *His* prayers were essentially true prayers, they must have had this meaning perfectly, without any reservation. Maurice, *Gospel of the Kingdom of Heaven*, pp. 97, 98.

† The choice of apostles is one of the most brilliant proofs of the adorable wisdom of the Saviour. (1) He chooses simple-minded yet already measurably prepared men. (2) Few, yet very diverse men. (3) Some prominent to go with several less noticeable men whom He gathers into a little company. Van O., p. 97.

The truth is, that Jesus was obliged to be content with fishermen, and publicans, and quondam zealots, for apostles. They were the best that could be had. . . . He was quite content with his choice. Bruce, *Training of the Twelve*, p. 37.

It may be objected that all the twelve were by no means gitted . . . . We submit the following considerations. . . . (1) Even the obscurest of them may have been most useful as *witnesses* for Him. . . . (2) Three eminent men, or even two (Peter and John), out of twelve is a good proportion. . . . As a general rule it is not good when all are leaders. . . . (3) We must remember how little we know concerning any of the apostles. Bruce, *Training*, pp. 33, 39.

‡ It may be regarded, then, as tolerably certain, that the calling of the twelve was a prelude to the preaching of the great sermon on the kingdom, in the founding of which they were afterwards to take to distinguished part. Bruce, *Training*, p. 31. The Sermon on the Mount was the natural and immediate sequel to the nomination of the officers of the kingdom." Valings, p. 98.

§ On this see Bruce, *Galilean Gospel*, ch. iii., pp. 43-55.

|| I am most thankful for the expression in St. Matthew ('poor in spirit'). . . . We may find it a great help hereafter in understanding St. Luke. But I must take *his* language as it stands. He says that our Lord lifted up His eyes on a miscellaneous crowd. He cannot have expected that crowd to introduce any spiritual qualification into the words, 'Yours is the Kingdom of Heaven.' Maurice, p. 111.

¶ It was addressed to a specific audience, composed of men weighed down by an oppressive formalist religion, and by an oppressive and exacting government. Lindsay, p. 13, and further p. 104.

\* Many illustrations of this statement may be found in Edersheim, *Life of Jesus*, I., pp. 531-541.

\*\* Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

†† See Stalker §§ 105-108; Bruce, *Training of the Twelve*, ch. 4.

the characteristics of the twelve, individually and as a body, e. g. (a) nationality, (b) education, (c) social position, (d) personal traits, (e) relations to one another. (4) Reasons for the choice of such men, whether (a) necessity, (b) their former relations to Jesus, (c) they are preferred by reason of their characters. (5) Their relation to Jesus, (cf. Mk. 3: 14, 15). (6) Estimate some of the advantages of this new company,\* e. g. (a) the personal influence and teaching of Jesus concentrated on them, (b) a nucleus formed for the larger body of disciples, (c) opportunity for more extended preaching of the Gospel, (d) a body of witnesses to Jesus after his death.

- 2) **The Highland Teaching.** [Obs. 77-82]: (1) Compare,† with this passage, the report in Mt. chs. 5-7, in a general way, noting (a) the larger amount of material, (b) the Jewish element, (c) the more abstract and general form of the precepts. (2) Determine in view of these and other facts, (a) whether the two reports are of the same or different discourses, (b) if the same, what is the explanation of the differences, (c) which report is nearer the original. (3) Decide as to the purpose of the teaching,‡ whether (a) merely general teaching concerning God and duty, or (b) to give a clear statement of the principles of the new organization, the Kingdom of God, as there manifested in the choice of apostles. (4) Note the historical basis of the discourse in the persons addressed and the practices referred to. (5) Observe the general plan and divisions of the discourse.§ (6) Consider certain special points, (a) teaching concerning riches and poverty (6: 21-25), (b) the teachings of 6: 29, 30, the principles underlying, the practice of Jesus (John 18: 22, 23), the interpretation. (7) How explain the omission of much that is distinctively evangelical? ||

#### 4. *Religious Teaching.*

Does not the *religious teaching* of this passage gather about the thought of the *qualifications necessary in a member of the Kingdom of God*: (1) the desire to enter the kingdom and want of the qualifications for it, must be felt as preliminary to entering it; (2) a spirit of unselfish love must be cherished and manifested; (3) a state of personal sincerity and purity must be primarily sought for; (4) a spirit of obedience to the Christ is fundamental to real and permanent membership.

\* The calling and training of his apostles was one of the most momentous parts of [his] work. . . . The work of his public life was, as it were, concentrated in the training and guidance of his elect witnesses. . . . To their training the greatest part of his time and energies is devoted, and even when he acts upon the people, he has regard at the same time to their peculiar needs. . . . We have accordingly here approached the proper center of his public life. Van O., p. 97.

The manifestation of his own life and character indirectly as well as directly was the leading factor in their moral, spiritual training. Vallings, p. 98.

† Cf. Weiss, II., pp. 135-141. Van O., p. 100. Farrar, p. 106.

‡ See Godet, *Luke* (3d Fr. ed.) I., pp. 423-426. Weiss, II., p. 161.

§ See Lindsay, I., pp. 104-108 for a careful outline.

|| For a clear statement on this point see Bliss, *Comm. on Luke*, pp. 125, 126

## DOWN THE EUPHRATES VALLEY. II.

BY ROBERT FRANCIS HARPER, PH. D.,

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From El-Sab'ah to Ma'den, the next government station, is a ride of 8 hours. Nothing of interest presents itself on the way. Ma'den is a government barracks—with no village attached to it—situated on a small bluff about 100 feet from the Euphrates. Although it does not figure as a watering-place, some of the party took their first plunge in the Euphrates at this point. It was Dec. 20th and the water was found to be rather cold. There is good hunting in the jungles adjoining this station. From Ma'den to Tarif is 7 hours by the caravan road. Some of the party, however, wished to visit the ruins of Halebiyyeh and a different route following more closely the banks of the Euphrates was chosen. Before reaching this ancient site, one meets with a great many modern villages in ruins. About 1860 the Turkish government attempted to force the Bedawin (the 'Anezeh) to live in houses rather than in tents, hoping by this means to make them Fellâhin. This would have added greatly to the resources of the empire, the taxes could have been collected more easily and the route from Aleppo to Baghdad would have been rendered safer. With these points in view, the government under Arslan Pasha erected barracks, which would serve as convenient way-stations, and many villages. These villages were inhabited for a short time, but as soon as the government pressure was removed, they were deserted and the Bedawin resorted once more to their former tent life. On account of the heat and especially the vermin tents are much preferable to mud houses.

Halibiyeh was reached after a ride of four hours. It lies in a valley on the desert side of the Euphrates about eleven hours northwest of Dêr. Sachau\* gives a description of these ruins as viewed by him from the opposite side of the river. Compare also Prof. J. P. Peters' article in the *Nation*, May 23d, 1889. Sachau's notes are fairly correct, more so than Peters is inclined to admit. The walls of this site are in a fair state of preservation, although built of gypsum, which is very soft and subject to rapid decomposition. They stand in the form of a triangle, the apex being the citadel at the top of an exceedingly steep bluff—so steep that it is dangerous to climb it. The shortest side runs parallel with the river. The northern side of the triangle is better preserved than either of the other two. It is 30-40 feet high and is strengthened by lofty towers from 150-200 feet distant from each other. The citadel is a finely vaulted and stuccoed building, very well preserved. Above it is a small plateau in which are several subterranean passages. The largest of these is divided into three rooms. There is also a great deal of later Arab work to be seen here. Near the wall facing the river are ruins of a church. A short distance below on the opposite side of the Euphrates are the ruins of Zelebiyyeh. According to Sachau these cover about one-half the extent of Halibiyeh. They are also in a much poorer state of preservation. Both of these places undoubtedly served as forts to guard the upper Euphrates. When and by whom they were built is not known. The Arabs know nothing about them, even traditionally.

\* In his *Reise in Syrien und Mesopotamien*, p. 256 sqq.

Dêr is eight hours 45 minutes distant from Tarif. Some of us pushed our horses and arrived after six hours 30 minutes. At this time there were two khans in the city.\* We selected the better of the two, viz., Khan Hasan Agha and took quarters in the rooms occupied by Sachau in 1879. These were poor enough,† but they were royal in comparison with any of our former quarters. The chief thing to attract our attention was the bazaars, the first which we had seen since our departure from Aleppo. After shopping for half an hour, we sat down to eat our purchases and had finished our lunch before the arrival of the caravan. Dêr or Ed-dêr, i. e. the cloister, is the largest city between Aleppo and Baghdad. The houses are mostly built of stones and mud. There are, however, several fine buildings made of cut stone and arranged after the style of European houses. These are all new, some of them having been erected during the past year. Sachau estimates the population at 5-6000, among which are to be reckoned 100-200 Christians. Before 1860 Dêr was independent, paying tribute to the 'Anezeh. At present it is ruled by a Muteserrif under the Wali of Aleppo. It was formerly a much more important military station than it is now. Sachau (1879) says that it was falling into ruins and losing its population. This statement does not hold good. The bazaars are new and filled with almost everything which one could desire. It is by far the most important trading centre of the 'Anezeh, who get almost all of their supplies from Dêr. Even the Shammar from the other side of the Euphrates make Dêr one of their chief headquarters for trading, there being a bridge across the river at this place. A great many of the people dress in the European style. I was surprised, a short time after my arrival, to be addressed in French by a young man, who invited me to his bazaar to purchase German beer and French wines. Dates, olives, figs, nuts of all kinds, pomegranates, coffee, tobacco, liquors, white bread, cakes, cheese, etc., etc., are found in large quantities. There are also several public cafés, where tea, coffee, a nargileh and backgammon‡ are to be had. There is one mosque in the city and one Christian (Greek) church. There is also a Turkish bath kept by a Christian who formerly served on an English gunboat on the Tigris. He paid us a visit and invited us in very good English to patronize him. Dêr is the best market in the Empire for Arab horses. Those of the 'Anezeh are the purest blooded and these are to be purchased in Dêr in preference to any other place.§ Criers can be heard in the bazaars describing horses and inviting purchasers. The inhabitants of Dêr are rough looking and uninviting. Their faces are not Semitic, but of a mongrel type. Their treatment of Franks is cordial and hospitable.

\* On my return in May, 1889, I found that a new khan had been erected, just opposite Khan Hasan Agha. This new one, with the exception of the barracks in Ramadi, further down the river, is the best to be found in any of the Euphrates villages.

† Sachau describes these khans as follows: "Die Khans des Orients sind Höllen von Ungeziefer, Schmutz und Uebelgeruch"!

‡ Throughout the whole of the Orient the people are very fond of backgammon, and many of them are very proficient players.

§ cf. Lady Anne Blunt's *The Bedawin of the Euphrates*.

## BIBLE STUDY VERSUS THEOLOGY.\*

Important news comes to us from the United States. A new chair has been created in Yale College for the earnest study of the English Bible. This is undoubtedly a move in the right direction. Our educational institutions have been too long exclusively devoted to secular and theological studies. Doubtless, it is most important to understand the laws of Nature, and consequently it is perhaps not necessary to minimise the amount of time given in our colleges and universities to the study of science. Nor do we say that the study of theology should be entirely abandoned. The religious controversies of the past should be understood, if for no other purpose than to show the folly of human speculation as regards matters of faith. But theology has its proper place, and in that place may be studied with profit. It is also true that natural history furnishes much that is helpful in our endeavour to comprehend religious truth. Nevertheless, when the study of the lower forms of life occupies the chief attention, and when man himself, so fearfully and wonderfully made, so full of responsibilities and possibilities, so nearly allied to his Creator, and yet so dangerous in his rebellion, is practically neglected, or else remanded to a secondary place in our institutions of learning, then it becomes necessary to earnestly protest against a system of instruction which subordinates the highest to the lowest, or substitutes the mortal for the immortal. And this state of things becomes still more the subject of earnest protest when the Bible the only book which properly deals with man in all of his sublime relations, is practically laid aside, and instead thereof books on theology or speculative philosophy are constantly made to occupy the front place. And yet this state of things has existed for many years, and consequently the movement at Yale College should be hailed with delight by all who reverence the good old Book which has done so much for our English civilization.

Straws show which way the wind blows, and the fact that Yale College is turning attention to the careful and earnest study of the English Bible is proof that religious teachers are beginning to see and appreciate the needs of the age in which we live. The religion of theology has been practically a failure. This was clearly understood by all who were competent to judge early in the present century. And for the last fifty years many have thought that scientific studies would solve the deep problems of religion. But now it is abundantly clear that science, however important it may be in some respects, cannot help us much with our spiritual needs. Indeed, science has in some instances hindered rather than helped us in our struggles to understand the supernatural. And as a consequence many have become sceptical simply because that which promised so much finally turned out to be utterly useless in solving the great questions which are constantly crying for aid from the depths of our spiritual natures. It is well, therefore, that a movement has been started to reinstate the old Book in its rightful position. The Bible alone can give us the light and help which we need. Our religion is not primarily a religion of either reason or sense, but emphatically a religion of faith. St. Paul's statement that we walk

\* An editorial from the *Christian Commonwealth* of London, Nov. 21, 1889.



by faith and not by sight is as true in Christian experience as any aphorism that ever was announced. Hence the Bible is the only infallible guide in all that relates to the sphere of religion, whether as regards doctrine or life.

The question now arises, will other educational centres follow the lead of Yale College in the matter referred to? We should be pleased to know that a similar chair was endowed in all of our institutions of learning on this side of the Atlantic. And we do not see any good reason why Yale's example should not be enthusiastically followed by every college and university in the whole of Christendom. Surely if the Bible is worth anything, it is worth the place which Yale has given it. By common consent man has a religious nature. Few, if any, will dispute a fact so self-evident. And now, if he has such a nature, should it not receive the most careful culture? And as this culture cannot be secured in the highest degree without the constant, prayerful study of the Word of God, it at once becomes manifest to all thoughtful persons that the Bible should be enthroned in the highest place in all our institutions of learning. It is, we believe, generally admitted that goodness, as an element of character, is worth more than cleverness, and yet our prizes are all offered for cleverness rather than goodness. In this way the heart is subordinated to the head, while intellectual achievement is honoured at the expense of moral worth. This will all be changed when the Bible becomes the most important text-book in our colleges and universities. It is, therefore, with great satisfaction that we chronicle the important step taken at Yale College, and fondly hope that the action of Yale may be followed by at least a number of our own educational centres. Such a course would be a fitting movement with which to close the nineteenth century, while it would be a distinct promise that the twentieth century will receive its religious light from a Divine book rather than from human books of theology or human speculations of immature science.

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## General Notes and Notices.

Professor Driver of Oxford has prepared a volume of "Notes on the Hebrew Text of the Books of Samuel" which is nearly ready for publication. He is engaged in the preparation of an Introduction to the Study of the Old Testament which will fill a gap in biblical literature that has long been acknowledged.

The issues of the Beirut Press of the Presbyterian Mission of Syria are found wherever there is any call for Arabic literature in the Eastern world. Arabic literature has been enriched in the year 1888 by nearly 29,000,000 pages, issued by the Mission Press. Of this vast number, 18,045,000 have been pages of Scripture. The number of volumes published is 106,900, of which 58,000 are copies of the word of God. The number of volumes of Scriptures sent out from the Press in 1888 was 26,848. All missions to Arabic-speaking races draw their supply of the Scriptures from Beirut.

The study of Jewish history at Johns Hopkins University is made the subject of a recent article in the *Jewish Exponent*. A course of work in this de-

partment is conducted by Professor Adams. A series of lectures was given opening with a consideration of the several schools of biblical criticism and a general survey of the field. "Chaldea and Chaldean culture were first studied as the background of Biblical History. The Call of Abraham and Patriarchal Sociology next received careful treatment. Passing into Egypt, the civilization of the Valley of the Nile and its influence upon Hebrew manners, laws and religion were taken up. A consideration of the Exodus, its causes and its results, succeeded. An intensely interesting examination of the Mosaic code concluded the study of the Pentateuch. The conquest of Canaan; the 'heroic age' of Israel; the establishment of the kingship; the division of the kingdom; the destruction of Israel; the captivity; the return; the period of the Maccabees; the annexation of Judea to the Syrian Province; finally, the destruction of the Temple by Titus and consequent dispersion, were all passed in rapid survey. To preserve the continuity of Jewish history, a glance was taken at the state of the Jews in the early centuries of the Christian era, at the mediæval Jew of France, England, Spain, Germany and Italy, concluding with a brief study of modern Jewish character."

Two interesting items of information come from Philadelphia concerning the work of a leading clergyman in that city. The Rev. Dr. G. D. Boardman has completed a series of lectures upon the Books of Holy Scripture which he began in 1864 and has continued steadily since that year. He has covered the whole Bible. There have been substantially twenty-three annual courses of the lectures, forty lectures in each. They have averaged fifty minutes each in delivery. Had a stenographer been present, and recorded each lecture verbatim, the lectures, if printed, would form 64 duodecimo volumes of three hundred and fifty pages each of exegetical matter. While not being advertised the lectures have, nevertheless, attracted the attention of prominent Bible students, and learned men all over the world. The announcement is also made that Dr. Boardman will deliver fourteen Sunday afternoon lectures before the University of Pennsylvania. The subject of these lectures will be "The Minor Prophets, especially in their Ethical Teachings." A similar course of twelve lectures upon The Ten Commandments was given last year by Dr. Boardman before the University and their success has led to the above announcement for the present session.

Following the announcement of the death of Dr. Hatch and Professor Elmslie, comes the news that Dr. J. B. Lightfoot, Bishop of Durham, has passed away. He was one of the greatest biblical scholars of the century. Born in the city of Liverpool in 1828, he graduated from Trinity College in 1851, was the following year elected fellow, took orders in 1854, and in 1857 became tutor of his college. Four years later he was appointed honorary chaplain to the Queen and Hulsean professor of divinity in the University. A few years later he became examining chaplain to the Archbishop of Canterbury; in 1871 a canon residentiary of St. Paul's Cathedral; and a few years subsequently, after considerable hesitation, accepted appointment to the bishopric of Durham. What the church gained, the world of biblical learning lost when Dr. Lightfoot was made a bishop. His studies were interrupted and the excessive strain of work had much to do with his comparatively early death at the age of sixty-two. His chief work was done upon the New Testament and early Christian writers where his wonderful judicial faculty and careful scholarship made him one of the chief authorities upon the questions which he discussed. In the present number of the *STUDENT* reference is made to him as a leading light and power in Cambridge University.

## Synopses of Important Articles.

**The Book of Job.** \*—It is assumed that the characters and incidents of the book are historical. It is the sublimest poem in all history. Its question is the supreme question of humanity—What is the proper attitude of man toward the government of God? The book answers this question by presenting in dramatic form what one great soul did attain. It is a tragedy ending in triumph. The scene of the poem is Arabia and all the natural features of the land of crystal sky are brought out. The prologue gives the key to the book. Job was God's champion divinely selected and put forward to fight for God's honor. He never knew it but to us it is a great teaching. God not Job is the centre of the universe. Job's friends, the best men of their times, were shocked to see Job suffering—shocked in their feelings not in their opinions. Their explanation was that Job had sinned and was being punished. Job denies it but is himself, while sincerely trusting in God, overwhelmed by reason of God's change of administration toward himself. But he triumphed by holding on to the intuitions of an honest heart. Elihu then comes up to show that affliction is a fatherly chastisement. But God speaks, simply calling Job to contemplate the grandeur of the universe and his own perfections. Job yields. Job loved God without any adequate sense of the divine greatness. He had a theodicy and a partial one. That is gone and he simply confesses his own ignorance. He is left at a crisis sublimer than that of death—the crisis when a human soul and God understand each other and embrace. The whole purpose of the book is to present full-orbed the thought of God and thus lift the troubled soul above the need of explanation of God's ways.

\* By Rev. Prof. W. G. Ballantine, in *The Bibliotheca Sacra*, Jan. 1890, pp. 59-67.

An eloquent and thoughtful presentation of the thought of this profound and sublime poem.

**The Fulfillment of Prophecy.** †—The religion of the New Testament springs out of that of the Old and fulfills it. This is seen in the form and contents of the evangelical history, in the idea of the "fullness of time," in the names which Jesus assumes and in his teachings. So with the Old Testament prophecy. It is not only verified in its predictions by the New Testament. It is fulfilled in its spirit and conception. Prediction is not the most significant and constant element of prophecy, and the fulfillment includes more than the prophetic idea. The Immanuel prophecy meant more to Matthew than to Isaiah. It was expanded, it developed in the line of its germinal thought. The prophet's hope was realized in the birth of Jesus. Thus our Lord fulfilled prophecy. He realized its great conceptions by enlarging and spiritualizing them. So with the titles of Jesus the same process is repeated. The historical meaning of them is doubtful but Jesus appropriated them as he found them not in their precise historical meaning but because he saw in their underlying meaning, their ethical and spiritual character, their appropriateness to himself. The terms had grown in meaning. They were not fossils. So with all prophecy.

† By Prof. W. H. Ryder, in *The Andover Review*, Jan. 1890, pp. 20-25.

Prophecy and fulfillment are not separated by a chasm. Prophecy is, in a measure, its own fulfillment. The ideas remain. The man of God who sees them in their new garb may venture to change a point here and there. The student of them should cultivate the same spirit of freedom. He should look beneath and discern the ever expanding fulfillment in the life of Jesus Christ and the history of his church.

A broad and generous view of prophecy which, however, has its dangers in the liability of losing, with the form, the essential reality.

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## Book Notices.

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### New Testament Studies.

*Evenings with the Bible. New Testament Studies.* By Isaac Errett, LL.D. Vol. III. Cincinnati: Standard Publishing Co.

This is the third of a series of volumes which contain popular expositions and discussions of Scripture by a scholarly and pleasing writer. It is certainly gratifying to the author and a credit to the religious denomination of which he is a member that a third volume upon these subjects has been called for. It would seem to have been the intention of the writer to prepare a continuous series of articles upon the New Testament. His death, however, has prevented the fulfillment of this design and the present volume contains only material relating to the early life and ministry of Jesus Christ and also a series of more theological articles relating to the scope and purpose of the Gospel. The book may be commended to the general reader of the Scriptures as an interesting and safe help to the understanding of the life of Jesus Christ up to the time of his Galilean ministry.

### A Commentary on Hebrews.

*An American Commentary on the New Testament.* Edited by A. Hovey, D.D., LL.D. Commentary on the Epistle to the Hebrews. By A. C. Kendrick, D.D. Philadelphia: American Baptist Publication Society. \$1.75.

This volume must be pronounced one of the ablest in this series of commentaries on the New Testament. Of the author's Greek scholarship there can be no question and in this subtle and powerful epistle it has free scope. A literary quality also characterizes these comments making their necessarily dry and weighty discussions much lighter and more attractive. Some hints as to the author's views on important points may be given. He decides against the Pauline authorship and is inclined to regard Apollos as most likely the writer. He thinks that "the entire treatment of the Old Testament in this Epistle shows a profound and far-seeing and sagacious study of these older Scriptures." At 6:6 the view is maintained that the passage describes a condition subjectively possible—while objectively and in the absolute purpose of God, it never actually occurs. The "repentance" of 12:17 is referred to Esau not to his father, *i. e.* "he found no place for repentance in himself." A new and quite literal translation of the entire epistle is given at the end of the volume.

One criticism may be offered. The writer does not seem to be familiar with recent literature bearing on the epistle. His chief authorities are Delitzsch, Lünemann, Moll in Lange series and Alford. The commentaries of Davidson, Edwards, and Rendall and the papers of Dr. Bruce now appearing in the *Expositor* are not referred to, if they have been consulted. This is a serious defect.

### Beginnings of Religion.

*The Beginnings of Religion. An Essay.* By Thomas Scott Bacon. London: Rivington, 1887.

This book is a sincere, candid and reverent study of its great theme. These are admirable qualities and predispose the reader to a favorable consideration of the argument. But hardly has one opened its pages and read a few chapters when he begins to rub his eyes in astonishment and ask himself "Have I come into another world?" Mr. Bacon has no confidence in modern science, natural or biblical. Honestly and fearlessly he does not hesitate to regard it as totally out of the right way. His contention is that the main source of our knowledge of the beginning of religion is found in the Scriptures; that modern scholars have persistently and deliberately ignored this evidence and preferred to rely on the uncertain and false information given by heathen religions. Beginning with the epoch of Jesus Christ, Mr. Bacon pushes his investigations back into antiquity and finds that there was a primitive revelation to Adam. This revelation, as we are informed by Jesus Christ who said that the *first* commandment was "Thou shalt love the Lord, etc.," was evidently the love of God and of man. Hence the conclusion is that Adam was in some respects more favored in religion and in the knowledge of God than any of his descendants. Hence also there can be no such thing as a development of religious thought, of revelation, from Adam to Noah and from Noah to Moses and so on. Adam knew more than they all. We are informed also that Adam was given with this primitive revelation a language in which to express it. This language may have been Hebrew and it contained the most exalted terms of religion.

These are some of the views seriously and warmly advocated by our author. They involve not merely a rejection of many so-called "advanced" views of the Bible. They are held in defiance of the entire modern sciences of biblical criticism, biblical exegesis, biblical interpretation, and biblical theology, to say nothing of philology and comparative religions. According to Mr. Bacon all our fancied "progress" in these directions is worse than moonshine. It is no progress at all but degeneration. Hence it is that one who takes this book in hand to read, if he has become somewhat at home in these modern sciences just mentioned, and in their ways of looking at questions and facts, is utterly amazed at the positions held and the methods of argument. His attitude is one not of criticism but of amazement and curious perplexity. It is as though he heard a voice out of the past bidding him reverse his entire machinery of thought. This book in its bright blue binding and clear, open, inviting page, seems to be a product of the printer and binder of the nineteenth century. But its contents belong to previous ages and while as a literary and theological curiosity it is interesting, its utility is found in its unmistakable witness, to the immeasurable advance which this century has made not only in the knowledge of the Bible but also in the scientific investigation of the broad and general problems of philosophy and religion.

**New Testament Morality.**

*Landmarks of New Testament Morality.* By the Rev. George Matheson, D.D. New York and Chicago: Fleming H. Revell. Price \$1.75.

This work, already published some years ago in England, well deserves the republication here which it has obtained through Mr. F. H. Revell. Everything that Matheson writes is brilliant, vigorous and informing; and this book is well up among his writings in respect to these qualities. The aim is to present the distinctive and salient principles of the moral system which the New Testament contains. This is done in a series of fourteen chapters beginning with a presentation of the relations of Christian to pre-Christian morals, taking up the motives of this morality, the Christian view of sin, Faith and Prayer as moral forces, Love and its Christian basis and power, Christ as the centre of morals and his absolute demand. The characteristic element in all that this author writes is what may be called the policy of mediation or reconciliation. This is clearly seen in the present work in his exposition of the contents of Christian morals as including the best elements, the opposing elements, of other systems. He emphasizes the moral character of the act of Faith. He insists on a rational eudæmonism as the true Christian principle, whereby "a man may shine in being crucified and be crucified in the act of shining." The principle of a "corporate perfection" is brought out as the real New Testament doctrine of perfection, whereby "our perfection will be our union," the individual finding his completeness in the whole and at the same time being glorified in his contribution to that corporate perfection. Heaven is the place of "spiritual commerce." "Each is weak where his brother is strong; each is strong where his brother is weak. Each gives to the other that special kind of riches in which the other is poor; and from the mutual interchange of strength there at length emerges a perfect Divine Republic." It is evident that in mediating views like these the essence of the Christian conception may be lost. We are sometimes suspicious that it has disappeared in these brilliant reasonings of Dr. Matheson. The possibility of such a danger appears in a passage like the following: "To believe in Christ is a sign of moral goodness, because it is a belief in moral purity . . . . When a man said, I believe in Christ, he really said, and meant to say, I believe in the beauty of goodness, in the desirableness of purity, in the right of righteousness to be ultimately triumphant." This tendency, however, is rarely seen in these pages. The book is stimulating in the best sense. Its expositions of 1 Corinthians, chapter thirteen, and of the passage in 2 Peter, beginning with verse five—which occur in the course of this discussion—are admirable. No more helpful and interesting work on Christian morals and doctrine, in moderate compass, could be recommended to students and clergymen.

## Current Old Testament Literature.

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51. *The Religion of the Semites; Fundamental Institutions.* By Prof. W. Robt. Smith. Edinburgh: A. and C. Black. 15 s.
52. *The "Works and Days" of Moses; being a critical Dissertation on the first two chapters of Genesis.* By Sir Philip Per- ring. London; Longmans. 3 s. 6 d.
53. *Pulpit Commentary. 2 Kings.* By G. Rawlinson. London; Kegan Paul. 7s. 6d.
54. *The Book of Psalms in Greek according to the Septuagint Translation.* By H. B. Swete, D. D. New York: Macmillan and Co.
55. *Original Notes on the Book of Proverbs.* By Rev. S. C. Malan. London. 12 s.
56. *Kohleth's Untersuchung über den Wert d. Daseins.* Nach dem hergestellten Zusammenhange übersetzt. By G. Bick- ell. Innsbruck: Wagner. 1886. 40 pf.
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58. *The Higher Criticism. Some account of its Labors upon the Primitive History.* By C. T. Rust. Norwich, Eng. Grose. 1889. 6 d.
59. *The Permanent Elements of Religion.* Bampton Lecture for 1887. By Rev. W. Boyd Carpenter, Bishop of Ripon. New York: Macmillan and Co.
60. *How to study the Bible.* By Dr. Clifford, Prof. Elmslie, and others. London: Nisbet. 1 s.
61. *Through David's Realm.* By E. S. D. Tompkins. London: Sampson, Low and Marston.
62. *Bible Plants and Animals.* By A. E. Knight. London. 2 s., 6 d.

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63. *On French Versions of the Scriptures.* By R. F. Weymouth, in The Theological Monthly, Dec. 1889.
64. *The Deluge; Biblical and Geological.*

- By Sir J. W. Dawson, in The Contempo- rary Review, Dec. 1889.
65. *Studies in the Psalter. II. The Eighty- fourth Psalm.* By T. W. Chambers, D. D., in The Homiletic Review, Nov. 1889.
66. *The Eighty-Seventh Psalm.* By Rev. Prof. T. K. Cheyne, D. D., in The Expositor, Nov. 1889.
67. *Workman's Text of Jeremiah.* Review by Hollenberg, in Theol. Litzg, Nov. 16, 1889.
68. *Nebuchadnezzar's Dream.* By Howard Crosby, D. D., in The Homiletic Review, Nov. 1889.
69. *Die Inschriften Nebuchadnezzar's im Wady Brissa.* By H. Hilprecht, in Ztsch. f. Kirch. Wiss. u. Leben, 9, 1889.
70. *Wellhausen's "History of Israel."* By Very Rev. G. S. Chadwick, D. D., in The Expositor, Nov. 1889.
71. *Renan's Histoire de peuple d'Israël.* Review by Horst, in Theol. Litzg, Nov. 30, 1889.
72. *Recent Literature on the Old Testa- ment.* By Rev. George A. Smith, in The Expositor, Nov. 1889.
73. *Alttestamentliche Studien in Amerika.* Von Dr. Geo. F. Moore, in Ztsch. f. d. Alttest. Wiss., 9, 2, 1889.
74. *Concordances to the Scriptures and their Uses.* By G. Morrish, in The Theo- logical Monthly, Dec. 1889.
75. *The Word Hypocrite in the Old Testa- ment.* By T. W. Chambers, D. D., in The Independent, Dec. 19, 1889.
76. *The Doctrine of the "Day of Jehovah" before Joel's time.* By Willis J. Beecher, D. D., in The Homiletic Review, Nov. 1889.
77. *Die Liebe zu Gott im Alten Testament.* Von Dr. Geo. Winter, in Ztschr. f. s. Alttest. Wiss. 9, 2, 1889.
78. *Professor Momerie on Inspiration.* By R. Watts, D. D., in The Theological Monthly, Dec. 1889.
79. *An Inscription from the Temple.* By Howard Osgood, D. D., Biblical Research, in The Independent, Dec. 5th, 1889.
80. *Ancient Arabia.* By A. H. Sayce, LL. D., in The Contemporary Review, Dec. 1889.

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81. *Novum Testamentum Graece*. Accedunt parallela S. Scripturae Ioca. Edited by Carolus Lloyd, S. T. P. R. Adduntur tres appendices curante Gul. Sanday. Oxford; Clarendon Press. 6 s.
82. *Appendices ad Novum Testamentum Stephanicum*: Jam inde a Millii temporibus Oxoniensium manibus tritum, curante Gul. Sanday. London: Macmillan.
83. *The Language of the New Testament*. By the late Rev. W. H. Simcox. New York: Whitaker. 75.
84. *Hand-Commentar zum Neuen Testament*. 1. Bd. Die Synoptiker; die Apostelgeschichte. Bearb. v. Holtzmann. 4. Abth. Apostelgeschichte. Freiburg: Mohr, 1880. 2.
85. *The Historic Problem of the Gospels*. Being an essay toward re-establishing Tertullian's account. By Rev. J. J. Halcombe. London: Smith and Innes. 7 s. 6 d.
86. *Christ and his Times*. By Edward White, Abp. of Canterbury, New York: Macmillan and Co.
87. *Imago Christi: The Example of Jesus Christ*. By the Rev. James Stalker, M. A. Introduction by the Rev. William M. Taylor, D. D., LL. D. New York: A. C. Armstrong & Son. \$1.50.
88. *The Acts of the Apostles*. By D. Thomas. London. 10 s., 6 d.
89. *Commentary on the Epistle to the Hebrews*. By Rev. Prof. A. C. Kendrick, D. D. Philadelphia: American Baptist Publication Society. \$1.75.
90. *The Epistle to the Hebrews. The Greek Text with Notes and Essays*. By Canon B. F. Westcott, D. D., New York: Macmillan and Co.
91. *The Revelation of St. John: An Exposition*. By P. W. Grant. London: Hodder. 6 s.
92. *Evenings with the Bible*. New Testament Studies, by Isaac Errett, LL. D.

Volume III. Cincinnati: Standard Publishing Company. 1880.

93. *New Light from Old Eclipses*. By William M. Page. St. Louis: C. R. Barns. 1890.
94. *Problems in the New Testament. A Critical Essay*. By W. S. Wood. London. 3s. 6d.

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95. *Bishop Wordsworth's Edition of the Vulgate*. By Rev. T. K. Abbott, in *Classical Review*, Dec. 1880.
96. *Der Apostelconvent. Eine Kritisch- exegetische Studie*. By J. Luther, in *Mittheilungen u. Nachrichten f. d. ev. Kirche im Russ. Sept.* 1880.
97. *Die Verfassung der Christlichen Urgemeinde in Palästina*. By A. Hilgenfeld, in *Ztschr. f. Wissensch. Theologie*, 1, 1890.
98. *Ephesians 2: 20*. Note by W. W. Lloyd, in *Classical Review*, Nov. 1889.
99. *The Aorist of Recurrence in the New Testament*. By Principal Brown, D. D., in *The Theological Monthly*, Dec. 1880.
100. *Zain's History of the N. T. Canon*. Review by A. Plummer, in *Classical Review*, Nov. 1889.
101. *The Humanity of Christ*. By Samuel T. Spear, in *The Independent*, Dec. 5th, 1889.
102. *The Name "Christian."* By Tryon Edwards, D.D., in *The Homiletic Review*, Nov. 1880.
103. *Egyptology III. Edipus Egyptus*. By Rev. C. W. Cobern, Ph. D., in the *Homiletic Review*, Nov. 1881.
104. *Jüdische Sklave nach Josephus u. der Halacha*. By M. Olitzki, in *Magazin f. d. Wissensch. d. Judenth.* 2, 1880.
105. *Contributions récentes à la connaissance de l' Islam. Les travaux de M. M. Wollhausen, Goldziher et Doughty*. By C. Snouck Hergronje, in *Revue de l'hist. des religions*, juillet-août, 1880.



T H E

# Old and New Testament Student

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WANTED, one hundred thousand people who will take the examination, to be offered Dec. 20th 1890, on the Gospel of Luke. A remarkable interest has already been shown in the proposed text. Hundreds of letters have been received approving the plan and announcing the purpose, on the part of the writers, to undertake the examination. The letters come from ministers and students, from teachers and pupils, from entire classes and Sunday schools. The present number of THE STUDENT contains the details of the plan (pp. 185). It will be found perfectly feasible. It is adapted to the needs of every class of students. Is there not an opportunity here for accomplishing great good? Could *you*, who are a pastor, or a superintendent, or a teacher, do a better thing for your friend, or your pupil than to persuade him or her to study this most important of all subjects in such a manner as to pass a creditable examination upon it at the end of the course? What an ideal church or Sunday school that would be, in which there were one hundred, or fifty, or even twenty-five who could stand such a test upon the Life of the Christ?

THIS paragraph contains an appeal. If you do not wish to be appealed to, pass it by. You have, doubtless, received many appeals; but never an appeal just like this one. What is it? It can be stated very definitely, that you, (1) read with care the statements made (pp. 185) in reference to the examination; (2) undertake, as a matter of personal service to yourself and to your friends to organize a *group* to prepare for the examination; (3) make at once the necessary arrangements

with the Institute of Sacred Literature; (4) begin, at once, a systematic course of study, in connection with your Sunday school work, or by special work, to fit yourself and those associated with you for the proposed test. Make the group as large as possible, not only because the expense to each one will thus be reduced, but also because so many more will, in this case, receive help. This paragraph will be read by *twelve thousand* people. What proportion of the twelve thousand will heed its contents? Is it unreasonable to ask this? If not for your own sake, do it for the influence it will exert on others. If *you* or any one whom you know would consent to serve in your locality as *special examiner*, a notice to that effect would be gratefully received by the EDITOR.

*Results*, after all, are what we want. Where no results come there must necessarily be dissatisfaction; for the absence of results shows that either no work, or the wrong kind of work, is being done.

One is willing to labor hard and long, provided only he may be permitted to see that his labor has produced fruit. But to find that the labor, severe as it may have been, is without product, is indeed disappointing. There are some, perhaps, who do not trouble themselves. They go through a perfunctory routine and persuade themselves that all is right, for they have done their duty. But these are often self-deceived. If they would open their eyes, the empty mockery of the thing would startle them.

This is true of many things; it is especially true of teaching and study. It is true of every department of study; it is especially true of Bible study. Ask yourself the question. You have been studying the Bible for ten, twenty, forty years. What, after all these years spent upon it, do you know of it? With how many of the sixty-six books are you fairly familiar? How many of them can you think *through*? The great teachings of how many of them are clearly fixed in your mind? What are the *results* of your study? Formulate them, *if you can*; and if you cannot, face about, begin over again, adopt a new method, for so surely as the human mind is the creation of an all-wise God, there is something wrong, if after ten, twenty, or forty years, you have nothing in mind to show for it.

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LET us have an ideal, however far short of it we may fall. Shall we judge the sweet singer, David, by his life, as it is recorded in the prophetic history, which seems to have searched in every nook for that which was dark and wicked, as well as for that which was bright and noble? Or shall we gain a truer, juster conception of this unique character from the Psalms in which he breathed forth his divine aspirations for a higher life? Which is the truer picture, the David of history, or the David of the Psalms? Which will explain better the influence exerted by this wonderful man upon the world that has passed, and the influence which is to be exerted upon the world yet before us? The real or the ideal in the man?

Which was the more powerful in the work of the Old Testament Prophets, the realism which characterized their scathing descriptions of the wickedness and sin on every side, or the idealism of those sublime, yes, heaven-sent dreams of future glory and bliss? We judge others, others judge us, not so much by what is actually done, as by what it is endeavored to do. Of one thing we may be sure: the careful cherishing of an ideal, unless, perhaps, it is so far away as that this very distance paralyzes all effort, will do much to elevate and inspire. The scholar is such not because of what he knows, but because of what he sees, in the light of his ideal, that he does not know. The ideal may be approached, sometimes, very near; but it is always advancing. It will always advance, or it will cease to be an ideal.

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IT is true that the scientific study of the Old Testament is bringing out more and more clearly the anonymous character of many of its books. Where tradition unhesitatingly named authors and times, a careful and honest weighing of the evidence for both results not seldom in the conclusion that the case is not proven or bears against the traditional view. While criticism is to a certain extent negative (but healthily so) in this sphere of its work, still it is not by any means altogether destructive. The ancient but ill-founded claims on behalf of this or that illustrious name are denied,

to be sure; but in place of these names there is built up a more or less clear conception of the mental and spiritual characteristics of the unnameable author. By faithful examination of the writing itself in its historical data, its theological and literary aspects, even in the subtle and shadowy suggestions that lie in a parenthetical or otherwise insignificant passage, as well as by the aid of the historical and spiritual imagination, a figure is evoked which is tolerably, sometimes vividly, outlined and conceived.

Notable examples of this kind of critical rehabilitation, if such it may be called, of the unknown writers of anonymous portions of Scripture are found in the commentaries of Plumptre on Ecclesiastes and Davidson on Job. Such work is eminently valuable and necessary. It is a satisfaction to the readers of any book to know its author, certainly in the case of a Book of the Bible. Such a craving sought its alleviation in the endeavor of tradition uncritically but honestly to assign these books to certain authors. If such an endeavor was lawful and useful then, surely it should be welcome now when undertaken by thoughtful Christian scholars. There is something to lose, indeed, but the loss is in false conceptions which after all have been ignorantly cherished to little real profit. The gain is far greater and more than makes up for the loss. Granted that the name is unknown, the man in his essential and enduring characteristics stands forth clear and plain. He is recognized as belonging to our common humanity and enters into the range of universal spiritual sympathy. May it not be said that the old way of naming the author really veiled the message of the book, while now it is the man in his message that calls forth interest and sympathy. Formerly the order of inquiry was "Who wrote it?" and "What did he say?" Now it is first inquired "What is the message?" and second, "What kind of a man was it that uttered it?" The difference is great. Equally great is the advance in true intellectual and spiritual understanding.

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THAT fact may be stranger than fiction is clearly demonstrated by the results already obtained in Egyptology and

Assyriology. One need only read the contents of the second volume of *Records of the Past* (new series), to see the marvelous advance which has been made within a decade. Think of being able to read an inscription placed between 3700 B. C. and 4400 B. C. upon the walls of a tomb by the servant of Pharaoh who was himself to occupy the tomb; or the adventures of an Egyptian fugitive who lived between 2800 B. C. and 3400 B. C.; or the official letters and despatches of the kings and governors of Babylonia and Assyria, of Syria, and Mesopotamia, of Phœnicia and Palestine, written before 1400 B. C.; letters written from Palestine before Israel has yet entered the land, directed to an Egyptian king who was half Semitic in descent, and wholly Semitic in faith, whose court was made up largely of Semitic officers, whose vizier was named *David*. We may reasonably ask, what next? Shall we accept the view of Professor Sayce that, "throughout Western Asia schools and libraries must have existed, in which clay tablets inscribed with cuneiform characters were stored up, and where the language and syllabary of Babylonia were taught and learned?" Is it possible, as he suggests, that some day the site of the old Canaanite city of Kirjath-Sepher ("Booktown" Judges 1: 11) will be recovered, and be found full of books written upon imperishable clay?

## JONAH.

By Professor CHARLES ELLIOTT, D. D.,

Lafayette College, Easton, Pa.

## I. PERSON OF THE PROPHET.

Of his history very little has been transmitted to us. He was the son of Amittai, and a native of Gath-hepher, a town of Galilee, in the canton of Zebulun. There is a tradition, recorded by Jerome, but without foundation, that he was the son of the widow of Zarepheth (1 Kings 17). The tradition is based on the confusion of his father's name with the Hebrew word *emeth* used by the widow (v. 24). His name means *dove*, which is a misnomer in the case of our prophet, for his disposition was not very dovelike.

He prophesied in the reign of Jeroboam II., about 825-790 B. C. That king, it is stated (2 Kings 14: 24) "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." This passage and his mission to Nineveh are the only records that we have of his prophetic activity. They, moreover, furnish all that we know of his personal history.

## 2. DID HE WRITE THE BOOK, WHICH HAS COME DOWN TO

## US UNDER HIS NAME?

It is the uniform tradition among the Jews that he did; and for this reason it was placed among the prophets. For no books were admitted among the prophets but those which the arranger, or the arrangers of the Canon, believed, or knew to have been written by persons called to the prophetic office. The book begins with the same authentication with which all other prophetic books begin: "The word of the Lord came unto Jonah the son of Amittai, saying" (1: 1).

The word "saying" shows that the inscription is an integral part of the book.

There is nothing in the style of the book at variance with the idea that Jonah wrote it. The use of the third person, which some have urged as an objection, is common to both the Old Testament and the classical writers. Thucydides, Xenophon, Caesar, and others wrote of themselves in the third person. The prophets speak of themselves in the third person, which every one familiar with the prophetic writings knows.

Words have been selected out of the book and brought as an argument against the authorship of the book by Jonah, on the ground that these words are Aramaic, and prove a later date than that assigned to the prophet. These words Dr. Pusey has examined, in his Commentary on the Minor Prophets, and shown that they are genuine Hebrew words, with the exception of one, for the use of which a good reason can be assigned.

### 3. CONTENTS OF THE BOOK.

The prophet, Jonah, received a divine command to announce judgment against the great city Nineveh, whose wickedness had come up before Jehovah. He attempted to evade the command by flight, and embarked in a ship to go to Tarshish, a city and emporium of the Phœnicians, in the south of Spain. The psychological motive of the flight is stated by the prophet, chap. 4: 2. David Kimchi was of the opinion that Jonah imagined that if he went out of the land of Israel, the spirit of prophecy would not rest upon him. Jarchi says: "The Shekinah does not dwell out of the land." Jonah "well knew," observes Theodoret, "that the lord the of universe is everywhere present, yet he supposed that it was only at Jerusalem he became apparent to men."

The vessel, in which he sailed, was overtaken by a storm. While the crew were praying, Jonah slept. But he was awakened; and the sailors perceiving, in the violence of the storm, a token of the divine wrath, cast lots, by which he was designated as the guilty person. On being interrogated by the crew, he acknowledged to them his guilt, and advised

them to cast him into the sea for the purpose of appeasing the divine anger. They put forth ineffectual efforts to escape from danger, without having recourse to this extreme measure, but finally followed his advice (chap. 1).

A large fish swallowed Jonah. He thanked God that he was preserved in life; and was, on the third day, vomited out by the fish on land. (chap. 2).

He then obeyed the command of God, which came to him the second time, and went to proclaim to Nineveh, that, within forty days, it should be destroyed on account of its sins. But the Ninevites, with the king at their head, observed a great public fast, and Jehovah determined to withdraw his threatening. (chap. 3).

Jonah having waited for the issue, in a booth over against the city, felt that the effect of the divine purpose to remit the calamity would be injurious to his reputation as a prophet. His displeasure, on this account, was heightened by an incident. A plant, which had rapidly shot up, had refreshed him with its shade. But, during the night, it was destroyed by a worm; and when, on the day following, a scorching wind augmented the burning heat of the sun, Jonah despaired of life. God had appointed this incident for the purpose of showing the unreasonableness of his displeasure. "Dost thou have pity on an insignificant plant, and shall I not have pity on the great city?" (chap. 3).

#### 4. THE HISTORICAL CHARACTER OF THE BOOK.

The historical truth of the narrative was assailed as early as the time of Lucian. Since his time, it has been characterized as an allegory (v. d. Hardt, Less, Palmer, Kraemer); a legend (Eichhorn); a tale (Augusti, Roman, Müller, and others); a myth with Grecian elements (Forbiger, Rosenm., Freidrichsen), or with Assyrian-Babylonian elements (Baur); a moral didactic fable, or parable (Pareau, Gesen., Jahn, de Wette, Winer, Knobel, Niemeyer, Paulus, Ewald, and others); a prophetic didactic fiction (Koster, Jäger, Hitzig).

Some years ago, a Lutheran clergyman entered a hotel in Munich, Germany, in which the writer was lodging at the time, and commenced a conversation with him, which turned,



among other subjects, upon the book of Jonah. He mentioned to the writer an exposition of the miraculous story of the book, which he had heard, or read. The exposition was the following: Jonah went down to Joppa, and took lodgings in a hotel, called "The sign of the Whale." Jonah's funds soon became so low that he was unable to pay his board. The landlord, unwilling to permit him to remain without prompt payment, forcibly ejected him. That was the whale's vomiting out Jonah.

The whole narrative indicates that the writer intended it for history. Its hero does not bear a general or symbolical, but a historical name,—that of Jonah. It subjoins a patronymic also,—"the son of Amittai." Jonah, the prophet, the son of Amittai, is a historical person.

The arguments, which have been raised against the historical character of the recorded events, are of a subjective nature. The first is that the gullet of a whale is not large enough to swallow a man. But it is generally agreed that the "great fish" was not a whale. Naturalists are of the opinion that it belonged to the species *Canis Carcharias*, or *Squalus Carcharias* (the shark, or sea-dog), which is very common in the Mediterranean, and has so large a throat, that it can swallow a living man whole. Dr. Pusey states, on the authority of Blumenbach, that it has been found of the size of 10,000 pounds, and that animals larger than man have been found in its stomach. It is related that, in the year 1758, a sailor, during a storm, fell overboard from a frigate into the Mediterranean sea, and was immediately seized by a shark and disappeared. The captain of the vessel caused a cannon, which was standing on the deck, to be discharged at the shark, the ball of which struck it, so that it vomited out the sailor, who was then taken up alive and only a little injured, into a boat that had come to his assistance, and thus saved.

It is thought impossible that Jonah should remain alive "three days and three nights" in the bowels of the fish. It is certainly not impossible, if he was kept alive by Almighty power; and there is no reason, except on naturalistic grounds, why we should eliminate the supernatural. But it is not necessary to believe that Jonah remained alive in the stomach

of the fish "three days and three nights." He may have died and revived. He would thus have been a more perfect type of Christ, who lay "three days and three nights in the heart of the earth" (Matth. 12: 40). Jonah speaks of his soul *fainting* (rendered in the Septuagint by a word signifying *to cease to live, to fail, to die*) within him (chap. 2: 7). He says in the same connection, "I remembered the Lord;" but this may only mean that he "remembered the Lord," when he felt himself becoming unconscious. How long he continued in the fainting state, he does not inform us. Still, whatever may have been his condition in the fish's stomach, the miraculous element of the narrative remains. If he remained alive, he was preserved in life by Almighty power; if he died, he was restored to life by the same power.

An objection to the historical character of the book has been drawn from the readiness, with which the men of Nineveh believed the preaching of Jonah. Were a man to go through the streets of Chicago, proclaiming that within forty days, it shall be destroyed, the police would probably arrest him as a lunatic, who ought to be sent to an Asylum for the insane. It is not likely that the Mayor and city council would issue a proclamation, calling upon the inhabitants to repent. But the men of Nineveh were not emancipated from superstition as men of the present age, in Christian countries, are. Like Oriental races generally, they had great susceptibility of religious emotion, great awe of one Supreme Being, which was peculiar to all the heathen religions of Asia, and great esteem for soothsaying and oracles. It is not strange, therefore, that a foreigner, without any personal interest, and with a manner of great confidence and boldness, should make a powerful impression on the minds of the people.

Another objection to the historical character of the book is drawn from the style of the book, which is said to be unhistorical, from the author's neglecting to mention a number of things, which he would have been obliged to mention had history been his principal aim. He says nothing of the sins of which Nineveh was guilty, nothing of the journey of the prophet to Nineveh, nothing of the early dwelling-place of Jonah, nothing of the place where he was vomited out by the

fish; he does not mention the name of the Assyrian king, and says nothing about the subsequent fortunes of the prophet. These things only prove that the narrative is not full and circumstantial. Moreover, the author of the book and his critics might differ as to the degree of fullness and circumstantiality necessary to his plan.

The historical truth of the narrative is defended on the following grounds:

(1). It contains historical and geographical statements, which bear in themselves a genuine historical character. The mission of Jonah to the Ninevites is in keeping with the historical relations of his time, in which there was an approaching contact between Israel and Assyria (Hos. 5: 13; 10: 6; 2 Kings 15: 19). The description of the city of Nineveh harmonizes with the classical accounts of it (Diod. Sic. 2: 3). Its deep moral corruption is attested by Nahum; and the mourning of men and cattle (chap. 3: 5-8) is confirmed by Herodotus (9: 24) as an Asiatic custom.

(2). The fundamental idea of the book, and the psychologically faithful description of the person of the prophet and of the other persons—ship's crew and Ninevites—entirely exclude fiction.

(3). The compilers of the Canon believed in its historical character, and for that reason received it among the prophetic writings.

(4). The words of Christ (Matth. 12: 39-41; Luke 11: 29-32) place its historical character beyond doubt.

##### 5. THE AIM OF THE BOOK.

The main question is not that which relates to the historical contents of this book, but that which relates to its aim. It contains no prediction of a direct Christian import. Its subject is Nineveh. Jonah was, however, in his own person, a type, or prophetic sign of Christ. The miracle of his deliverance from the belly of the fish was a type of Christ's resurrection (Matth. 12: 40). Moreover, the whole import of his mission partakes of the Christian character; for his preaching exemplified the divine mercy to a heathen city. It brought the Ninevites to know "a gracious God, slow of

anger, and of great kindness, and repenting him of the evil" (Jonah 4: 2). Whether all this is to be considered a formal type of the genius of Christianity or not, it is certainly a real example of some of its chief properties, in the efficacy of repentance, the grant of pardon, and the communication of God's mercy to the heathen world. Viewed in this light, the book of Jonah forms a point of connection with the Gospel.

The nation of Israel was itself a type of Christ. Its mission and vocation are set forth in Is. 42: 6, 7; "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

This description is entirely appropriate, not only to the Head, but to the Body also, in subordination to Him. Not only the Messiah, but the Israel of God was sent to be a mediator, or connecting link, between Jehovah and the nations. Israel was a covenant race, or middle people between God and the apostolic nations. Jonah personally was a type of Christ; in his mission to Nineveh, he was a type of his nation in its vocation. Jonah endeavored to evade his mission, but was punished and brought to obedience. Israel became unfaithful to its mission, was scattered among the nations, to which God had appointed it to be a light.

## ALLEGED PENTATEUCHAL ANACHRONISMS.

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Are actual anachronisms to be found in the Pentateuch? And if they may be found, do they prove its post-Mosaic origin? By anachronisms are meant errors in computing time. Are there errors in the Pentateuch confounding times, referring facts and events to wrong times? The affirmative position upon this question is taken by Wellhausen, who alleges certain anachronisms in these same writings that disprove their Mosaic authorship. And these anachronisms too he places in the very fore-front of his evidences for the later date of the Pentateuch, as though their weight were the most obvious and irresistible.

It is proposed to take up the chief of the passages said to contain these historical difficulties. If for *these* passages some possible solution can be found not inconsistent with the general integrity of the Pentateuch and its accredited origin, that, together with the presumption in favor of Moses, ought to answer the argument of the adverse critics, with reference to anachronisms. It ought not to be required that an absolutely certain explanation of a difficulty, so remote in time, so diverse in linguistic and political and social environment, should be given. Any reasonable, probable, or even possible explanation should be accepted, and so should leave the tradition of Moses' authorship undisturbed.

First of all, then, even, if nothing could be said in dissent from the allegation of each successive anachronism, the general supposition of a very respectful and conservative revision of the Pentateuch by an authorized, and duly accredited and inspired Scribe, as, for instance, Ezra, would remove every difficulty and solve every question. Assuming the fact of the divine inspiration in the origin of the Holy Scriptures, it is at

least not unreasonable to assume the divine inspiration in the revision of those Scriptures, and in their adaptation to the changed conditions of the people of God before the sacred Canon was finally closed. If there be a real anachronism in all the Pentateuch, it does not therefore necessarily place in doubt either the integrity or the Mosaic authorship of the Pentateuch. To many minds it would confirm the tradition. The exception would prove the rule.

What then are the grounds for supposing this divinely authorized revision by Ezra?

1. Some intimations in the Book of Ezra itself. In the 7th chap. 6th verse it is said that "this Ezra was a ready scribe in the Law of Moses, which the Lord, the God of Israel had given" and that "the hand of the Lord his God was upon him;" in the 10th verse, that Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." If it was his business to give instruction in the law of Moses, which as we have seen was the Pentateuch, and as an inspired prophet to make oral comment upon it, not unreasonable would it appear that in transcribing, he should add the infrequent necessary gloss.

2. We have some ground for our supposition of an authorized annotation of the Pentateuch in the opinions of men between the periods of the closing of the Canon of the Old Testament and the opening of the New.

3. The early Christian fathers, in so far as their opinions have weight, confirm the supposition. The learned Bishop Cosin of the 17th century, in his "History of the Canon of Holy Scripture," writes that "it is generally received that after the return of the Jews from their captivity in Babylon, all the Books of Scripture having been received by Ezra (then their priest and leader) . . . were by him, and the prophets of God that lived with him, consigned and delivered over to all posterity." His authorities were Jerome and Theodoret. Principal Cave in his *Inspiration of the Old Testament* cites passages also confirming this opinion from Tertullian, Irenaeus, Clement of Alexandria, and Chrysostom, and says that "the evidence is conclusive, that in the early belief of the Christian Church, as well as in the tradition of the Jews, Ezra

restored, corrected and edited the entire Sacred records of his day, including the Law." Even, then, *if* anachronisms should be found, *as* the probable work of the authorized pen of Ezra, or as the possible product of some other inspired prophetic or priestly annotator, they would in no wise disprove the fact that Moses wrote the Pentateuch, but on the contrary would confirm the integrity of the work and his authorship. A striking confirmation of the view of Ezra's relation to the Pentateuch has lately appeared in Professor Willis J. Beecher's article on *The Law in the Times of Ezra and Nehemiah* in the December number of this Journal.

Let us turn to these seeming anachronisms and consider them one by one, until we have compassed all that are deemed most apparent and conclusive.

1. First of all is the one in Gen. 12:6 "And the Canaanite was then in the land." These words, it is held, imply that, at the date of writing, the Canaanite was not then in the land, and that therefore Genesis could not have been written until after the conquest of Canaan.

But do they necessarily imply the absence of the people whom Israel in great part displaced? Must the contrast be between the time when they were there and the time after they ceased to be there? May it not be between the time when they were there and the time before they came there? May it not be that the passage means that the Canaanite was then, even then, already in the land, when Abraham first came into it, 430 years before Israel possessed it, 430 years before Moses wrote these words, and that this brief statement was made as an explanation of the name by which he had just called the land, *Canaan*.

One fact in favor of this interpretation is that the Canaanites "were never entirely extirpated." The argument of the destructive critics proves too much. This is the view of as great a scholar as the German Kalisch. If we adopt this view, there is no anachronism here, and no reason found in this passage why Moses could not have written Genesis.

A second and equally probable interpretation of the passage, one, which is, indeed, entirely satisfactory and in harmony with the received authorship of the Pentateuch, makes

its significance depend upon the promise of the next verse, that God would give this land to Abraham's seed, and places the contrast, between the time of Abraham's coming and that of Moses' writing, whenever that was. "Is not the statement a mere statement of fact without ulterior or prior reference of any kind?" God appeared to Abraham and, notwithstanding the fact that the Canaanite then inhabited the land, promised the same Canaanitish land to his seed. Moses was seeking to secure the fulfillment of this promise. He expected, as Abraham did, that Canaan would bow the neck to Israel. Their presence did not make void the promise. It was not that the people needed to be informed of the *fact* that the Canaanites were there when God made the promise and Abraham believed it. For that they knew before. That had already been told them. (Gen. 10:18). But they did need to know the significance of the fact. Hence the repetition of it as illustrating the faith of Abraham, who there and then built an altar to God on the strength of his promise, and, to that degree, took possession of that land in his name. Dillmann adopts this interpretation, which, if we also adopt, like the other, precludes the charge of anachronism from that foremost of the disputed passages, and leaves no evidence for the later authorship of the Pentateuch here.

2. The consideration of the second apparent anachronism seems to strengthen this interpretation of the first passage. For it is like it, and in the very next chapter the 13th, verse 7, and with the same repetition: "And the Canaanite and the Perizzite dwelled then in the land." Why this third and immediate repetition? To communicate a fact by this time, certainly well known, or to point an argument? Let us look at the circumstances: "There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen." Now it is claimed that this statement could not have been written until after these hostile tribes had ceased to be in the promised land, and, accordingly, not until long after Moses received the kiss of the Almighty and his



body was borne by the unnamed messengers to its unknown sepulchre. But what possible reason can be imagined, on the supposition of a late date of this narration, for foisting upon it such an historical statement as this, when the statement had been made twice before within a brief space? If it is answered:—"To emphasize the danger of a quarrel between friends in the presence of enemies," then, certainly, no less cogent is the same reason from the pen of Moses, and much more probable for they were there still, at the time of his writing. And they were not there, in at all threatening force, at the time of the supposed later writing. Accordingly another anachronism vanishes and another passage proves inconclusive.

3. The third anachronism most frequently alleged is in Gen. 36:31:—"And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." Welhausen affirms boldly and without any qualification that "These words point to an author who wrote under the Hebrew monarchy," that is after the days of Saul. But certain counter questions arise:—

(1) How does it happen that every one of this entire list of Edomite kings lived before the expiration of the age of Moses? If any one of them can be shown to belong to a later time than Moses, the argument would be conclusive. But it has not yet been so shown.

(2) May not these words, instead of springing out of a later knowledge of actual Israelitish kings, have sprung out of Moses' own inspired prophetic consciousness, with reference to his own repeated promises of future kings of the people of God? Upon this interpretation there is no anachronism in this passage.

(3) But another question arises as to the meaning of the word *king* in this passage. The conventional statement with us is that Saul was the first king of Israel. But was he the first king of Israel in the biblical terminology? The writer of Deuteronomy (33: 4, 5) says that "Moses commanded us a law; an inheritance for the assembly of Jacob. And he was *king* in Jeshurun." That *Jeshurun* was *Israel*, I find no question and no difference of opinion. "The Targum and

Peshitto Syriac uniformly render Jeshurun by "Israel." (Bib. Dic.) If, then, Moses is the author of Deuteronomy, he calls himself *king*. This use of the word *king* being established in the idiom of the language, as many passages show, the meaning of the passage under question becomes clear, and the anachronism disappears. Moses was first king of Israel. The line of Edomite kings enumerated after Gen. 36:31, were all anterior to Moses. "These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Neither therefore is this an anachronism. Moses may as well have written it as Ezra or any man later than Moses.

4. Gen. 23:2, is another supposed anachronism:—"Sarah died in Kiriath-arba; (the same is Hebron) in the land of Canaan." Gen. 13:18;—"Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron." In the Book of Joshua 14:15; it is said that "the name of Hebron beforetime was Kiriath-arba," and in 15:13, that Joshua gave to Caleb "Kiriath-arba, which Arba was the father of Anak, (the same is Hebron)." (Revised version).

The contention is made, That since neither in that time of Abraham, nor in that of Moses, was the name of Hebron known, here is positive evidence of a post-Mosaic author. But it is fairly questionable whether even here such claim is necessarily admitted. During these periods of Abraham and Moses the city aforesaid was commonly known as Kiriath-arba, the Kiriath of Arba "in consequence of its being under the authority, or the residence of Arba, Anak's father," (Horne's Intro.) But it is also certain from Num. 13:22 that the writer of this book was not ill-informed about this same Hebron. Now is it not possible that it bore both names all the time? Is it not possible that its first name was Hebron, and that after it came under the influence of Arba it was called Kiriath, and that at the last the original name of Hebron was restored by the people of Israel? Nor is this without parallel. Zion was evidently the original name of the city of Jebus in ancient time. When David subdued it, then it became "the City of David," and bore this name for centuries, after its illustrious captor. In Christ's time, the old name re-

turned, and "City of David" was relegated to Bethlehem. It is possible then in this case that the writer of the Pentateuch knew both names and bracketed his own Hebron.

5. The use of the name "Dan" in Gen. 14:14, is also alleged to be an anachronism on the ground that it is here said that "when Abram heard that his brother was taken captive, he armed his trained servants born in his own home three hundred and eighteen, and pursued" Chedorlaomer and the confederate kings "unto Dan." In Judg. 18:29, it is said that the Danites "called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first." Now if the Dan of Abraham is really the same as the Dan of the Judges and Joshua, this looks at first glance, as if a later hand must have written it. But (1) who can say that the change from Laish or Leshem to Dan did not occur before, or in, Abraham's time, and that both names adhering more or less doubtfully to the same place down to the actual possession of the Danites, they, then, in honor of their father fixed finally his name upon it? Upon this supposition there is no anachronism.

And (2) however, it seems very doubtful whether after all there were not two Dans. What is there really to identify these two places? To distinguish them are these facts. (a) In time, they are in round numbers five centuries apart, which of course is not decisive in itself, though the name Dan is said to have been given to the Israelitish Dan only after the expiration of this period. (b) This tribal, patronymic Dan does not correspond in site to that of the Dan of Abraham. Abraham pursued the allied, but routed kings who came from the regions of Shinar and Elam away to the east and north of Damascus in the vicinity of the great rivers, "unto Dan." But the patronymic Dan was not located on either of the great thoroughfares "which the retiring forces would have taken on their homeward march."

(3) Besides the record shows that from this point Abram divided his forces and "pursued them and smote them unto Hobah which is on the left of Damascus," whereas, if he had followed them to the patronymic Dan "as far north as the

sources of the Jordan in the valley of Beth-rehob" their most direct course would have been through this valley by Hamath, and not in the direction of Damascus, out of their way toward the East.

(4) Deut. 34:1 indicates a Dan in the very region through which their natural retreat would have taken them, viz., in Gilead:—"Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan." And 2 Sam. 24:6, confirms the suggestion:—"Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan." This Dan in the northern part of Perea, southwest of Damascus, Keil identifies with the Abrahamic Dan. If these things be so, neither is this passage an anachronism, nor is there any thing here to indicate that Moses could not have written the Pentateuch.

6. The account of Moses' burial at the close of Deuteronomy must have been of course by another hand than his own. Instead of this fact being an evidence of a later origin of the whole work, when taken in connection with Deut. 31:26, it seems to confirm the authorship of Moses. For there Moses formally commits his work, "this book of the law," to responsible custodians. Nothing can be more natural to suppose than that by these trusted men was finished the pages left blank where, from the pressure of affairs in those closing days, the commander of the wilderness journeys and the author of the law laid down his pen to begin his trembling but exultant ascent of Nebo.

It is therefore to be concluded that while a respectful reverent revision of the Pentateuch by a very probable divinely authorized scribe would in no wise discount the integrity or the Mosaic authorship of the Pentateuch, upon a careful examination of the leading alleged anachronisms, no such revision is discernible, and real anachronisms are not found. Moses' authorship of the Pentateuch is not disproved by the discovery of errors in reference to times.

## AN OUTLINE PLAN FOR THE STUDY OF THE EPISTLE TO THE GALATIANS.

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[REMARK.—This outline is uniform with that presented in *THE STUDENT* (Dec. 1889) for the study of Romans, and is intended to serve the same purpose for students of the Galatian letter. Romans and Galatians may be profitably studied together on account of their general similarity of contents. This plan is adapted to the use of the student of the English Bible.]

### I. PRELIMINARY STUDIES.

1. Read the entire epistle with a view to dividing it into its *three* natural divisions, (a) *apologetic*, in which the apostle defends himself and his teaching, (b) *doctrinal*, in which he explains and defends "his gospel," (c) *practical or hortatory*, in which he warns his readers against a possible abuse of his principles and adds exhortations regarding the Christian life.

2. Determine by this reading (or still better, by a *second* reading), (a) what were the personal objections or accusations against the apostle and his course of life, which had developed in the Galatian churches; (b) what were the grave doctrinal errors in which these accusations had their root.

3. Ascertain from the Acts, (a) what can be known of Paul's visits to Galatia and of his relation to the churches there; (b) seek in the Acts (cf. especially 15:1 with Gal. 2:12) any light that may be thrown upon the origin, opinions and spirit of the "false brethren" (Gal. 2:4) who were stirring up strife in Galatia.

4. In the light of the foregoing studies, define accurately (a) the *occasion*, (b) the *object* of the epistle.

### II. CLOSER ANALYSIS OF THE EPISTLE.

Taking the *apologetic section*, note (a) the *salutation* and by comparing it with those of other Pauline letters, ascertain its *marked peculiarity* and the significance of this for the whole

letter. (b) How does the *polemic* element in Galatians differ from that in Romans? (c) Note *the point* of Ch. I and define the bearing upon it of each section of the chapter (as it is divided in the Rev. Ver.). (d) Determine *the point* of Ch. II. and observe the way in which it is supported by *two* series of facts and arguments.

2. In the *doctrinal portion*, study (a) the use made of the case of Abraham and define carefully the *principle* which is thereby established. (b) Note the relation which the apostle defines between the *gracious covenant of promise* and the *legal system*. (c) Observe the description of the *preparatory office* of the law in leading men to Christ, (d), the way in which Paul illustrates the difference between *freedom* of the gospel and *bondage* under the law. (e) Note his polemic against circumcision and account for it in the circumstances which called forth the epistle.

3. In the *practical portion* collate (a) the *warnings* against dangers to which the readers were especially exposed and (b) the *maxims* or *principles* for the Christian life.

### III. EXEGESIS.

1. When the epistle has thus been analyzed and distributed into sections or topical divisions, a more critical study should be made of each part. (a) The writing of a *paraphrase* of a given section is a useful exercise. (b) Each obscure expression should receive careful attention. (c) The rapid rush of Paul's passionate thought in the epistle has occasioned many grammatical ellipses; the omitted or implied thought should be supplied by a study of the context. (d) In the doctrinal portion, study closely the characteristic *gospel principles* as opposed to the *legal principles*, determining thus the essential content of *Paul's gospel*. (e) Define carefully the relation between the *proto-gospel* ("covenant" or "promise") given to Abraham and the *legal system*; How is this original gospel related to Christianity, and what does this relation prove respecting the relation of *the law* to the *gospel of Christ*?

2. Study with special care the terms which represent the *Key-thoughts* of the epistle, such as: "*gospel*" (its origin and content), "*revelation*" (1:12, 16—when experienced?), "*the*

*gospel of the circumcision*" (2:7; how different from Paul's "gospel?") "*pillars*" (2:9, why so called?), "*dissimulation*" (2:13, Gk: "hypocrisy;" meaning and nature of?), "*no flesh justified by law*" (2:16 *et al.* why? cf. esp. Rom. 8:3), "*crucified with Christ*" (2:20, meaning and origin of this and kindred expressions; collate the passages from Gal. and other Eps. of Paul), "*reckoned for righteousness*" (what is reckoned, why and how?), "*covenant*," "*promise*," "*mediator*," "*kept in ward*," "*tutor unto Christ*," "*heir and bond-servant*," "*rudiments of the world*" "*weak and beggarly rudiments*," "*fallen away from grace*," "*freedom*," "*walk by the Spirit*," "*the flesh*" (works of), "*new creature*."

3. Certain passages, of special difficulty or importance, may be selected for more exhaustive study, such as 3:16; 3:20 and 4:24-31 (the three most difficult passages in the epistle). (a) Collate from commentaries the leading interpretations. (b) Carefully note the difficulties connected with each. (c) By study of the passage and comparison of views try to elaborate an opinion which shall be *your own*.

#### IV. BIBLICAL THEOLOGY OF THE EPISTLE.

[REMARK.—A few subjects are here given upon which it is thought that the studies outlined above would enable the student to form intelligent and comprehensive views.]

1. The teaching of the epistle respecting the *purpose of the law*. (a) The *origin* of the law. (b) The *mode* of its promulgation. (c) The *time* of its publication as related to the gracious promise. (d) Its *supplementary character* in its relation to the "proto-gospel." (e) Reasons why it *cannot justify*. (f) Its relation to sin; in what sense does it *increase sin*? (g) How can this aim of the law be harmonized with the common view that it was given to *check* transgressions? Does Paul recognize this latter purpose? (h) How does the law by *rousing the power of sin* lead to Christ? (i) Is the law abrogated by Christianity? If so in what sense? (j) Is it a direct prescriptive authority for the church and the Christian to-day?

2. Teaching respecting Redemption from the curse of the law by the cross of Christ. (a) What is the "curse of the law?" (b) What does the "cross" mean or symbolize for Paul? (c) How was Christ "made a curse for us?" (d) On

what grounds, then, will Paul "glory" only in the cross?

#### V. SPECIAL TOPICS.

1. Critical comparison of Gal. I and II with the corresponding narratives in the Acts with a view to exhibiting their similarities and differences.

2. Paul's use of allegory in the epistle and other alleged uses by him of "Rabbinic exegesis."

3. A comparison of the doctrinal method and content of Galatians with those of Romans.

4. A comparison of the Galatian heresies with those which existed in the church at Colossae with a view to showing in what different ways they threatened the integrity of the gospel.

5. The Apostle Paul as the champion of a universal gospel, including an examination of the nature and extent of his difference from the "pillar" apostles.

6. Paul's Doctrine of the Christian life as developed in Galatians.

7. Are the law and the gospel, in Paul's view, antagonistic and exclusive of each other; if not, may they become so and under what circumstances do they in fact become so?

8. The use of the Old Testament in the Galatian Epistle.

[REMARK.—The analysis is made more thorough-going than was the case in the former "Plan" and some of the topics are more difficult. I have proceeded on the supposition that if the former study had been pursued, the student would be able to do closer and more exacting work on this kindred (and in many respects easier) epistle.]



## THE EARLY HISTORY OF ARABIA.

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The sources of our information on the early history of Arabia have hitherto been very limited. Nature has almost wholly prohibited outside peoples from entering this region. Moreover, the Arabs themselves have written no histories worthy of the name. They have, indeed, kept genealogies of illustrious families, but even these are often purely fanciful, and have been made to suit the genealogists. If we look to surrounding nations for historical information we find ourselves chiefly treated to generalizations. From these we may, however, gather certain facts, which, viewed in the light of modern discoveries, will, perhaps, cast some light on this otherwise unknown region. The sources of our knowledge may be divided into five classes: (1) the classic historians and geographers; (2) the Assyrian inscriptions; (3) the Bible; (4) Arab traditions; (5) Arabic inscriptions.

Taking up the first of these classes, we may enumerate some points in which the representations are quite agreed.

The territory of Arabia lying next to Syria was cultivated; there lay below this a sterile tract of land which produced only a few palms, acacias and tamarisks. This region was inhabited by a number of wandering tribes; the Nabatheans, Agraeanes and Chaulotans. These occupied the country as far as the Euphrates. They were almost naked, with girdles about their bodies and clothed in large blankets. Every one of them was a warrior. On their fleet, thinlegged horses and their camels they were everywhere to be seen. On these they fought and got their sustenance from the creatures' milk and meat. The Nabatheans were specially noted for their predatory habits and plundered their neighbors far and wide. In the interior of the country there were no settled communi-

ties, but only dwellers in tents, and the majority of the people lived the life of herdsmen, and were rich in various kinds of animals, so that they could live without grain.

Of the southern part of Arabia the most glowing descriptions are given. "To the ends of the earth the greatest blessings are granted," remarks Herodotus, "so also to Arabia, the end of the inhabited earth." Strabo says, "the extreme of Arabia at the sea, the Minaeans inhabit, their capital is Kama, next to these are the Sabaeans, whose capital is Mariaba; farther to the west toward the inner part of the Arabic Gulf are the Katabanes whose king lives at Thamma, and finally situated farthest to the east are the Chatramatites whose city is Sabbathath."

Pliny includes all this territory in the Sabaean kingdom, and says that their land stretched from sea to sea and the capital of all was Mariaba. Agatharchides tells us that the Sabaeans inhabit the so-called Happy Arabia. "Here grow in great abundance the most beautiful fruits, and here are found innumerable animals of all kinds. Here grow the balsam and the cassia. Farther inland there are dense woods of tall frankincense, and myrrh trees, and, besides this cinnamon, palm, calmus, and trees of a like kind which breathed the most delightful fragrance. The odor is divine and exceeds all description. Even those who sail by, though far from the coast, enjoy the fragrance, when the wind blows from the shore. For the aroma is not old, but in its full strength and bloom, so that those who sail by this coast think that they enjoy ambrosia, as the strength and fullness of the fragrance can be described by no other name." The capitals of these provinces are described in the same glowing terms, and the luxury of the courts and the riches of their temples are especially worthy of note. Diodorus thus describes the riches of their palaces. "They have a great many gold and silver utensils; halls, whose pillar-shafts are gilded, whose capitals are ornamented with silver, whose architraves and doors are ornamented with gold and silver."

If we turn to the Bible references, we find that Sheba, the country of the Sabaeans, a people rich in spices, frankincense, gold and precious stones, is to be sought in the southern part

of Arabia. The Queen of Sheba, who brought Solomon so rich gifts of gold and spices, must be looked upon as the queen of the land of spices. This view accords with the other passages in which Sheba is mentioned. Besides Sheba, Ps. 72: 10, 15 mentions Seba as rich in gold. Isa. 45: 5 (cf. 43: 3) speaks of these people as men of stature. East of the Sabaeans on the south coast is the "Hazarmaweth" of the Bible, the land of the Chatramatites or Hadramaut. This region is rich in frankincense, myrrh and aloes, but because of its insalubrious climate became noted, and hence was called the "hall of death." The Rhemaeans, the descendants of Raema, were found in the southeast part of Arabia (in Oman) in proximity to the Persian Gulf. Farther to the northeast we must seek the Dedanites, and still farther north, as it seems, is Havilah, perhaps, as Duncker remarks, the country of the Chaulotans, whom Eratosthenes places on the lower Euphrates. Frequent mention is made of the Hagarites and Nebajoth, and farther toward the interior of Arabia the Kedarites and Themanites, and finally on the Sinaitic peninsula and on the border of Canaan, the Amalekites, Edomites and Midianites.

The Assyrian inscriptions also mention a few Arab tribes, the Pekod, the Hagarites, the Kedarites, Thammudites, Nabatheans and finally the Sabaeans. The Bible represents the queen of Sheba as coming to Solomon in Jerusalem with rich gifts in gold and frankincense. Tiglathpileser II. of Assyria tells us that in the year 738 B. C., he received tribute from Zabibieh king of Arabia, and that in the year 734 he had taken 30,000 camels and 20,000 oxen from Samsieh queen of Arabia. King Sargon boasts that he had subdued "the inhabitants of the land of Bari, whom the learned and the scribes did not know;" that he had taken tribute from Samsieh, the queen of Arabia, and from Ithamar of the Sabaeans he had received gold, spices and camels, in the year 715 B. C. (Schrader, *K. A. T.*, pp. 56, 143, 163). King Sanherib takes from Pekod, the Hagarites, the Nabatheans and a few other tribes 5330 camels and 800,600 neat cattle (703 B. C.), and in the time of Assurbanipal (about the year 645 B. C.), Adiya, the queen of Arabia, and Amuladdin, the king of Kedar,

were brought in chains to Nineveh. Assurbanipal tells us that from the booty of this expedition he distributed camels as sheep, and that a camel at the gates of Nineveh sold for half a silver shekel. (Geo. Smith, *Assurbanipal* pp. 264, 265, 275.)

If we turn to the tradition of the Arabs as a source of information about their early history, we find that it scarcely reaches back to the beginning of the Christian era. The Amalekites they made an aboriginal people, whom they found in Canaan, in the territory about Mecca and in Oman, and to whom they also assigned the supremacy over Egypt. The ancestor of the southern tribes is with the Arabs Koktan, the son of Eber, the great grandson of Noah. This is Joktan, of Genesis. I'arab, the son of Koktan, founded the power of the Koktanites in southern Arabia; the grandson of I'arab Abd Shams-Saba builds the city of Mareb, the capital of the kingdom of the Sabaeans. Abd Shams leaves two sons, Himjar and Kachlan. The former becomes the ancestor of the Himjarites.

The data that we possess concerning religious worship in southern Arabia, belonging as they do almost wholly to the time of the Himjaritic power in the southwest, show that it possesses a certain relationship to that of the Babylonians, but we are not able to determine whether this rests on a common origin like that of the languages of these two countries, or simply on later communication. We are told that the Himjarites worshipped the sun, the moon, and demons. Thus the name Abd Shams-Saba means "the servant of the sun god." From these and other proofs we conclude that the worship of the sun had an important place in the cultus of the Sabaeans. We also find that they worshipped Sin, a moon goddess Almaka, as well as Astarte or Ishtar. They worshipped the sun under different forms, one tribe under the form of an eagle, another under the form of a horse and a third under the form of a lion.

While the historical references of other nations as well as the native traditions yield such general and unsatisfactory information, it is safe to say that Arabia has the materials for a fuller knowledge of her history concealed in her own land,

which when fully investigated, will no doubt yield as startling results as the discoveries made in Egypt and Babylon. The ruins explored and the inscriptions already there found give us direct and reliable information, which it is possible briefly to summarize. Although there have been numerous inscriptions found, even as far back as 1811, yet the recent collection of Dr. Glaser, numbering in all 1031 is altogether the most important. These reveal the oldest alphabetic writing yet known.\*

Dr. Glaser divides these inscriptions into four groups; †

1) The Nabataean texts, in Aramaic, from the fifth century B. C. to the fifth century A. D. These are from the north-west and show us that a kingdom existed at Petra from the fourth century B. C. till 105 A. D.

2) The Likhyanian, belonging to the Thammudites of Arab tradition. One of these texts has been found on an Assyrian inscription which must be placed at about 1000 B. C.

3) Proto-Arabic belonging to northern and central Arabia. This class resembles the Likhyanian. The alphabet forms an intermediate link between the Phoenician and the alphabets of southern Arabia. The earliest Proto-Arabic texts were written vertically, while the Phoenician were written horizontally.

4) The Minaean. These have commonly been called Himjaritic. They fall into two groups, distinguished by their dialects as the Minaean and Sabaeen. It has been generally held that the Minaean and Sabaeen kingdoms were contemporaneous, but by these inscriptions that view is proved to be erroneous. Hommel puts the rise of the Sabaeen kingdom about 900 B. C., but this is probably too late a date. Considering that the Minaean kingdom which preceded it had a succession of at least thirty-three kings, we may find, as Sayce says, "that the Minaean kingdom with its culture and monuments, flourished in the grey dawn of history, at an epoch at which, as we have hitherto imagined, Arabia was the home only of nomad barbarism."

\* Cf. Sayce, *Independent*, Nov. 14, 1889.

† For fuller details concerning the work of Glaser, cf. the articles of Hommel, *Hebraica*, Oct. 1889 and Sayce, *Contemporary Review*, Dec. 1889.

According to Dr. Glaser the history of Arabia falls into five dynasties.

I. The kingdom of Mai'an.

II. The priest kings of Sabâ.

III. 1000-400 B. C. The kingdom of Sabâ. This kingdom may have lasted till the time of Alexander the Great, but it seems most probable that it did not, and that the dates here assigned are approximately correct. The name of one of the kings of Sabâ occurs in an inscription of the Assyrian king Sargon (715 B. C.) and Dr. Glaser has found his name in a Himjaritic text. The materials for direct information on this period are scanty, but we know that Sabâ was very wealthy and powerful, and that its dominions extended as far as Edom.

IV. 400 B. C.—300 A. D. The kingdom of Sabâ and Dhu Raidân. From a dated inscription it is known that this kingdom still existed shortly before 300 A. D. The following period has dated inscriptions which enable us to fix its limits quite closely. In this period (circa 100 B. C.) we find that the Habassa, or Abyssinians, migrated from Himjar and founded the Ethiopian kingdom called Axum, which soon developed into a mighty power. About 300 A. D. we find them a threatening foe to their former ancestors and even in possession of several of the parts of Arabia.

V. 300 A. D. to the time of Islam. The "kings of Sabâ, Dhu Raidân, Hadramaut and Yemen." The history of this period becomes the most interesting, as the inscriptions furnish the most accurate information and reveal certain facts which have not been sufficiently taken account of in the rise and development of Islam. We find that Judaism, and Christianity as represented by the "disciples of St. John," both tend to shape the religious conceptions of the people. In this period both these forces, as rivals, make their appearance for the first time in the Arab inscriptions, the former favored by the rulers at home, the latter by the foreign powers of Axum, and Byzantium. The Jews of Yemen have the tradition that they immigrated already before the Christian era; and after the lapse of a few centuries, we find their descendants occupying the throne of Sabâ for successive gen-

erations. But the power of Axum was in the ascendancy, and Christian missionaries under Constantius (337-361) worked in the land and even built three churches in Sabâ. Thus with a powerful enemy threatening from without,—and, as we have seen already in possession of a number of ports—and the seeds of religious division at home, the kingdom of Sabâ is shaken from its foundations. In 350 A. D., Axum, under its king Aizanias, conquers the country and maintains its sway for twenty years. In 378 A. D., however, the people have again broken the yoke of Axum, and a Jew is again on the throne. But there are Christian parties at home that favor the foreign powers, and permanent peace is by no means assured. About 500 A. D. we find that the Jews, confident in their strength, are persecuting the Christians at Yemen. The power of Byzantium comes to the rescue of the Christians and the Jews again lose the power; their king Abu Nunas is deposed and put to death in 525 A. D. From this time, we are told, Christianity became a state religion. But the Jewish rulers rallied and extended their power over all the southern part of the country and northward as far as Mecca.

We thus find that “Jewish influence made itself felt in the future birthplace of Mohammed, and introduced those ideas and beliefs which subsequently had so profound an effect upon the birth of Islam.”

## THE POSTEXILIC HISTORY OF ISRAEL. IX.

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FROM THE DEATH OF NEHEMIAH TO THE MACCABAEAN TIMES.

*The sources.*—The direct sources of information for this period are Josephus, the Seder Olam, 3 Maccabees, chaps. 3 and 4 of 2 Maccabees, various Alexandrian writings, including especially Aristeeus, and the fragments given by Eusebius in his *Prep. Evang.*, and indirectly, the Apocryphal books of Baruch, Tobit, Judith, and Ecclesiasticus, with incidental notices in the Jewish and Christian fathers, and in other writings. To secular history we are especially indebted for a pretty good chronological basis for the history. On the whole, however, the information given in these sources is meagre, incomplete, to some extent contradictory and fabulous, and thus unsatisfactory.

*The chronological basis.*—After the death of Alexander the great, it becomes necessary to follow two lines of chronological statement.

B. C. 404–359 are the 46 years of Artaxerxes Mnemon.

B. C. 358–338 are the 21 years of Artaxerxes Ochus.

B. C. 337–324 are the 14 years of Arogus, Darius Codomannus, and Alexander the great.

B. C. 323–283, Ptolemy Lagus.

B. C. 285–247, Ptolemy Philadelphus.

B. C. 246–222, Ptol. Euergetes I.

B. C. 221–205, Ptol. Philopator.

B. C. 204–181, Ptol. Epiphanes.

B. C. 180–146, Ptol. Philometer.

B. C. 170–116, Ptolemy Euergetes

II. (Physcon).

B. C. 312–280, Seleucus Nicator.

B. C. 279–261, Antiochus Soter.

B. C. 260–246, Antiochus Theos.

B. C. 245–226, Sel. Callinicus.

B. C. 225–223, Sel. Ceraunus,

B. C. 222–187, Anti. the great.

B. C. 186–175, Sel. Philopator, or Soter.

B. C. 174–164, Ant. Epiphanes.

B. C. 163–162, Anti. Eupator.

B. C. 161–151, Demetrius Soter.

B. C. 150–146, Alexander Bala.

B. C. 145, Demet. Nicanor.

In using this table, it is even more necessary for us than it has hitherto been, to remember that the first year of any king, as here counted, is the first complete year of his reign, so that his accession actually took place, in most cases, in the



previous year. In the table, the reign of Lagus is counted from the death of Alexander; it is often counted, however, from 303 B. C. Ptolemy Philadelphus was for three years co-regnant with his father. The reign of Physcon was greatly broken. It is possible to count it from B. C. 170, when he first became king along with Philometer, or to count it from the death of Philometer.

The year 312 B. C., the first year of Seleucus I., is the first year of what is now commonly known as the Seleucid era. This era is constantly used in the sources of the history, and by it events are dated as occurring in such and such a "year of the Greeks." Most of the known dates are given either in this form, or in the regnal years of the Ptolemies.

In a sketch as brief as this must necessarily be, I think that the events can best be presented by taking up the times of the successive highpriests, in chronological order.

*Jonathan, Johanan, John.*—In the STUDENT for Jan. 1890, I have presented the view that the death of Nehemiah occurred early in the pontificate of the highpriest who is called by these names. The date of his pontificate, as given in books of reference, is about B. C. 371–339, but the strongest evidence in the case is the tradition that he and his son Jaddua together held the office fifty-two years, Jaddua dying about the same time with Alexander the great, who died B. C. 324, *Jos. Ant.* XI. viii. 7. This gives about B. C. 376, instead of 371, for the beginning of Jonathan's pontificate. The events of Jonathan's time that occurred before the death of Nehemiah have been considered in the STUDENT for Jan. and Feb. 1890. Later, occurred the murder by Jonathan of his brother Jesus, and the consequent oppression of the Jews by Bagoses (see STUDENT for Jan. 1890, page 34).

*Jaddua.*—His pontificate is commonly dated B. C., 339–319, but, as we have just seen, it probably began at least five years earlier. At the beginning of his term, probably, occurred the Samaritan schism (see STUDENT for Jan. 1890, pages 33–34). Jaddua's brother Manasseh, who had many years before married into the Sanballat family, was for that reason excluded from participation in the highpriesthood. The consequence was the establishment of a rival highpriesthood at Shechem. Josephus belittles the movement, but it is evident

from his account that priestly blue blood was largely represented among the seceders, and that the Israelite element was the prevailing element in the new religion, however much it may have incorporated from foreign sources. In *Ant.* XI. viii., XII. i. et al., Josephus presents the early Samaritans to us as well versed in their own views of the Law, and as full of zeal for the Law. From later sources of information, we know that they received the Pentateuch, and rejected the rest of the Old Testament. If they did this from the first, their doing it is the earliest distinct notice we have of the drawing of a sharp line of separation between the Pentateuch and the other sacred writings. Their receiving the Pentateuch only is sometimes accounted for on the theory that only the Pentateuch was regarded as canonical, up to the time of the schism, but this theory is inconsistent with the fact that the book of Joshua is continuous with the Pentateuch, inconsistent with the use which Nehemiah and his associates make of the other books (see *STUDENT* for Dec. 1889, page 344 sq.), inconsistent with what the traditions say of the times of Nehemiah (see article in *STUDENT* for Feb. 1890), and altogether improbable. This improbability is confirmed by the circumstance that there are two historical facts which, taken together, sufficiently account for the phenomena. First, there was a modified continuity between the Samaritans and the ancient ten tribes of Israel, and from the time of the schism they made the most of this, *Jos. Ant.* XI. viii. 6 et al. Now the book of Joshua mentions Jerusalem, and all the later books (even those of the northern Israelite prophets Hosea and Amos) were written from a Judaean point of view. This is one fact. The other fact is that mentioned in the *STUDENT* for Dec. 1889, especially page 351. The precepts of the Pentateuch, taken by themselves, did not condemn the men who went to Shechem, for their foreign marriages, but did condemn them when interpreted by the other sacred writings. In the circumstances, the Samaritan priests were likely to discover that the other sacred writings were merely tribal and not national, and were lacking in authority; and they would find a convenient line of demarcation, exactly suiting their views, if they accepted only the writings that treated of the times of Moses.

While Jaddua was highpriest, Alexander conquered the Persians, and marched through Palestine to Egypt, taking Tyre and Gaza, after long sieges. Josephus says that the Samaritans eagerly joined him, and received from him permission to build a temple for their new religion on mount Gerizzim. The Jews at first refused to submit, on the plea of the fidelity they owed to Darius. Josephus tells an admirable story of Alexander's approach to Jerusalem, the going out of a procession of priests and people to meet him, his adoration of Jehovah, his being shown the predictions concerning himself in the book of Daniel. The one clear historical fact in all this seems to be that Alexander received both Jews and Samaritans into favor, and used them in the founding of Alexandria, and in his other projects in Egypt.

The indications are that Palestine had now again at length become populous and wealthy, and that the institutions established by Ezra and Nehemiah were maintained at Jerusalem.

*Onias I. and Simon I.*—About the time of the death of Alexander, Jaddua was succeeded by Onias, and he, by Simon, whose pontificate is said to have closed about 293 B. C. \* In the struggle for power between Ptolemy Lagus and his competitors, Palestine was, at several dates, the scene of military operations, but the control of these regions was at length secured to Ptolemy by the battle of Ipsus, B. C. 301. From Josephus, *Ant.* XII. i., *Cont. Ap.* i. 22, and from other sources, we learn that Ptolemy cruelly ravaged Judaea, slew many citizens, captured Jerusalem on the Sabbath, and transplanted many citizens to Egypt, Cyrene, and Cyprus, but afterward showed signal favor to the Jews everywhere. In B. C. 312 began the Seleucid era, and the Syrian-Greek empire of Seleucus. He enlarged and beautified Antigonía on the Orontes, named it Antioch from his father, and made it his capital. He also built many other Greek cities in his dominions, and Ptolemy did the same in his. Alexandria and the Egyptian-Greek cities vied with Antioch and the Syrian-

\* This numeral and the others used below for the dates of the highpriests are taken mainly from the article "Highpriest" in McClintock and Strong. Dr. Bissell, in his volume on the Apocrypha, in the Schaff-Lange series of commentaries, page 16, gives a different system of dates, as follows: Onias I. 331-299, Simon I. 299-287, Eleazar 287-266, Manasseh 266-240, Onias II. 240-227, Simon II. 226-198.

Greek cities in offering inducements to desirable immigrants, and large numbers of Palestinian Jews and Samaritans, as well as Israelites from other countries, took advantage of these offers.

Josephus says, *Ant.* XII. ii. 5, that Simon I. is the celebrated Simon the Just of the Jewish traditions.

*Eleazar.*—The years of his pontificate were perhaps B. C. 293–260. Apparently they were years of prosperity. Ptolemy Lagus associated his son Philadelphus with himself on the throne, or perhaps abdicated in favor of Philadelphus, B. C. 285, and died B. C. 283, leaving Philadelphus sole king. The traditions attribute the project for the making of the Septuagint translation, commonly to Philadelphus, but also to Lagus, and represent Demetrius Phalereus, whose career ended with the death of Lagus, as active in the matter. It follows that the date thus given by the traditions is B. C. 285–283. This translation is a matter so important as to demand treatment by itself, and is therefore now dismissed with this brief mention.

*Mannassch.*—His years were B. C. 260–234. Just before his accession, Antiochus Theos had succeeded Antiochus Soter, the successor of Seleucus. Josephus says, *Ant.* XII. iii. 2, that Theos granted great privileges to the Jews, which were still extant in the times of Marcus Agrippa. Antiochus Theos was followed by Seleucus Callinicus, B. C. 246. The previous year, Philadelphus had been succeeded by Ptolemy Euergetes, who soon after conquered all Syria, raising Egypt to the high water mark of greatness. Josephus says, *Cont. Ap.* ii. 5, that on his return from the conquest, he offered sacrifices and made gifts at the temple at Jerusalem.

*Onias II.*—During his pontificate, B. C. 234–219, the hitherto prosperous course of affairs became disturbed. Callinicus was succeeded by Seleucus Ceraunus, B. C. 226, and he by Antiochus the great, B. C. 223. The following year, Ptolemy Euergetes was succeeded by his son Philopator. Up to these dates, Palestine, though in relations with both the Greek kingdoms, seems to have paid tribute to the Ptolemies. Josephus says that Onias was parsimonious, and neglected to pay his personal tax of twenty talents, *Ant.* XII. iv. 1. Euergetes, just before his death, sent a legate named Athe-

nion, to look after the delinquent. Joseph the son of Tobias, nephew to the highpriest, flattered the legate, got permission to have an ambassador sent to explain the matter, and got himself named as ambassador. Meanwhile Euergetes died, and was succeeded by Philopator, then about twenty years old.\* Joseph, himself a very young man, succeeded on that score in ingratiating himself with Ptolemy and Cleopatra,† and not only obtained indulgence for Onias, but obtained for himself a fat contract in the farming of taxes, *Jos. Ant.* XII. iv.

*Simon II.*—He was highpriest B. C. 219–199. Antiochus the great overran Palestine, attempting to wrest that region from Egypt. About 217 B. C. (“Egypt,” *Encyc. Brit.*), he was defeated by Ptolemy at Raphia. According to 3 Mac., Ptolemy soon after visited Jerusalem, and was received with enthusiasm, but was prevented, by a popular tumult and by miracle, from entering the holy of holies in the temple; hence he conceived a grudge against the Jews, which he afterward attempted to gratify by taking away the privileges of those who lived in Egypt, and having them trampled to death by elephants, but his attempts were miraculously frustrated. The story is well told, but is of course purely fictitious.

In B. C. 205, Philopator died, and Ptolemy Epiphanes became king. Meanwhile, Antiochus conquered the whole Palestinian region, and received the Jews as allies, honoring them greatly. But whether Egypt or Syria was dominant, apparently Joseph the son of Tobias continued to make his profits as farmer of taxes. It is claimed by many that Simon II. and not Simon I. is the Simon the Just of the traditions.

*Onias III.*—He was the son of Simon II., and held the office 199–175 B. C. About the time of his accession Hyrcanus the son of Joseph was born, twenty-two years after

\* Josephus, in telling this story, in which three different Ptolemies were concerned, makes no clear distinction among them, but it is not difficult to disentangle them, and this fact justifies the conclusion that the story is historical, though doubtless colored.

† The sister and wife of Euergetes. Here and in Livy xxxvii. 4 she is called Cleopatra; in Justinus xxx. 1, 7 she is called Eurydice; but she is most commonly known as Arsinoë, 3 Macc. I: 1; Polybius V. lxxxiii. 3; XV. xxv. 2 and the Rosetta stone. (See Bissell, page 621).

his father became a farmer of taxes.\* About 193 B. C., through Roman interference ("Egypt," *Encyc. Brit.*) Ptolemy Epiphanes, being then perhaps fifteen years old, married Cleopatra, daughter of Antiochus, receiving Coelesyria, Phoenicia, Samaria, and Judaea by way of dowry, the revenues being divided between the two kings, *Jos. Ant.* XII. iv. 1. About 186 B. C. Ptolemy Philometer, son of Epiphanes, was born, and it was presumably upon this occasion that Hyrcanus, then a precocious boy of thirteen, is said to have represented his father Joseph at the court of Epiphanes, *Jos. Ant.* XII. iv. 7, 8, 9. About the same time, Seleucus IV., known as Philopator or Soter, succeeded Antiochus. At the outset, like his father, he was favorable to the Jews, bearing the temple expenses out of his own revenues. But an enemy of the highpriest led him to believe that there were immense treasures in the temple, which might be turned into the royal treasury, and he sent Heliodorus to take charge of them. This caused distress and tumult, but Heliodorus was prevented from profaning the temple, by miraculous interferences. The story is told in full in 2 Mac. chap. 3. The account says, ver. 11, that Hyrcanus son of Tobias had then certain sums on deposit at the temple. There is no insuperable difficulty in the way of recognizing in this man the young Hyrcanus, grandson of Tobias, and son of Joseph the tax farmer. Hyrcanus himself, at this time, was at his rock castle, near Heshbon, enjoying himself, and collecting taxes of his neighbors, *Jos. Ant.* XII. iv. 11.

Josephus says, XII. iv. 10, that this Onias received a letter from the king of the Lacedemonians, claiming kindred with the Jews. Something of the same sort is alluded to in 2 Mac. 5: 9; Mac. 14: 16 sq.; 12: 2 sq. et al.

*Jason (Jesus), and Menelaus (Onias II.).*—The events of these two pontificates, B. C. 175–163,† belong to the Maccabean period, but the men themselves were the product of

\* See *Jos. Ant.* XII. iv. 6, 10. It would be easy to understand from these numerals that the whole time of Joseph's farming the taxes was twenty-two years; but it is also possible to understand that he farmed them for twenty-two years before the birth of Hyrcanus, and an indefinite time afterward. The second of these two interpretations fits the facts in the case, while the first does not.

† Jason seems to have become highpriest soon after the accession of Antiochus Epiphanes, B. C. 175, *Jos. Ant.* XII. v. 1, 2 Mac. 4: 7 sq. Menelaus

the pre-Maccabæan times, and are typical of certain important tendencies of those times. The statements concerning them are contradictory. Jason was the brother of Onias III., and took the name Jason. Josephus says that Antiochus gave him the office \* after the death of Onias, while the author of 2 Mac. declares, 4: 7 sq., that Jason got the office by bribing the king, and that Onias was treacherously put to death several years later, by the procurement of Menelaus, 4: 33 sq. Josephus leaves us to infer that Jason was orthodox, but in 2 Mac. he figures as a Hellenizing apostate.

Josephus says that Menelaus was otherwise known as Onias, and was brother to Onias III. and Jason, Simon II. thus having three sons who were high priests. He says this, with much variation of the form of the statement, in four different contexts, *Ant.* XII. v. 1; ix. 7; XV. iii. 1; XIX. vi. 2. But in 2 Mac. 4: 23; 3: 4 sq. he is described as the brother of Simon, the Benjamite wretch who betrayed the temple treasures to Seleucus. Very likely, however, the author intended this only as a vituperative figure of speech, taking it for granted that his readers knew that Menelaus was of highpriestly blood. Josephus lays stress upon the wickedness of Menelaus as an apostate, while the author of 2 Mac., accusing both him and Jason of apostasy, treachery, and bloodshed, differentiates Menelaus as the man who stole and sold the temple treasures.

It should be added that the author of 2 Maccabees is fanatically orthodox, and that when he charges Jason with perverting the national institutions and participating in idolatry, he does it with the air of a man who knows that he will be contradicted, and therefore strengthens his position (not with evidence, but) with vituperation. Perhaps the fact is that Jason and Menelaus represented two different types, then prevalent, of the Hellenizing tendency.

*Hellenizing tendencies and their opposers.*—The great fact of Israelite history, during the period we have been considering, succeeded him after three years and after B. C. 173, the year when Antiochus visited Jerusalem, 2 Mac. 4: 21-23. This gives B. C. 172 as the year of his accession. He was highpriest ten years (172-163), dying "the 150th year", that is, B. C. 163, Jos. *Ant.* XII. ix. 7, 3.

\*So in Bekker's edition. The Geneva edition and Whiston omit the subject of the verb.

is the contact of the Israelite with the Greek. From the point of view of the Jewish writers, there were then just two notable races in the world, namely, the dominant Greek race and Israel. From the point of view of the Greek historians, Israel is less prominent. But from either point of view, the two races had been constantly and closely associated, throughout the Orient, during the hundred and fifty years from Alexander to Antiochus Epiphanes. At the beginning of this period, through the influence that had been exerted by Ezra and Nehemiah, the feeling of distinctiveness, among the Jews, had been intense. Everywhere we find them asking and receiving from the Greeks the privilege of living according to their own laws. But as the generations passed by, and the close relations with the Greeks continued, it was inevitable that two different Hellenizing movements should arise, and that these should be met by reactionary anti-Hellenizing movements.

Menelaus is the representative of the more ignoble of these two Hellenizing tendencies. As unpatriotic as he was unscrupulous, he regarded it as for the advantage of his countrymen to drop their distinctive religion and customs, and become merged into the dominant race. I conjecture that Jason was a rather poor representative of the less ignoble Hellenizing tendency, though his namesake, Jesus the son of Sirach is a much better representative of it. This man glories in everything that is distinctively Israelitish, and his glorying in it leads him to wish to extend the knowledge and the influence of Israelitish institutions. He further wishes to receive and profit by whatever other nations have that is good, whether Israel has it or not. Wherever these two tendencies manifested themselves, they were sure to call into existence a reactionary spirit, like that of the author of 2 Maccabees, as bitterly unjust to the one of them as it was bitterly just toward the other. The fact that this conflict was thus three-sided, and not merely two-sided, has its bearing on the literary problems of the period, including the problem of the origin of the Septuagint. It is further the key to much in the history of the origin and progress of the Tanaite scribes, and the Jewish sects, and to much in the splendidly dreadful events of the Maccabean times.



## THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XIII. AND XIV.—THE GROWING FAME OF JESUS.  
LUKE 7: 1-50.**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 7: 1-10.

1. Read and as a result of reading note the subject. *A Centurion's Servant healed.*
2. The following important or difficult words and phrases require attention: (1) *He sent* (7: 3), cf. Matt. 8: 5 and explain the difference; (2) *elders*, i. e. town officers, not connected with the synagogue; (3) *he loveth* (7: 5), a proselyte? (4) *sent friends* (7: 6), cf. Matt. 8: 8 and explain; (5) *not worthy*, etc., is there any superstition in his mind? (6) *marvelled* (7: 9), light on the nature of Jesus; (7) *so great faith* (7: 9), seen in (a) the bold conception (v. 8), (b) making light of difficulties (v. 7).
3. Study the following condensation of the section: *In Capernaum, elders ask him to heal the slave of a centurion who loves and is liberal to the Jews. As he goes, word is sent that the centurion, not feeling worthy to receive him, asks him to command, just as he himself orders his soldiers, the servant's cure. Jesus exclaims at such faith and the cure is wrought.*
4. Is not a striking religious teaching here found in the union of great faith and great humility in the Roman centurion?

## § 2. Chapter 7: 11-17.

1. Read and as a result of reading note the subject. Is it not *The Widow's Son raised?*
2. Words and phrases calling for examination are: (1) *soon afterwards* (7: 11), another vague note of time; (2) *Nain*, (a) where? (b) the story is peculiar to Luke; (3) *carried out* (7: 12), the dead were buried outside the city; (4) *touch* (7: 14), rendered himself unclean, cf. Numb. 19: 16; (5) *great prophet* (7: 16), like Elijah, 1 Ki. 17: 17-23; (6) *hath visited*, cf. 1: 68, a messianic time; (7) *Judea* (7: 17), i. e. either (a) all Palestine or (b) passed from Galilee to Judea; (8) *region*, i. e. the borders of the land.
3. The contents of these verses may be given by the student.
4. Consider how the compassionate sympathy of Jesus with human distress reveals itself not in word only but in power.

## § 3. Chapter 7: 18-23.

1. May not the subject be thus stated, *John's message to Jesus?*
2. (1) *disciples of John* (7: 18), (a) he still had disciples, (b) why did they not follow Jesus? (2) *he that cometh* (7: 19), i. e. the Christ, cf. Gen. 49: 10; Isa. 59: 20; Mal. 3: 1; (3) *v. 20*, what was the purpose of this message, (a) to reassure John who began to doubt, or (b) to induce his disciples to believe, or (c) because of his impatience at the method of Jesus? (4) *tell John* (7: 22), what would John conclude from this in view of Isa. 29: 18; 35: 4-6; 60: 1-3? (5) *blessed* (7: 23), an implied rebuke?
3. Is it not sufficient as a statement of the contents of this section to say: *John, told of the works of Jesus, sends disciples to ask whether he really is the Christ. Jesus replies by calling attention to deeds of healing which he then performed as well as his preaching to the poor, adding that they who did not doubt about him were blessed.*
4. Let the student formulate the great religious truth of this section.

## § 4. Chapter 7: 24-35.

1. The student may read this section and state its subject.
2. Important words and phrases are: (1) *began to say* (7: 24), i. e. "proceeded to say"; (2) *multitudes*, light on the popularity of Jesus and of John; (3) *in kings' courts* (7: 25), but was not John there? (4) *more than a prophet* (7: 26), how? (5) *none greater* (7: 28), (a) in personal character, or (b) in position and work? (6) *Kingdom of God*, i. e. which Jesus is establishing; was John not a member? cf. Lk. 16: 16; Mt. 11: 12; (7) *greater than he*, (a) in character, or (b) in knowledge, or (c) in position and privilege; (8) *vs. 29, 30*, (a) are these words of Jesus, or Luke's explanatory remark? (b) light on the character and extent of John's ministry; (9) *justified* (7: 29), i. e. in being baptized they recognized and proclaimed that God was right in demanding, through John, repentance and baptism; (10) *rejected* (7: 30), "made of none effect" for themselves; (11) *call one to another* (7: 32), (a) the pipers and mourners represent John and Jesus, the others the people, or (b) the pipers and mourners represent the people, the others John and Jesus.†

\* See a statement of the various views in *Van O.*, p. 115; also in *Pal. Com.* p. 172.

† Godet, in his *Comm. on Luke* (5th French ed.) has a peculiar and interesting view of this parable. See also Bruce, *Parabolic Teaching of Christ*, pp. 413, 891; Trench, *Studies in the Gospels*, pp. 147, 891.

3. The thought of these verses may be concisely stated thus: *After they had gone, Jesus said, Did you go out to see John expecting to find a trembling reed, or a courtier, or even a prophet? He is more than a prophet, the predicted herald of the Christ. Still, great as he is, the least of my followers is greater than he. The people accepted God's will in relation to John's baptism, but the Pharisees made it nought. This generation, like bands of children, who will not in turn respond each to the other's play of joy or grief, finds fault with both the asceticism of John, and the social joy of the Son of Man. But wisdom's followers justify her action.*
4. Observe that (1) while John's type of religion is stern, and (2) produces strong characters, (3) Jesus comes among men with gladness and grace, and (4) the least of his followers is greater than John; still (5) it is possible to reject both John and Jesus.

### § 5. Chapter 7: 36-50.

1. Does not this passage describe *Jesus and the woman at the Pharisee's house?*
2. Let the student select and examine as thoroughly as possible the important or difficult words and phrases.
3. Study the following condensed statement of this section: *While Jesus is at dinner with a Pharisee, his feet are washed with tears by a harlot, wiped with her hair and anointed. The Pharisee doubts Jesus' insight in permitting this, but Jesus tells him of two debtors, and he himself confesses that if both are forgiven their debts, the heaviest debtor is most grateful. Jesus adds, "You were less than courteous to me, but this woman gives me more than ordinary service. Her sins, though many, are forgiven, for her great love." The guests question his right to forgive sins, but he adds, "Your faith has brought you health and peace."*
4. Consider the teaching here (1) that much sin can be forgiven, (2) that love for Jesus is in proportion to consciousness of sin and of forgiveness, (3) that a great sinner may become a great saint.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied and reviewed until it is thoroughly mastered.

#### THE GROWING FAME OF JESUS.

- § 1. A CENTURION'S SERVANT HEALED.
- § 2. THE WIDOW'S SON RAISED.
- § 3. JOHN'S MESSAGE TO JESUS.
- § 4. JESUS' TESTIMONY TO JOHN.
- § 5. JESUS AND THE WOMAN AT THE PHARISEE'S HOUSE.

- 2) **The Summary.** Gathering together all the statements of the contents of the sections, study the following summary: *In Capernaum, a centurion seeks of Jesus the cure of his dying servant, and asks that he simply command the cure. Jesus exclaims at such faith, and the cure is wrought. Later near Nain, a widow's son, borne to his burial, is restored to life by him amidst wide-spread wonder. John sends to Jesus asking as to his Messiahship, and is shown his works of mercy in reply. Jesus calls John more than a prophet, but exalts his own work, and cries out against the generation that rejects both John and Jesus. At meat in a Pharisee's house, when his feet are anointed by a harlot, he shows that she who is forgiven the most, loves the most, and thus manifests her love. Declaring her sins forgiven, he bids her go in peace.*

## 2. Observations upon the Material.

The following statements of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- 83) 7 : 2. A garrison was probably stationed in Capernaum at this time.
- 84) 7 : 4. This foreign officer was favorable to the Jewish worship and may have been a proselyte; cf. Acts 10 : 1, 2.\*
- 85) 7 : 6, 13. "Lord" is not the usual title of Jesus in the Gospels. It is more frequent in Luke than in the other synoptics.
- 86) 7 : 10. This cure is wrought by Jesus at a distance and apparently without a word.
- 87) 7 : 9. Jesus wondered, as though he had not expected to find such faith.†
- 88) 7 : 1-10. Comparing this passage with Mt. 8:5-13, we conclude that the source from which Luke drew this account was different from Matthew's.‡
- 89) 7 : 11. Jesus is in the season of great popularity, attended by a crowd.
- 90) 7 : 16. The people do not yet recognize Jesus as the Christ.
- 91) 7 : 18, 19. The actions and methods of Jesus seem to arouse questions in John's mind as to his mission.§
- 92) 7 : 19. That John asks this question is an evidence of the novelty and originality of Jesus' work.
- 93) 7 : 22. Jesus here uses his miracles as proofs of his mission, yet even here it is the character of them to which appeal is made.
- 94) 7 : 24-27. Jesus uses a very oratorical form of address to the people.
- 95) 7 : 29, 30. Jesus declares that John's work produced (1) "a general movement among the lower classes of people who heard the prophet and revered him, (2) an open opposition on the part of the rulers." (Lindsay.)
- 96) 7 : 32. The game was a kind of charade.
- 97) 7 : 32. Jesus had observed, perhaps had participated in this children's game.

\* [He] was a military officer of high rank—captain of a centurio, the permanent garrison in Capernaum. Herod Antipas had confessedly organized his military forces on the Roman model, and kept Roman officers in his pay. . . . It has been supposed, and perhaps not without reason, that the centurion although uncircumcised, was one of those proselytes of the gate who, without subjecting themselves to the law of Moses, worshipped the God of Israel. *Weiss*, II., pp. 44, 45.

† In marvelling at it he intimates that we ought to admire. He admires for our good; that we may imitate the centurion's faith; such movements in Christ are not signs of perturbation of mind but are exemplary and hortatory to us. *Pul. Com.*, p. 170. At this *His* wondering we need not wonder. It is one proof the more for his true humanity. *Van O.*, p. 111.

‡ A skillful comparison of the two accounts is found in Edersheim, *Jesus the Messiah*, I., pp. 544-548.

§ John had described the Christ to the people as the royal judge who would accomplish the theocratic judgment by which Israel was to be purified. And now that Christ, so solemnly announced, did only works of charity and healing such as those which had been just now described to him (7 : 13). Do the works of a Christ reduce themselves to these? *Godet*, I., 474 (in substance). See also Farrar, *Luke*, pp. 148, 149. We cannot possibly assume that John doubted respecting the person of our Lord. . . . It is rather a question of increasing impatience. *Van O.*, p. 115.

- 98) 7 : 33, 34. Jesus declares that he mingled in the ordinary life of men, while John was an ascetic.
- 99) 7 : 36, 44. Evidently the Pharisees were not at this time entirely alienated from him, though Simon was studiously cold in his hospitality.\*
- 100) 7 : 40. Jesus seems to have clear insight into the secret thoughts.
- 101) 7 : 44-46. The customs of social hospitality are detailed here.
- 102) 7 : 36-50. This narrative is peculiar to Luke's gospel.†
- 103) 7 : 44-47. Jesus here speaks in poetic parallelism (antithetic).‡
- 104) 7 : 47. Jesus excuses himself for cultivating this woman, by showing that, when forgiven, she loved him most warmly.§

### 3. Topics for Study.

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **New Wonders.** [Obs. 84-89]. Consider thoughtfully the events of 7 : 2-10 and 7 : 11-17. (1) Recall, with as much vividness as possible, the details of each.¶ (2) Compare the narrative of 7 : 2-10 with the corresponding passage, Mt. 8 : 5-13. (3) Observe a similar case in John 4 : 46-53 : is this the same event?¶ (4) Determine the contribution of each event to the literary character and independence of Luke's narrative. (5) Note certain elements in each, e. g. in 7 : 2-10, (a) healing at a distance, (b) the element of faith, (c) the wonder of Jesus;—in 7 : 11-17, (a) Jesus' first raising from the dead, (b) absence of faith,\*\*

\* The readiness with which the Saviour could accept an invitation so grudgingly given. . . belongs undoubtedly to the self-denial of his ministering love. He wished especially not to repel the Pharisees any more than was absolutely necessary and knew moreover that many an ear that elsewhere would be closed to formal preaching might perhaps catch up the word of life when He clothed it as table-talk in the forms of daily life. *Van O.*, p. 124.

† See Farrar, *Luke*, p. 154; Lindsay, *Luke*, I., pp. 116, 117.

‡ See Farrar, *Luke*, pp. 157, 158.

§ What he had to say was in substance this: ' . . . Hence, Simon, understand the interest I take in such people, the pleasure I find in their company. I like to be loved in that way, warmly, passionately, enthusiastically: not coldly and languidly after the fashion exemplified by yourself in the present entertainment. I desire much love, and that is why I have relations with. . . the people who have greatly erred. I find that, when converted, they love me much.' Bruce, *Galilean Gospel*, pp. 93, 94.

¶ A vivid picture of the burial scene is given in *Edersheim*, I., pp. 553-558.

¶ The elements of the stories are absolutely identical, *Weiss*, II., p. 48. If these two stories are concerned with the same event, the details of the Gospel narratives do not deserve the least credence. Godet, *Luke*, I., p. 466.

\*\* What then was the connecting link between the dead and Jesus? Godet, I., p. 472 says, "The only receptive element that can here be imagined is the ardent desire of life with which the young man, only son of a widowed mother, had without doubt yielded up the last breath." *Edersheim*, I., p. 557, says, "The connecting link between them was the deep sorrow of the widowed mother." Trench, *Miracles*, p. 197, says, "It would be an error to suppose that compassion for the mother was the determining motive for this mighty spiritual act. . . that was no doubt the spiritual awakening of the young man for a higher life."

(c) appeal to Jesus' compassion, (d) restoration by a word. (6) Estimate the light thrown by these events upon the character of Jesus.\* (7) Decide as to the purpose of the miracles.†

- 2) **Jesus' Estimate of His Contemporaries.** [Obs. 95, 98.] (1) *His estimate of John* ‡ (7 : 24-28, 33) : (a) as the greatest representative of the old covenant in knowledge and dignity, (b) as the herald of the Kingdom of God, yet outside of it as a new historical movement, § (c) hence less than the little ones of the kingdom in knowledge and privilege. (2) *His estimate of the people as a whole* (7 : 31-34) : (a) fickle, unresponsive and censorious, || (b) yet having a few who accepted the truth that both John and Jesus brought. (3) *His representation of Himself* (7 : 34), see also Mt. 11 : 27 given in this connection.

#### 4. Religious Teaching.

Is not one of the central teachings of this chapter the exhibition of *varying thoughts about Jesus* : (1) mere wonder or fear in view of his miracles (v. 16) ; (2) honest doubt of his Messiahship (v. 19) ; (3) marvellous confidence in his power (vs. 6-8) ; (4) utter want of feeling or interest (vs. 31-34) ; (5) adoring gratitude and love (vs. 36-50).

\* A strong *apologetical* value lies in the impression which the report of the miraculous power of the Saviour had made upon a heathen and in the expectation that a word at a distance would be sufficient to fulfill his wish. *Van O.*, p. 111. The second narrative "is one in which the Saviour's tenderness of heart and the power which the sorrows of humanity exercised over him are most clearly revealed." *Godet*, I., 467.

† The raising of the dead belongs in the fullest sense to that class of "signs," which serve as symbols of the life-giving activity of our Lord. *Van O.*, p. 113. In this instance, as in so many others, the miracle was wrought not from a distinct purpose to offer credentials of his mission, but proceeded rather from his intense compassion with and his divine pity for human sufferings. *Pal. Com.*, p. 171.

‡ The judgment pronounced is a judgment not so much on a *man* as on an *era*. It is a judgment on the law which was given by Moses ; and the comparison made between the last prophet of law and any little one in the kingdom signifies the immense inferiority of the legal economy to the era of Grace that came by Jesus Christ. Bruce in the *Expositor*, 1, 5, p. 101. These words have a double importance, as they define not only Christ's view of the standpoint of John the Baptist, but also of the Old Dispensation in general, in regard to Christianity. *Neander*, p. 200.

§ In some sense he belongs to the Kingdom of Messiah,—his work constituting its introductory stage ; and yet his position is inferior in dignity and privilege to the least in that kingdom. Broadus, *Matthew*, p. 241. See Farrar, *Luke*, p. 151.

|| All the sects and societies of that time in Judea were under the influence of one and the same spirit—the spirit of a decadent age, approaching dissolution. Bruce, *Parabolic Teaching*, p. 417.

STUDIES XV. AND XVI.—THE GALILEAN MINISTRY AT ITS HEIGHT.  
LUKE 8: 1-56.

**Remark.**—It is desirable that in beginning each “study” (1) the material of the preceding “study” be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

*I. EXAMINATION OF THE MATERIAL.*

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 8: 1-3.

1. Read, and as a result of the reading note the subject: *A Preaching-tour of Jesus.*
2. The following important words and phrases call for study: (1) *went about* (S: 1), perhaps marking a change from the Capernaum life to a wandering ministry; (2) *preaching*, “proclaiming,” explained by the following; (3) *Magdalene* (S: 2), i. e. from Magdala; where? (4) *seven devils*, the number of completeness, indicating the highest degree of “possession”; (5) *Herod* (S: 3), i. e. Herod Antipas; (6) *ministered . . . substance*, the means of subsistence that Jesus and the twelve had.
3. Study the following condensed statement of the passage: *Jesus makes a thorough tour of evangelization through the land with the twelve and certain women whom he had healed, and who supplied their material wants.*
4. Observe how the service of gratitude in material things becomes the means for the wider spread of the Gospel.

## § 2. Chapter 8: 4-18.

1. Is not the subject of this section: *The Parable-preaching of Jesus?*
2. (1) *great multitude* (S: 4), sign of popularity, cf. 6: 17; 7: 11, 24; (2) *way side* (S: 5), i. e. a path running through the field, cf. 6: 1; (3) *rock* (S: 6), i. e. a thin layer of soil over the ledge; (4) *ears to hear* (S: 8), a Jewish teacher’s call for special attention; (5) *mysteries* (S: 10), cf. for the meaning Rom. 16: 25; 1 Cor. 2: 7-10; Eph. 1: 9, 10, etc., (a) not something mysterious, (b) knowledge which is kept secret from the many, and disclosed only to selected ones, (c) the inmost truths of the Gospel which human wisdom cannot discover, but which have been revealed from above to all sincere and earnest souls; (6) *to the rest*, a new method of popular preaching is begun: (7) *that seeing they may not see*, etc., (a) a Hebrew idiom (cf. Isa. 6: 9) meaning either “keep on seeing,” or “see clearly.” (b) cf. Mt. 13: 13; state the difference in the form of expression, (c) how interpret the thought,—as a purpose of Jesus, or as a result due to human perversity? (8) *nothing is hid* (S: 17), i. e. of this teaching; the hiding is in order to reveal the truth, (a) to any who will accept it, (b) to the earnest whom the concealing would stimulate, (c) that they may make it known to others.

3. A concise statement of the contents may be made as follows: *He teaches multitudes in a parable. "The sower sows on four kinds of soil, only one of which is fruitful." The disciples, favored above others, are told that this refers to the classes of people who hear him, and the results of his work with them, only one class of whom is permanently useful. "Like the lamp my teaching is intended to give light. Hear wisely; your growth and usefulness depend on it."*
4. What is the great religious lesson of these verses?

### § 3. Chapter 8: 19-21.

1. Read and note the subject. Is it not *Visit of his Relatives to Jesus?*
2. Let the student study the important words and phrases.
3. Study the following condensation of these verses: *His relatives seek him, but the crowds prevent. When told, he declares that those who obey God are his kinsfolk.*
4. Observe that relationship to Jesus depends upon obedience to his word.

### § 4. Chapter 8: 22-25.

1. The student may state the subject of this section.
2. (1) *One of those days* (8:22), (a) indefinite, (b) cf. Mk. 4:35; Mt. 13:1 for more distinct statements; (2) *other side*, where? (3) *fell asleep* (8:23), why? (4) v. 24, consider their state of mind; (5) *rebuked*, what was his idea here? (6) *faith* (8:25), cf. Mk. 4:40, what kind of faith did he expect? (6) *afraid*, (a) was this superstition? (b), why should the apostles have feared?
3. The thought of the passage is condensed as follows. *At that time, on his bidding, they sail across the lake. A storm rises and threatens to destroy them. He, being asleep, is waked and asked to help. With a rebuke to them, he calms the storm, while they wonder at his power.*
4. Notice the teaching suggested here that knowledge of Jesus is no guarantee of strong faith in him.

### § 5. Chapter 8: 26-39.

1. Look over the verses and state the subject. Is it not *The Gerasene demoniac restored?*
2. Important words and phrases are: (1) *Gerasenes* (8:26), see margin for other readings; (2) *out of the city* (8:27), i. e. a citizen; (3) *tombs*, cf. Gen. 23:19; Num. 19:16; Lk. 23:53; (4) *fell down* (8:28), irresistible reverence; (5) *what* etc., note the spirit of these words; (6) *Most high God*, how account for (a) the use of this phrase, cf. Gen. 14:18; Num. 24:16; Acts 16:17, (b) the knowledge shown of Jesus? (7) *commanded* (8:29), lit. "was commanding"; (8) *name* (8:30), purpose of this question? (9) *Legion*, (a) meaning? (b) what significance in relation to the man's mental state? (10) *they* (8:31), who? cf. Mk. 5:10; (11) *abyss*, cf. Rom. 10:7, "Hades"; (12) *intreated* (8:32), why wish to go into them? \* (13) *gave them leave*, why permit them? (14) *entered into* (8:33), how was this possible? (15) *choked*, what justification for Jesus' action? (16) *at the feet* (8:35), as a disciple before the teacher; (17) *declare* (8:39), contrary to usual custom, Lk. 5:14; 8:56; Mt. 9:30; 12:16; reason found in the altered circumstances?

\* On this and the following questions the student is referred for the various views to *Farrar*, p. 174; *Lindsay*, I., p. 126; *Van O.*, p. 136; *Pub. Com.*, I., pp. 207, 208 (a good statement); *Bruce*, *Miraculous Element*, etc., pp. 188-190.



3. The thought of these verses may be worked out by the student.
4. Are not important religious teachings found in (1) the illustration of the deliverance of a soul from the power of evil, and (2) the strength of selfishness refusing the opportunity of salvation?

### § 6. Chapter 8: 40-42, 49-56.

1. Is not the subject of this passage *The daughter of Jairus raised*?
2. (1) *returned* (8:40), cf. Mt. 9:1; (2) *all waiting*, characteristic of Lk.; (3) *then came* (8:41) cf., for the time, Mt. 9:18 and consider the question; (4) *only daughter* (8:42), characteristic of Lk. cf. 7:12; 9:38; (5) *trouble not* (8:49), an expression of courtesy; (6) *weeping and bewailing* (8:52), on Jewish mourning, cf. Eccl. 12:5; Jer. 9:17; Ezek. 24:17; 2 Chron. 35:25; (7) *maiden, arise* (8:54), see Mk. 5:41 for the original words; (8) *tell no man* (8:56), reason for this prohibition found in the growing excitement.
3. The statement of the contents of this section may be given as follows: *When Jesus had returned to the waiting crowds, Jairus came asking Jesus to come and heal his dying daughter. As they go the message comes that she is dead, but Jairus is encouraged to believe that she is to be restored. With three disciples and the parents, Jesus goes into the house amid the mourners, bidding them cease as the child was sleeping. Taking her by the hand, he restores her to life by a word, and the parents, receiving her, are bidden to tell no one.*
4. Let the student decide upon the great religious lesson of this passage.

### § 7. Chapter 8: 43-48.

1. Read and note the subject: *The suffering woman healed.*
2. Words and phrases worthy of attention are: (1) *could not be healed* (8:43), note a further remark in Mk. 5:26; (2) *touch* (8:44), was this (a) superstition, or (b) the common belief that contact was necessary, cf. Mk. 5:23; Acts 5:15; 19:12; (3) *border*, learn something as to Jewish garments; \* (4) *who is it*, etc., (8:45), was this † (a) a sincere desire for information, or (b) to induce the woman to disclose herself? (5) *I perceived* (8:46), light on Jesus' nature; (6) *thy faith* (8:48), (a) degree and quality of it, (b) Jesus' opinion of it?
3. Let the student state the thought of this section.
4. Observe that ignorance of Jesus in his true character does not prevent (1) strong faith in him, or (2) the rewarding of that faith.

\* Cf. Edersheim, *Life of Jesus*, I., pp. 620-626 for a full description; also Stapfer, *Palestine*, etc., p. 190 sqq.

† He would know more distinctly who was the person that had received the blessing, in order to the moral advantage of that person, and to show to all that there was no magical efflux of power from his person. Bliss, *Com. on Luke*, p. 159. Cf. Bruce, *Mir. El.*, p. 279. That he knew who had done it, and only wished, through self-confession, to bring her to clearness in the exercise of her faith appears, etc. Edersheim, *Jesus*, I., 628.

The miraculous knowledge of the God-man was no magical clairvoyance, and His question was by no means a mere feigning. *Van O.*, p. 140.

If Christ, indeed, did not know *that*, and *whom* he was curing, the whole transaction appears magical and unworthy of the Lord. Olshausen, *Com.* I., p. 387.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied, and reviewed until it is thoroughly mastered.

#### THE GALILEAN MINISTRY AT ITS HEIGHT.

- § 1. A PREACHING-TOUR OF JESUS.
- § 2. THE PARABLE-PREACHING OF JESUS.
- § 3. VISIT OF HIS RELATIVES TO JESUS.
- § 4. THE STORM ON THE SEA.
- § 5. THE GERASENE DEMONIAIC RESTORED.
- § 6. THE DAUGHTER OF JAIRUS RAISED.
- § 7. THE SUFFERING WOMAN HEALED.

- 2) **The Summary.** [Let the student prepare a careful summary of the scripture material according to models already given.]

### 2. Observations upon the Material.

The following statements of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

- |   |  |
|---|--|
| 105) 8: 1. Jesus made journeys from place to place preaching.*  | 110) 8: 2, 3. Luke is fond of dwelling upon the graciousness of Jesus to women, cf. 7: 36-50; 8: 48. §             |
| 106) 8: 2. Even women suffered from the worst kind of demoniacal possession. †  | 111) 8: 5-8. Jesus was a close observer of nature and saw in the natural world illustrations of religious truth. ‡ |
| 107) 8: 3. Some people of high position were his followers.   | 112) 8: 5-8. Some methods of Jewish agriculture are here presented. ¶  |
| 108) 8: 3. More than a few women followed him.  | 113) 8: 12-14. Jesus did not expect that the mass of the people would accept his teaching.                         |
| 109) 8: 2, 3. Evidently Jesus' idea of women and relation to them differed from those prevailing in his time, cf. John 4: 27. ‡ |  |

\* We see Him proceeding from one town to another, wearing as clothing the simple yet becoming tunic . . . the sandals bound crosswise over His uncovered feet; the disciples near by, without money in their girdles, without shoes, staff or wallet; perhaps a little flask with oil, after the oriental usage, hanging over their shoulders for the refreshment of their wearied limbs; and at a beseeching distance the women covered with their veils who were concerned with tender affection for the wants of the company. *Van O.*, p. 126.

† We must combine in imagination all that we know of the helplessness of epilepsy and the ravings of insanity, distinctly recognized as the result of an abhorrent intrusion into the inmost center of the soul, to form any proper idea of that from which she (Mary) had been delivered. But this did not imply peculiar guilt. Her case had been pitiable but not criminal. *Bliss*, p. 145. See an ideal description of her healing from Delitzsch's "Day in Capernaum," in *Geikie, Life of Christ*, II., p. 132 sq.

‡ While the Jewish Scriptures and secular literature celebrated the excellence of the virtuous woman, the rabbis of Christ's day thought it scandalous to speak to a woman in public. *Bliss*, p. 145.

§ See Farrar's *Luke*, Introduction, p. 26.

¶ Cf. Vallings, *Jesus Christ*, p. 112; Weiss, *Life of Jesus*, II., 113, 114.

‡ Cf. Stapfer, *Palestine in the Time of Christ*, pp. 218-222.

- 114) 8 : 12-15. He makes the acceptance of it depend on the nature and disposition of the hearers.\*
- 115) 8 : 16. A glimpse is here given at some of the furnishings of a Jewish house.†
- 116) 8 : 20. The relatives of Jesus are inclined to interfere with his work.‡
- 117) 8 : 23. Some idea is given here of the suddenness with which storms rise on this lake.§
- 118) 8 : 24. Jesus possesses and manifests power over the natural world.¶
- 119) 8 : 28. The demonized man both reverences and repels Jesus.
- 120) 8 : 32. The people living here transgressed the Mosaic law relating to swine-keeping.
- 121) 8 : 40. Jesus still retains his popularity with the people.
- 122) 8 : 41. The religious authorities of Galilee are not all hostile to Jesus.
- 123) 8 : 46. It was in the outgoing of power that Jesus recognized the touch.¶
- 124) 8 : 47. The woman was afraid of a rebuke because her touch had made Jesus legally unclean.
- 125) 8 : 51. The three disciples are special companions of Jesus.
- 126) 8 : 53-56. This was a case of restoration from death.\*‡
- 127) 8 : 55. The command to give her to eat is a homely touch that vouches for the historical character of the narrative.

### 3. Topics for Study.

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **Parables.**†† [Obs. 70, 82, 109-112]: (1) Meaning of the word. (2) Use of parables in the O. T. (cf. 2 Sam. 12 : 1-4; Isa. 5 : 1-6; 28 : 23-29) and by the Jewish teachers (rabbis). (3) The occasion which prompted Jesus to use them as found, (a) in the growing opposition to him, or (b) in his growing popularity. (4) His purpose in employing them, whether (a) to attract, (b) to stimulate mental and spiritual life, or (c) to distinguish true and false disciples. (5) Decide whether it was a purpose or a result of his using them that they concealed the truth. (6) Principles of interpreting them as illustrated in vs. 11-15; (a) every parable has one main thought and the rest is drapery, or (b) every detail has a spiritual meaning.

\* The end of Jesus is first, to show that He is under no illusion in view of that multitude in appearance so attentive; next, to put His disciples on their guard against the hopes which the present enthusiasm might inspire; and above all to fortify His hearers against the perils to which their present religious impressions were exposed. Godet, *Luke*, I., 396 (quoted by Bruce, *Parabolic Teaching*, etc. p. 18).

† Cf. *Stafser*, p. 179.

‡ Only if it meant some kind of interference with His Mission, whether prompted by fear or affection, would Jesus have so disowned their relationship. *Edersheim*, I., p. 576.

§ Cf. *Farrar*, *Luke*, p. 169.

¶ The true view to take of the apostrophe to the storm is to conceive of it, not as spoken with express intent to influence either the winds or the disciples, still less as addressed to Satan, the prince of the power of the air, but as the spontaneous expression of victorious faith and heroic self-possession. Bruce, *Miraculous Element*, etc., p. 211.

¶ It is difficult to see how anything else is meant. But see *Bliss*, p. 159, who says "He was aware of the seizure of his garment, and in the manner of it recognized the touch of faith, which he had answered with the healing influence." Cf. also Bruce, *Mirac. Element*, pp. 278-282.

\*\* A fine presentation of this point is found in Bruce, *Mir. El.*, pp. 196-199.

†† Cf. *Lindsay*, *Luke*, I., 118; *Farrar*, *Luke*, 163, 165; *Pul. Com.*, p. 203; *Edersheim*, *Jesus*, I, p. 564.

- 2) **The Relatives of Jesus.** [Obs. 114]: (1) Their number and names (cf. Lk. 2: 48; Mt. 13: 55, 56; Mk. 6: 3.) (2) What may be inferred as to the disappearance of Joseph from the narrative? (3) Note the three views concerning his "brethren;"\* (a) later sons of Joseph and Mary, cf. Lk. 2: 7, but also John 19: 26, 27, (b) sons of Joseph by a former wife, (c) cousins, sons of his mother's sister. (4) Their opinion of Jesus and his work; (a) they are acquainted with the promises concerning him, Lk. 2: 19, 51, (b) unbelief in his methods and ideas, John 7: 3-6, (c) the motive of their action in Mk. 3: 21. (5) Their relation to Jesus and his work afterwards, cf. John 19: 25; Acts 1: 14; 1 Cor. 15: 7; Gal. 1: 19.
- 3) **Demoniacal Possession.**† [Obs. 56, 117.] (1) Study carefully the statements made in Lk. 4: 33-36, 41; 7: 21; 8: 2, 27-35, and consider the following points: (a) the existence of bodily and mental disease, (b) the popular belief, (c) the view that Jesus took, (d) the expulsion accompanied by a struggle, (e) inclination to Jesus, yet, also accompanied by opposition to him, (f) acknowledgment of Jesus as the Christ, (g) the sufferer restored. (2) Note the bearing of these facts on the view that these manifestations were merely bodily and mental troubles attributed to demons by the people and by Jesus, who accommodated himself to the sufferers' views and to the popular belief. (3) What arguments in favor of the view that the evil spirits were actually present? (4) On that view what may be said as to the following points? (a) the occasion of demoniacal possession is the victim's sinfulness, (b) this sin results in the supremacy of the demon over the man's will, (c) this moral debasement results in bodily and mental disease, (d) objections to this view, cf. Lk. 9: 38-42. (5) Consider certain other points; (a) Jesus had authority over the demons (b) they recognized him and acknowledged his authority, (c) an extraordinary outbreak of evil powers at this period, (d) their especial activity in Israel owing to the religious training of the nation. (6) Make as definite conclusions as possible concerning the subject.

#### 4. Religious Teaching.

Do not the religious teachings of this "Study" gather themselves about the topic *Some Lessons of Faith and Duty*: ‡ (1) ignorant and superstitious faith blessed and confessing (S: 43-48); (2) faith invited even in the case of the (humanly) impossible and rewarded (S: 50-56); (3) faith unwarrantably weak rebuked (S: 25); (4) faith, i. e. acceptance of the truth, (a) the distinguishing mark of a true member of the kingdom (S: 15), and (b) the condition of true relationship to Jesus (S: 21); (5) believing souls (a) bidden to witness (S: 39), and (b) privileged to minister (S: 3).

\* Cf. *Lindsay*, I., 122; and the classical reference to Lightfoot's *Galatians*, Diss. 2.

† Cf. *Weiss*, II., ch. 6; *Ederstheim*, I., p. 608, sqq.; Bruce, *Mir. El.*, pp. 172-192, for full and differing discussions.

‡ Faith in Christ is a broad, inclusive term: it is accepted and blest by the Master, as we see from the Gospel story, in all its many degrees of development, from the elementary shape which it assumed in the case of this poor, loving, superstitious soul, to the splendid proportions which it reached in the lives of a Stephen and a Paul. Faith in him, from its rudest form to its grandest development, the Master knew would purify and elevate the character. *Pul. Com.*, I., pp.

## Correspondence.

TO THE EDITOR OF THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR :—The teeth and claws of your correspondent, "Ben Jashar," are not hard to discern under the sheep's clothing in which he appears in your January number. From all such defenders of the Truth, "good Lord deliver us."

It is evident to any one who can read beneath the lines that "Ben Jashar" would have those who believe the Truth rest quietly on their arms whenever it is attacked, because, forsooth, the Truth is safe, and their puny efforts to defend it are both useless and impertinent. Alas! how unworthy the suggestions! When a noble name is aspersed, are the admirers of it to sit in silence because the character it represents is beyond the reach of harm? When a glorious cause is attacked, are those set to defend it to rest at ease, because they are assured of its ultimate triumph? Did "Ben Jashar" or any one else ever see "Truth crushed to earth" rise again, save as it was lifted up by men who were willing to live for it, fight for it, die for it?

When I read his "Letter in behalf of Truth," I had just risen from a somewhat careful study of an old letter written by one Ioudas who calls himself "a slave of Jesus Christ, brother of James." By some learned in such matters it is supposed that he was a half-brother of Jesus of Nazareth, though he does not mention his kinship to the Master. Be this as it may, his letter, the exhortation it contains and the reasons therefor, are commended to "Ben Jashar" and others of his ilk who think that Gamaliel told the truth when he intimated that "error would commit suicide, if it had rope enough," and that Uzzah's fate is a warning to those who are disposed to contend earnestly for the faith once for all delivered to the saints.

A man, who I venture to suspect was wiser than "Ben Jashar" is, assured a friend of his that the folly of those who would withstand the truth would be manifest to all. But he did not exhort his friend by the wisdom of Gamaliel and the fate of Uzzah to leave Truth alone to take care of itself. On the contrary he exhorts his friend in view of his own manner of life, his own zealous contention for the faith, to "reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts: and will turn away their ears from the truth and turn aside unto fables."

The truth is Gamaliel's advice respecting error was nonsense, and the case of Uzzah is not in point. Divine Wisdom has said: "Every plant which my heavenly Father planted not, shall be rooted up." But he employs some one's strong hand to do the "rooting." He adds "Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into the pit." As he changes the figure, so may we; and if we let the blind guides alone, still the lovers of the light must dig the pit into which they are to fall.

Yours for the Truth,

AGONISTES.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR :—The chiefs of the Roman Catholic church tell us that Protestantism,—the principle that “the Bible and the Bible alone is the only and sufficient rule of faith and practice,”—is responsible for all the sectarian confusion in the world, because men cannot understand it alike unless there is some authoritative system of interpretation to guide men into an infallible understanding of it.

An earnest “Country Minister,” affirms about this same thing in the January number of your journal. He says: “It may be we have gone too far with our Protestantism. It certainly will not do to allow men to believe what is essentially unsound. We must not allow the Protestant principle to run wild with us, and permit an individual to think for himself unless he thinks what is true, and he ought not to be permitted to interpret his Bible for himself, unless he gets from it what our fathers found in it. . . . Divine truth is spiritually discerned. Our fathers had spiritual discernment. Hence with a few unimportant exceptions they perceived the truth, and if we find the facts against them, the facts must be untrue facts. . . . If you suffer a man to be an independent thinker at all, he is likely to lose some aspect of truth, and if he once begins that, where will he stop?”

Protestants do not recognize in the Roman Catholic church, “The unity of the Spirit in the bond of peace,” which comes from a divine discipline. Faith is a satisfactory conviction of the truth which “comes by the Word of God,” understood. This faith in all true Christians comes from the same heavenly source, and this truth is the “bond of union.” Rome’s disciples believe what their masters tell them, without any knowledge of the Word,—they take it on trust of men without having a “conviction,” of anything, hence no faith. Their “bond of union,” is what is dictated to them by a pretended spiritual hierarchy, which holds them all in a “unity” of human authority,—the same kind of unity that exists in the Mohammedan church or any other religious despotism. A conviction in the human mind of any truth is from a knowledge of its nature and its source; anything short of this is no conviction.

Though thousands who read the Bible fail to understand it, the fault is in them and not in the Word; still the Word is the same source of faith. If a man misunderstands it and believes an error, we must allow him the liberty to believe an error, for which himself alone is responsible. If we begin to dictate to him what he shall believe without demonstrating to his understanding what real divine ideas are contained in it, we do not produce faith in him. If we are incompetent to teach because we do not understand it, we are “blind leaders of the blind.” It is just as natural that the masses of men should not understand it now, as it was when it was spoken by the inspired teachers. This is no reason why they should not be allowed to think for themselves, “Where it will stop,” is no matter of ours. Water does not naturally run up hill.

God’s Word will not return to Him void, but will accomplish what He sends it for, though not to the salvation of the masses. We need take no alarm, the great heavenly economy is not on our shoulders,—our own part is all we are responsible for. A man “ought not to be permitted to interpret the Bible for himself unless he gets from it what our fathers found in it!”—Who were our fathers? If they were inspired interpreters of the Bible, then what they claimed to find in it is of equal authority with it. If there are “exceptions,” then their authority, is no authority. “If the facts that are against them are untrue facts,” we occupy the position of the little girl who was disputing with

her playmate : " It's so, for my mamma says so, and if my mamma says so, it's so, if it ain't so."

Who is the man that presumes to stand between us and God's Word, and tells us what we must or must not find in it? Luther said : " Let the doctors be doctors, we must not believe what the holy church says, but what Scripture says." The " occasional blots," which characterize the patristical authorities stamp them as no safe or infallible guides. They were dark or opaque glasses standing between us and the sunlight. " Protestant " principle does not " run wild," because men " run wild." If men abuse their liberties it is no fault of ours, nor an evidence that God's Word is not the common property of all without sectarian dictation. If a man makes a fatal mistake it lies at his own door. This should stimulate us to live earnestness in the critical study of the Word. Throw off the sectarian shackles and see if we cannot make better progress. We feel safer with the Word without the " fathers!" Is there no safe resort in this situation? Do we need what Paul prayed that the Ephesians might receive? (Ephesians i. 17.) " The Spirit of wisdom and revelation in the knowledge of God " If it cannot be ours, we might as well lie down in despair. Let Agnosticism and Atheism do their work as they did in Noah's and Lot's times, and they surely will.

Yours for the unadulterated truth,

*Cucamonga, Cal., Jan. 15, 1890.*

W. L. STROUD.

TO THE EDITOR OF THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR :—Having read with interest the Rev. Dr. Burnham's paper in THE STUDENT for February, on " The Conditional Element in Prophecy," I desire to say a word touching the date of Isaiah 66 ; for the Doctor's date of it, however supported by distinguished names, seems to be in conflict with the subject matter. The interpretation of holy Scripture is not to be decided by counting heads, or by a majority vote.

In order that all your readers may see what I mean, let us turn to the Revised Version of 66 : 1, where we find this question : " What manner of house will ye build unto me ? " as though a house, i. e., the temple was then to be built. But v. 6 speaks of " A voice of tumult from the city, a voice *from the temple*, a voice of the Lord that rendereth recompense to his enemies." Here we find a temple built, a city in commotion, and the Lord avenged.

Hence, whatever the evidence for two writers of Isaiah, I suggest that chap. 66 was written before the destruction of the Temple by Nebuchadnezzar. Dr. Kueneu's before 500 B. C., is too late. It was probably written, or at least spoken, when Sennacherib's army was besieging Jerusalem ; which explains the voice of tumult from the city, and the voice of prayer from the Temple, (see 2 Kings ch. 19), and the confusion or recompense upon the invaders ! This exposition harmonizes the time of the utterance with the words of the text, and suggests that the first Isaiah uttered it.

Then, of the first verse, it may be said, it suits the era of David before the temple was built, perhaps better than any other ; or it may be a comparison of the idol chapels then in Jerusalem, which remained after Solomon built them for his non-Hebrew wives, and which now caused discussion when the attainment of a loyal and contrite heart was the thing to be striven after. Certainly vs. 3 and 4 condemn idolatrous practices in Jerusalem, which, however, did not exist after the return from exile.

In the devastations of Assyrian and Babylonian armies in Palestine, all the threats mentioned in vs. 15, 16, were fulfilled; while in the Restoration and rebuilding under Cyrus, Darius, and Artaxerxes, all the nursing care promised in verses 10-14 found realization. For proofs of this see the chapters on the Hebrew Prophets in "Jacob and Japheth," which strikingly answer leading opponents.

Doubtless there is a Conditional Element in Prophecy, which Hebrew history amply illustrates; yet I do think Dr. Burnham has been misled in its application to Isaiah 66, perhaps through acceptance of a late date for its writing. But placing it where I do, the circumstances, time, text, and fulfilment find sufficient explanation, and, I trust, without undue strain of the prophecy.

There can be no doubt that 2 Kings 18 : 13-19 : 34 are parallel with Isaiah 36 : 1-37 : 35. The deliverance from Sennacherib was such a striking exhibition of Divine power for the Hebrews, that it left a deep impression upon prophet and people. As we would now say, it was the talk of the town in public and in private.

And so the writer of chapter 66 had it in his mind when he reviewed and enlarged upon it in that chapter. The Assyrian king had defied Jehovah's power; had compared the gods of other nations to Him—these nations which he had subjugated. Wherefore, Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off, were to hear of the fame and glory of Jehovah in the deliverance of His people. Moreover, not only should the superiority of Judah's God be thus known, but the time should come when He would take of the Gentiles to be His priests and Levites; yea, all flesh shall come and worship the LORD, 36 : 21, 23. History shows the completeness of Jehovah's victory. Gentile Kings should acknowledge Him and the wonders He had wrought, viz., Nebuchadnezzar, Cyrus, Darius, etc. Compare 66 : 24 with 37 : 36.

Of course we do not look for an *exact verbal* agreement between prophecy and history, but for a substantial fulfilment of prophecy. And the comparisons here made show substantial agreement. But to relegate chapter 66 to a period near 500 B. C., is to render its exposition very difficult, and to require all that Dr. Burnham says of the Conditional Element.

*New York City.*

REV. E. COWLEY.



## A Special Examination on the Gospel of Luke.

### The Announcement.

**1. The Offer.** *The American Institute of Sacred Literature* will offer, to any who may desire to take it, an examination on the *Gospel of Luke*. The examination will cover, in general, the historical facts relating to the life of the Christ, and the literary facts connected with the Gospel of Luke.

**2. For Whom:** (1) Individuals, (2) Bible classes, (3) Sunday schools. Arrangements will be made for the examination *in any part of the world*.

**3. Four Grades.** To adapt it to the needs of different classes of Bible students, four grades of the examination paper will be prepared: (1) The *Advanced* grade for ministers, theological students, and persons who have done close and critical work; (2) the *Progressive* grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the *Intermediate* grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the *Elementary* grade for those who are ten to fifteen years of age. Care should be taken to *select the proper grade*.

**4. Preparation.** It is sufficient to say that the student will be expected to have a reasonable familiarity with (1) the details of the life of Jesus, (2) the history, customs, and manners of the time, (3) the teachings of Jesus and the great purpose of his work, (4) the book of Luke as a literary production, its purpose, style, peculiarities, etc. The careful study of the *International Sunday School Lessons* ought to be a sufficient preparation. For a definite course of study, covering the whole book, attention is called to the course on Luke which serves as a basis of the work done in the *Correspondence Department* of the Institute of Sacred Literature.\* Thorough study, however, by any method whatsoever, will prepare a student for the examination.

**5. Time.** The examinations will be held in all parts of the world on one day, viz., Tuesday, December 30th. When another day in the same week is more convenient, it will be so arranged. The examination will begin at 10 A. M. and continue until 12 M., or begin at 7.30 P. M. and continue until 9.30 P. M.

**6. Places.** The examination will be offered in at least *one thousand* localities. Arrangements will be made, if it is desired, by which the examination may be taken, *even by one person*, at any place which may be reached by mail. (For particulars see below.)

**7. Special Examiners.** A list of one thousand or more *special examiners* will be published before March 1st. These examiners will have charge of the Institute examinations in the immediate locality in which they reside. They will conduct the examination and forward the papers to the office of the Institute. The special examiner or his assistant will, if desired, receive enrollments and fees for examinations (see below, under enrollment).

**8. Enrollment.** Individuals or groups (large or small) who desire to take the examination, will forward to the Principal of Schools *at the earliest possible date*, either directly or through the special examiner of the locality (1) their names, (2) their fees (see below), (3) the grade of examination desired (this may be altered at any time before December 1st, 1890), and (4) in case no special examiner has

\* For specimen copies of studies in this course, and for an EXAMINATION-DIRECTION-SHEET on Luke, intended to show the steps to be taken by the student in preparation for such an examination study so as to do thorough work, address *with stamps* as above.

been appointed, the name of a minister or Sunday School Superintendent who will consent to perform the service of examiner. These names will be enrolled and correspondence will at once be entered into with the individual chosen as special examiner, through whom all further announcements will be made to those who apply for the examination.

**9. The method of conducting the Examination.** At such place as may be indicated by the special examiner applicants will meet. The paper containing the printed questions (according to the grades selected) will be placed in their hands. The answers must be written in ink, on one side of the paper, as legibly as possible, the writer's name being clearly inscribed at the top of each page. Two hours only will be allowed. At the end of that time, those examined will place their answers in the hands of the examiner, who will at once forward them to the Principal of Schools.

**10. Certificates.** Each set of answers will be submitted for examination to an instructor, appointed by the Directors of the Institute. The answers will be graded on the basis of *ten*. All papers having a grade of *seven* will entitle the writer to a certificate. Papers graded from 7. to 8.5 will receive B or second-class certificates; papers from 8.5 to 10, will receive A or first-class certificates.

**11. Published List.** A complete list of all persons to whom certificates are granted will be printed and mailed to every person who took the examination. No name will be published in this list, if the owner of the name objects. Persons whose names are not in the list will understand that they have not passed the examination.

**12. Fee.** It will easily be seen that the work proposed is one attended with great expense to the Institute. There will be the cost of (1) general advertising, (2) correspondence with persons desiring the examination, (3) correspondence with special examiners, (4) printing of examination-papers, (5) mailing of examination-papers, (6) postage or expressage on the answers sent in, (7) salaries of men competent to inspect the examination-papers, (8) printing of certificates, (9) mailing of certificates, (10) publishing and distributing the list of names. In view of all this expense, the following schedule of fees will, it is believed, be regarded as very low. It is not supposed that the fees will pay all the costs of the examination:

- 1) For individual examinations, \$2.00.
- 2) For groups of 2-5, \$1.00 each.
- 3) For groups of 6-10, 75 cents each.
- 4) For groups of 11-50, 60 cents each.
- 5) For groups of 50 and above, 50 cents each.

**13. In General.** Attention is called to the following points:

1. Questions on any points not covered by this statement will be gladly answered, but please read carefully the statement in order to be certain that your question is not already answered.

2. All applications with fees must be received, if from the United States or Canada, before December 1st; if from foreign countries, before November 1st.

3. Do not wait until November before deciding that you will take the examination or before enrollment. The fact of having enrolled will be a powerful incentive to the prosecution of the work.

4. Fees paid before September 1st will be returned to the sender, if called for, if ill health should compel the student to give up the work of preparation for the examination; but no fee will be returned after December 1st.

Address all inquiries to the Principal of Schools, WILLIAM R. HARPER, New Haven, Conn.

## SPECIMEN EXAMINATIONS.

### ADVANCED GRADE.

1. In view of your study of the Gospel state your understanding of the phrase *in order* (1: 3) and give some of the reasons for your conclusion.
2. How much new material is there in Luke compared with the other gospels and what are some of the characteristics of this material?
3. Name the chief events of the Galilean ministry.
4. Describe and state the significance of the Entry into Jerusalem.
5. What was the purpose of Jesus in his earthly ministry as Luke brings it out?
6. Tell us all you can about the Synagogue.
7. In the briefest possible way state the contents and religious teaching of the parable of Dives and Lazarus.
8. Write a brief statement of the character of Peter.
9. In what respects was Jesus a man of his time?
10. Give some reasons from the gospel of Luke for the divinity of Jesus.

### PROGRESSIVE GRADE.

1. Into what divisions may the ministry of Jesus be divided?
2. What is the portion of Jesus' ministry especially treated by Luke and how large a part of his gospel is devoted to it?
3. Discuss the Temptation of Jesus.
4. State some of the general features of the Galilean ministry of Jesus.
5. State briefly the contents of the parable of the Unjust Steward and the religious teaching which it was intended to convey.
6. Describe Capernaum and name some of the events in Jesus' life which occurred there.
7. Give a brief statement of the character of Mary the mother of Jesus.
8. Give some reasons for the hostility shown to Jesus by the Pharisees.
9. What was a publican, a scribe, a "sinner"?
10. What do the miracles tell us about Jesus?

### INTERMEDIATE GRADE.

1. What does the name "Jesus" mean?
2. Name six of the principal miracles of Jesus.
3. Write out a brief statement of the parable of the Laborers in the Vineyard.
4. What was the subject of Jesus' preaching?
5. Describe a journey from Capernaum to Jerusalem.
6. Name the chief events of Jesus' last journey to Jerusalem.
7. State your idea of the character of Zaccheus.
8. What is the religious teaching of the Last Supper?
9. Why was Jesus crucified?
10. What was Luke's purpose in writing the Gospel?

### ELEMENTARY GRADE.

1. How old was Jesus when he began to preach?
2. Name his twelve disciples.
3. Tell in your own language the parable of the prodigal son.
4. Who were the people that opposed Jesus?
5. Draw a simple map of Palestine; locate Nazareth, Capernaum, Jerusalem.
6. Name one of the great miracles of Jesus and tell the story of it as briefly as possible.
7. What did Jesus intend to teach by the parable of the pounds?
8. What was a very common name by which Jesus spoke of himself?
9. Tell all that you can of the house and its arrangements among the Jews in Jesus' day.
10. What did Jesus teach about publicans and sinners?

## Synopsis of Important Articles.

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**The Famous Six days.\***—The view that the six days represent periods or geologic æons of the world's gradual development is beset with difficulties. Accept the geological view that there were such periods, but understand that the record in Genesis is the description of a *geological transition* from one period to another, the narrative of the introduction of the present period. "To assert that the creative work of the days occupied ages, and to attempt to prove it from the record of that work, is to assume simply what the record implicitly denies. What was the use of a record on revelation, which meant only to rehearse the usual order of nature? How could religion as a communication from heaven be advanced by a geological treatise." The objections to the prevailing view are: (1) It takes away the miraculous character of the creative work, it asserts divinity everywhere, but locates it nowhere. It gives a divine energy which is impalpable. It destroys the very purpose of the record, which is to show that God acts independently of natural order. (2) It does violence to the record. The representation assumes an *immediate succession* of cause and effect: "Let there be light, and there was light;" "let the dry land appear," "and it was so." (3) It imposes upon the term "day" a secondary and inadmissible meaning. If its meaning here is any other than its name imports, it has misled mankind until now. (4) It assumes that there are only six geological ages; yet to gain this four or five distinct ages are crowded into one and as yet the information concerning geologic ages is uncertain. (5) It gives to the seventh day a symbolic character, an idea incompatible with the theory itself. The view demands that natural law be considered as holding supreme control over heaven and earth.

To many this argument will seem absurd, but is it so? The writer forgets that the Bible is a book which *grew out of* the events of sacred history, as well as a book which produced these events. It is very interesting to note that with this writer, a representative of the most conservative school, Wellhausen and all the destructive critics agree, in the position that the writer of the first chapter of Genesis believed in and described literal days of twenty-four hours.

\* By D. E. Frierson in *The Presbyterian Quarterly*, Jan. 1890. pp. 48-55.

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**The Origin of Psalm LXVIII.\***—The conditions demanded by the contents of the Psalm, a song of victory and praise for the ascent of the ark to Zion, and Jehovah's choice of Zion as his sanctuary, are found in 1 Chron. 28: 29, when the spoils of war and the fruits of all David's victories were dedicated to God for the building of the temple. V. 18 is to be read, "Thou hast ascended to the height; thou hast led captive captivity thou hast taken gifts among men yea, even [among] the rebellious, for the *inhabiting of Jah Elohim*." That is, He has taken gifts that he may dwell in them. The spoils of victory were for the building of his temple. The Psalm is interpreted section by section, in accordance with this situation. Nothing is found inconsistent; several details find thus their best explanation; while the general outline is just what would be expected on this occasion. But further, the statement in Ephesians 4: 8-10

is now easily explained. The ark was the type of Christ; its ascent to Zion, of the ascension of Christ; the previous humiliation of the ark, of the humiliation of Christ; the victories of Jehovah, of the victory of Christ. As the spoils of victory were received on Zion for the building of a habitation for God, so the fruits of Christ's victory were the fulfilment of his eternal purpose of founding for himself a church in the world, of endowing it with every gift and grace necessary for its defence, and of building it up for his eternal habitation.

An excellent specimen of "higher criticism;" and a clever piece of exegesis. But does the key fit? And if it does, is it not because of the adaptation of the lock to the key? Is it really necessary to find so close a connection between the Psalm and the New Testament passage? Shall we force ourselves to see a close connection where, possibly, at a best, only a most remote one was intended? The article is, however, in its line, a *model*.

\*By Peyton H. Hoge in *The Presbyterian Quarterly*, Jan. 1890, pp. 98-110.

**First Corinthians XV.** 20-28.\*—This is one of the "monadic" passages in the New Testament, i. e. it is the single utterance on the subject of which it treats. This memorable passage, which opens this unique glimpse into the world's closing scene, is interposed amidst a glowing strain of reflection on the fact and the necessity of the Christian resurrection; on the emptiness apart from this, of the Christian hope and the wretchedness of the Christian life (vs. 13-19, 29-33). [In this connection the meaning of "baptized for the dead" seems without reasonable doubt, to refer to a baptism which puts its subject into constant peril of death, which brings him as it were into companionship with the dead.] The present passage is interjected into this strain of thought. V. 20-22 need no comment. In v. 23 the subjects of the resurrection are divided into two classes by *each one* i. e. Christ, the first fruits—his people, the harvest, the whole body of believers. The Parousia, Christ's final coming, the resurrection, are followed immediately by *the end*. This is marked by the successive destruction of hostile forces, preceding and leading up to his resignation (v. 24). In v. 26 we have a parenthetical application of the general statement of the Son's triumphs to the resurrection. In v. 27 the writer recurs to the sovereignty itself, its origin and limitations, finding an Old Testament quotation to illustrate it. V. 28. The son abdicates his vice-royalty and takes the subordinate place of a subject. He still remains king, because he retains his theanthropic nature. He still holds the kingship over the church, promised to David's and Mary's seed.

A careful, scholarly, though somewhat intricate, exegesis of a difficult passage.

\*By Prof. A. C. Kendrick, D. D., in the *The Bibliotheca Sacra*, Jan. 1890, pp. 68-83.

## Book Notices.

### The Smaller Cambridge Bible for Schools.

*The Smaller Cambridge Bible for Schools.* Samuel I and II, with map, introduction and notes, by the Rev. A. F. Kirkpatrick, B. D. Cambridge; at the University Press. Pp. 128, 128. Each vol. 30 cents.

Our readers have heard many times of Kirkpatrick's *Samuel*. The same material in a more elementary form is furnished in this series. The size of the book is smaller, the type smaller; some matter has been omitted. But for the purpose, viz., the use of "junior schools," and for the price, one shilling, it is all that could be asked for. If in this cheaper and more popular form, as much good is accomplished as has come from the publication of the series in its larger form, there will be just cause for rejoicing. Besides those on *Samuel*, there are also ready the volumes on *Matthew* by Rev. A. Carr, and *Mark* by Rev. G. F. Maclear.

### The Psalms in Greek.

*The Psalms in Greek* according to the Septuagint; edited for the Syndics of the University Press by Henry Barclay Swete, D. D., Honorary Fellow of Gonville and Caius College. Cambridge; at the University Press. 1889. Pp. i-xiii. 213-415.

The first volume of this edition of the Septuagint was noticed two years ago. The separate publication of the psalter will prove exceedingly convenient. The text is that of the Vatican, supplemented by the Sinaitic. In footnotes are given the variants of four other MSS. viz., the Codex Alexandrinus, the Verona and Zurich Psalters, and the papyrus fragments preserved at the British museum. This psalter gives us Psalms 9 and 10 as one psalm; likewise Psalms 114, 115. Psalms 116 and 117 are here divided each into two Psalms. This would leave the whole number of Psalms one hundred and fifty; but to this number is added one not found in the Hebrew psalter, celebrating David's encounter with Goliath, making in all 151. The Psalter is divided, as in the Hebrew text and the Revised Version, into five books, a division not really recognized in the Greek MSS. The text is printed so as to show the members of the Hebrew parallelism. This indication is in the Greek, though the different MSS do not always agree as to the members. There are many who though unfamiliar with Hebrew, can read Greek. There is now no excuse for such, that there is no satisfactory text. This edition is not, to be sure, perfect; but it contains a really satisfactory basis for work. We must express our disappointment that there should have been selected for so important a work, type so small and paper so thin.

## Current Old Testament Literature.

### American and Foreign Literature.

106. *The Bible and Modern Discoveries.* By H. A. Harper. Boston: Houghton, Mifflin and Co. \$4.50
107. *Joshua.* A Biblical Picture. By Georg Ebers. New York: John W. Lovell and Co. .50.
108. *Judges and Ruth.* By R. A. Watson. (Expositor's Bible.) London: Hodder, 1889. 7s. 6d.
109. *The First Book of Samuel.* By Rev. A. F. Kirkpatrick, B. D. Smaller Cambridge Bible Series. New York: Macmillan. .30.
110. *The Second Book of Samuel.* With Map, Introduction and Notes. By the Rev. A. F. Kirkpatrick, B. D. Smaller Cambridge Bible Series. New York: Macmillan. .30.
111. *Le Livre de l'Ecclésiaste.* Thèse. By L. Ahnne. Toulouse, impr. Chauvin et fils, 1889.
112. *The Sermon Bible: Isaiah to Malachi.* New York: A. C. Armstrong and Son. \$1.50.
113. *Præparationen zu den kleinen Propheten.* 1. Hft.: *Der Prophet Joel.* By J. O. Bachmann. Berlin: Mayer and Müller, 1889. .50.
114. *Le Temple Jérusalem et la maison du Bois-Liban restitués d'après Ezéchiel et le Livre des rois.* By C. Chipiez, et G. Perrot. Paris: libr. Hachette et Ce. 1889. (87 p. avec grav. et 10 planches (12 sujets) hors texte, fol.) 100 fr.
115. *Les Temps primitifs et les Origines religieuses d'après la Bible et la Science.* 2 vol. Paris: Sloud et Banal.
116. *Leçons sur l'histoire sainte.* By M. Mayer. Versailles: imp. Cerf et fils. Paris: libr. Ve Blum, 1889.
117. *Das Judentum und sein Verhältniss zu Anderen Religionen.* Nach Christ u. jüd. Quellen bearb. By A. Franz. 2 Aufl. Stuttgart: Psautsch. m. 2.
118. *The Unknown God, or Inspiration among Pre-Christian Races.* By C. Loring Brace. New York: A. C. Armstrong and Son. \$2.50.
119. *Ein Fragment einer lateinischen Bibelübersetzung.* By Löbe, in Jahrbücher f. protest. Theol. XVI. 1, 1890.

### Articles and Reviews.

120. *Köhler's Lehrbuch der biblischen Geschichte.* Review by Kamphausen in Theol. Litztg. Dec. 28, 1889.
121. *Riehm's Einleitung in das Alte Testament.* Review by Siegfried, in Theol. Litztg. Jan. 11, 1890.
122. *Die Urgeschichten der Bibel u. das Zeugnis der babylonischen Geschichte.* 1 Der Kriegszug Kedorlaomers nach Palästina 1 Mos. 14. By O. Andrä, in Der Beweis des Glaubens. Nov. 1889.
123. *Die Etymologie des Namens Esau.* [Gen. 25: 25.] By J. K. Jenner, in Theol. Quartalschr. 1889, 4.
124. *Quelques récentes explications de l'arrêé du soleil à Gabaon.* By Chatelanat, in Revue de théol et de philos. 1889, 6.
125. *The Poetical Books of the Old Testament.* By Rev. Chancellor Burwash, in Canadian Meth. Quar., Jan. 1890.
126. *The Book of Job.* By Rev. Prof. W. G. Ballantine, in Bibliotheca Sacra, Jan. 1890.
127. *Exegetical Notes on the Psalms.* [Ps. 14: 1-4; 40: 12.] By J. DeWitt, D. D., in The Pres. and Ref. Rev., Jan. 1890.
128. *Studies in the Psalter, XIV.* The Twenty-third Psalm. By Rev. T. W. Chambers, D. D., in Homiletic Review, Feb. 1890.
129. *The Twenty-sixth and Twenty-eighth Psalms.* By Rev. Prof. Cheyne, in The Expositor, Jan. 1890.
130. *Micajah's Vision.* By Rev. Chas. F. D'Arcy, M. A., in The Expositor, Jan. 1890.
131. *Sayce's The life and times of Isaiah as illustrated by Contemporary Monuments.* Review by Cheyne in The Academy, Oct. 12, 1889.
132. *The Fourteenth Year of King Hezekiah.* By Prof. J. D. Davis, in The Pres. and Ref. Rev., Jan. 1890.
133. *The Servant of Jehovah.* By Rev. A. C. Courtice, in Canadian Meth. Quar., Jan. 1890.
134. *The Doctrine of the Day of Jehovah in Obadiah and Amos.* By Prof. W. J. Beecher, D. D., in Homiletic Review, Feb. 1890.
135. *Micha Studien II.* By J. W. Pont, in Theol. Studien 1889, 6.
136. *The Fulfillment of Prophecy.* By Prof. William H. Ryder, in The Andover Review, Jan. 1890.

## Current New Testament Literature.

### American and Foreign Publications.

137. *A Historical Introduction to the study of the Books of the New Testament.* By G. Salmon. London: Murray, 68.
138. *Griechische Syntax zum Neuen Testament, nebst Uebungsstücken zum Übersetzen.* By Th. Heusser. Basel: Spittler, m. 1.50.
139. *Etudes Bibliques.* 2 e série; Nouveau Testament 4e éd. By F. Godet. Neuchâtel, 1889. 3 fr. 50
140. *One Gospel; or, The Combination of the Narratives of the Four Evangelists in one complete record.* Edited by Arthur T. Pierson. New York: The Baker and Taylor Co. .75.
141. *The Gospel according to St. Matthew.* By the Rev. A. Carr, M. A. Smaller Cambridge Bible Series. New York: Macmillan. \$ .30
142. *Le sermon sur la montagne (Matth. V-VII.)* Etude pratique illustrée par des faits. By L. Monneron. Lausanne: G. Bridel, 1889. 3 fr. 50.
143. *Die Entstehung der Apostelgeschichte.* Eine krit. Studie. By Sorof. Berlin: Nicolai's Verl., 1890. 1.60.
144. *Commentary on Romans.* By Dr. Miller. Princeton, N. J.: Reform Publication Co.
145. *Four of the Earlier Epistles of the Apostle Paul.* [1 and 2 Thess., 1 and 2 Corinth.] The Greek Text, with explanatory notes. By James. R. Boise, D. D., LL. D. New York: Appleton. \$1.00.
146. *Die jüngste Kritik d Galaterbriefes, auf ihre Berechtigung geprüft.* By J. Gloël. Leipzig: Deichert Nachf., 1890. 1.80.
147. *Der Brief d. Apostels Paulus an die Philipper.* By H. Soden. Freiburg i. Br.: Mohr.
148. *L'Enseignement de saint Paul sur la résurrection des morts.* Thèse. By E. Cook. Montauban: impr. Granié, 1889.
149. *Peter, John and Jude.* The Pulpit Commentary. By Coffin and Plummer. New York: A. D. F. Randolph and Co.
150. *The Writings of the Apostle John: with notes, critical and expository.* Vol. 2 The Revelation. By J. T. Harris. London: Hodder. 78., 6d.
151. *Le Nouveau Testament et les découvertes archéologiques modernes.* Avec des illustrations d'après les monuments. By F. Vigouroux. Paris: lib. Berche et Tralin.

### Articles and Reviews.

152. *Die Markus und Matthäusfrage und gewisse Missverständnisse bei den Synoptikern.* By J. N. Sepp, in Theol. Stud. u. Krit. 1890, 2.
153. *Die Bedenken de hl. Joseph. Zu Matth. 1: 18-25.* By Keppler, in Theol. Quartalschr. 1889, 4.
154. *Matthäus 10: 28.* By Th. Wälli, in Theol. Ztschr. aus d. Schweiz, 4, 1889.
155. *Das Citat des h. Matthäus aus Jeremias 27: 0.* By J. Viteau, in Theol. Quartalschr. 1889, 4.
156. *Die Composition der Bergpredigt. Matt. Cap. 5-7. II.* Das 6 Kap nach Matthäus. By A. Frikart, in Theol. Ztschr. aus d. Schweiz, 1, 1890.
157. *Zwei Fragezeichen zu den neuesten Auffassungen des Todes Jesu.* By Th. Wälli, in Theol. Ztschr. aus d. Schweiz, 3, 1889.
158. *Les synchronismes historiques de l'Evangile de Saint Luc.* By F. Vigouroux, L'Université Catholique N.S. T. II, 5 and 6. 1889.
159. *Simon Bar-Jona: The Stone and the Rock.* In The Reformed Quar. Review, Jan. 1890.
160. *Internal Evidence for the Authenticity and Genuineness of St. John's Gospel.* By Bishop Lightfoot, in The Expositor, Jan. 1890.
161. *Our Lord's First Appearance at the Feast of Tabernacles.* By Rev. Prin. J. O. Dykes, D. D., in The Expositor, Jan. 1890.
162. *Jesus u. die Ehebrecherin. Ein exegetischer Excurs über Joh. 7: 53 u. 8: 1-11.* By Suppe, in Pastoralblätter f. Homil., Katech. u. Seelsorge 1880, Dec.
163. *Das Hebräerevangelium. II.* By K. E. Nösgen, in Ztschr. f. kirchl. Wissnsch. u. kirchl. Leben 1880, 11.
164. *Die alte Quelle in der ersten Hälfte der Apostelgeschichte.* By P. Feine, in Jahrbücher f. prot. Theol. XVI, 1, 1890.
165. *Miscelle zu Röm. 9, 5.* By G. Krüger, in Jahrbücher f. prot. Theol. XVI, 1, 1890.



T H E

# Old and New Testament Student

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“WHILE, for personal salvation, simple ignorant faith and obedience may suffice, there is *limited* power for good and glory to God in such a life.” Such is a thoughtful remark recently made by a practical man. Is it true? Is anything else needed for a good degree of usefulness than the two qualities above named? Is not learning a useless or harmful incumbrance to the prophet of God? Is not a desire after wider knowledge on the part of the minister to be deprecated? So many seem to think. “It is dangerous to know too much.” To all who maintain such an opinion either directly or indirectly, the remark quoted at the head of this paragraph is commended, with a request for serious consideration.

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THE same remark is also brought to the minds of the earnest laity of our churches. In these days of so abundant opportunities for extending one's knowledge of the Word of God, the thought has important bearings. When so much more may be known about the Bible, it is well to consider one's obligation to take advantage of these privileges. Do you think that what was good enough for the fathers is good enough for you? “It saved them and it will save me.” That is not the question. It is not a matter of salvation, but of usefulness and glory to God. The fathers were saved, but they did more than work for salvation. With their advantages they sought God's glory and men's good. If their desire for salvation is shared by their children, let their other desires also stimulate us. When the opening is given for making ourselves more

helpful to men and God, the question should not be "Ought I to undertake this new exertion"? but rather "Dare I avoid increasing my ability to bless the world and glorify God?" How all this applies to the study of the Bible—perhaps thoughtful and inquiring readers of this paragraph may be left to imagine.

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A VERY interesting chapter in that fresh and thoughtful work, *Imago Christi*, is occupied with the delineation of Jesus Christ as a student of Scripture. It is suggested there that Jesus knew three languages, Aramaic, Greek and Hebrew. The two former were more or less native to Him; He picked up the knowledge of them by constant intercourse from His childhood with those who spoke them. With Hebrew the case was different. It is most probable that to acquire the knowledge of Hebrew He would have to study it as we study Latin. The significance of this fact is clearly brought out in the following extract :

It is surely interesting to think of Jesus learning the dead language in order to read the Word of God in the tongue in which it was written. Remember His condition in life was only that of a mechanic; and it may have been in the brief intervals of toil that He mastered the strange letters and forms that were to bring Him face to face with the Psalms as David wrote them and with the Prophecies as they flowed from the pen of Isaiah or Jeremiah. In our own country the same sacred ambition is not unknown. At all events, a generation ago there were working men who learned Greek with the grammar stuck on the loom in front of them that they might read the New Testament in the language in which it was written; and I have spoken with the members of a group of business men in Edinburgh who meet every Saturday to read the Greek Testament. Certainly there is a flavor about the Bible, when read in the language it was written in, which it loses more or less in every translation; and it is perhaps surprising that in our day, when the love of the Bible is so common and the means of learning are so accessible, the ambition to read it thus is not more widely spread.

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THE remarkable activity in Semitic circles is the subject of frequent remark. Religious and even secular journals are full of articles on topics in this department of study. Young men of the highest talent are preparing themselves in all our universities to do "special" work in this line. Innumerable agencies and influences are to-day at work, when ten or twelve years ago all, or nearly all, was dead. What, now, will be the outcome? Is this activity an artificial one? Is it something which will shortly die out, leaving us just where we stood a decade since? Have more men turned themselves

toward Semitic work than can be provided for in this department? These are questions of interest not only to the men who are bending their thoughts in this direction, but as well to the entire biblical and scholarly world. Is it true that Indo-Germanic philology, literature and history in the future are not to receive that exclusive attention which has been accorded them in the past? or has the time finally come when the Semitic family, with its unique and wonderful literatures and histories, shall share, and that permanently, the favor of students and scholars?

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IF a sufficiently comprehensive survey of the situation be taken, the answer to the questions just asked is easily obtained. (1) There are hundreds of Babylonian and Assyrian inscriptions published, which are as yet uninterpreted; thousands which have been unearthed, which are, as yet, unpublished; tens of thousands of such inscriptions which still lie buried in the ruins of antiquity's great cities awaiting the explorer's pick and shovel. (2) There are scores of Arabic inscriptions, dating from many centuries B.C., which have been published, but are not yet fully understood; hundreds, which are to-day in the hands of explorers, awaiting the funds necessary to publish them; and, we are assured, thousands engraved on the rocks of Arabia, which have not yet been seen by the eye of civilized man, and containing secrets of the past history of that strange country, for the possession of which men are willing to risk their lives, if only the necessary means can be obtained for the prosecution of the work. (3) There are great collections of inscriptions in a tongue not yet deciphered, relating, it is believed by all, to a mighty empire of the past, the Hittite, which had all but dropped from the knowledge of man,—inscriptions which are, to be sure, non-Semitic, but which must be read, if read at all, by Semitic scholars. (4) There are Aramaic, Phœnician, and other inscriptions and remains without number and of unknown value which are yet to be explained.

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THERE are yet (5) to be written the first Semitic comparative grammar, and the first Assyrian lexicon; there is in the

English language no Hebrew lexicon worthy of the name ; with one or two exceptions there are no edited texts of the various Old Testament Books for the use of students ; while for scientific grammars of many of these languages, and for carefully prepared glossaries of different works, there is the greatest need ; Semitic philology has but made a beginning. (6) The scope of the different literatures and histories of this great family is not yet understood ; for in many languages a large portion of the literature has not been read, and that which has been read and is best known presents unsettled questions which lie at the basis of the history of all past ages ; for example, Did an Accadian civilization precede the Semitic civilization, from which the latter was, in good part, derived ? Was the Israelitish civilization unique, or one of many ? Was the Israelitish legislation directly God-given, or the result of the working out of a God-directed history.

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AND (7) as to the religions of these various tribes, for they were really tribes, rather than nations, so close is the relationship, what is yet known ? Almost nothing. In reference to Israel's religion, with which we have been accustomed to suppose ourselves well acquainted, the unknown, or at all events, the uncertain element—that which deserves and demands investigation—is larger than many of us, to whom the real facts are as yet new, may be willing to allow. It is not too much to say that the history of Israel's religious institutions is still to be written. Nor can this be done until our knowledge is more definite concerning the other great Semitic religions, from which Israel is, to be sure, distinctly separated by the line which separates the human from the divine, but with which, after all, it had much, yes, very much, in common.

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FINALLY, (8) within a few years, men have begun to talk of a *Biblical* theology, as distinguished from dogmatic theology. In this, in some respects the highest and most vital department of Semitic work, a broad field opens out to view, a field of which the smallest portion only has as yet been tilled.

Here contributions of philology, of literature, of history, of interpretation, from all the Semitic nations, are to be brought, that by their aid there may be comprehended the history of the revelation of God, as it began and continued and concluded in connection with the chosen nation. How much might be added to the above will be appreciated even by those who have just entered upon such lines of work. Can any one claim that there is a lack of work to be done? Is it likely that a department with such unexplored fields, such unsettled questions—questions, too, sustaining so vital a relation to the interests of mankind, will fall into decline? Is it not rather destined to assume relatively a far higher position than that which it now occupies? But another side of the question remains to be considered.

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THE time has come in America when such a thing as university work, in the proper sense of the term, is possible. In the leading universities the work of investigation is now being taken up. The older, and some of the younger, institutions devote a large share of their energy to investigation, as distinguished from mere teaching. Chairs in Semitic languages will increase and not diminish in number. Where there are five such chairs to-day, there will be twenty a dozen years hence. To fill such a chair long years of study and toil are necessary; but there is a reward in the end for him who has courage to press on.

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IN former days the entire Biblical department was represented in the theological school by one man. It was found necessary, after a while, to divide and to make the Old Testament the work of a separate professorship. Within a few years the necessity has arisen in some institutions of dividing also the Old Testament department, and of assigning to one professor the linguistic and literary work, to another the historical and exegetical. As theological institutions grow in wealth and in the number of their students, the subdivision will be made in one after another, until the time will come when it will be as much of an anomaly for one man to cover

the whole Old Testament field as it now seems to be for one man to attempt to cover the entire Bible. Men who have been specially fitted will be in demand for these positions.

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A FEW schools of divinity have established the chair of Biblical theology. The value of this work, the real necessity of it is now pretty generally appreciated. Within a little while the chair will be deemed as necessary a part of a seminary's equipment as the professorship of Dogmatic theology. The preparation for it must be broad and deep. To teach Biblical theology of the Old Testament without a thorough knowledge of the languages and literature and history of the principal Semitic nations would be as absurd as that a college professor should teach Homer who did not know Greek. A score or more of such chairs will be ready for occupants within ten or twelve years.

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IT IS no uncertain sign of the times that the college world, as distinguished from the university and the divinity school, is awaking to an appreciation of that most serious blunder in the American education of the last half-century, viz., the virtual ignoring of the Bible as a subject to be included in the curriculum of study. So egregious has been the oversight, that, now, the real situation being seen, no time will be lost in rectifying the mistake. In one or two colleges chairs of Biblical literature have been founded with good endowments. In at least eight colleges efforts are at this very time being made to secure endowments. Such work must find a place not only in denominational colleges (think of a christian college with no opportunity for instruction in the Bible,—how can such an institution face its constituency?) but also in the state universities, in some of which steps have already been taken in this direction. Where are the men who are to fill these positions? It is not supposable that this work can be done by the professor of Latin, or the professor of Greek; the professors in these departments are, as such, no better able to teach Biblical literature than they are to teach mathematics or chemistry. The work can be done only by men specially

prepared for it. Who can estimate the demand which must be supplied in this line alone within the coming years?

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BUT it is not only in the university, the divinity school and the college that men trained in Semitic work will be needed. There is a field still broader. The Gospel minister of the future is to be pre-eminently a *teacher*. Everything, to-day, points in this direction. If the Bible is to exert the greatest possible influence, it must be taught. The pastor is the divinely-appointed agent for conveying to the people such instruction. He, of all persons, is, or ought to be, best able to do it. He must, at least, train the teachers of his church for this important service. Since so large a part of this instruction is in a Semitic field—and here belongs not only the Old Testament, which is Semitic in both contents and form, but also the New Testament, which is Semitic in thought, though not in form—it becomes necessary for the minister to be familiar with Semitic material. The minister of the present generation who is ignorant of everything which makes a true understanding of the Old Testament possible, and, as some have done, boasts of this ignorance, may be pitied and pardoned. The minister of the coming generation who neglects afforded opportunities and follows this example will be a fit subject for rebuke and contempt. In the ranks of the ministry, therefore, there will be a demand for broad and careful training in Semitic subjects. There has always been such a demand; but it will increase one hundred fold within twenty-five years.

Is it likely, we ask again, that the present Semitic activity is one which will shortly die out? It may rather be said, and that, too, in all sober earnestness, that the development which has marked the last decade is but the beginning of a beginning, the end of which is beyond the possibility of human calculation.

## THE GOSPEL ACCORDING TO LUKE.

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The general agreement of commentators that the Gospel of Luke is the Gospel of universal humanity, of man irrespective of national distinctions, is a very strong, almost conclusive, argument in favor of the correctness of that opinion. I recognize the weight of such a consensus and the deference which it may rightly claim.

And yet, until we come to the last command of Christ, 24: 47 I confess myself unable to discover in the Gospel any basis for this theory. The narrative seems to be surcharged with quite another thought, and to move within the limits of a clearly defined restriction. The expressions of universality common to all the other Evangelists are singularly wanting here. In Matthew, we read, "Ye are the light of the world, the salt of the earth"; "The field is the world"; "Come unto me all ye that labor and are heavy laden"; in Mark, "The Sabbath was made for man"; "My house shall be called a house of prayer for all nations"; in John, "The lamb of God who taketh away the sin of the world"; "I, if I be lifted up from the earth, will draw all men unto me"; "Other sheep I have which are not of this fold"; "That Jesus should die for that nation and not for that nation only but that also he should gather together in one the children of God that were scattered abroad." Luke is devoid of all such ideas and expressions. It is the only Gospel in which our Lord does not go outside of the Holy Land, and in which no one from beyond its borders comes to Him for help and grace. It is the only Gospel which records no intercourse of Christ with a Gentile. No daughter of an accursed race, as in Matthew and Mark, pleads with him for succor; no Greeks as in John, say, "We would see Jesus." The request for the cure of the Centurion's servant is brought by the elders of the Jews, and the reason urged is the love the Roman sol-



dier has shown for the people of God. So in Christ's discourse at Nazareth, the widow of Sarepta is saved from famine because of her kindness to the Hebrew prophet; and the Syrian leper is healed by obeying the injunctions of another prophet of Israel. The section of Matthew and Mark (Matt. 15-16: 18; Mark 7-8: 27) in which are recorded the abolition of the distinction between the clean and the unclean, the feeding of the four thousand (a Gentile miracle), the cure of the Syrophenician's daughter, is omitted entirely by Luke; in its stead is given our Lord's tour through portions of the Holy Land unnoticed by the other Evangelists.

The completely Hebraistic character of the first two chapters of the Gospel is acknowledged by all. Language and thought are unmistakable. Persons, characters, and blessings, all center around the covenant, the fathers, Abraham, David, and Israel. Zacharias sings: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began; to remember his holy covenant, the oath which he swore to our father Abraham." The angel announces the birth of Christ as glad tidings of great joy which shall be to all "the people;"—in the New Testament always meaning Israel, either natural or spiritual. In this Gospel alone Christ receives the seal of the Abrahamic covenant; here only are the Levitical rites of purification for mother and child performed; and only here is Jesus brought into the temple to be presented to the Lord. Simeon recognizes the infant Saviour as the consolation of Israel, and in like manner those to whom Anna speaks of Him are looking for the redemption of Jerusalem.

The preparatory ministry of John the Baptist is introduced by a statement of the political and religious condition not, as is often said, of the world, but of the Holy Land. The countries named at the beginning of the third chapter—Judea, Galilee, Iturea and Trachonitis, and Abilene,—all belong to the theocracy, and their inhabitants had received the rite of circumcision. The political dismemberment of the nation and its religious disorganization call for a Saviour. Accordingly a prophecy is immediately cited which declares that the

salvation of Israel by God shall be seen by all flesh. That this is the meaning of the prophecy and not that all flesh shall be saved will be seen by examining Isaiah 40:5; 52:9, 10. It is this of which Simeon sings: "The salvation which thou hast prepared before the face of all the nations, a light to lighten the Gentiles and the glory of thy people Israel." The sermon on the plain is delivered to His disciples, and a great number of "the people" i. e. Israelites, from all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon. In Luke, Judea is constantly met in very unexpected places; this is true in the *Textus Receptus*; if the reading of Westcott and Hort is adopted, the cases are still more numerous and surprising. Jerusalem, the religious and civil metropolis of the nation, occupies a unique place. In that city the narrative begins and ends; to it Christ is brought as an infant and offered to the Lord; here He is found at the age of twelve years; throughout the Gospel it is spoken of as the point to which Christ is aiming: so that Maurice, although he considers Luke the Gentile Gospel, says: "At the same time we have found St. Luke, not once or twice, not by accident, but continuously, through his whole Gospel, and specially through that long and memorable series of discourses which follows the account of the Transfiguration, connecting all intimations respecting the future with Jerusalem;" only in this Gospel are we told of our Lord's passionate sobs when he caught sight of the devoted city on his royal entry; his eschatological discourse "contemplates exclusively the destruction of Jerusalem" (Godet); in that city, as we have said, the Gospel ends.

As we study the Gospel we find that the piety, the characters and the blessings are all of the Old Testament type. Mary sings, "He hath filled the hungry with good things, but the rich He hath sent empty away; our Lord says here, not as in Matthew, "Blessed are the poor in spirit," but "Blessed are ye poor; Blessed are ye that hunger now; Woe to you that are full, that laugh now," etc. The parable of the rich man and Lazarus, as well as other portions of the Gospel, cannot be understood without remembering its Old Testament character.

For Luke is the Hebrew Gospel. As the Gospel of Matthew

is the Jewish Gospel, in which Christ comes as the King of the Jews, this Gospel of Luke is the Hebrew Gospel; the relation which Christ sustains is an earlier relation than that of King. One cannot read Luke without being struck with the fact that the bestowal of favor here is frequently justified by the existence of some previous tie or relationship. "Ought not this woman, being a daughter of Abraham, to be loosed from her bond on the Sabbath day?" "This day is salvation come to this house forasmuch as he also is a son of Abraham." Specially is this true of those cases which are considered peculiarly characteristic of the spirit of the Gospel. In the parable in the 15th chapter, "the crown and pearl of the parables", the sheep belonged to the flock from which it had strayed; the coin was the precious heirloom of the owner; the prodigal was a son returning to his father's house. It is most worthy of notice also, as illustrating the same principle, that only in this Gospel is grace ever consequent upon the character or conduct of the recipient. The woman in Simon's house and the thief on the cross are examples.

Luke then is the Gospel of Redemption. Here first in the New Testament we meet the word; the keynote of the Gospel is, "He hath visited and wrought redemption for His people." Those who welcome Him are looking for the redemption of Jerusalem; in the trying times that are to come on the earth His followers are directed to lift up their heads, for their redemption draweth nigh; and after His death the wail of His sorrow-stricken disciples is, "We trusted that it had been He who should have redeemed Israel." It is the Gospel of God's people; of His primal relation to them, and of their primal relation to Him.

These primal relations are formally stated at the beginning of God's revelation of Himself to His people. He is their redeemer, Ex. 6 : 6; they are His own covenant people, a kingdom of priests and a holy nation, Ex. 19 : 4-7. His first message by Moses to the children of Israel is, "I am Jehovah, . . . and I will redeem you with a stretched out arm, and with great judgments." "Jehovah thy redeemer" becomes the favorite and frequent designation of God; Isa. 14 : 14; 54 : 5; 43 : 14; 44 : 6; 48 : 17; 49 : 7; 54 : 8. In these passages and many others the Hebrew word is that

which, when a noun, we transliterate "Goel," the Kinsman redeemer, the person who by right of consanguinity was bound to rescue his enslaved kinsman, to redeem his inheritance, and to avenge his blood.

"The people whom Thou hast redeemed" becomes a favorite description of Israel and their consequent relation, as described in Ex. 6 : 4 ; 19 : 5, is made the continual basis of appeal and ground of argument : "I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage ; if ye will keep My covenant, then ye shall be a peculiar people, a treasure unto Me above all people, and ye shall be to Me a kingdom of priests and a holy nation."

If our theory is correct, we shall find that Luke presents Christ as a Kinsman Redeemer ; that His work includes the whole land and the whole covenant people ; and that the redeemed are a holy and priestly nation. The limits of this paper will allow only a reference to each of these.

1. Christ is the Kinsman Redeemer. That Luke presents Him specially as the Redeemer, has been already shown. His kinship to those whom He redeems, His perfect humanity, in infancy, childhood, manhood—in His possession of every human sympathy and feeling—all this has been so often dilated upon that it need not be argued here. By the announcement to Mary before His birth, by His genealogy placed at the beginning of His official work, by continual manifestations, He is shown to be the Son of God.\*

The work of the Redeemer necessitates the existence of an adversary from whom the captive is to be rescued. The opening song proclaims deliverance of the people out of the hand of their enemies ; the adversary, Satan, occupies a position peculiar to this Gospel ; the world is in his power and at his disposal ; after the first official temptation he departs from Christ until the appointed season ; as an accompaniment of

\* At each successive stage in the long preparation for His work, from first to last, we mark the gradual and harmonious revelation of His double nature. His Godhead and Manhood—signs of triumph and suffering—are united at the Nativity, the Presentation, the Examination in the Temple, the Baptism, the Temptation ; for all is order and truth in the Godlike life, quickening and quickened in due measure. Westcott's Introduction ; p. 373.

the victory of the disciples over demons, Christ beholds Satan cast down from Heaven ; the afflicted woman is one whom Satan has bound ; Satan takes possession of the betrayer of Christ and obtains the disciples to sift them as wheat.

2. In this Gospel the whole land is visited by Christ, and his work is exclusively in Palestine. Every class of the covenant people is the object of Christ's favor. This is especially true of those of whom Mary sings, "He hath uplifted them of low degree." Woman at that time was in such estimation that at the beginning of Christ's ministry His disciples wonder that He should talk with a woman. In this Gospel the divine revelations are made, not to Joseph, but to Mary, and in quick succession we meet with names, Elizabeth, Anna, who share with her the tokens of divine favor. Throughout the Gospel women are mentioned with particular honor ; they minister to the Lord of their substance ; they sit at His feet and receive valued commendation ; they are specially mentioned as prominent among those who bewail His sad fate at His crucifixion. Woman in Luke is exalted to a position which she has ever since held. The Samaritan and the publican were looked on with contempt—excluded from all honorable social intercourse. The "good Samaritan" becomes the title of honor for all time, and the Samaritan leper exhibits the gratitude which his fellow-sufferers failed to show. The publican prays in such a way that he becomes the type of the justified, while the publican, Zaccheus, is the model of honor and justice. It is the woman who was a sinner, who loved much, and Christ's chosen companion in Paradise is a crucified robber. There is no class or condition that does not in this Gospel furnish its representatives among the shining ones.

3. The nation was to be a holy nation. Until we come to this Gospel there is no mention of the Spirit's work on any individual ; but this is emphatically the Gospel of the Holy Spirit. The forerunner is filled with the Holy Spirit from his mother's womb. Zacharias is filled with the Holy Spirit ; of Simeon it is said the Holy Spirit was upon him. Jesus returns from the wilderness full of the Holy Spirit. He returns in the power of the Spirit into Galilee. The Gospel is full of the fruits of the Spirit—holiness of character and conduct.

The venerable pair to whom we are introduced at the beginning of the narrative, walking in all the ordinances and commandments of the Lord, blameless, are the first of a long line of saints whose names adorn this Gospel of grace. It is worthy of notice that for the first time in the New Testament we meet in this Gospel with the word, grace—favor, and in the opening lines we find ourselves in an atmosphere different from anything in the preceding Gospels. From Mary, who has found favor with God, to the close of the Gospel, where it is said of Joseph of Arimathea that he had not consented to the counsel and deed of them, grace bestowed, grace received, grace recognised, meets us everywhere. Every provision is made for holy conduct. John the Baptist gives here what he does nowhere else, ethical instructions to his converts. As we read on, we find directions for every aspect of life, for every relation we sustain, social, moral, religious. Here in very deed the rich and the poor meet together and the duties of every station are enforced.

4. The nation must be a priestly nation. This Gospel, which begins in the priestly compartment of the temple with the priest performing the duties of his office, and closes with the disciples in the temple praising and blessing God, is so evidently the priestly Gospel that I need not argue the point. Prayer and praise are on every page. Its songs have been the canticles of the church ; its prayers the model prayers of all ages. In all the great crises in our Saviour's life in this Gospel He is praying ; here the disciples make the request, Lord teach us to pray ; here are the exhortations to persevering prayer, and here the assurances and instances of successful petition.

If any one has done me the honor to read this paper, he will be so kind as to remember that I am attempting to notice only one feature of this Gospel. A study of Luke in the light of the Hebrew calendar, ritual, tabernacle, and offerings, will develop other characteristics, and will throw light on questions which seem to baffle the commentators. If, for example, they have discovered in Luke's narrative an "*order*", temporal or logical, which justifies the place he gives it as a reason for writing the Gospel, I should be glad to see it.

## THE BIBLICAL ELEMENT IN THE QURAN.

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Two-thirds of the Mahometan bible consist of tales of men connected with Jewish and Christian history. Concerning these portions of the Quran it is the purpose of the writer in this paper to present the facts, and to suggest an answer to the following questions: Who are the Bible characters mentioned, and what does the Quran say about them or their sacred books? What is the nature of the material which contains these biblical references and what was the source from which Mahomet drew his information? A brief résumé of the characters and events of biblical fame which are recorded in the Quran is as follows; the creation of Adam and Eve, their temptation by Iblis, who had been cast out of heaven for refusing to worship man, their fall and ejection from Paradise; Cain and Abel and the first human tragedy; Noah and the flood; Abraham, a man of great veracity, who reproved his people for their worship of idols, had visits from heavenly messengers, was promised Isaac and Jacob, pleaded for Lot, and was kept by heaven from offering up his son Isaac; Lot, who was delivered from destruction, while his wife, who tarried behind, was overwhelmed in the overthrow of Sodom and Gomorrah; Ishmael; Isaac; Jacob; Joseph, who had told dreams which aroused the envy of his brethren, was cast into a pit, taken and sold as a slave by the Midianites into Egypt, grew in favor with a ruler of the land, was tempted by his master's wife, and would have sinned with her had not the Lord at that moment appeared to him, was cast into prison, interpreted the king's dream and was released from confinement, gradually raised to high position and power, visited in a time of famine by his brethren who came to buy corn, his device to bring Benjamin his brother to Egypt,

and the final settlement of the house of Jacob in the land which Joseph ruled; Moses, his early life in Egypt, flight into Midian, the burning bush, before Pharaoh, miracles and plagues, the Exodus and the crossing of the Red sea, the journey in the wilderness, manna, quails, giving of the Law on Sinai, worship of the golden calf and the sending of the spies into the Promised Land; Saul chosen king; David and Goliath and a few other meagre and indefinite references to the life of David, his sin and repentance, his Psalms; Solomon, famous for wisdom and power, power even over the winds and over the jinns who were compelled to labor without wages on his public buildings, his visit from the Queen of Sheba; Elijah and Elisha; Jonah and his experiences; Job; and Ezra whom the Jews called the son of God. These stories, as presented in the Quran, are characterized by a strange mixture of truth and fiction, of graphic imagery and of childish inanity. We find remarkable correspondences in style and language with the stories of the Jewish Scriptures and weird and fanciful deviations from them.

The references to the New Testament or Christian Scriptures are comparatively few:—Zacharias, his prayer, and its answer; John, the Baptist; Mary, the mother of Jesus who is represented as the sister of Aaron; Jesus, son of Mary. Jesus Christ is spoken of in the Quran as “Jesus, son of Mary,” “Messiah” [3: 40] “The Word of God” [4: 169] “Word of Truth” [19: 35] “Messenger of God” [4: 169] “Servant of God” [19: 31] “Prophet of God” [19: 31] “Illustrious in this world and in the next” [3: 40]. The teaching of Mahomet concerning Christ was that he was miraculously born of the Virgin Mary under the trunk of a palm tree. The Jews charged Mary with being a harlot and unchaste, though her parents were good people, but the babe speaking from his cradle vindicated his mother’s honor. Jesus performed many miracles even from his youth, giving life to the clay figure of a bird, healing the blind, curing the leper, quickening the dead and bringing down from heaven a table as a festival and a sign. Some think that this latter is a reference to the Lord’s Supper. Jesus was specially commissioned as the apostle and prophet of God to confirm the



Law and to reveal the Gospel, and he declared his mission with many manifest signs, being strengthened by the Holy Ghost, and foretold the advent of another prophet whose name would be Ahmed. The Jews intended to crucify Jesus, but God deceived them by transforming another into his Master's likeness, and him they took and crucified, while Jesus, like Enoch and Elijah, was translated to Heaven. It is quite remarkable that there is no reference to, and apparently no acquaintance with, the period of Christian history subsequent to the ascension of Christ, or the work and writings of the Apostles.

In seeking to discover from what sources Mahomet drew this material, we pass over into a much more difficult and unsatisfactory field of inquiry, inasmuch as the early history of Arabia before the time of Mahomet is as yet shrouded in mystery. Much is to be hoped for in such work as is now being done by Dr. Edward Glaser. From inscriptions which have been already published it would appear that Judaism and Christianity had both made their appearance in Arabia as early as the fourth century, A. D. The Jews soon became very numerous and gained some political power. Their religion was not the pure Old Testament type, but had greatly degenerated and become deeply dyed with many rabbinical notions. Most of these Jews dwelt around Yemen, Yathrib and Mecca, and were very superstitious, though in general culture and refinement they were far above their Arab companions. The Christians probably never became so numerous or gained so strong a foothold in Arabia as the Jews, and the Christianity of these times, if such it may be called, was of a very corrupt character and little else than another form of idolatry. There were at this time in Arabia, however, a few enlightened souls who had revolted against the impurity of the existing faiths and called themselves "Hanifs" or seekers after truth. They had been aroused to deep reflection by the existence of many national traditions which seemed to point back to the time of a purer and earlier faith. These legends were a part of the folk-lore of the land, the exact nature and extent of which it is impossible at present to determine.

When Mahomet first appeared it was as a reformer and his endeavor was to urge a return to the religion of Abraham. His attitude toward both Jews and Christians was one of warm friendship and he sought by every means to win them to his side. He declared that he was that great prophet whom the Lord God had promised to raise up unto them, the last and greatest of Heaven's Divine messengers. His evident design in referring so frequently to their sacred writings was to prove his divine mission and to show the people of his day that if they rejected his message they would surely suffer similar destruction with the sinners upon whom God's wrath had in olden times fallen. The Quran was at first declared to be concurrent with the Old and New Testament, and to be only an Arabic version given by God in order that the Arabs might not say that the Scriptures had not been revealed to them. The Jewish and Christian Scriptures are always mentioned with great reverence and respect, their existence is invariably presupposed, their inspiration strongly attested, their divinity and genuineness never doubted. Even when Mahomet turned in his rage against the Jews, he never accused them of having altered their Scriptures, although he claims in several places that they had suppressed a part of them which referred to himself and his mission. The Jews and Christians are spoken of over fifty times as "The people possessing the Book, Scripture or Gospel," "The people of the Admonition or Revelation." The reason for the large amount of Jewish material in the Quran becomes very manifest when we consider that it was during the sixth to the tenth years of his ministry [615-619] that these references are most frequent: indeed the "suras" of this period consist almost entirely of Scripture stories and are different not only in their subject matter, but also in their rhetorical form. No longer do they consist of those short ecstatic utterances which are so characteristic of the earlier "suras," but they betray much careful study. A large amount of time must have been required to digest and assimilate so much biblical material and to work it up into such elaborate and rhythmical sentences. This was the time when Mahomet's hopes for help from Jewish quarters were most sanguine. But, disappointed by their rejection

of him, for few Jews ever became his faithful followers, he turned upon them with threats and rebukes, and in a few years even drove them from the land by slaughter and exile. The disappearance of the Jews was followed by a corresponding change in the material of the Quran. This fact, among many others, gives unmistakable evidence that the Quran was not systematically written, but grew up out of the circumstances and feelings of the day, consequently after Mahomet lost all hope of gaining the Jews to Islam, that constant repetition of Bible story and rabbinical legend which was so common for several years gradually ceased.

His attitude toward the Christian Scriptures was much the same as toward the Jewish Scriptures. The references to the New Testament are found mostly in the "suras" which were composed during the last three years at Mecca just before the Hejira. At this time Islam made its nearest approach to Christianity and the Quran embodied the most of the Christian history which it contained. But neither Judaism nor Christianity from their very nature could ever go hand in hand with Islam. Mahomet was doomed to disappointment at the hands of both. The references to them from this period on are very infrequent. Their sacred books are still spoken of with great reverence, but few of their stories are any longer appropriated. Christians, when mentioned thereafter, are treated with indifference, but Jews are generally referred to in great bitterness of spirit, and this is as we should expect, for Mahomet had set large hopes upon them and his disappointment was proportionately hard to bear.

As to the source of Mahomet's biblical material, although there have been many various opinions expressed, we may say that there are just three views. *First*, there is that view which would make the *Jewish and Christian Scriptures themselves* the source from which Mahomet derived these stories. The strongest advocate of this position is Sprenger, who expresses his belief that Mahomet could both read and write and that he possessed a version of portions of the Scriptures, both genuine and apocryphal. Others who hold this view say that Mahomet did not himself read, but that Jewish and Christian friends recited to him portions of their sacred books. A

*second* view is that he gathered his material *from no written source* but from the floating legends of his time and the oral traditions of his country, that folk-lore for which Arabia has ever been famous. Gerock is the best representative of this school. Mahomet gained this knowledge from no written source, but from Jewish tradition current among the people of Arabia and the corrupted version of Christian history which was prevalent in the southern part of the peninsula or was introduced through commercial travelers from Syria. The *third* view is that the *Talmud* is the basis of the Judaism which forms so large a part of the Quran, and that the few references to Christianity which it contains found their way into it through Jewish sources or from apocryphal books. Emanuel Deutsch is the great exponent of this view. "When the Talmud was gathered in, the Quran began. Though Mahomet may not have seen the Talmud, nor ever have heard its name, he seems from his childhood to have breathed its very atmosphere. It is not merely parallelisms, reminiscences, allusions, technical terms and the like of Judaism, its law and dogma and ceremony, its Halacha and Haggadah which we find in the Quran, but we think," says Deutsch, "that Islam is neither more nor less than Judaism as adapted to Arabia—plus the apostleship of Jesus and Mahomet." \*

The first view will not account for the variations in the stories, the second does not explain the remarkable similarity in style and language, the third view explains both.

\*Literary Remains of Emanuel Deutsch, p. 64.

THE USE OF THE VERB MALACH, "TO REIGN,"  
IN THE OLD TESTAMENT.

By BENJAMIN DOUGLASS,

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The verb *malach* is used in Scripture to express two related ideas: first, to become a king or "begin to reign;" and second, "to reign," or be King, through a period of time. There are three forms in which the verb mostly occurs. The third person, singular, masculine of the past tense, in the Kal form, occurs 108 times; and sometimes marks the beginning of a reign, and at other times, generally, the end of it. When noting the beginning, it should be rendered "began to reign" and when the complete period of reigning, it should be rendered "reigned." In 2 Chron. 25: 1, *malach* is found twice before the *Athnach*, i. e., in the first clause; and is first rendered "he began to reign" and in the second place "he reigned." It is so also at 2 Chron. 29: 1. These are cases in point, justifying the double rendering of the word *malach*. When this tense is translated "shall reign", as it is at Is. 24: 23, and "reigneth" in eight other places it is absolutely wrong; and what is more, it makes that which is definite, vague and indefinite. One of the two meanings assigned should be given to this tense in every instance of its occurrence. It is 25 times properly rendered "began to reign" in both King James' and the Revised versions.

Not only is *malach* used, in the above cases, to signify the beginning of the reign of certain Kings of Judah and Israel; there are eight places where it marks, in the same way, *the beginning of that Kingdom of God* which is yet to come and for which we are commanded to pray "Thy Kingdom come." Here *malach* must be rendered either "has reigned" or "has begun to reign". To render "has reigned" does not give a good sense: to say "has begun to reign" is not only a good meaning but harmonizes with the several contexts and agrees

with all the teachings of the Old and New Testament that the Kingdom is a future event. The traditional error upon this subject of the Kingdom which has been received and taught generally, is the one great reason why scholars in the past as well as the present have so misunderstood what is taught by the tense in the Hebrew verb. The belief that the descriptions of the Kingdom are figurative, and the Kingdom itself a present and spiritual Kingdom, has led them to translate, not as it is written, but so as to conform to their accepted theory. This has thrown the tenses into confusion: and it is adequate cause for the production of the prevalent scepticism with regard to the time of the verb. If scholars had seen that from Moses to Malachi, the prophets generally were writing of the closing period of this economy, they would have understood the verb and its prophecies better than they now do.

Lest the query should be raised "why the long break between the time when the Divine—human King is *born* to the throne and the time when He *begins* to reign centuries after?"—let it be borne in mind that Jesus came to His own people, the Jews, and proclaimed Himself their King and tendered them the Kingdom. They refused Him and cried out, "We have no king but Cæsar." The Jews having rejected and despised Him, God in mercy, turned to the Gentiles to take out of them a people for His name. This necessitated a postponement of the Kingdom and of His beginning to reign "until the fullness of the Gentiles be come in."

The reader cannot fail to observe that the time of the 24th and 52nd chapters of Isaiah is that of the coming and visible presence of the Jehovah man who then begins, as the text asserts, to be King on Mt. Zion and in Jerusalem; and thereafter "the Government" shall be on "His shoulder." It is His of right now, but a usurper, who is the God of this world, holds it temporarily. At His coming, because of the outshining of His personal glory, the moon shall be confounded and the sun ashamed (Is. 14: 19); and the feet of him that bringeth good tidings, that publisheth peace, and salvation, and that saith to Zion "thy God has begun to reign" are pronounced "beautiful."

The 47th Psalm, with the two preceding ones, the 45th and

46th, is prophetic of the same time, viz., that of His becoming a King; and this fact necessitates the natural translation of the word, in the 8th verse, "God has begun to reign." It is because Jehovah, Most High, will then become a great King "over all the earth" (verses 2, 8, 9,) that all peoples, Jews and Gentiles, will be called on to "clap hands" and to "shout" with the voice of triumph! and in v. 7 to "sing psalms unto Him"! Four times, the word for "sing psalms" occurs in this verse of only six words! The two other words are, "to our King" and "God."

The 93rd Psalm and those following to the hundredth are all Messianic! Their contents show this. The people are to come before *His presence* with thanksgiving because He will then be a great King. The Heavens are to rejoice thereat and the Earth be glad. The sea is to roar and the fulness thereof. The field shall exult and all that therein is; and then the trees of the wood shall "sing for joy." The floods shall "clap their hands" and the hills, or mountains, rather, are to be "joyful together." And what cause, is there for such manifestations of inanimate nature except that the Lord Jesus has come back, visibly, to judge and be King over the earth?

On the 96th psalm and 10th verse, J. Addison Alexander writes: "Jehovah reigns, has begun to reign, i. e., visibly." His scholarship compelled him to avouch here a doctrine which he ordinarily disowned! The 96th and 98th psalms call on the people to sing "a new song" to the Lord. Why a *new song*, unless the circumstances of the times were wonderfully altered, as they then will be, furnishing a grand occasion for the new song? Rashi, a great authority among the Jews says: "In every place 'new song' concerns the future."

Before proceeding further, with this subject of "the Kingdom" which a look at these texts of the past tense has brought to light, from its hiding place, into which the mis-rendering of the King James' and the Revision had deposited it, I will briefly show the use of the two other forms in which the verb is considerably employed, since together they will help to intensify the distinctions of meaning already drawn and to exhibit the precision with which the Sacred writers used the verb.

The second, of the three forms, is the converted past tense *wayyimloch*. It is found 83 times. It usually opens the second clause of a verse; and means, either, "and (he) began to reign", or, "and (he) reigned", the context deciding which definition to give. The simple past tense is found too, in several clauses, but when the matter of the first clause requires that of the 2nd clause to be connected by the conjunction this form is necessarily used for there is no other way of writing "and he reigned", than by the use of *wayyimloch*, the converted past.

Both *malach* and *wayyimloch*, the past, and converted past, are many times rendered by the same word; and there is no reason why the converted past tense should not be translated as the simple past is (barring the conjunction), although the translators have been chary of so doing. There is not a shadow of difference *as to time and meaning* between the two forms except that the latter carries before it the conjunction AND.

The 3rd of the three forms is the *Infinitive construct*, with an ablative prefix and suffix of the 3rd person masculine *Be-molcho*. Literally, it means, "on his reigning." It occurs 39 times and is every time rightly rendered, in the Revision, "WHEN he began to reign"; and in our common Bible it is so rendered everywhere except at 1. Sam. 13: 1.

These three forms furnish us 230 passages with five shades of meaning, namely; *Malach*, "he began to reign" or "he reigned;" *Way-yim-loch*, "AND he began to reign" or "AND he reigned;" *Be-mol-cho*, "WHEN he began to reign."

To resume, as to the matter of the Kingdom, it is only in that the first of these three forms we find reference to God's Kingdom; and the 8 texts thereto alluding cannot convey the mere abstract idea of God's reign, nor can they as past tenses, properly be rendered as futures or presents. They point, unequivocally, as with an index finger to the *beginning* of a Kingdom yet to come! Does not John in Revelation, when writing of that same, yet future period, describe the beginning of the Kingdom of God when he says (11: 15) "the Kingdoms of *this World* are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever?" Did not Daniel too, see in the night visions, (7: 13) the same



unaccomplished event? explaining: "And, behold, there came with the clouds of heaven, one like unto a Son of Man, to the Ancient of days, and there was given Him dominion, and glory, and a Kingdom." There is no trick of words here. The text means what it asserts and it will ere long become a realized fact. This Kingdom is yet to come. It is not a spiritual but a literal Kingdom, and as truly such as were those of the four great World powers symbolized by the four metals in the image of a man which Nebuchadnezzar saw, which have apparently run their course, but which are to be re-existent at the time of the end, in a confederation of ten Kings symbolized by the ten toes of the metallic image, under the lead of a personal Anti-christ, yet to appear on the stage, which it is to destroy and succeed. The eminent Charnock wrote: "Nevertheless this Kingdom will come. It will be a literal Kingdom. Immanuel will reign on David's throne in splendid majesty forever. He will be a visible King, making all things new." And Dr. Thomas Chalmers, in his sermon on the New Heavens and Earth wrote: "The object of the administration we are under is to extirpate sin, but it is not to sweep away materialism. There will be a firm earth, as we have at present, and a heaven stretched out over it, as we have at present. It is not by the absence of these, but by the absence of sin that the abodes of immortality will be characterized. It will be a paradise of sense but not of sensuality. It is then that heaven will be established upon earth and the petition of our Lord's prayer be fulfilled 'thy Kingdom come.'"

Does not a Kingdom, as men understand it, imply (1) a King, (2) subjects, (3) territory, (4) Laws and (5) Administrators of Laws? Is it right to try to spiritualize these? If all peoples, nations and languages are to serve Him when He becomes a King (Dan. 7: 14) how can these terms be spiritualized? If the Holy Spirit had intended a spiritual Kingdom would He not have said so, in plain language, as He does, when speaking of a spiritual Rock, and spiritual meat, and spiritual drink? Does not common consent refer *the time* of the 22d Psalm to Messiah's days and does not David assert, in allusion to those coming days, "For the *Kingdom*

is Jehovah's and He is the Governor among the nations? Has the Son of Man yet sent forth His Angels and separated "the tares" from "the wheat" out of His Kingdom? Or, will He let the present mixed state of wheat and tares continue till the time comes when He shall take the Kingdom? Are the righteous now shining forth as the Sun in the Kingdom of their Father? It must be so if the Kingdom is already come. Is not the command to pray "thy Kingdom come" a useless and incomprehensible one, if, as Dr. Hodge says, in his *Systematic Theology*, vol. 2, p. 596, "this Kingdom has existed in our World ever since the fall of man?" Did not Jesus say, "*now* is my Kingdom *not* from hence?" How dare men to contradict Him and to say it is here now? Has the Son of Man come in the glory of His Father with His Angels and has He rewarded every man according to his work? It must have been, if the *Kingdom* is here now! When the Pharisees demanded of Him "when the Kingdom of God *should come*," did Jesus say it was here already and a spiritual Kingdom, or did He intimate it was yet to come with the suddenness of a flash of lightning? Is not Jesus, the certain nobleman, now in exile, in a far country, *waiting* to receive for Himself a Kingdom and *to return*? Was Joseph of Arimathea, "a good man and a just," wrong in *waiting for the Kingdom of God* when he went to Pilate and craved the body of Jesus? Did he not know that the Kingdom which Jesus tendered them, and they refused, was necessarily postponed and hence he waited? Have the many, as yet, come from the East and West and sat down with Abraham and Isaac and Jacob, in the Kingdom of Heaven? Has the Lord Jesus Christ's appearing and Kingdom been seen and has the judgment of quick and dead taken place? Has the Lord given crowns of righteousness to all those that have loved His appearing, or is it future yet? Have the kingdoms of "this world" yet become the Kingdom of our Lord and of His Christ and is He now reigning forever and ever? Did not Jesus say to the twelve, "you have been with me in my temptations and I appoint unto you *a Kingdom* as my Father hath appointed unto me?" Have they gotten their Kingdom now, or has He gotten His? Is not that a master proof

text (Matt. 19:28) for an expected renovation of the earth, by the *personal* intervention of Jesus in power and glory to establish upon it His own throne and the thrones of His 12 apostles which reads: "Ye which have followed me, in the regeneration (or New World as Peshitto renders it) when the Son of Man *shall sit on the throne* of His glory ye also shall sit upon 12 *thrones* judging the 12 tribes of Israel?" Does not this text place *the Kingdom* in the New World? Then, it cannot be in this. Does not Jesus virtually declare that the Kingdom is yet future when He said to His apostles, "I will not drink of the fruit of the vine until the Kingdom of God shall come?" When this promised Kingdom comes will there be any sorrow, sickness or death in the World? The Word of God says No. How can any one say that the Kingdom exists now, in any sense, either literally or spiritually in view of the universal reign of death still continuing? No, God's Kingdom is *not* here. When it comes it will not be contemporaneous with any other, nor in fellowship with those now dominating this present evil world, but crushing and destructive to them. God's is a kingdom impossible in such a scene as this and yet it is to be an earthly Kingdom in perfect harmony with all the spotless splendor of God.

As God's direct and immediate government of earth has been interrupted by the entrance of sin into our world and as the putting away of sin and the re-establishment of His Kingdom over His sinful creatures involved, in the Divine program, two comings of His Son, and as, in the interim, *the whole world* lies in the evil one (1 Jno. 5:18) and Satan's kingdom alone exists, does it not behoove every one who loves the Lord Jesus, while he celebrates in the Eucharist His dying love *till He come* back again, to pray: "Hasten *thy* coming and *thy* Kingdom O Christ?" For when He returns to set up His Kingdom Satan's kingdom will be destroyed and God's will shall then be done on earth as perfectly as it now is done in Heaven!

## THE POSTEXILIC HISTORY OF ISRAEL. X.

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## LITERARY WORK FROM NEHEMIAH TO THE MACCABEES.

We have already seen (STUDENT for January, 1890) that the accounts which have been handed down to us attribute great literary activity, in the production both of Scripture and of Midrash, to the times of Nehemiah. Further, no one disputes that there was great literary activity among the Jews, especially in Palestine and in Egypt, throughout the century that followed the first outbreak of the Maccabæan wars. But in regard to the hundred and fifty years before the Maccabæan period, every thing is in dispute. The most important cases are those of several of the Apocryphal books, and the case of the Septuagint.

*The first part of the book of Baruch.*—This Apocryphal book consists of three parts: First, a description of an occasion, 1: 1-14; Second, a prayer adapted to the occasion, 1: 15-3: 8; Third, a hymn or series of hymns, 3: 9-5: 9. The occasion is perhaps described as occurring in the fifth year after the burning of the temple,\* that is, B. C. 581, the year after Nebuzar-adan carried away 745 captives, Jer. 52: 30. Arrangements were in contemplation for reëstablishing the worship in Jerusalem, in the hands of Jews who should be loyal to Nebuchadnezzar. With this in view, on the tenth day of the third month (1: 8), the king handed over certain silver vessels which Zedekiah had made for the temple, that these might be returned to Jerusalem. A collection of money was made among the Babylonian Jews, to defray expenses. On the seventh day of the fifth month, the anniversary of the setting of the temple on fire (1: 2 cf. 2 Kgs. 25: 8), there was a public assembly of the Babylonian Jews, at

\*So it is possible to understand the words "in the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem, and burnt it with fire," 1: 2.

which the captive king Jeconiah was present; Baruch read the book, and the assembly commended it to their brethren in Jerusalem.

Roman Catholic writers have generally held that the book is historical, and was written by Baruch; and their view is capable of being pretty strongly defended. Probably, however, a fair majority opinion among scholars regards Baruch 1: 1-3: 8 as a pseudepigraph, written in Hebrew late in the Persian period, and translated into Greek at some later time.

*Baruch in Greek, the second part of Baruch, the Epistle of Jeremiah, Tobit, the Prayer of Manassch, the additions to Daniel and Esther, First Esdras.*—These writings by no means stand on an even footing one with another, but they all have some claim, and none of them an undisputed claim, to be regarded as pre-Maccabæan. Their silence in regard to the events of those times, and their lack of the Maccabæan or the Tanaite spirit, are arguments for their earlier date, whose value varies according to the character of the several books. They are all either translations from the Hebrew or Aramaic, or else the work of Greek-speaking Hebrews, it being a matter of dispute to which of these classes some of them belong. That they all came into existence in Greek, either after the Septuagint, or as a part of the literary movement by which the Septuagint was produced, seems to be a fair inference from the character of the Greek in which they are written.

*Ecclesiasticus.*—To the Biblical student this is one of the most important books in existence, outside the Bible itself. Not to enter upon any minute criticism, it was written in Hebrew, and translated into Greek soon after “the thirty-eighth year upon king Euergetes” (Prologue). Some experts in Greek say, that this cannot possibly denote the year of the reign of Euergetes, while others say that it can denote nothing else than the regnal year. It is further in dispute whether the king referred to is Euergetes I. or Physcon. Prevailing opinion now dates the translation a little later than the thirty-eighth year of Physcon, that is about 130 B. C. Its Greek is of the same general type with that of the books in the preceding list. Opinion is not quite so uniform as to the date when the book was written in Hebrew, whether

strictly by the "grandfather" of the translator, or by a more remote ancestor. There seems to be an agreement that the description of "Simon the son of Onias," chap. 50, is contemporaneous; and this dates the book either about 300 or about 200 B. C., according as we refer it to the one or the other highpriest of this name. In any event, the book is pre-Maccabæan. In such a work, silence as to the events of the Maccabæan times would have been impossible, if the work had been written after those events.

The writer and the translator alike are men who glory in Israelitish history and institutions, and at the same time manifest a liberal spirit toward non-Jewish peoples. They are ready to learn from every source whence wisdom can be had, and are also desirous to attract the attention of intelligent Greeks to the excellencies of Israelitish institutions. The existence of this spirit, in these times, is a factor in the case that should not be overlooked.

*Jewish-Greek contact in Egypt.*—The books of Jeremiah and Kings inform us that, in Nebuchadnezzar's time, there was a large Jewish migration to Egypt. Recent discoveries render it probable that at that time, or even earlier, there was more or less of contact of Jews with Greeks in Egypt. But however this may be, at least Josephus is entirely credible when he informs us that, under Alexander the Great, large numbers both of Jews and Samaritans went to Egypt, and that Alexander, when he founded Alexandria, gave them especial privileges in that city; that large numbers also migrated to Egypt in the time of Ptolemy Lagus; that upon the founding of Antioch there was a sharp competition between the Syrian-Greek cities and the Egyptian-Greek cities for desirable Jewish immigrants. These accounts may be exaggerated and inaccurate, but there can be no doubt that, early in the third century B. C., there was a large and high class Jewish and Samaritan population in Alexandria and Egypt.

This migration of Jews to Alexandria began at a time when the oldest people living could still recollect the great movement in Israelitish sacred literature, which took place under Ezra and Nehemiah. It also began with the very generation that participated in the Samaritan schism and the

founding of the temple at Gerizzim. Josephus is doubtless correct when he says that there were theological controversies in Alexandria between the Jews and the Samaritans, and that they sent gifts, respectively, to the two temples at Jerusalem and at Gerizzim. These facts would render it a very important matter for the Alexandrian Jews to pay attention to their national sacred literature.

Their relations to the Greeks would strengthen this tendency. Alexander and his successors were ambitious to make Alexandria the centre of Greek learning and culture. They offered great inducements to distinguished Greeks to live there or visit there. They purchased choice manuscripts at large prices, sometimes making these the object of treaties with the cities that owned such treasures. Demetrius Phalereus, in the time of Ptolemy Lagus, became the leading spirit in work of this sort. The great library was founded, and there is no reason to think that ancient authors mis-state the design of it when they say that the Ptolemies intended to gather into it copies of all books existing in the world. This atmosphere must have been very stimulating to intelligent Alexandrian Jews, conscious that they possessed a national literature no way inferior to that of the Greeks. This was especially true of those among them who were of kindred spirit to the son of Sirach.

Of course, the first generation of Jews and Samaritans, born in Alexandria, became Greek-speaking. They needed to use their Scriptures in Greek both in their private studies and devotions, in their theological controversies, and in any discussions they might have with Greeks. In the circumstances it is incredible that some of the Alexandrian Greeks should not at once become interested in both the history and the literature of Israel. For a time fragmentary translations, largely oral, would answer every purpose; but there was sure to come a time when both theology and literature would make their demand for a more formal and complete turning of the Israelite writings into Greek.

*The Septuagint.*—Out of this condition of things sprang the so-called Septuagint translation of the Old Testament, and the considerations just mentioned will assist us in estimating the traditional account of its origin.

The principal source of tradition concerning the Septuagint is the so-called letter of Aristæus. Copies of the English translation of this are very rare. Copies of it in Greek, with Latin translation, may be found in many libraries, in Hody on the Septuagint, or in the *Bibliotheca* of Fabricius. The account of Josephus, *Ant.* XII. ii., is mainly a free transcription of parts of Aristæus. According to this account, Demetrius Phalereus moved Ptolemy (Josephus says Ptolemy Philadelphus, but the letter leaves this to inference) to put a choice copy of the Jewish books in the Alexandrian library. To accomplish this, the king first purchased and set free immense numbers of Jews who were held as slaves in Egypt, and then sent an embassy to Jerusalem with magnificent presents. The writer of the letter professes to be a Greek, and one of the delegation. He describes the journey, and gives an account of various Palestinian matters and traditions. On their return, the highpriest sent seventy elders with the delegation, with a wonderfully fine copy of the sacred books. The king feasted these elders royally, gave them especial facilities for their work, and after the work was finished, at the wish of the Alexandrian Jews, gave it an official sanction. The body of the letter, however, is its account of the questions discussed at the royal table; the narrative parts of it are subsidiary—a device to obtain a suitable setting for the philosophical discussions.

It is incorrect to call this letter a forgery. It is merely a fiction, designed to give interest to certain discussions. No one doubts that its author was a Jew; it is disputed whether he lived early or late in the second century B. C. Josephus evidently accepted his account as historical, and it was generally so accepted till the publication of the work of Hody in 1684. A few years ago there was a strong disposition among scholars to consider the whole account fabulous. But a better opinion of it, I think, now prevails. What we should expect in such a fiction is a colored and exaggerated presentation of the facts as commonly known, and not a story out of whole cloth. The rabbinical traditions occasionally refer to the writing of the Law of Ptolemy. Philo mentions some of the events as given in Aristæus, but adds a statement as to the



miraculous agreement of the translation with the original. In the accounts of the Christian fathers this becomes a miraculous agreement among the translators in the points in which they departed from the Hebrew. Eusebius and Clement of Alexandria cite the Jewish philosopher Aristobulus as writing to Ptolemy Philometer (B. C. 180-146) that Plato had been a student of the Law, that parts of it had been translated before "Alexander and the Persians", and that the whole translation was made in the times of Philadelphus, Demetrius Phalereus being active in the matter, Migne xxi. 1098, viii. 781, 889 sq. And Clement doubtless represents trustworthy Alexandrian tradition when he says :—

"They say the Scriptures, both of the Law and the prophetic, to have been interpreted from the dialect of the Hebrews into the Greek tongue in the time of king Ptolemy Lagus. or, as some say, of the one called Philadelphus, Demetrius Phalereus bringing to this the greatest ambition, and providing for the interpretation," *Stromata*, Migne viii. 894.

*Points concerning the Septuagint.*—Disentangling the true from the fabulous, I think the following points may fairly be accepted.

1. The translation was made by Alexandrian Jews. This is contrary to the traditions, but the peculiarities of the Greek which the translators have given us, and those of their Hebrew scholarship, put it beyond question.

2. Demetrius Phalereus and the Alexandrian library had something to do with it. Some of the details concerning Demetrius, in the Aristæan account, are certainly false. It is often said that he can have had nothing to do with the matter, because he was banished and put to death directly upon the accession of Philadelphus. This statement is but partly correct, though it is doubtless true that the career of Demetrius at Alexandria ended very soon after the death of Lagus. But there is nothing to discredit the idea that, during the two or three years of the life of Lagus after Philadelphus became king, Demetrius may have retained his position at Alexandria. This being the state of evidence, it is most natural to hold that he really had to do with the plan for the Jewish sacred books, and that it was made during those years, B. C. 285-283. That is to say, in addition to all demands for a

Greek Old Testament for religious purposes, some plan was made for putting the books into the library, and some correspondence was had with the Palestinian Jews for this purpose.

At this point, the traditions make two statements that have been too generally overlooked: a. That Ptolemy desired and secured accurate transcriptions for his library, as well as a translation into Greek, *Jos., Ant. XII. ii. 2, 1, 4, 13*, Epiphanius in Migne xliii. 242, 374, et al.

b. That the pains he took was for the securing of an accurate text, there being plenty of inferior texts already accessible, *Ant. XII. ii. 4* et al.

If these statements be accepted as historical, and there is no reason for not accepting them, then the transcription may probably enough have been the work of Palestinian Jews, though most of the translation was certainly not their work. There is even no improbability, considering the disputes then prevalent between the Samaritans and the Jerusalem Jews, in the assertion that an official copy was brought from Jerusalem, to be transcribed and verified under the eye of king Ptolemy's literary men. And if this was done, and there was then the same contrast which existed for fourteen centuries before the invention of printing, between the verbal accuracy of the Jewish copyists of the Scriptures and the verbal negligence customary among the Greeks, then the accuracy of the transcription, and the tests used for securing it, may constitute the nucleus of fact around which, later, grew the stories concerning the accuracy of the translation.

3. But parts of the Scriptures had been previously translated. As to this, the testimony of Aristobulus, cited above, is confirmed by the circumstances. It follows that Ptolemy's translators, as a matter of course, incorporated into their work any previous work, available for the purpose, they found.

4. The external evidence, with which all the internal marks agree, goes to prove that the work was undertaken by men who appreciated the importance of a good text, and who had a good text, but who were also in possession of inferior texts, and whose work, especially the parts that were taken from previous translations, was greatly affected by the inferior texts.

5. Josephus says, *Preface 3*, that those who were sent to

Alexandria gave Ptolemy only the books of the Law, and not all the sacred records. This has been commonly interpreted to mean that they gave him only the Pentateuch, and not the rest of the Old Testament books. But Josephus makes the statement by way of explaining that he himself now purposes to make accessible to Greeks those other sacred records that were not given in Ptolemy's time. By these he cannot mean the books of the Old Testament, for these were in his day already accessible in Greek. It follows that by "Law" he here means the Old Testament, cf. John 10 : 34 ; 12 : 34 ; 15 : 35 ; 1 Cor. 14 : 21 ; Rom. 3 : 19. The other sacred records to which he refers are the various secondary sacred writings of which he makes use in different parts of his history.

This testimony of Josephus that the plan of Ptolemy's men included the Law in the wide sense of that term agrees with the Aristæan account. The descriptive terms there used are "many books of laws", *Ant.* XII. ii. 1 ; "the books of the Jewish legislation, with some others", ii. 4. The whole account implies a much larger collection than the five books of Moses. The idea that the king wanted less than the whole body of the then celebrated Hebrew literature is inconsistent with his purpose to put into the library all the known books in the world. The Christian fathers—Epiphanius, for example—are very explicit, mentioning all the Old Testament books, and some Apocrypha, as translated by Ptolemy. Clement, cited above, says that the plan included the prophetic Scriptures as well as the Law.

If we so far accept this testimony as to hold that the whole Old Testament, with some other writings, was included in the plan, it does not follow that we must hold that the plan was then completely carried out, and all the books translated at that time. When Lagus died, and the influence of Demetrius ceased, it is likely that many of their plans lapsed. The opinion of scholars is that the Pentateuch was first translated, and that the other translations followed, perhaps extending over an interval of several generations ; and this opinion is probably correct.

# THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XVII. AND XVIII.—THE CLOSE OF THE GALILEAN MINISTRY. LUKE 9:1-50.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

### § 1. Chapter 9: 1-9.

1. Look over these verses and note their subject. Is it not *The Mission of the Twelve and its Effect*?
2. Of words and phrases the following require attention: (1) *all devils* (9:1), i. e. all kinds of demoniacs; (2) *sent them forth* (9:2) (a) a new step forward, (b) purpose twofold, to evangelize Galilee and to train the apostles; (3) *v. 2*, note the twofold purpose (a) to preach, (b) to heal—consider their relation; (4) *take nothing* (9:3) either (a) because of the unassuming nature of their work, or (b) because they were to expect these things to be supplied by others, cf. Mt. 10:10, (c) other possible reasons; (5) *stuff*, cf. Mk. 6:8 and explain the varying statement; (6) *two coats*, one to change; (7) *house* (9:4) (a) a domestic ministry, (b) other methods employed by Jesus, Lk. 4:44; 5:1; Mk. 2:13, etc., (c) fitness of this method for the twelve, (d) eastern customs that afford the ground for the action; (8) *shake off the dust* (9:5), (a) have nothing more to do with such inhospitable persons, (b) a testimony against them of the fact, (c) symbolic of their uncleanness; (9) *see him* (9:9), for what purpose?
3. Observe the following condensed statement of the contents: *He calls the twelve, and giving them power over diseases and devils, he sends them forth to preach and heal, bidding them to go unequipped from place to place, to make the friendly house their home, symbolically to renounce obdurate people as they depart. So they went performing their mission. Their work caused Herod to wonder who Jesus was, and to want to see him.*
4. Observe Jesus' conditions for a true ministry to others; (a) power to save, (b) dependence on God, (c) freedom from incumbrance, (d) beginning with the household.

## § 2. Chapter 9: 10-17.

1. Is not the subject *The Feeding of the Multitude*?
2. (1) *Declared unto him* (9:10), he had possibly been in Jerusalem, cf. John ch. 5, and the event following in ch. 6; (2) *withdrew*, the possibly threefold purpose of this? \* (3) *Bethsaida*, cf. Mk. 6:45, and explain; (4) *said* (9:12), cf. previous word of Jesus, John 6:5; (5) *five thousand* (9:14), note (a) great fame of Jesus, (b) the passover season when the Jews were traveling to Jerusalem, John 6:4, 5, (6) *gave* (9:16), "was giving," or "kept giving," hint as to method of the miracle.
3. Let the student work out the statement of the thought for himself.
4. Observe how the compassion of Jesus commands his power to supply the wants of men.

## § 3. Chapter 9: 18-27.

1. Consider whether the subject may be stated thus: *The Welcome Confession and the Unwelcome Teaching.*
2. The following important words and phrases are to be examined: (1) *came to pass* (9:18), observe Luke's omission of events, cf. Mk. 6:45-S:26; how reconcile with his preface (1:3)? (2) *praying*, characteristic note of Luke; (3) *asked*, whether (a) from curiosity, or (b) to test the disciples? (4) *tell this* (9:21), i. e. that he was the Christ; (5) *to no man*, reason for the charge, whether (a) because of their crude ideas of him, or (b) for fear of his enemies, or (c) to avoid the popular enthusiasm, or (d) other reasons? † (6) *deny himself* (9:23), does this mean (a) deny himself certain gratifications, or (b) renounce himself? (7) *his cross*, (a) the custom alluded to, (b) the principle illustrated, (c) was any hint intended of the way in which Jesus would die? (8) *life* (9:24), note the two senses in which the word is used; (9) *when he cometh* (9:26) observe (a) the person to whom Jesus refers, (b) what event he indicates, (c) how the statement illustrates his insight; (10) *see the kingdom of God* (9:27), decide as to the event alluded to, whether (a) the transfiguration, (b) pentecost, Acts 2:2-4; (c) the destruction of Jerusalem.
3. The following condensation is suggested: *After private prayer, he asks his disciples whom the people think he is. They tell him the various opinions. He asks their opinion, and Peter says, "The Christ of God." Jesus forbids them to tell of it and says that the Son of Man must suffer and die at the hands of the religious leaders, but should be raised. He bids all who would follow him, do so by constant self-sacrifice, the condition of true and lasting life, the only real boon, the means of gaining his favor when he comes in glory, which some there were to live to see.*
4. Let the student determine the great religious teaching of this passage.

## § 4. Chapter 9: 28-36.

1. Let the student read and state the subject of this section.
2. Consider carefully the following: (1) *eight days* (9:28), cf. Mk. 9:2 and explain; (2) *mountain*, (a) the two chief sites assigned, (b) arguments for each; (3) *to*

\* Cf. Farrar, *Luke*, p. 182.† Cf. Farrar, *Luke*, p. 186.

- pray*, (a) characteristic of Lk., (b) purpose of prayer? (4) *altered* (9:29), cf. Mt. 17:2 for particulars; (5) *decease . . . accomplish* (9:31), (a) reason for this subject of conversation, (b) he was to die as a fulfillment of divine purpose; (6) *not knowing* (9:33), (a) is this an excuse for Peter? (b) why should an excuse be needed? (7) *cloud* (9:34), (a) cf. Mt. 17:5 for its character, (b) cf. Exod. 13:21; 19:16; 1 Kgs. 8:10, 11 for its significance.
- Will not the condensed statement of this section be somewhat as follows: *Later, while praying on the mountain with the three, he was altered in features and his raiment shone. Moses and Elijah talked with him about his death. Peter, with the others awoke from sleep and said, Master, let us make huts that we all may stay here. Then a cloud enveloped them and God's voice spoke approvingly of Jesus who remained. At that time they told no one of these things.*
  - Let the student consider thoughtfully and state the religious teaching of this passage.

### § 5. Chapter 9:37-43a.

- Will not a reading of these verses show their subject to be, *The Demoniac Boy healed?*
- In the study of important words note the following: (1) *next day* (9:37), did the preceding scene occur in the night? (2) *mine only child* (9:38), characteristic of Luke; (3) *spirit* (9:39), (a) note the symptoms of what disease? (b) how could this be regarded as due to the presence of a demon? (4) *faithless and perverse* (9:41), to whom does this refer? (5) *take him* (9:42), cf., Mk. 9:25-27 for fuller details; (6) *majesty of God* (9:43) light thrown on their idea of Jesus.
- The following statement of the thought is suggested: *Returning, they are met by many, one of whom beseeches Jesus to heal his demoniac son, since the disciples failed to do so. Jesus, rebuking the faithless generation, bids that the boy be brought, and he is healed, while all wonder.*
- Is not the great thought of this passage found in the power of the father's intercession and faith (cf. Mk. 9:22-24)?

### § 6. Chapter 9: 43b-45.

- After reading consider a subject. Is it not *The Unwelcome Teaching Again?*
- Let the student read, mark and study the important words and phrases.
- This passage stated in brief form is as follows: *While these deeds amaze them, he says to the disciples, "Note this, that the Son of Man is to be delivered up to men." They failed to grasp his meaning, and it was intended that they should not, and they feared to inquire.*
- Let the student determine the religious teaching of this section.

### § 7. Chapter 9: 46-50.

- Consider whether the subject of this section is not *Lessons against Pride.*
- (1) *greatest* (9:46), light on the spirit of the disciples; (2) *in my name* (9:48), (a) lit. "upon my name," i. e. upon the ground of all that my name means, (b) what name is meant (cf. Mk. 9:41)? (3) *casting out devils* (9:49), cf. Mt. 12:27, what was the attitude of such an one toward Jesus?

3. Let the passage be condensed as follows: *In an argument among them as to their greatness, Jesus taking a little child to him said, "To receive in my name such as this child is to receive me and him that sent me. The least among you is the great." John added, "We forbade a stranger who was using your name for healing." Jesus replied, "Forbid him not, for he who is not your enemy is your friend."*
4. Observe two religious thoughts, (1) that true greatness consists in a child-like spirit, (2) which accepts any work done for Jesus as blessed.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied, and reviewed until it is thoroughly mastered.

#### THE CLOSE OF THE GALILEAN MINISTRY.

- § 1. THE MISSION OF THE TWELVE AND ITS EFFECT.
- § 2. THE FEEDING OF THE MULTITUDE.
- § 3. THE WELCOME CONFSSION AND THE UNWELCOME TEACHING.
- § 4. THE TRANSFIGURATION OF JESUS.
- § 5. THE DEMONIAIC BOY HEALED.
- § 6. THE UNWELCOME TEACHING AGAIN.
- § 7. LESSONS AGAINST PRIDE.

- 2) **The Summary.** Note the following summary statement of this chapter: *The twelve are authorized, instructed and sent out to preach. Their work causes Herod to wonder who Jesus is. Returning, they follow Jesus to a city where he preaches to and wonderfully feeds 5000 people. Once, after praying, he asks and obtains from Peter the confession that he is the Christ. He replies that he must suffer and so must his followers. Later, before the three on a mountain he is transfigured and talks with Moses and Elijah. The next day a demoniac boy is healed. He tells his disciples again that he must suffer, shows them what true greatness is and bids them be tolerant.*

### 2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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|--|---|
| <p>128) 9 : 1. Jesus was able to communicate certain of the powers which he possessed to the disciples.</p> <p>129) 9 : 1. The authority given to the twelve seems to be for a particular occasion and undertaking.</p> <p>130) 9 : 7-9. The attitude of Herod is a proof of the extraordinary character of the work of Jesus and his apostles.*</p> | <p>131) 9 : 9. Herod seems not to have heard of Jesus before.</p> <p>132) 9 : 12-17. This miracle is told by the four evangelists, though with variations which suggest their independence.</p> <p>133) 9 : 13, 14, 16, 17. The careful and homely details seem to be marks of reality and the report of eye-witnesses.</p> |
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\* The terror of Herod at the report of Jesus is an indirect argument for the reality and multiplicity of His miracles, and has so far an apologetical worth. A Herod is not a man to allow himself so quickly to be perplexed by an insignificant or ungrounded rumor. *Van O.*, p. 145.

- 134) 9 : 13. The motive of the disciples is consideration for the multitude but no motive appears to be assigned why Jesus proposed to feed them there.\*
- 135) 9 : 11. The basis for the multitude's receptivity of the miracle of feeding lay in the effect which the preaching of Jesus had produced on them.†
- 136) The effect of the miracle is not referred to in Luke.
- 137) 9 : 18. It is significant that Jesus is praying just before he asks this important question of the apostles.‡
- 138) 9 : 18. There is a great omission in the narrative of Luke at this point (Cf. Mk. 6: 48-8; 26).§
- 139) 9 : 22, 26, 27. Jesus had extraordinary insight into the future.‖
- 140) 9 : 20. The declaration of Peter showed a high degree of loyalty and faith.¶
- 141) 9 : 22. For the first time Jesus speaks plainly of his approaching sufferings.\*\*
- 142) 9 : 29. It was while Jesus was praying that this change came over him.††
- 143) 9 : 32. Peter and his companions were fully awake when they saw these things.

\* The only reason which can be assigned . . . was that of all His working; Man's need and in view of it the stirring of pity and power that were in Him. Edersheim, *Jesus*, I., 677.

† They (the disciples) were afraid that . . . the famished multitude might lose their way or come to harm and some calamity happen which would give a fresh handle against Jesus. Farrar, *Luke*, p. 183.

‡ One cannot help feeling that some other motive than compassion must have influenced the conduct of Jesus. . . . A crisis was at hand . . . It was time that the mass of discipleship were sifted. The miracle of feeding supplied the means of sifting. It was a testing, critical miracle. Bruce, *Miraculous Element in the Gospels*, p. 270.

§ This miracle was . . . closely connected with His Messianic calling. . . . It was a figurative fulfilment of the Messianic promise, and a powerful practical sermon that He had come to supply their wants and communicate to them the plenitude of blessings even in regard to temporal things. Weiss II. p. 387.

† Cf. *Van O.*, p. 147.

‡ The prayer was a preparation for the revelation. Riddle, *Int. Rev. Com. on Luke*.

¶ At the moment of disclosing for the first time to his disciples the awful perspective of his approaching death, foreseeing the impression which that announcement would produce upon them, Jesus could prepare that occasion for them and himself for it by prayer. Godet, *Luke*, I., 573.

§ The best explanation (of this omission) is given perhaps by the conjecture that the written sources of which Luke made use were in relation to this period of the public life of the Saviour less complete. *Van O.*, p. 148.

‖ As to the question by what means the Saviour, in the way of His theanthropic development, came to the clear insight of the certainty and necessity of His death, we are warranted by His own declaration to give the answer that He viewed the image of His passion in the mirror of the prophetic Scriptures. *Van O.*, p. 150.

¶ In Jesus' consciousness of his vocation was rooted the certainty of his death being requisite for salvation whenever He saw it approaching as a historical necessity. It is a mistake to suppose that He read this in the prophecies of the Old Testament. Weiss, III., 71.

\*\* Notwithstanding the disappointment of their earthly hopes, they had held fast their belief in Jesus' Messiahship. Weiss, III., 63.

†† The solemn event was foreknown by Him from the first; and He betrayed His consciousness of what was awaiting Him by a variety of occasional allusions. These earlier utterances, however, were all couched in mystic language. . . . At length after the conversation in Caesarea Philippi, Jesus changed his style of speaking (on this subject). This change was naturally adapted to the altered circumstances in which He was placed. . . . (He) was now entering the valley of the shadow of death, and in so speaking He was but adapting His talk to the situation. Bruce, *Training of the Twelve*, p. 173.

It by no means follows from this that the thought of death had only recently occurred to Jesus. . . . We have equally slender grounds for regarding it as self-evident that at least from the commencement of His public career Jesus could see the cross erected at the end of it and that He regarded His death as Redeemer as the crowning part of His life's work. . . . The necessity of His death he learnt from the development of the historical circumstances. Weiss, III., 65-67.

†† We may see, in the honor and glory conferred on Him then, the Father's answer to His Son's supplications; and from the nature of the answer we may infer the subject of prayer. Bruce, *Training of the Twelve*, p. 192.



- 144) 9:35. God, the Father, bears witness to the Sonship of Jesus.\*
- 145) 9:40. The disciples did not retain the power over demons that Jesus had bestowed on them formerly.
- 146) 9:46. The disciples continued to expect a temporal kingdom in which they were to occupy high positions.
- 147) 9:49. Outside the company of Jesus were those who received help from Jesus and had faith in his name.

### 3. *Topics for Study.*

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **The Great Miracle and its Result.** [Obs. 132-136]: (1) Consider the character of the given explanations which have been proposed to account for the miracle, (a) food concealed by the disciples was now brought forth by Jesus, (b) food concealed among the multitude was generously given up through the persuasion or example of Jesus, (c) a mythical story after Old Testament models, cf. Exod. 16:8 sq.; 2 Kgs. 4:42-44. (2) Facts to be considered, (a) the agreement of fourfold account, (b) the simplicity and sobriety of the narrative, (c) the resulting feelings of the people, John 6:14, 15. (3) Sum up conclusions, (a) as to the reality of the miracle, (b) the way it was done, (c) the purpose, (d) note the effect of these things upon the people, cf. John 6:14, 15. (4) Observe the necessity that he decide for or against their ideas and desires. (5) What was involved in this decision, in view of (a) the attitude of Herod, cf. Lk. 9:7-9, Mk. 3:6; (b) the hostility of the Pharisees? (6) What may be inferred from Mk. 6:45, 46. John 6:15 as to his decision? (7) Read thoughtfully John 6:22-71 as a commentary upon this event and its results.
- 2) **Estimates of Jesus.** [Obs. 90, 91, 137-140]: Note these views about Jesus held by the people, and in the case of each show why it was applicable to him. (2) Observe that they do not regard him as the Christ, and decide between two explanations for this fact; (a) there had not been sufficiently clear evidence given them, (b) they had once so regarded him but now cease to do so. (3) In favor of the first explanation, note (a) the ambiguous title "Son of Man," (b) the prohibitions, cf. Lk. 4:35, 41, etc., (c) his lowly life and peculiar methods, (d) other reasons, cf. Mt. 11:2, 3; Lk. 9:7-9. (4) In favor of the second explanation, (a) his miracles, (b) his words, (c) his personality and witness to himself, Mt. 11:4-6, 14, (d) testimony of John, Lk. 3:16; John 1:36, (e) of demons, Lk. 4:34, 41; 8:28, (f) of the people, Mt. 12:23; 14:33; 9:27; 15:22, (g) his attitude (after the events of Lk. 9:11-17; John 6:15) as explaining their change of view (cf. also John 6:52-70). (5) What was the significance of the confession of Peter in either case? (6) Which estimate of him satisfied Jesus himself?
- 3) **The Problems of the Transfiguration.** [Obs. 142-144.] (1) Consider the character of the event whether mythical (cf. Exod. 34:29, 30) or historical. (2) If historical, was it an objective external event or a vision granted to the three disciples? (3) If the former, explain the following objections: (a) Moses could not be present in the body, (b) the humanity of Jesus would be unreal,

\* That voice, uttered then, meant: "Go on Thy present way, self-devoted to death, and shrinking not from the cross. I am pleased with Thee, because Thou pleasest not Thyself." This command ("Hear Him") refers especially to the doctrine of the cross preached by Jesus to the twelve, and so ill-received by them. It was meant to be a solemn, deliberate indorsement of all that He had said then. Bruce, pp. 194, 195.

(c) the disciples would not recognize Moses and Elijah, (d) no other dealings with departed spirits in Jesus' life. (4) Note objections to the vision-theory: (a) the language nowhere suggests it, (b) Lk. 9: 32, (c) the event would fail to mean anything to Jesus. (5) Estimate the *relations* of the event (a) to what precedes (Mk. 8: 39; 9: 1), (b) to what follows (2 Pet. 1: 16-18). (6) The *significance* to Jesus and to the disciples, (a) of the transformation of Jesus, (b) of the coming and conversation of Moses and Elijah, (c) of the voice. (7) Observe the *light* thrown (a) upon the character and nature of Jesus (2 Pet. 1: 16-18), (b) upon his relations to the Old Testament life, (c) upon the future life and relations of believers.

#### 4. Religious Teaching.

Do not the religious teachings of this "Study" concern themselves with the exhibition of *majesty in humility* that is here given in Jesus Christ? The student may work this thought out into its details.

#### STUDIES XIX. AND XX.—REVIEW OF THE GALILEAN MINISTRY. LUKE 3: 23-9: 50.

[1. This seems to be a convenient point from which to review the ground covered in Studies VII.-XVIII. 2. While the material is that which has already been taken up, it will be studied from another point of view with the endeavor to grasp a conception of these chapters as a whole. 3. It is believed therefore that the student will recognize the great importance of *mastering* the material and will give the necessary time and study to accomplish this result.]

#### I. EXAMINATION OF THE MATERIAL.

1. Let the student, with paper and pencil in hand, read through Luke 3: 23-9: 50, and as he reads put down the subjects of the sections, one under another, and the verses belonging to each, so that, when the reading is completed, there will be in hand a list of the subjects of the sections, in the order of the narrative of Luke's gospel.
2. With this list in hand, the student will practice thinking through the entire narrative until he is able, without the list, to follow mentally the order of narration as given in these chapters.

#### § 2. Special Studies.

1. Copy down at the head of separate slips of paper each of the topics here enumerated: (1) The teachings of Jesus; (2) the mighty deeds of Jesus; (3) the methods of Jesus; (4) the personality of Jesus; (5) the religious condition of the times; (6) the social and political condition of the times; (7) the geography of the land; (8) the attitude of persons toward Jesus; (9) the manners and customs of the people; (10) the literary characteristics of Luke's gospel.

2. Let each section of these chapters already marked be examined, and let there be noted upon the appropriate slip, together with the chapter and verse, any material in it which can be assigned to one of the above topics, a brief statement of its character being sufficient, e. g. on slip (1), *God is gracious*, 4 : 22 ; *Jesus has authority to forgive sin*, 5 : 24 ; *those who do God's will are dear to Jesus*, 8 : 21, etc.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** With the list of sections in hand, (1) consider carefully the outline here suggested ; (2) fill in the appropriate sections under each head ; (3) introduce such changes as you may think needed ; and (4) when the outline seems to have assumed a satisfactory form, master it.

#### THE GALILEAN MINISTRY.

1. THE INTRODUCTION, Lk. 3 : 23-4 : 13.
2. THE BEGINNING, Lk. 4 : 14-44.
3. THE OPPOSITION, Lk. 5 : 1-6 : 11.
4. THE CENTRAL PERIOD OF ACTIVITY, Lk. 6 : 12-8 : 56.
5. THE CLOSE, Lk. 9 : 1-50.

- 2) **The Summary.** Let the student in one hundred words, give a summary of the Galilean ministry.

### 2. Topics for Study

Take up the slips on which is contained the material examined and assigned to each topic, and study them in the following manner :

- 1) **The Mighty Deeds.** From the slip already prepared note the fourteen principal miracles :
- (1) divide them into classes according as they are wrought in nature or upon human beings ;
  - (2) note the human elements in them ;
  - (3) note the elements of a more than human power in them ;
  - (4) determine as far as possible (a) their purpose, (b) their effects.
- 2) **The Teachings.** From the slip already prepared,
- (1) give the titles of ten discourses of Jesus delivered during this ministry ;
  - (2) make a brief statement of the teaching of Jesus upon each of the following subjects, (a) God, (b) the Kingdom of God, (c) himself and his relations to man, (d) man, his moral condition and needs, (e) sin and salvation, (f) life of his disciples, (g) the Old Testament life and teaching, (h) other subjects which may suggest themselves to you.
- 3) **The Methods.** From the slip already prepared draw up a statement of the methods of Jesus,
- (1) in his personal life, during this ministry ;
  - (2) in preaching, noting (a) the places, (b) the forms of discourse, (c) the persons addressed, etc. ;
  - (3) in organizing his ministry, noting (a) the growth of the apostolate, (b) the journeys, etc.

- 4) **The Condition of Things.** From the slips already prepared, formulate a condensed yet complete statement of
- (1) the political condition of the land;
  - (2) the social state, embracing (a) classes of people, (b) occupations, etc.;
  - (3) the state of religion, including (a) views as to the Messiah, (b) religious sects, (c) places and methods of worship, etc.;
  - (4) manners and customs of the people, relating to (a) home life, (b) agriculture, (c) business life, etc.
- 5) **Literary Characteristics of Luke.** Arrange the material already gathered on the slip, as illustrative of the following points:
- (1) the gentile element of the Gospel;
  - (2) the universal element in it;
  - (3) the fondness for references to (a) prayers of Jesus, (b) Jesus and woman;
  - (4) omissions, additions and peculiar reports of events and teachings, reported also in the other synoptics.
- 6) **Jesus.** Organize the matter upon the appropriate slips to show,
- (1) any testimony to (a) the human character of Jesus, e. g. indignation, sympathy, etc., (b) the divinity of Jesus, e. g. his insight, testimony of his deeds, words, etc.;
  - (2) the attitude toward him, (a) of the multitude, (b) of the Pharisees, (c) of Herod, (d) of his disciples.

### 3. *Religious Teaching.*

Taking as a general subject *The Kingdom of God* as the central thought of the Galilean ministry, let the student thoughtfully consider the bearing of that thought upon the religious life of to-day as regards, e. g. (1) the conditions of entrance, (2) the members of it, (3) the righteousness of it, etc., etc.

## Correspondence.

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To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR:—In the February number of the STUDENT Prof. Burnham says, discussing Isa. 66: 12-14, "When and where did all this have a historical fulfilment? When or where can it, in the future, be historically realized?" That does, at first appearance, present an insuperable difficulty. He then proceeds to point out the discrepancy between the prophetic conception and the historical realization of the Scriptures. These are the alternatives suggested. "One is to say that the prophetic conception, because of the limitation existing in the prophet's own intellectual and spiritual condition, as these were created by his place in the history of revelation, necessarily often rendered, despite the inspiration of the Spirit, his conception of the future, fragmentary, incomplete, or, so far as the form went, untrue to the historic realization of the future. The other way is to suppose that prophecy often had a conditional element; and that the prophet, in such case, set forth what he was endeavoring to realize in the national life."

I am inclined in the main to accept the former position. I think it, on the whole, better in accord with the more correct, and the nobler views, of prophecy. Take the following passage from Dr. Briggs' *Messianic Prophecy*, p. 28, "In the marvellous progress of Hebrew prophecy the most significant factor is the combination of the real and the ideal. In the midst of the circumstantial and the variable, adapted to particular persons and occasions, the determining influence is ever the essential ideal which abides, amidst all the vast variety and intricate complexity of detail, the permanent, the everlasting and the ultimate—not a stereotyped ideal in forms to which everything must be conformed, but a living ideal, adapting itself with ease and grace to every circumstance and every occasion and every person, and yet so exalted above the temporal and the local and the purely formal, that these are incapable of limiting its growth or checking its progress. It is indeed a living, an eternal, an absolute, an infinite ideal—what else can it be than the product of the divine mind?" It is true that the conditional element is everywhere in moral life—in the life of man under the government of God; and, therefore, it must appear in the sphere of prophecy. That element lies there by reason of the constitution of the world and mankind. I cannot think, however, that this element enters very largely into that distance which separates the fulfilment of prophecy from the imagery with which it is clothed in the Sacred Scriptures. I am persuaded this difference attaches more to the mind of the prophet than the sins of the people. Assuming the organic development of the race, the growth of knowledge from more to more, the present conception and statement must of necessity differ from its realization. The conception is a part of the present in which the prophet lives and moves and has his being. It could not be otherwise in the normal order of the world. The conception is of the mind, temporal, transitory. The truth has a higher and more interior source. Prophecy and its fulfilment belong to different times and epochs of development in the Kingdom of God. The fulfilment, then, will have a new environ-

ment, a new neighborhood and consequently, in phenomena, it can never be in agreement with the uttered prediction. That difference will be the difference by which the ideal has advanced in the progressive work of redemption.

Take the prophecies of Isaiah concerning the new commonwealth of Israel; how could they be realized, line by line and letter by letter, in a kaleidoscopic transformation born of the tremendous movement in the old covenant which bore the promises of God on through surging waves of popular tumult, and universal revolutions, to the time of the Incarnation? The question may be raised, also touching the new theocracy of Ezekiel, and minor visions of other prophets. Is there not something wrong in the mental habit which requires such a fulfilment? I feel that there is. Here is a bent of mind, in respect to prophecy, that would compel the most artificial methods; and force the way of God in creation into antagonism to his ways in the development of his gracious purposes of mercy.

It surely would not be an advance from glory to glory, as by the Spirit of the Lord, if the fulfilment of prophecy was compelled to reproduce the identical character and circumstances of the prediction. The idea of the spiritual advance would be crippled if not suppressed. The study of prophecy would become the discovery of the identity of types and antitypes rather than the magnificent contemplation of an advancing evolution of spiritual ideas into clearer, and still clearer light, from lower to higher, from narrower to wider dominion, and power.

How much all thoughts are elevated in the light that comes into prophecy through the advent of Jesus Christ. Scarcely a local feature is preserved and reproduced in the finished life of Jesus. But who will say that he does not fulfil the old? Yea he is himself, in the Spirit, the fulfilment of all prophecy uttered or unexpressed, in earth's deepest yearnings. In him, without nationalism, and without limitations, the law and the prophets find their climax.

His life vindicates the organic and spiritual view of prophecy; and crowns with light the fact of God's fidelity to his word through the prophets. If there be any discrepancy, or any moral element of uncertainty it is more than met in this reflection, "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

REV. J. A. JOHNSTON.

*Kalamazoo, Mich.*

## Contributed Notes.

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The completion of the German Bible Revision undertaking is an important literary event. Although the text has not yet been published in its final form, yet its character is already known from the *Probe-Bibel*, or Trial Bible, published by the Halle Committee in 1883, from which it will differ principally only by a somewhat more modernized German. The leading feature of the work is the almost superstitious caution and conservatism shown in the matter and the method of the work. Not only have no attempts been made at a revision of the original texts, nor at changes in Luther in the interests of liberal renderings, so that the German revision offers only about as many hundred changes as the English does thousands; but more than six whole years were given to the German Bible readers to examine the revision in its tentative form before the Committee, on the basis of the papers reviewed, finished the third and last reading. The reasons for this extreme timidity in correcting the Luther text, lie partly in the strong conservative feeling pervading German religious life notwithstanding some appearances to the contrary, and to the historic position of the Luther Bible at the head of modern German literature.

G. H. S.

It is reported that Professor Hitzig, formerly the Old Testament specialist of the theological faculty at Heidelberg, among the questions put to his students, would almost invariably begin by asking: "Have you a Septuagint?" This high estimate of the value of the Version of the Seventy for the careful Bible student is, for both the Old and the New Testament work, certainly based upon the best of reasons. It is very much to be regretted that, as a tool in biblical investigation, the Septuagint is not more used than is actually the case. Whatever the perplexities and vexations of Old Testament textual criticism may be, it is certain that all are united in ascribing to the Septuagint the first position in the literary apparatus of this discipline. The principle is settled; it is only the manner and measure of the application that constitute the debatable ground. The Septuagint thus occupies the position here that the manuscripts do in New Testament lower criticism. And for the New Testament study the Septuagint is, if anything, even more important. Augustin's dictum that "the New Testament lies concealed in the Old" may have been abused by our dogmatic, unhistorical theorizers concerning the character of Revelation; however, the dictum is true in more senses than one. Particularly is this the case from a philological point of view. As for the expression of thought, the New Testament is absolutely unintelligible upon any other basis. It has been stated that it is a mistake to say that the New Testament is written in Greek; that in reality it is written in Hebrew, in other words, that the thinking of the writers was done in Hebrew. This is correct with the qualification that the language of the New Testament is the Hebrew of the O. T. filtered through the Greek of the Septuagint, and between the two the last mentioned is an indispensable connecting link. It will ever remain an interesting fact that the New Testament writers virtually "gave the additions made by the

Greek Old Testament canon to the Hebrew," yet the language of the former is the determining factor in their own. Plato and Aristotle would not have been able to understand the entire New Testament without an interpreter, and as little could they have comprehended the Septuagint throughout. Even the best of dictionaries for classic Greek will often prove to be a fatal guide for these two collections of books, and a Hebrew lexicon will serve this purpose better. Interesting illustrations of this fact can readily be found by taking words of general and wide meaning, such as *take, give, do*, and others. An examination of their uses, both alone and in combination, will show, that in the Septuagint and the New Testament, not the Greek but the Hebrew idiom was evidently before the minds of the writers. It is for this reason that Trench's masterly work on the "New Testament Synonyms," in failing to recognize this source of the New Testament vocabulary and in its constant appeals to the classic Greek, suffers from the weakness of a somewhat unhistoric method. Cremer's more ample use of the Septuagint has in this regard done an excellent service. It is a gratifying fact that the merits and importance of the Septuagint are being recognized more and more. G. H. S.

It is one of the current mistakes of the day to think that Hebrew is "a dead" language. It is no more "dead" than is the Greek. The literary intelligence published a short time ago that Ebers' biblical novel "Joshua" was being translated into Hebrew as rapidly as the installments appeared in the German, is a sure indication of the vitality of the sacred tongue. Indeed, it has been stated that the number of persons who understand and speak, at least in a jargon form, the venerable idiom of the Old Testament, is nearly as great as was the number that employed it as a medium of intercommunication in the days of Moses. Of the six and one half million Jews on the globe, more than four million are in Southeastern Europe and Western Asia; and for these, the representatives of historical and traditional Judaism, the Hebrew is not only the literary language, but in a more or less perverted form is also spoken by them. It is a well known fact that both Delitzsch's and Salkinson's Hebrew Versions of the New Testament have had circulations even exceeding the most noted works of fiction. Of the former eighty thousand copies have been printed and of the latter over two hundred thousand. These translations have been found to be the most efficient agents for gospel work among the Israelites, and are eagerly bought and read by the Eastern Jews. The number of other translations into Hebrew is quite large, including such works as Bunyan's *Pilgrim's Progress*, *Paradise Lost*, the *Book of Enoch*, Goethe's *Faust*, the *Koran*, and even Sue's *Mystères de Paris*. A complete Hebrew Commentary on the New Testament by Lichtenberg is now being published in Leipzig. Within the past few years a regular school of Hebrew fiction has sprung up, aiming at or making a propaganda for more liberal ideas among the stagnant Judaism of the East. The leader of the movement was the late Abraham Maper, whose leading work is his "Love Tale of Zion," a strong attack on Rabbinism. Even in the sacred city of Jerusalem, the Hebrew theatre and Hebrew theatrical literature have put up their habitation. The ultra conservative Rabbis of the city were lately not a little exercised over the production in Hebrew of a theatrical performance during the Tabernacle holidays. The subject chosen was a biblical one, and was called "Zarubabel," the players being pupils of a school conducted by Dr. Hertzberg. The only female character was acted by a young man. The piece, originally written in German, was translated into classical Hebrew by a fine scholar, Dr. Jellin.



The object of the performance was to encourage a taste for Hebrew, which is becoming much in vogue in all parts of the Holy Land. The enthusiasm of the audience rose to a high pitch in the last scene, in which the inauguration of the Temple at Jerusalem is depicted. In many of the Hebrew schools of Jerusalem and Palestine, the classic Hebrew is used throughout as a living tongue.

The periodical literature, both religious and secular, in both classical and jargon Hebrew, is large and is constantly increasing. Several Jewish journals, especially the *Hammeliz*, of St. Petersburg, have an international reputation, and for character and contents, can compare favorably with many leading periodicals of the modern tongues. *Hammagid* and *Hazefera* are also influential. Scientific and learned periodicals are best represented by *Heasiv*, edited by Sokolon, *Happerem*, by Atlas; *Ozar hassifrut*, by Graeber. The most recent prominent addition to this class of literature is, perhaps, an Encyclopædia of a general character, called *Haeshkol*, and published in Warsaw. In Jerusalem two papers are regularly published in Hebrew, the *Hazzebi*, or Gazelle, a weekly, in the interests of advanced Jewish ideas, and of the Rothschild colonies and schools, and the *Chabasselet*, or Autumnlies, the organ of the orthodox Jews, edited by Israel Back.

G. H. S.

## Biblical Notes.

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**The Meaning of the Temptation.** What was the meaning of the three-fold experience of temptation through which Jesus passed? The answer to this question will depend largely upon the position in which the temptation is supposed to stand in his life. The idea which Luke had concerning this is worth considering, because Luke is the most reflective of the Synoptics. With the 23d verse of the third chapter he begins his account of the public ministry of Jesus. He introduces it with the genealogy and then follows the temptation as *the first event in the active and public life of Jesus*. This is very significant for by thus placing this event he seems to imply that this experience is to be explained from the point of view of the public ministry of Jesus. It marks the settlement of his plan of work for men. The three temptations looked to that and defined it. They are then to be interpreted as follows:

1. Jesus is brought face to face with this question in the first temptation: "Shall I work for men's bodies or men's souls? Shall food or faith be the motive and end of the endeavor?" It is a temptation to satisfaction in an inferior ideal of man's salvation. It has no reference to satisfying the hunger of Jesus. That hunger was the starting-point and suggestion merely of the larger question.

2. The next question that comes to the front is this: "Shall this salvation of man be accomplished through material power?" Shall the Christ rule from Jerusalem over the earth in the splendor of merely earthly grandeur and constrain obedience after the manner of the prophecy in Psalm 2? Here by rejection of this suggestion the purpose is definitely fixed to use spiritual means to accomplish a spiritual ideal and end. This is a step forward.

3. A third and final test is now made. Here the question is, "What is to be the attitude of Jesus toward the Father in all this work?" Is he to take matters into his own hands counting upon the Father's concurrence in all his activities? Is he to presume to carry out this plan from himself as a centre? To this test the response comes, "Thou shalt not tempt the Lord thy God." Jesus' activity was to be ever in subordination to the Fatherly guidance and suggestion. The whole plan in its ideal, its means, its details was divine and Jesus recognized himself as seeking constantly and carrying out faithfully the will of his Father.

This view gives a simple, intelligible and satisfactory interpretation of the three temptations of Jesus. It explains the position of the account in Luke's narrative. It does more. It explains the order of the experiences as given by Luke. There is a climax which does not appear from Matthew's arrangement. First the ideal is tested and revealed, then the means of carrying it out, then the ruling spirit and principle of the whole endeavor.

G. S.

**Micah 4: 5.** Mr. Montefiore suggests in his article on "Many Moods in the Hebrew Scriptures" that the idea of specialism in religion was with difficulty shaken off by the Hebrews. Even among the prophets it remained. "The other nations may worship their false gods, if they please; we will enjoy our privilege of adoring Jehovah, the true God." And he adds: "This is, I fancy, the thought expressed in a verse of Micah, appended, perchance, as a side-note or reflection by a narrow-minded scribe to a solemn universalistic prophecy, and then, by a strange, though not unusual, fate, incorporated into the text: 'for all the peoples shall walk every one in the name of his god, but we will walk in the name of Yahveh, our God, for ever and ever'". It is an ingenious suggestion that relieves the passage of some difficulty, though Mr. Montefiore is not the first to propose it.

**Prophecy and History.** An interesting statement has recently been made by Professor W. T. Davison of London concerning the relation of the Hebrew Prophets to the Old Testament history. He showed that it was no chance connection in the Old Testament between prophecy and history, for prophecy there implied study of Old Testament history; we were dependent upon the Prophets, because the whole of their writings as inextricably bound up with their history. These four points were particularly to be remembered as summing up the leading ideas that were suggested.

1. The Prophets themselves were important factors in history. They were not idle spectators, not mere critics, but they helped to make the history as well as to write it.

2. We were indebted to the writings of the Prophets for facts of a certain kind, not merely on account of kings and a succession of kings, and the wars in which they were engaged and the victories won, but facts dealing with the social life of the people.

3. Especially in the Prophets do we find the coloring of history: that glow of feeling which makes the figures in history to live before the reader, and without which the period could never rightly be understood.

4. There is prominent significance given to the writings of the Prophets by the lessons contained in them, something better than the dry remnant known as the philosophy of history.

The Prophets discerned motives and principles in the significance of events which could only be discerned by men who had some insight into the events which they chronicled. They saw the true meaning and they wrote down that meaning, and therefore the connection of such men with history was not a slight matter.

**Micaiah's Vision.** It is suggested, in an article on this subject in *The Expositor* for January, that the prophet himself was responsible for the form in which he presented his vision, while at the same time the contents of it were divinely revealed. Just as a dream takes shape from some event which has recently impressed itself on the mind in its waking hours, so did Micaiah's mind weave the material of the supernatural revelation into the forms of his experience of court-life. The vision "was miraculously imparted to the mind of the dreaming, or entranced, seer that the predictions of Zedekiah and his confederates were false or, it may be, due to the inspiration of a lying spirit ;

and the expedition against Ramoth-gilead would end fatally for Ahab. Round this objective and Divine nucleus the prophet's imagination, working according to its ordinary laws, constructed the scene which has puzzled many a devout student, using materials which were familiar to the dreamer's experience". From this point of view, "the unworthy conceptions of God which so troubled us are seen to arise neither from Divine inspiration nor from the conscious thought of the prophet. They are simply the accidents of a dream."

**Jehovah Resting: Isaiah 18: 4.** Isaiah's conception of history is dwelt upon by Rev. J. R. Gillies in the February number of *The Expositor*. He finds it to be that of the Rest of Jehovah. "Human history seems to be a perpetual oscillation; perfect justice is seldom or never reached except by some happy accident, or for a moment in the transition from one extreme to another of injustice. How different, the prophet feels, it is with Jehovah! In Him you have the perfect self-restraint of adequate knowledge, of power and love that is passionless in its intensity". "Such is the prophet's conception of history: Jehovah resting; an open eye that quietly surveys, notes all; a hand that holds the reins of power, yet gives to human freedom its play; a providence which makes the restless sea of human passions, blind, furious, its pathway, and moves, or rather *rests*, in its own eternal purpose that embraces all."

**1 Peter 3: 17-22.** These verses are carefully analyzed and expounded in the same journal by Prof. J. Rawson Lumby. The peculiarity of his view lies in his conclusion that Christ's Spirit speaking through Noah must have caused some of the Antediluvians to repent, though their bodies could not escape the deluge. "Yet death when it came would be a release from their prison-house: they died as far as their sinful bodies were concerned, but their saved souls were raised to a new and purified life." "Noah and his family were not washed by the waters of the deluge; *they* were not buried by baptism unto death." "The longsuffering of God tarried, though there was no hope of escape for the wicked from the deluge, that Christ's Spirit might save some. Their souls were "in prison" in their sinful bodies; but the hope of them had not utterly perished. Noah suffered truly, but his century-long suffering bore some fruits in the hearts of those among whom he lived. And so in relation to these saved souls the apostle can tell us (4: 6) that for this cause the Gospel was preached unto them that are dead, that they might be judged according to men in the flesh; might undergo the sentence which for sin has been passed upon all men, "Ye shall surely die"; but yet might live according to God in the spirit.

Professor Briggs, however, in *The Homiletic Review*, Feb. 1890, declares that Jesus the Christ preaches to the dead as well as to the living, bringing forward the passages, 1 Pet. 4: 6, where "Jesus is represented as preaching the Gospel to the dead, that they might be saved and live in the "spirit"; and 1 Pet. 3: 18-20, which "teaches that Jesus preached to the imprisoned spirits, the worst of men, in the prison-house of Sheol, and presumably not without fruits." So he finally states that these passages (with others) make "it clear that Jesus, during His three days of death, went to both sections of the Middle State and preached the Gospel to the dead." Here are two of the most learned expositors who, while agreeing in one point, viz., that Jesus (or the Spirit of Jesus) was successful in His preaching, hold most divergent views as to the place and time of that preaching.

**Michael and Gabriel.** A view of these persons, which will surprise many persons, is presented by Dr. Howard Crosby in a recent article. He suggests that both are more than angels. Their actions and words, the representation of them that we have in the Scriptures, show that they are manifestations of the Son of God. That He should announce to Mary His own birth does not militate against this view when the Divine elements of the matter are regarded. From this standpoint Michael is the Son of God as the strong contestant against Satan for His people, and Gabriel is the Son of God in His loving proclamation of the good tidings. When it is remembered that so much of our common knowledge of angels and archangels comes from unscriptural sources, this argument, based on Scripture, will seem quite plausible.

## General Notes and Notices.

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The programme of the Semitic Club of Yale University for the winter term includes, among others, the following papers:—The Geography and History of Arabia before the time of Mohammed, by Mr. O. Dahl; Islam and the Kuran, by Mr. G. W. Davis; The Biblical Element in the Kuran, by Mr. Daniel Shepardson, Jr.; The Angelology and Eschatology of the Kuran, by Mr. G. H. Patterson; The External Form of the Kuran, by Mr. Chas. Horswell; Abraham, Moses, Jesus and Gabriel in the Kuran, by Mr. William Griffiths; The Cuneiform Inscriptions and the Hebrew Prophets, by Prof. D. G. Lyon, Ph. D., of Harvard University; The Language and Literature of the Ancient Egyptians, by Rev. Lysander Dickerman, Boston, Mass.; Semitic Epigraphy in its bearings upon Biblical Science, by Prof. Richard J. H. Gottheil, Ph. D., of Columbia College; The Text-books of the Babylonians and Assyrians, by Prof. Morris Jastrow, Jr., Ph. D., of the University of Pennsylvania; Babylonian Mythology, illustrated by Babylonian Art, by William Hayes Ward, D. D., LL.D., of the New York Independent; The Origin and Development of the Assyrian Cuneiform, by Prof. H. V. Hilprecht, Ph. D., of University of Pennsylvania; The Deluge, by Prof. E. C. Bissell, D. D., Hartford Theological Seminary; The Book of Ecclesiastes, by Prof. Paul Haupt, Ph. D., of Johns Hopkins University; The Aramaic Language, by Prof. Charles Rufus Brown, Ph. D., of Newton Theological Institution; a paper also of which the subject has not yet been indicated, by Prof. William Henry Green, D. D., of Princeton Theological Seminary.

An effort is made by the Presbyterian Church in Canada to extend Higher Religious Instruction among senior and junior students in its Sunday Schools by means of Examinations. Four departments of study are offered,—Biblical, Doctrinal, Historical and Essay on some Biblical subject. The Biblical subjects are based on the International Lessons for 1890, and for senior scholars Stalker's Life of Christ is added as a subject for examination. The subject for essays is, for the Juniors, "The Sea of Galilee: its Sacred and Historical Associations"; for the Seniors, "The Distinguishing and Attractive Features of Luke's Gospel." Candidates hand in their names for these examinations, which are held simultaneously at many places under the direction of examiners previously appointed. Medals, books and diplomas are offered as prizes to successful competitors, and great pains is taken to bring the opportunity for examination before the attention of the Sunday Schools. A scheme of this character cannot fail to elevate the intelligence, and, therefore, the religious usefulness, of the Church which heartily undertakes to make it a success.

The London Sunday School Union with its numerous branches is doing a good work in elevating the standard of Sunday school teaching in the United Kingdom. It offers opportunities for teachers in the study of Hebrew and

Greek by its correspondence classes. Last year a series of lectures on the Minor Prophets was given under its auspices by the late Professor Elmslie. This year a similar course is announced to be given by Prof. J. A. Beet, the eminent New Testament scholar. His subject is "The Gospel of Paul." The course is given especially for Sunday school teachers. A nominal fee is charged. The enterprise displayed in this endeavor speaks well for the progressiveness of the Union and will no doubt result in great benefit to the teachers who are wise enough to avail themselves of these opportunities.

A fund is being raised to purchase and offer to the University of Cambridge, England, a bust of the late Professor W. Wright from an excellent model by J. Hutchison, Esq., R. S. A. It is proposed that the bust should be placed in the University Library. The subscription is limited to half a guinea, and the Committee invite contributions not only from members of the University but also from Prof. Wright's friends and admirers in other seats of learning throughout the world. Prof. R. Gottheil, of Columbia College, New York, has kindly undertaken to receive subscriptions in America.

It is announced that the Bible Institute in Chicago, under the direction of Mr. Moody, is to have for three months, April to June, the services of Prof. W. G. Moorehead of Xenia, O. The opportunity is thus given "to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago and give a few weeks to Bible study under Prof. Moorehead, and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city." The Institute offers the use of its new building to as many as can be accommodated in it, and expenses are placed at a low figure to make it possible for the very largest number to attend the three weeks' session. Correspondence may be had concerning the matter with R. A. Torrey, 80 W. Pearson St., Chicago, Ill.

The Rev. Dr. Bullinger of Woking, England, announces that a new and unique work, in connection with the Book of Psalms, prepared by him is now being printed, and will shortly be published. Its object is to exhibit to the eye each Psalm, so printed as to display at one view the perfection of its plan, the symmetry of its structure, and the point of its teaching. The work will consist of a Preface by the Rev. Sydney Thelwall, B. A., Vicar of Westleigh, North Devon, and an Introduction by the Editor, giving a full explanation of the principles and their application, which is necessary for a due understanding and appreciation of the work; these will be followed by each Psalm in order, with its "Skeleton" or Key, and such brief notes connected with its structure as may be required; the work concluding with an Appendix, by the Editor, on the Psalms as a whole, showing that each Psalm is only a member of some larger arrangement, and exhibiting the plan on which the one hundred and fifty Psalms are arranged (in their Books, divisions, sections, etc.). The mutual relation of each Psalm will thus be set forth, and the reason why it occupies the particular place assigned to it. The price of the work will be Five Shillings, post free, and it will be published by Dr. Bullinger. All orders are to be sent to him, addressed, simply, Woking.

## Synopses of Important Articles.

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**Many Moods in the Hebrew Scriptures.\***—Formerly all the writers of the Old Testament were supposed to have the same opinions and ideas. Now, by the work of criticism, the original variety of life and color is restored. This variety is limited (1) by the common racial religious convictions as to Jehovah; (2) by the editorial activity which has toned down the original divergencies. The variations, however, fall under three heads: (1) those illustrating a development of thought from lower to higher; (2) those rising out of the difference of class in which the authors fall, whether priest, prophet, wise man or psalmist; (3) those created by the personal idiosyncrasies of each writer. Illustrations of these variations are found (a) in the progressive conceptions of God from the pre-Mosaic idea, perhaps that of monolatry, to the gigantic religious advance of belief in one God, Jehovah. So He is localized, identified with the ark, by Jephthah made not different from Moabite deities, while in Isaiah He is the universal Lord; in the wisdom literature he is the God of the individual. (b) The relation of God to Israel and to other nations is conceived of variously. The pre-prophetic idea is that as each nation had its special god, and is religiously independent of every other, so Israel's God is Jehovah. The identification of God and Israel stands over against the universalism of Isaiah—Jehovah is God of all men. These are a few examples, others of which are the conception of sin, of the individual, of internal and external religion, wherein the Hebrew Scriptures themselves contain varying views of truth.

An article characterized by a fine literary quality and some religious insight. If the thought of the writer be taken as an endeavor to show that the Bible is a book of life, and as various as life, his work is commendable. But in the execution of his thought his rationalistic view of religion, and his attempts to array the writers of the Bible against one another, are to be strongly contested.

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**Fundamental Truths stated in Genesis I-III.†**—While the forms of these truths are those of the time and generation in which the Hebrews had their origin, the truths themselves, on whatever theory of the form, remain indisputable. These truths are those relating to Nature, God and Man. (1) Truths respecting nature: (a) These chapters recognize in nature order, continuity, law. (b) They declare the efficiency of second causes. (c) They represent the universe as progressive by development. (d) They are singularly free

\* By C. G. Montefiore in *The Jewish Quarterly Review*, Jan. 1890, pp. 142-165.

† By Prof. Samuel Harris, D. D., in *The New Englander*, Feb. 1890, pp. 147-166.



from mythical and puerile conceptions. (e) The whole representation presents a remarkable agreement with modern science. (2) Truths respecting God: (a) He is antecedent to, and the intelligent originating creative power giving being to, the universe. (b) Monotheism is clearly taught; God is distinct from the universe yet immanent in it, personal, a unity. (c) Here is also a revelation of the moral government of God in the creation and preservation and probation of man. (d) Pessimistic and Buddhistic views of the universe are excluded. God sees that it is "very good." Contrast all this revelation with the low views of God prevalent at the time. (3) Fundamental facts respecting man: (a) The same elements of personality are in man and God. Man is a free, rational agent. (b) He knows and communes with God. (c) Marriage as the union of one man with one woman and inviolable and permanent is recognized. (d) The fact of sin is recognized, its essential characteristics as supreme selfishness leading into lust. (e) God is revealed as a redeemer from sin. He seeks man. He promises deliverance. Thus in these opening chapters the two great keynotes of sin and redemption are struck, which resound through history.

An article which, presents a careful and complete summary of facts that are of the profoundest interest to all thoughtful persons.

## Book Notices.

### The Example of Jesus Christ.

*Imago Christi: the Example of Jesus Christ.* By Rev. James Stalker, M. A. With an Introduction by Rev. Wm. M. Taylor, D. D. New York: A. C. Armstrong and Son. \$1.50.

This is a gem of a book. In it is a clear and beautiful picture of the action and words of Jesus in the various spheres of life in which he manifested himself while upon earth. These manifestations are regarded from the point of view of examples for the imitation of human kind. The conception is well wrought out. Christ is viewed as in the home, the state, the church, society; as a friend, worker, sufferer, philanthropist, man of prayer, winner of souls, preacher, teacher, controversialist, man of feeling, and an influence. The scope of the book is thus seen to be wide; so wide, indeed, that the topics often are merely touched and left for the further study of the reader. It would have been desirable, also, to have had an introductory or a concluding chapter, treating of the limitations of the imitable element in the life of Jesus as related to humanity. This subject needs a careful and comprehensive consideration. Is Christ in view of the divine elements in his nature and of the unique work which he came to do, in *any* respect an example to men? Do not this nature and work set him above and outside of the range of imitable characters? If this is too extreme a position the question might be put thus: *How far* may this example be regarded as binding upon men? In what respects may Jesus be held up as a model? These questions are approached only indirectly and partially in Mr. Stalker's volume. The book is a fine illustration of the inductive study of the topics of which it treats. Every minister will find it suggestive, and every religious man or woman will be stimulated and instructed by reading it.

### The Old Testament Canon.

*An Introduction to Dogmatic Theology.* By Revere Franklin Weidner, S. T. D. Rock Island, Ill.: Augustana Book Concern. Pp. 260. Price \$2.25.

Professor Weidner in his recent work takes a very conservative position with reference to all questions pertaining to Old Testament criticism. With reference to the *formation* of the Old Testament Canon, he says:

"The formation of the Old Testament Canon was a matter of internal necessity when the Old Testament time of Revelation came to an end. According to the Rabbinical tradition it was the work of Ezra and the great Synagogue. It first appears as a finished work in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), the date of which is somewhat doubtful, but certainly lies between 252—150 B. C. Not only does the prologue expressly refer to the Old Testament according to its three divisions 'the law and the prophets, and the other books of our fathers,' 'the rest of the books,' but also in the book itself it is manifestly assumed as a thing well known. The definite article, '*the* other books of the fathers,' and '*the rest of the books,*' presupposes a definite class of writings well marked off, and involves the close of the Canon."

"The Canon of the Old Testament lay in its present compass before our Lord and his Apostles, just as we have the enumeration of its parts in JOSEPHUS (40—100 A. D.). In his

book *Contra Apion*, I, 8, he enumerates twenty-two books 'which are justly believed to be inspired.' And he adds: 'They have suffered no addition, diminution, or change. From our infancy we regard them as decrees of God; we observe them, and if need be, we gladly die for them.'"

"In the New Testament, these Old Testament writings are regarded as one complete whole as in John 5: 39, '*Search the scriptures,*' or in John 10: 35, '*The scripture cannot be broken.*' Matt. 23: 35 and Luke 11: 51, ('*from the blood of Abel to the blood of Zachariah,*' i. e., from Genesis to 2 Chronicles) are a witness to the arrangement and compass of our present Hebrew Bible: Luke 24: 44 is evidence of the division into three parts, 'the law,' 'the prophets,' and 'the psalms;' 2 Tim. 3: 15, 16 looks to the fact that the scriptures were collected together. In the New Testament, with the exception of some of the Minor Prophets, all the books of the 'first' and 'second' divisions are cited. From the third division, Psalms, Proverbs, and Daniel are cited. The Old Testament Apocryphal Books are never cited in the New Testament, and if there be allusions to them, as there probably are, they are of such a nature, as in no degree to imply a recognition of them as inspired books. Thus in Heb. 11: 34, 35 it has been claimed (see *Stier's Die Apokryphen*, pp. 148, 1853, who professes to find 102 references in the New Testament to the Apocryphal Books of the Old Testament) that there is an allusion to the times of the Maccabees: but, if this be granted, it simply, at the most, recognizes the historical truth of a statement, and involves no more than St. Paul's quotations of the Greek poets: From a careful study of all the evidences there can be no reasonable doubt that at the beginning of the Christian era the Jews had a Canon of Sacred Writings distinctly defined, and that this Canon was recognized by the Lord and his Apostles, and that this Canon was the same as we now have in our Hebrew Bibles, and accepted by all Protestant Churches as the Canonical Books of the Old Testament."

"The authority of Augustine occasioned the reception of the Old Testament Apocrypha into the Canon, by the Council of Hippo, 393, and of Carthage, 397, but there was no churchly sanction of a general kind to this, until the Council of Trent, in its fourth session, gave it its sanction. But the establishment of the Old Testament Canon properly belongs to Israel, not to the Christian Church, which received it from Israel. We find the true view of the matter therefore in Jerome, who limits the Canon to the Hebrew writings, as these alone were accepted and appealed to, by our Lord and his Apostles.

On the Book of Daniel he says:

"The more recent critics have attempted to put the book of Daniel into the time of Antiochus Epiphanes (175—164 B. C.), an era which had lost the consciousness of possessing the spirit of revelation (1 Macc. 4: 46; 9: 27; 14: 41). But that the Book of Daniel forms an integral part of the Canon is clear, 1) from the importance of its relation to the New Testament, in which it is fully accepted as canonical (Matt. 24: 15); 2) from its wonderful internal witness, its prophecies, many of which were demonstrably fulfilled long after the period of Antiochus Epiphanes, and many of which are now fulfilling; 3) from the evidences which many of the best, and ripest recent scholars, in conjunction with the older ones, have brought to show that there is no reason for departing from the ancient and received view as to the time of its origin; the latest results of Assyriology and the evidence of the monumental remains, all confirm those statements of Daniel which were denied by critics."

### The Pulpit Commentary, Hosea and Joel.

*Hosea and Joel. Introduction*, by Rev. W. Deane, M. A., Rector of Ashen. Exposition and Homiletics, by Rev. Prof. J. J. Given, Ph. D., D. D., late of Magee College, Londonderry. Homilies by various authors. Pp. 1-464; 1-68. New York. Anson D. F. Randolph & Co. Price \$2.00.

The volumes of this series are of different merit. The same is true of different parts of this volume. In our remarks we confine ourselves strictly to the Introduction and the Expositions. A good description is given of the times of Hosea, politically and religiously. A true estimate is made when it is said that the book is a "summary of Hosea's teaching during his long ministry, rather than an orderly collection of his addresses." The author of the introduction feels compelled to understand the action of chaps. 1-3, literally. He does not however, so much as refer to the view which would make Gomer at the time of marriage not a harlot, but one possessed of a deeply rooted inclination to adultery, of which the prophet was unaware at the time and

which is manifested only at a later period. The author of the Exposition takes a different view, "that the whole is an allegorical or imaginary narrative, which is thus constructed to impart greater vividness to the prophet's declaration." As a matter of fact, no clear or satisfactory statement is made concerning any view. If the volume had contained more of sound exposition and less of poetical extracts, from modern authors, which have absolutely nothing to do with the subject in hand, there would have been ground for satisfaction. The significant passage, 13:14 is understood as consolatory, not as a part of the threat contained in the preceding and following verses. Joel is assigned, and we believe correctly to the period of the anointing of king Joash, while the affairs of state were in the hands of Jehoiada, the priest, a view supported by the political, religious and literary circumstances of the book. The locusts are genuine locusts, not figurative representations of the Assyrian power. The term "northerner" is applicable to locusts, for they do not always come from the south. The translation of 2:19, *Yea the Lord will answer and say unto his people* etc., is evidently wrong. The Revised Version should have been followed. The Exposition of 2:28, 29 is feeble and utterly disappointing; and besides, why should vs. 30, 31, contrary to the spirit of the context, be connected with what precedes? There is nothing in the exposition which shows either acquaintance with the latest authorities upon the subject, or familiarity with the most common principles of prophecy. A good commentary is more urgently needed for the Minor Prophets than for any other portion of the Old Testament. It is a pity that another, worse even than many which have preceded it, is now coming upon us. It is nothing less than a calamity.

#### The Gospel of Luke.

*Studies in Luke's Gospel.* First series. By Charles S. Robinson, D. D. New York: American Tract Society.

*The Gospel of the Kingdom of Heaven.* A course of lectures on the Gospel of Luke. By Frederick Denison Maurice. New Edition. New York: Maemillan and Co.

The present interest of the Christian world in the Gospel of Luke has given rise to quite a literature of new books or reissued old books, bearing upon this subject, of which these two works are examples. The lectures of Professor Maurice are well known. They exemplify his methods of thinking and his favorite ideas. They are thoroughly stimulating to the man who can think and digest the thinking of others. The average Sunday school teacher would find nothing in them. For the persistent application of Bible truth to the present life they are admirable.

The other book has been written with the obvious purpose of catching the average teacher. There are no specially thoughtful passages. It moves on the ordinary plane of commonplace exhortation. There is a sameness about the form of the studies which is not pleasant. Every one closes with a passage of poetry. Each one is full of anecdotes illustrative of the points made. It is an admirable source from which the indifferent teacher may draw supplies for the Sunday's teaching hour. When the Sunday work is over, the book is put back on the shelf to wait for the next necessity of finding something to say to the scholars. No one would read it for pleasure or stimulus. In other words it is a machine-made book gotten up with a special and particular eye toward this year's Sunday school lessons. The workmanship is good, the homiletic skill is apparent, the assistance rendered is ample enough for any empty head and the scholars who receive its contents at second-hand will be, if not edified, certainly not injured thereby.

## EXAMINATION-DIRECTION-SHEET.

### FOR THE GOSPEL OF LUKE.

#### 1. *The Subjects for Examination.*

**1. The Scripture Narrative.**—It is expected that the first aim of the student will be to familiarize himself with the Scripture narrative. He will be able to state the essential contents of the principal sections of the Gospel, when the subject of the section is named, e. g. "the Temptation," "the Transfiguration," etc. This does not demand memorizing. It is far better to make the statement in one's own words after a study of the Scripture itself.

**2. The Life of Jesus, the Christ.**—Every one should be familiar with an outline of Luke's Life of Jesus. What is the order of the events? What are the important, the critical epochs? Into what divisions is it divided? It should be possible to give an outline of the occurrences of any one period, as e. g. the events of the Passion Week, the early life of Jesus, the Ministry of John. This is very important. Certainly, if nothing else is gained from the study of Luke, this at least should be fixed,—Luke's outline of the Life of Jesus.

**3. The Teaching of Jesus.**—What does the Gospel of Luke present as the teaching of Jesus? The student should be able to make a brief statement of what Jesus taught about Himself, about God, about man, etc., the teaching of some of his great sermons, parables, miracles. This does not need to be detailed and precise. The design is simply to get out some of the great religious facts which Luke put into his Book when he wrote it to make Theophilus sure of the things he had been taught.

**4. Important Sections.**—A more careful study is to be given to those narratives or passages which are of more than ordinary importance in the Gospel. In this study the important words and phrases, or those which are difficult, will be considered and some results obtained. It is possible to do very exhaustive work in this respect but such is not necessary or desirable. A fair understanding of these words and phrases is, however, requisite, in the case of the leading sections of the Book, such as, e. g. "The Entry into Jerusalem," "The Crucifixion," "The Resurrection," etc.

**5. General Study** of the Geography, History, Manners and Customs, Old Testament References, etc. The Gospel of Luke contains much relating to these more general points. While this is not a vital part of Bible Study it is yet exceedingly valuable to gather the scattered hints in the Scripture and gain a more or less satisfactory acquaintance with such matters as, e. g. "The Geography of the Sea of Galilee," "the Classes of people in Palestine in Christ's day," "the Synagogue," "Herod," etc. This will not be neglected by the student.

#### 2. *Methods of Work.*

The following practical hints as to methods of work are suggested :

**1.** The student should procure a **note-book** and pencil and be accustomed at all times of study to jot down the results of work. This will afford a convenient place in which to draw up the Outline of the Life of Jesus. It will also serve as the depository and organizing point for the results of the general study of the historical, geographical and social facts of the Gospel. By all means, the student should make free use of the note-book.

2. **Drill in reviewing** the facts of the Scripture narrative and in making the condensed statements of the contents of the sections is very desirable. If there is time to write out much of this, it will be found helpful. Constant reference should be made to the Scripture itself as well as comparison with it so as to secure accuracy and completeness.

3. **The Commentary**, or corresponding "helps" should be used last of all, and in constant subordination to the Scripture narrative. It *is to be used*, however, and will afford much needed help in the case of difficult words and phrases and in bringing out points of meaning and significance which otherwise would escape the student. It is to be consulted then, (1) for help in difficulties, (2) for suggestions of thoughts or facts which the student has not observed. A few useful "helps" are here suggested.

### 3. *Helps to Study.*

1. The study should be undertaken on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

2. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive :

1) *Cambridge Bible for Schools*, St. Luke, by F. W. Farrar, D. D., Macmillan and Co., \$1.10, abridged edition, 30 cts.; (2) *Handbooks for Bible Classes*, St. Luke, by T. M. Lindsay, D. D., 2 vols., Scribner and Welford, \$1.50; (3), *The Handy Commentary*, St. Luke, by E. H. Plumptre, D. D., Cassell and Co. (N. Y.), \$1.00.

2) A "Life of Jesus Christ," while not indispensable will afford much assistance to the student. *The Life of Jesus Christ*, by Rev. J. Stalker, Scribner and Welford, 60 cts. is unsurpassed in real value by many larger works. The books of Farrar, Geikie, Edersheim, Vallings, and Ellicott are helpful. *The Life of Christ*, by B. Weiss, Scribner and Welford, 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for critical students.

3) A good Bible Dictionary will aid wonderfully in this work. The American Sunday School Union's (Schaff's) Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin and Co. (Boston), 4 vols., \$20.00. There are numerous abridgments.

4) For the study of the manners and customs, geography, history, etc., no book is better than Stapfer's *Palestine in the Time of Christ*, A. C. Armstrong and Son (N. Y.), \$2.50.

## Current Old Testament Literature.

### American and Foreign Literature.

166. *The Preacher's Homiletical Commentary on the Book of Judges.* By J. P. Millar. London: Dickinson. 7s. 6d.
167. *The Witness of the Psalms to Christ.* Third Edition, revised. By Bishop William Alexander. London: Murray. 9s.
168. *David in the Psalms, with various Remarks on the Psalter.* By Rev. F. W. Mozley. London: Bell. 4s. 6d.
169. *The Prophecies of Jeremiah.* Expositors' Bible. By Rev. C. J. Bell. London: Hodder and Stoughton. 7s. 6d.
170. *Visions and Narratives of the Old Testament.* By George Emlin Hare, D. D., LL. D. New York: E. P. Dutton and Co.
171. *Les Decouvertes de Ninive et de Babylonie au point de vue biblique.* Conférences. By J. Walther. Lausanne: Bridel. 4f.
172. *History of Ancient Art in Sardinia, Judea, Syria and Asia Minor.* By Perrot and Chipiez. London: Chapman and Hall.
173. *Buddhism and Christianity.* The Croall Lectures, 1887-'90. By Rev. A. Scott. London, 1890. 7s. 6d.
174. *Das Buch der Religionen.* By F. Dubois. (In 11—12 Lfgn.) 1 Lfg. Stuttgart: Psautsch, 1890.
175. *Religious Systems of the world: national, Christian, and philosophic: a collection of addresses delivered at South Place Institute in 1888-89.* Revised and in some cases re-written by the authors. London: Sonnenschein. 7s. 6d.
176. *The Indian Religions: or, Results of the mysterious Buddhism.* By H. Jennings. London: Redway. 10s. 6d.
177. *The Critical Study of the Old Testament.* By Canon S. R. Driver, in The Contemporary Review, Feb. 1890.
178. *Many Moods in the Hebrew Scriptures.* By C. Montefiore, in the Jewish Quar. Rev. Jan. 1890.
179. *The Hebrews in Egypt and the Exodus.* In the Unitarian Review, March 1890.
180. *Jehovah Resting; Isaiah's Conception of History.* By Rev. J. R. Gillies, in The Expositor, Feb. 1890.
181. *Vogelstein's Der Kampf zwischen Priestern und Leviten seit den Tagen Ezechiels.* Review by Siegfried, in Theol. Lztg. Feb. 8, 1890.
182. *Recherches bibliques. XVII. Le royaume héréditaire de Cyrus d'après les inscriptions babyloniennes et la Bible. XVIII. L'époque d'Abraham d'après la Bible et les données récentes de l'épigraphie égypto-babylonienne.* By J. Halevy, in Revue des études juives 1889, oct.-déc.
183. *Ashtoreth and the Ashera.* By G. W. Collins, in P. S. B. A. 11, 8, 1889.
184. *The tree and fruit represented by the Tapuakh of the Hebrew Scriptures.* By W. Houghton, in P. S. B. A. 12: 1, 1889.
185. *Le Jour du Seigneur, Etude de dogmatique chrétienne et d'histoire, VI.* By L. Thomas, in Rev. de Theol. et de Philos 6, 1889.
186. *Riehm's Alttestamentliche Theologie.* Review by Siegfried in Theol. Lztg. Feb. 8, 1890.
187. *Margoliouth's Ecclesiasticus.* Review by T. K. Cheyne, in Academy, Feb. 15, 1890.
188. *Der Ursprung der Religion.* By J. Köstlin, in Theol. Stud. u. Krit. 1890, 21.
189. *How Religions Grow.* By J. H. Allen, in The Unitarian Review, March 1890.
190. *Certain Theories of the Origin of Religion.* By James T. Bixby, in The Unitarian Review, March 1890.

## Current New Testament Literature.

### American and Foreign Publications.

191. *The Gospel according to St. Matthew.* Greek Text of Westcott and Hort. Introduction and Notes by Rev. W. A. Sloman. London: Macmillan. 2s. 6d.
192. *The Gospel of Mark.* The Smaller Cambridge Bible. By Rev. G. F. Maclear. New York: Macmillan. 30 cts.
193. *Jean Baptiste.* Thèse. By H. Guex. Montauban: Granie.
194. *Jesus the Messiah.* An abridged edition of "The Life and Times of Jesus the Messiah." By Alfred Edersheim, D. D. London and New York: Longmans. 7s. 6d.
195. *The Miracles of Our Lord: Expository and Homiletic.* By Rev. J. Laidlaw. London: 1890. 7s. 6d.
196. *The Messages of Christ.* By Rev. J. J. Ellis. London, 1890. 2s. 6d.
197. *The Composition of the Four Gospels.* By Rev. Arthur Wright. London: Macmillan.
198. *Die Apostelgeschichte ist keine Geschichte der Apostel, sondern die Apologie der Kirche.* By B. Schaefer. Frankfurt a. M. 50 pf.
199. *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.* Edited by Philip Schaff, D. D., LL. D., in connection with a number of Patristic Scholars of Europe and America. Volume. XIV. *Saint Chrysostom: Homilies on the Gospel of Saint John and Epistle to the Hebrews.* New York: Christian Literature Co.
200. *The Pulpit Commentary. Revelation.* By Rev. T. Randell and others. London: Kegan Paul Co. 15s.
201. *Lux Mundi.* A Series of Studies in the Religion of the Incarnation. Edited by Charles Gore, M. A. New York: E. and J. B. Young and Co.
202. *The Work of the Holy Spirit.* Handbooks for Bible classes. By James S. Candlish, D. D. New York, Scribner and Welford. \$ .75.
203. *The Hereafter: Sheol, Hades and Hell, the World to come and the Scripture Doctrine of Retribution according to Law.* By James Fyfe. New York: Scribner and Welford. \$3.00.
204. *Principles of New Testament Quotation, etc.* By Rev. James Scott. New York: Scribner and Welford. \$1.50.
205. *Problems in the New Testament: Critical Essays.* By W. S. Wood. London: Rivingtons. 3s. 6d.

### Articles and Reviews.

206. *Internal Evidence for the Authenticity and Genuineness of St. John's Gospel. II.* By Bishop Lightfoot, in *The Expositor*, Feb. 1890.
207. *The Waters of Life.* By Rev. Prin. J. Oswald Dykes, D. D., in *The Expositor*, Feb. 1890.
208. *Bruce's The Kingdom of God.* Reviewed by C. A. Briggs, in *The Andover Review*, Jan. 1890.
209. *First Corinthians 15: 20-28.* By Rev. Prof. A. C. Kendrick, D. D., in *Bibliotheca Sacra*, Jan. 1890.
210. *The Epistle to the Hebrews. 16. The More Excellent Ministry.* By Rev. Prof. A. B. Bruce, D. D., in *The Expositor*, Feb. 1890.
211. *St. James and his Epistle.* By Rev. S. Cox, D. D., in *The Expositor*, Jan. 1890.
212. *I. Peter, 3: 17.* By Rev. Prof. J. R. Lumby, in *The Expositor*, Feb. 1890.
213. *New Testament Teaching on the Future Punishment of Sin. 1. Eternal Destruction.* By Prof. J. A. Beet, in *The Expositor*, Jan. 1890.
214. *New Testament Teaching on the Future Punishment of Sin. 2. The Universal Purpose of Salvation.* By Rev. J. A. Beet, in *The Expositor*, Feb. 1890.
215. *The Middle State in the New Testament.* By Prof. C. A. Briggs, in *Homiletic Review*, Feb. 1890.
216. *Michael and Gabriel.* By H. Crosby, D. D., in *Homiletic Review*, Feb. 1890.



THE

# Old and New Testament Student

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THERE is scarcely anything in the character of the oriental Semite that vexes and perplexes the representative of progressive Europe and America more than his intense adherence to the ways of the fathers. He seemingly recognizes no higher ideal than the *semper idem*. And yet this unpalatable feature of the oriental has furnished the Bible student with one of his best aids. The modern East, in spite of the turmoils and wars of tens of centuries, is practically in very many respects a living commentary on the old and biblical East. Renan significantly calls Palestine "the fifth gospel." Thomson's, *The Land and the Book*, and works of a similar character, are a revelation in this regard.

THE character and tendency of Bible study, in its more modern phase, is proving to be most valuable in supplying something which the old exegetes and interpreters to a great extent ignored. For them the Bible was the Word of God, but they had little appreciation of the fact that this Word was given through human agencies and amid human surroundings, which would at least formally shape and modify this revelation. Hence their eyes were practically closed to whatever light would come from the history, archæology, ethnology, and other like sciences relating to the peoples of the Bible. To have brought into prominence, and to the support of Bible work, these features in the historic growth of revelation, and to have put the biblical books into their historical background and settings, is the great merit of modern study.

In this respect it is a great advance upon that of earlier days. It is utilizing to the best advantage what the human side of revelation can offer for the understanding of the Book of books.

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TO LEARN what the views of leading scholars are on biblical questions, and the formation of a chrestomathy of opinions from these sources to suit one's own tastes or surroundings—this is *not* Bible study. It signifies the reproduction of the thoughts which the biblical authors put into their writings, in so far as this can be done with all the aids at hand. Commentaries, and works of a like character, can accordingly occupy only a secondary, and not a primary, position in the working apparatus of the Bible student. In so far as he is true to his ideal, his principal work must be put upon the word of revelation itself, and the other aids are then to be called in, when they can help toward this one object. A man who studies his Meyer or Lange more than his New Testament text is not a New Testament student, but a student of New Testament commentaries. In Bible work, if anywhere, the way of wisdom is not *multa*, but *multum*. And this *multum* consists in the close investigation of the Scriptures themselves, which naturally includes also the acquisition of all knowledge necessary to such an understanding.

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MUCH is said, little is done, in reference to expository preaching. Why do not the ministers of our times see that the people are starving for the Word, the real contents of Scripture? Why do they not see the egotism, the immeasurable self-conceit, which forms the basis of the present practice—a practice which deliberately substitutes the weak and ineffective fancies of man for the strong and overpowering words and thoughts of the sacred volume. Where is the trouble? It is not far to seek; for it is to be found (1) in what is an unpardonable ignorance of the real facts of Scripture literature and history, without a knowledge of which the Bible, whatever they may say to the contrary, is just so many pages of

lifeless matter ; and (2) in an incomprehensible disinclination to put forth the necessary effort to rid themselves of this ignorance. Is this too strong a statement ? It is, at all events, the confession of many ministers made privately, if not publicly. Some opinions upon the subject, as a whole, or certain phases of it, will be found in another part of this number.

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THE first six months' work of the American Institute of Sacred Literature closed April 1st. The results occasion surprise to those even who were most expectant. The Institute's Correspondence Courses now number *ten* ; in Hebrew four, in New Testament Greek two, in the English Bible two, in the Cognate languages two ; while additional courses are being prepared. The Institute has completed the organization of *local boards* in Boston, New Haven, Philadelphia and Chicago ; the initiatory steps have also been taken for the organization of such boards at St. Paul and Minneapolis and at Omaha. In all these cases the constituency includes the recognized leaders in Bible study. Applications have been received from other localities ; but the time has not yet seemed ripe for more aggressive action. The Institute has entered into a co-operative arrangement for the general direction of its Bible work with the great Chautauqua in New York, and with a large number of the smaller Chautauquas in different parts of the land. Similar co-operation has been arranged for in special work (for announcements, see elsewhere), with the International Committee of the Y. M. C. A., with the Young People's Society of Christian Endeavor, and with other young people's organizations. Institute Bible clubs, correspondence and non-correspondence, and Bible-classes pursuing work according to the plans suggested by the Institute number two hundred and more. The Institute's proposed examination upon the Gospel of Luke has been received with wonderful favor, and the work of canvassing for it, in Sunday schools and Sunday school associations, in Bible-classes, in schools and institutions of higher learning, goes on with unabated vigor. The outlook in all the departments of

the Institute's work is as hopeful as its best friends could desire.

A BAND of twenty-four men (graduates of Harvard, Yale, Amherst, Williams, McGill, Oberlin, Northwestern and other institutions), impressed with the idea that, in some way or other, better Bible-teaching must be obtained, undertook, during the last year, an experiment. The men were preparing themselves for the work of the ministry. The experiment will be described more minutely in a later number of the STUDENT. After the year's work had been finished, the following statement was prepared as embodying the sentiments of those who had taken part in the experiment :—

“In view of the greatly increased interest at present generally felt in the study of the Bible, and the consequent responsibility devolving upon Christian ministers as the natural leaders in such work, it is believed,—

1. That the theological seminaries of the country, recognizing the demand of the times, should provide adequate facilities whereby candidates for the ministry may fit themselves for a higher grade of Bible instruction, to be given to Bible-classes and Sabbath school teachers, in addition to the instruction given from the pulpit.

2. That mere lectures upon Bible-class teaching, while they may be helpful, are insufficient to meet the need.

3. That hearty commendation may be given to the plan, followed by this class during the present year, viz., of a systematic study from the English of a definite portion of the Bible during which each student in turn acts as teacher, and is criticized for his performance by the class and the instructor.”

Is there not something here worthy of consideration? The minister *ought* to be able to do for the teachers in his parish what no other man can do. The opportunity afforded him in this particular, for the performance of the work which God has called him to do, is hardly less important than that furnished by the pulpit. It is as difficult to teach as to preach. Preparation for teaching the Bible is as necessary as for preaching it. The minister who is taught to teach is thereby

taught to preach. Why, then, should not the theological student be taught to teach the Bible ?

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NOT infrequently the complaint is heard that our improved methods of church work have not touched what is perhaps the deepest need of Christian people to-day—the knowledge of the Bible. Such expressions as the following from an earnest teacher reveal the state of things upon this point. Desiring to interest some young people in the more thorough study of the Scriptures, she writes that “they know almost nothing. I find I had no idea *how* little they knew. Yet every one of them is in our Sunday school, either as teacher or pupil ! I have made up my mind that *our* Sunday school is a failure, considering the purpose of its organization. It certainly gives next to no knowledge of the Bible ; and as for its spiritual work, when I see the confusion in some of these young minds, I am inclined to say that it is equally ineffectual there. This is a rather sweeping statement ; but, I confess, I feel like generalizing after half an hour with these girls.” The Sunday school here spoken of is by no means below the average. How many more teachers could echo this statement, one would not like to say. Ought such a condition of things as this to continue ? Shall it continue ? Where will it leave the next generation of Christian people ? Is the problem not worth the careful and constant thought of Christian teachers and ministers, until some solution is found ?

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IT IS the tendency of those who strongly admire any one method of investigation to exalt it out of all due proportion to other methods. More than once in these pages has this feature, so characteristic of the modern critical methods, been commented upon. This peculiarity is frequently observable in the use of what is technically called the “historical” method. The aim, here, is to find an historical background for the biblical, prophetic and poetical, literature. Every psalm is to be assigned to some epoch of the nation’s history. Every prophecy is grounded in an historic situation. The

moderate application of this idea is highly commendable. It has made the Bible a new book to many minds. But, like all others, this method has its limitations and its weaknesses. Many of the historical situations for given prophecies are vague. The reasons for assigning a psalm to this or that era in the Jewish history are often bound up with words or phrases in the psalm whose interpretation is uncertain. There is danger, moreover, of ignoring a great fact, which the historical interpreters themselves emphasize. This is the ideal element in biblical literature, by which the psalm or prophecy is lifted above all bounds of time into a region where the historical environment has little, if any, place. This fact is partially illustrated by reference to modern poems. It is said that recently Mr. Tennyson was asked the historical basis of such poems as "Locksley Hall," "The Moated Grange" and others—poems which seem to breathe all the air of personal feeling, and to spring out of definite historical situations. Yet he replied that they were entirely free from any connections of the kind, being purely ideal creations. This age, it has been said, is profoundly undramatic. It surely seems to be true that many critical students of the psalms and of prophecy, when they, upon the slenderest basis of fact, confidently assign a poem to some definite historical epoch, are profoundly undramatic, lacking in the poetical and ideal elements which the Bible writers clearly and markedly possess and exhibit.

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How prone we are to the notion that God must work in a manner contrary to organized and customary laws of life and thought—if He is to be known and acknowledged as God. So it is argued concerning the miracles of Christ. Albert Barnes declared that it was only by chance that the miracles of Jesus were beneficent ones. To make a river run up hill would have accomplished His purpose just as well. Indeed, it may justly be inferred that such a prodigy would have satisfied Mr. Barnes a little better. Something prodigious, something to set everybody agog,—that is the most worthy action of the Supreme Being in seeking the worship of man. The *human* will is regarded as most normal in its activity,

when it acts most regularly in accordance with ethical and spiritual laws. But God's will is to be most highly extolled, when it reveals itself as acting in a manner opposed to general principles. The incomprehensible is the divine. When no law can be recognized, there is the highest evidence of the working of the infinite and omnipotent Jehovah. To be arbitrary in the nature of His designs would, therefore, seem to be God's special prerogative.

Many who thus argue do not see the absurdity of their position. Many who do not consciously avouch such positions, practically hold them. Pushed to its extreme, this theory of the Divine lands one in the conclusion that, if God is unnatural in His activity in nature and in the sphere of intellect, He must be equally unnatural in the sphere of ethics, a self-contradictory conclusion. The truth is, nature, intellect and morals, their laws and their certainties, are revelations of God, are manifestations of His character and purpose, are illustrations of His life. Man is in His image. This is the glory of the Scriptures that they represent God not as arbitrary and incomprehensible in His life and works, but ethical, reasonable, gloriously right in all spheres of His being.

Accordingly, when Paul is quoted in favor of Divine lawlessness, and as revealing God under the image of the Heavenly Potter, accepting, discarding, breaking His earthly utensils, according to no human and reasonable standard, it is not to be accepted as the foundation truth of Paul's theology or of ours. "It is the glory of God to conceal," but it is also the glory of man to discover. As the ages roll on, and as God reveals Himself more and more clearly out of the Scriptures, in the life of the Church and in human history, His ways become more and more clear, and the discordant and discrepant voices concerning His will and way become more fully harmonized. God is not a God of disorder or of arbitrary will. His ways are just and right. They are just and right in the human conception of those terms.

To take another practical instance. In God's dealings with the Chosen People it is claimed that the clearest examples of incomprehensible Divine working occur. In the choice of

Israel as a nation to be God's people, in the selection of His human instruments for carrying out His purposes, in the passing by of the intellectual and the rich in favor of the poor and foolish—here God wrought purely by the might of His sovereignty in a manner utterly opposed to human laws of thought or activity. Such arguments confound the unwise and shortsighted thought and purpose of the unenlightened human intellect with the thoughtful and normal conclusions of human reason. In the light of history—the history of the Semitic peoples, the history of human life through the centuries—it is beginning to be seen that in the deepest sense God's activity is *natural*. And when one thoughtfully considers it, what more glorious proof of the Deity than the assurance of His immovable adherence, in His dealings with this world, to the laws of His own nature, with which He has formed and ever governs the universe. To discover ever more clearly the essential harmony of the Divine activity as revealed in the Scriptures with the laws of human reason, and then, with this fact established, to find the same God and the same Divine methods in human life everywhere,—this, to the earnest and thoughtful soul in our time, is the grandest fact and evidence of the Divine existence and of the Divine beneficence.



## THE TEACHING FUNCTION OF THE CHRISTIAN MINISTRY.

By Prof. LEWIS O. BRASTOW, D. D.,

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What Christianity is determines what the church is, and what the church is determines what its ministry is. Christianity is nothing less than a self-revelation of God in Christ, with reference to the religious development and training of the human race. Its work is the work of religious education. It is not the less an educative work that it is also a work of recovery. To win men who are lost is only a part of the whole process of rebuilding men who are perverted. Christian evangelism is only tributary to Christian edification. To "save souls" is in the largest sense not only to win them to immediate obedience but to rebuild them into completeness in God's kingdom and for God's service.

This determines the significance of the Christian Church. The church is a school, a teaching school and a training school. The Christian disciple, even the maturest, never ceases to be a learner, and the learner never ceases to be a subject. The hearer is also a doer. In the church, as in a school, every man is to receive the knowledge of God in Christ as related to the redemption, the recovery and the completion of his being, and here also that redeemed and recovered manhood is in process of training for the full, final realization of its completeness in the Kingdom of God.

And this gives us our definition of the Christian ministry. This contains the very significance of the ministerial calling, determines what is most characteristic in its functions, conditions the entire range of its activities. In a word then the Christian minister is a religious educator. All phases of his comprehensive leadership may be subsumed under this his most characteristic designation. His whole work is educa-

tive, in some branches of it more directly, others more indirectly. In some it is the work of teaching, in others it is the work of training.

It is the teaching function that here engages our attention. On the whole I think it may be said that teaching in the comprehensive sense is the leading ministerial function. It has always been so regarded in all periods of the healthy development of church life. No doubt the work has often been inadequately conceived and narrowly applied. A broad conception of teaching would not fail to find a place for it in all ministerial functions. For teaching is interpreting and it implies a subject matter to be interpreted. This subject matter has wide range. It finds a place in the work of the herald. It finds a place in the worship of the church. It finds a place in pastoral guidance in the specific sense and in the practical administration of the affairs of parochial life. And conversely all these functions presuppose the work of teaching or of interpretation. The Gospel that wins must be interpreted in order to be heralded effectively. The worship that edifies must be interpreted in order successfully to do its work. In personal pastoral guidance the significance of the experience of individual life needs to be interpreted in order that intelligent pastoral leadership may be realized. In parochial life those practical interests of the church upon which its effectiveness depends must be adequately interpreted and comprehended before the most effective executive leadership can be realized. Pulpit teaching has been too limited in its range. It has not compassed the whole life of the church. Moreover the whole work of teaching has been limited too exclusively to the pulpit and has dealt too largely with mature minds. This has not always been so. But it has been the defect of much of the work of this sort in the reformation church. No minister has the right to limit his work wholly to the pulpit; nor the right there to limit the work of teaching to a few pet theories, nor the right to limit it wholly to mature minds. Christian teaching, like all other teaching, has its different grades. The church has its primary and intermediate as well as advanced grades of instruction. They are relatively few who are up to the very

highest grade of pulpit teaching. Teaching should be adjusted to the conditions of parish life. Moreover the church itself as a teaching school needs to be developed. This in part is what it is (its very significance) by its very definition. Its teaching forces need to be cultivated, and the minister is largely responsible for the ability of his church to do its own work with its immature souls. It is with reference to this interest—a broader, more thorough, more systematic and better organized plan and method of Christian instruction in the administration of the church and the parish—that I wish to offer a few practical suggestions.

A Christian pastor is *responsible for the religious instruction of the immature* as well as of the mature of the congregation and parish. In this view of the matter his responsibility is the greater for those who are immature. This responsibility is perhaps recognized by the clergy of the Roman Catholic church more thoroughly than it is by the pastors of Protestant churches in general. It has been one of the defects of the Protestant conception of Christianity that it has recognized, in a one-sided manner, its adaptation to the needs of the adult and mature members of our congregations. Consequently, as just suggested, the instruction of the pulpit has been regarded as of more importance than any other form or grade of instruction and this instruction has often been adapted to those who are exceptionally mature.

The religious instruction of the church needs to be *systematized*. It is the fault of a good deal of the current teaching of the pulpit, that it lacks coherence. It leaves the impression of a lack of comprehensive plan for the instruction of the congregation. This is to a considerable extent necessary. For preaching is something more than teaching. It must adjust itself to what is passing in the life of the church and the world from week to week. The work of the pulpit however would be bettered if its method of teaching were more comprehensive and systematic. But there is special need that the primary and intermediate grades of religious instruction should be systematized. There is a somewhat unnatural sound in the very words "primary and intermediate grades of religious instruction." We are not familiar with the idea of

grades of religious instruction. That is, we are not familiar with the idea of system in this work. But why not? Is it because the demands of religious instruction in general are inadequately apprehended? Is it because the specific work of the pulpit has discredited it? Now if any order is to emerge from this chaotic condition as regards religious instruction it must be developed under the direction of the pastor. He is the proper leader in this work.

*Improvements in secular instruction* emphasize the need of something corresponding in the sphere of religion. Is religion a matter of so little importance that in a time when secular education is carried to so high a degree of excellence, its claims are not worth recognizing? The church and pastorate can hardly maintain their self respect in practically ignoring what they in theory claim as of supreme importance. If the teaching work of the church is developed into better quality it must be done under the lead of the pastor.

And just here is to be emphasized the demand for a *development of the teaching gifts of the members of the church.* The church must do its own work of religious education. It does much through its pastorate. But there is demand for lay teaching. The pastor can not reach his whole parish directly as a teacher. He must work through his lay teachers. Much of the work of teaching can be done to best advantage through them. There is a good deal of undeveloped and untrained teaching force in the church. It is not utilized because the pastor does not know how to develop it.

A fresh development of the teaching activity of the church under pastoral leadership would prove to be an inestimable *blessing to the family.* Religious instruction in the family is increasingly difficult. It can never be successfully superseded, wholly at any rate. But its defects or failures may be partially compensated. A system of religious instruction thoroughly well developed by the church would secure a more intelligent church membership. In fact unless this work is done by the church it is difficult to see where it is to be done. The whole burden of it is thrown upon the church by the family and by the state.

The *pulpit would share in the beneficent results* of a more

thorough training of the pastoral gift of teaching. Not only would it in the long run secure a more intelligent congregation to teach and thus permit the preacher to enlarge somewhat the scope of his preaching, but it would better the preaching itself. Its subject matter would be better handled structurally and rhetorically. It is a matter of record that some of the best catechetical teachers have been the best pulpit teachers. The development of ethical purpose is especially to be noted.

What now may be regarded as essential to the development of a minister's teaching gifts?

It is natural to suggest first the importance of *thorough theological training*. Certainly no one will be a successful teacher of religion in the largest sense without it. If any well defined, systematic, thorough plan of religious instruction is to be introduced into the parish, it must be done by a man who is thoroughly competent to the work of devising and executing the plan, and that must be the man who knows thoroughly the subject matter with which such instruction will deal. It is a great mistake to suppose that successful work with immature minds demands less thorough comprehension of the subject than work with mature minds. If the subject matter is prepared by other hands, the teacher will want at least knowledge enough of it and of the character of the work to enable him to judge of its worth and to teach the subject intelligently and skillfully. A thorough work of systematic religious instruction introduced into a parish will naturally include the following elements.

(1) Some simple, but systematic instruction in the elements of the Christian life as a religious life. (2) Instruction in the Christian life as an ethical life or some elementary instruction in Christian ethics. (3) Instruction in religious history, i. e. an outline of the history of redemption, and of the church. (4) Instruction in systematic theology. (5) Instruction relating to the church and its sacraments and the duties of church membership. This may seem to be too large an outline, covering too much ground and rendering the whole effort impracticable. It may be said however that at any rate this would be a good ideal towards which to

work and furthermore that it is not as impracticable as it may seem. The chief requisite is just the training of which I am speaking to enable a man to develop his material. If into the hands of every pastor of our churches there were put simple catechetical works covering the ground specified, he would probably find time to introduce the instruction within the limit of a few years, provided he were competent to the work of teaching and of directing the teaching of others. A great deal of this instruction might be in biblical form, and this emphasizes the special need of a thorough knowledge of Biblical theology. The demand that the ground outlined above be fairly well covered is not unreasonable. If however it is done the minister will have to fit himself to carry on the work.

*Instruction in Pedagogics* is demanded in all ministerial education. If a pastor can afford or if he is privileged to ignore the whole problem of primary religious instruction in his parish, he may ignore the need of special instruction in the science of teaching. Otherwise not. It is acknowledged that instruction in Homiletics is of practical importance to a preacher. As the pastors of our non-liturgical churches discover the defects of their public worship and cultivate the liturgical sense they will see more clearly the need of instruction in Liturgics. Is there less need of instruction in Christian Pedagogics? The chief reason why this need has not been recognized is that the whole problem of religious teaching has been to so large an extent ignored.

Christian Pedagogics has its special demands. It has its peculiarities as a branch of general Pedagogics. Homiletics properly conceived is a branch of general Pedagogics. Catechetics is another, and it is only because catechetical work has almost wholly ceased to be a branch of ministerial service in many of our Protestant denominations that catechetics is not regarded as of importance as a special branch of instruction in Practical Theology. Our Theological Seminaries teach their students how to interpret the Bible. In a general way they teach them also how to use it in the pulpit. The work ends here. Why not teach them to interpret it to the immature, the instruction of whom demands special skill, and

why not teach them to use it in the catechetical class? Is it because catechetical work has no existence in our churches and because there appears to be no demand for it? Let the responsible religious teachers of the churches then create a demand for it. And let the work begin in the theological school. It is no extravagant prophecy that the vigorous movement in biblical study that is now in process of development will force upon the theological curriculum an enlargement in the direction of Christian Pedagogics.

*Practical training in the work of teaching* also should be emphasized. No branch of knowledge, which is to be put into practical use, can ever be successfully taught without practical training in it. Principles must be promptly applied or they do not get themselves adequately interpreted. Methods must be promptly tested or they remain in the region of mere theory and are in fact not understood. All this is clearly recognized in the teaching of many practical sciences. The medical school has its clinic. The Law school has its moot-court. The Normal school has its drill in class teaching. The scientific schools all have their practical drill in application of the science taught. The Theological school has its homiletic drill. The attempts to teach homiletics without requiring the preparation of sermons and without class criticism of the work would be as absurd and as really empirical as to attempt wholly to substitute experiment in preaching for the teaching of homiletical principles. Nor is it possible to teach liturgics successfully without some application of liturgical principles in some form of proper liturgical training. The sacredness of the subject is no more objection against liturgical drill than the sacredness of preaching is objection against preparatory homiletical drill. And the only way to teach Christian Pedagogics successfully is to introduce pedagogic drill. Theological students who have had previous experience as teachers in the secular schools show the favorable result of such training in many ways. It frequently shows itself not only in the sharpening of the exegetical but also of the homiletical sense. A man who has proved himself to be a thoroughly good teacher often shows special aptitude for exegesis and has specially clear apprehension of homiletical problems.

The experience of teaching in the church Sunday school during one's theological course is a valuable experience. If entered upon with enthusiasm and resoluteness of purpose it will prove to be one of the most valuable sorts of Christian work in which a student can engage. Students who succeed in this work will be likely to find the problem of developing the work of systematic instruction in their future parishes a comparatively easy one. But is there any reason why training in the work of teaching should not be introduced as a critical exercise into the Seminary course? One of the chief arguments for it is that it can not be obtained elsewhere. The thing needed is criticism, and this can not be secured outside the class exercises. No provision can be made for it elsewhere. A minister would not enter a Sunday School Normal class for the purpose, even supposing that he had the opportunity. Moreover there are some specific characteristics in this sort of Christian teaching that need to be recognized, and training in the general work of teaching would not wholly supply the want, even though one had such training. Training in general rhetoric could not be a substitute for training in Homiletics, even supposing theological students to have such training, which is not always the case. Christian Rhetoric has a field of its own. So has Christian teaching. It is said that the Bible should be taught as any other book is taught. It is true that the general principles of teaching are the same, whatever the subject matter and in whatever form the subject matter may be given. But it is precisely the subject matter and form, together with its specific and exceptional object, that gives Christian teaching a specific character. Teach the Bible as any other book is taught. This is the proper rule. That is to say Christian Pedagogics is a branch of the general science of teaching which has special claims.

The introduction of this sort of work into the theological curriculum may open up a very useful career for many of our theological students and meet a great want of the church. There is a call for division of labor in the work of the Christian ministry. The field of service has greatly enlarged. The more complex society becomes the greater and more



varied are the demands upon the Christian minister. There is more work and a greater variety of work to do in the parish of to-day than there was in that of other days. There is demand for a variety of gifts. These gifts must be developed. One man may not, will not, have all the gifts that are desirable for a successful minister. There are not a few theological students, who believe themselves to be called to the ministry, that show no particular aptitude for the work of the pulpit. They are not conscious of preaching power and give evidence of no marked preaching gifts. They will do good pulpit work in many ways, but they will never win marked success. But they are men of mark notwithstanding. In various ways they can serve the church with skill and success. Many of them have the gift of teaching. That gift may be made of great value to the church. Here is an open field. It is a great opportunity. That gift should be trained to the utmost. These are the men that may be sent out into the church to organize and systematize the work of religious instruction. They can do a great work in the training of a more christianly intelligent generation. It is the duty of the theological school to adjust itself to the practical wants of the church. It is the problem of theology in all its branches to meet the practical needs of the age. Whenever there is advancement in any particular line of development in scientific theology there should be a corresponding practical provision by which this advance may be made useful to the church. Biblical Theology is making tremendous strides. As the minister knows more about the Bible he should know more about teaching the Bible.

## THE RAINBOW IN GENESIS.

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The passage respecting the rainbow in Gen. 9: 13 sq. is as follows: "I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said to Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth."

In Ezek. 1 the rainbow is mentioned—not, however, alluding to this passage in Genesis. In the Old Testament there appears to be no other allusion to the phenomenon. The fact of which it is made a token is, however, recognized in Isa. 54: 9: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." It is possible to refer this passage in Isaiah to Gen. 8: 21, which is apparently referred to in Jer. 31: 35 and 33: 20; but the reference in Isaiah is so explicit to the flood that it seems more likely that he had in mind the pledge in connection with the rainbow than that in connection with the perpetuity of day and night and the seasons.

The importance of this pledge is in the symbolic meaning of the rainbow, yet it is worth while to answer the question, which arises partly from curiosity, whether there had previously been no rainbows. Some have maintained that there

had not been. Keil on this passage says: "The establishment of the rainbow as the covenant sign of the promise, presupposes that it appeared then for the first time in the vault and clouds of heaven. From this it may be inferred, not that it did not rain before the flood, which could be hardly reconciled with chap 2: 5, but that the atmosphere was differently constituted; a supposition in perfect harmony with the facts of natural history which point to differences in the climate of the world's surface before and after the flood. The fact that the rainbow, that 'colored splendor thrown by the bursting forth of the sun upon the departing clouds,' is the result of the reciprocal action of light and air and water, is no proof or disproof of the origin and design recorded here. For the laws of nature are ordained by God, and have their ultimate ground and purpose in the divine plan of the universe which links together both nature and grace." The last sentence from Keil involves a principle which does away entirely with any need of the explanation which he adopts. That characteristic of the divine economy which is indicated in the description of the Lamb as slain from before the foundation of the world (Rev. 13: 8) marks the providential dealing of God with the human race as being full of facts, the meaning of which is gradually revealed as occasion demands. One stage in the development of the atonement finds expression under the old Covenant in the statement that He was afflicted with His ancient people in all their affliction (Isa. 63: 9). This investiture of a previously occurring natural phenomenon is but a minor incident in the general usage. It is incomparably more comforting and inspiring to recognize the fact that an occurrence, with which Noah was already familiar, was made the pledge of the divine promise, than that a new phenomenon was introduced into the processes of nature. If the opinion of Keil is to be maintained, why not also maintain that there never went forth a sower to sow until that day on which Jesus uttered His parable. Jesus took the earth, monotonously familiar as it was to His hearers, and showed that it was full of the analogies to the kingdom which He had come to establish. He glorified forever the commonplace details of daily, and even household industries. Therefore, the

explanation which regards God as investing with new meaning one of his creations, is also in harmony with the methods of the Son when He came to teach men of the kingdom. It is also in harmony with the general method of divine teaching to attach a new truth to something already existing. Think how the marriage relation as the symbol of the relation of Christians to Christ received its development. Starting from the suggestion in the declaration that Jehovah is a jealous God, then the idea of idolatry as spiritual adultery found expression, followed by the representation of the relation between Jehovah and Israel as that of husband and wife; and lastly, in the New Testament is this form of the relation between Christ and His disciples wrought out with delicacy and advancing clearness.

According to the passage, this token was to be to God a reminder of His pledge. It was equally a reminder to man. For this purpose it was well adapted. It has been said that a "sign is a thing, which over and above the impression which it makes upon the senses, causes something else to come into the mind." Anything, therefore, can be taken as a sign: e. g. a stone which had in itself no meaning or value, may be used as marking the boundary of a field. Not such is this sign. There is a principle here the same as that in those parables which take some object in nature or fact in the physical world to symbolize the spiritual truth or fact, and which are properly called symbolic parables. It is such a principle which gives the wonderful comfort in the 125th Psalm. This rainbow had a fitness for the purpose to which it was applied, for after the appearance of an entire rainbow, as a rule, no rain of long duration follows; and the darker the background the more bright does it appear. As such a sign doubtless Noah already knew it. A harbinger of the cessation of a storm was a fitting symbol of the close of that flood which was never to be repeated. The beautiful object which already had a natural adaptation to its purpose "God consecrated as the sign of His love and witness of His promise." Worthy of approbation is the comment of Delitzsch: "It is, indeed, a phenomenon which may be accounted for by natural laws;

but the laws of nature are truly the appointment of God, *Eccus.* 43: 11 sq.; and it is just in its conformity to natural law that the rainbow is a pledge that the order of nature shall continue. And is there not in every law of nature a background pointing to the mysteries of the Divine nature and will? The label of the rainbow is sufficiently legible. Shining upon a dark ground which just before broke in lightning, it represents the victory of the light of love over the fiery darkness of wrath. Originating from the effect of the sun upon a dark cloud, it typifies the willingness of the heavenly to pervade the earthly. Stretched between the heaven and the earth, it is a bond of peace between both, and, spanning the horizon, it points to the all-embracing universality of the divine mercy."

This sign has been called a prophecy, as in fact must be the case with every sign which is the symbol of a promise. It has been called "the charter of natural mercies and blessings;" or again, "the world's covenant, not the Church's." These things are rightly said. The very terms are comprehensive, embracing all living creatures, beasts as well as men. Then, too, the promise belongs to the period of general, not particular, revelation.

This appropriation of the rainbow, on the ground of adaptation to the purpose, as a pledge of the divine promise, turns the thought toward the numerous analogies between the physical world and the realm of spiritual truth with the question respecting their practical bearing. The fact and significance is finely put in the second introductory chapter of *Trench's Notes on the Parables*. One wishes that he might acquire the power to use the familiar life and surroundings to impress spiritual truth as powerfully as was done in biblical times. Here is a wide field, not for mere illustration like the comparisons and poetic imagery which adorn the writings of imagination. There is room for such imagination, but even more for the action of the mind of the seer reflecting on these analogies. In the efforts to find such analogies there is sometimes a wild play of the imagination, or rather fancy, not discerning the true analogies from the false. The more fertile and less disciplined the imagination, the more likely to mis-

take fancies for facts. Yet this error is often less reprehensible than that aridity of the intellect which sees no likeness in the things heavenly and earthly, and claims that it is a defilement of the spiritual truth thus to compare it. The many books on the parables show that this method of teaching is more and more obtaining a recognition of its importance. Let careful attention be paid to the underlying principles, and care be taken to avoid superficial likenesses, then one will find the analogies which he, as a religious teacher, can use with effect. If a teacher or preacher is self-distrustful, and fears that his use of natural symbols of religious truth fails of its object, he may study the methods of the biblical writers, and imitate such examples as Jeremiah sets. Jer. 31: 35, 36 and 33: 20, 21, is a vigorous appropriation of Gen. 8: 21. Let a teacher freely use these expressions of divine truth which are found in the Scripture itself to convey the religious truth in the symbols drawn from the natural world. Not long ago there was current in the religious papers a story of a fisherman who had been converted to Christianity through the call to follow the Master and become a fisher of men. To him the Bible assumed the form of spiritual truth almost wholly expressed in the symbols of his favorite craft. Such a power there resides in the symbols which are in the Bible that they can be drawn forth into daily service even after the use of the centuries.

All writers of the Bible do not use symbols with like freedom. It may be that Saul of Tarsus was bred in the midst of city surroundings, so that the symbols of the religious truths and life drawn from external nature did not find a place in his thoughts. Be that as it may, his writings have little to do with the symbolism of the natural world; yet with what power does the analogy drawn from the grain of wheat to the death and resurrection seize hold of the thought of the reader of 1 Cor. 15! This can hardly be thought a mere illustration, rather must we believe that Paul meant it to be a symbol of the body which is laid away after death.

In a community familiar with Pilgrim's Progress it would be natural, in fact inevitable, to illustrate the Christian life from that symbolic "dream." How much rather from the

Bible itself, and the symbols it draws from external nature. The Gospels and the epistles of James and Peter in the New Testament are redolent with the air of earth as well as of heaven. This is true of the prophets and psalmists of the Old Testament.

It would not be strange if a careful study of the symbols of spiritual truth drawn from the Bible would lead one to feel that the whole ground was occupied, and that he could add nothing. By the time that one had learned enough of biblical symbols to reach this conclusion, his knowledge of biblical methods would have become so extensive that he would also have learned the nature of the analogies which give the symbols their value. In short, this would be the kind of training which would lead one to the independent use of the earth and earthly relations as symbols of spiritual truth.

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## MR. PETRIE'S DISCOVERIES AT THE BIBLICAL TAHPANES.

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To the student of the Bible, one of the most satisfactory of recent discoveries in Egypt is that made in 1886 by Mr. Flinders Petrie at Tahpanes, on the eastern Delta. The thirty-ninth chapter of Jeremiah and Josephus Ant. x. 9, 1 tell us that Nebuchadnezzar had taken Jerusalem, made Zedekiah his captive, burned the city and carried away the most of its inhabitants to Babylon. The feeble remnant of Judah scattered about were gathered under Johanna, and fled to Tahpanes in Egypt. In this party were "the King's daughters," Jeremiah the prophet, and Baruch, his amanuensis. Tahpanes was about twelve miles west from the modern El-Kantara, on the Suez Canal. The Greeks called it Daphne. This Hebrew party reached Tahpanes during the reign of Pharaoh-Hophra, the son of Psammethik II. of the XXVI. dynasty. He is called Uahabra, with the throne name Ra-

haa-ab in the Egyptian inscriptions, Vaphres by Manetho and Ouaphre in the Septuagint. The XXVIth Egyptian dynasty had its capital at Sais, but that did not prevent the king from having a palace at Tahpanes. Pharaoh-Hophra reigned over Egypt from 591 to 522 B. C. Herodotus gives some interesting incidents of his reign. He says that Hophra, whom he calls Apries, thought that not even a god could cast him down from his eminence, so firmly was he established on his throne. Herodotus also bears testimony that he was the most prosperous of all the Egyptian kings of the XXVIth dynasty, except his great-grandfather Psammethik I. He led an army to attack Sidon, and fought a naval battle with the King of Tyre. From Ezek. 17 : 15-17 it appears that Hophra entered into a contract with Zedekiah to support that vassal King of Judah in rebelling against Nebuchadnezzar, and by an advance on Gaza did actually compel the Chaldean to raise the siege of Jerusalem (Jer. 37 : 5-11). Thus he recovered, for a brief season, some of the territory that was wrested from his grandfather Necho. The Egyptian army was soon defeated in a subsequent engagement, and Hophra was able to give the Hebrews no further assistance save the refuge which the palace at Tahpanes afforded the remnant who escaped from Jerusalem.

After the flight to Egypt the divine command came to the prophet Jeremiah saying : Take great stones in thy hand, lay them in mortar in the brick work which is at the entry of Pharaoh's house at Tahpanes, in the sight of the men of Judah ; and say unto them, Thus saith the Lord of Hosts, the God of Israel : Behold, I will send and take Nebuchadnezzar, the King of Babylon, my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal (glittering) pavilion over them (Jer. 48 : 8-10). That this prediction became history, and that the Babylonian King did twice invade Egypt and conquered it, is no longer doubted.\*

The interest connected with this discovery of Mr. Petrie arises from the fact that he seems to have found the very house of Pharaoh-Hophra. He has laid bare an "area of continuous brick work, resting on sand, about a hundred by sixty

\* See Josephus *Antiq.* x. 9, 7, and *Apion* i. 19.



feet, facing the eastern entrance to what seem royal buildings."

Mr. Petrie further says: "It is curious how exactly this answers to the biblical description of the entry of Pharaoh's house in Tahpanes." Mr. P. dug into this square platform and found there some rough "unhewn stones," but without inscriptions. He was surprised, on inquiry, to learn that the mound from which these stones are exhumed is called by the Arabs to this day *Kasr el hint el Yahudi*, "The Castle of the Jew's Daughters." Thus the biblical story of the royal princesses still clings to the ruins as an historical echo from the remote past. Mr. Petrie calls this mound a tower. It was about a hundred and fifty feet high. It was square and contained many stories. The basement had certainly been used for a kitchen. In one room were stones for grinding corn, dishes, jars, and iron rods—the spits used for roasting meat.

Several objects found contain the name of Uahabra. In the immediate neighborhood other objects of great interest were exhumed. The place may be visited from Zagazig on the railway between Suez and Cairo.

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## THE GOSPELS OF THE INFANCY.

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In their opening words is struck the keynote of the Gospels of both Matthew and Luke. "The book of the generation" has the tone of Old Testament Hebrew. On the other hand, in Luke, with the Greek words translated "forasmuch as," "to draw up," "narrative," used nowhere else in the New Testament, but common in classic Greek, and with certain constructions and arrangements of words, carefully observed in Attic writers, but not common to the loose Greek of the New Testament, we are ushered into the atmosphere of Xenophon and Thucydides. Catching this keynote at the very first, we interpret Matthew as the harmonious development of one theme, Jewish to the core, Jesus, the prophesied

and long-expected Messiah. True to his introduction, we find in Luke, the careful Greek historian, presenting the results of his investigations, sometimes in his own version, sometimes with the true historic spirit preserving the original documents with their rich flavor. In Matthew the central figure of the early history is Joseph, in Luke Mary.

It is not, then, surprising, but rather inevitable, that two writers of such different character and spirit, with such different points of view and aim, should have left narratives with little in common. As to their mutual relations, it is held by many that the first Gospel was wholly unknown to Luke, while others, led by Meyer, although opposing this, admit that Luke's use of Matthew was critical and entirely independent, to him Matthew being but one of the "many who had attempted to set forth a narrative of the things which were most surely believed." In either case the result is practically the same—a relation of entire ignorance, or of complete independence.

Leaving the comparison of Matthew and Luke, it will be interesting to consider Luke alone. The classic Greek of the introduction has been noticed; but on beginning the fifth verse, there is a sudden change of atmosphere. The language is no longer that of Xenophon and Thucydides, but that of the Psalms and Isaiah. It is as though Macaulay should introduce in the midst of his polished style a quotation from the Old Saxon Chronicle, or selections from the quaint songs of Caedmon and Piers Plowman. The first two chapters tell their story in a series of exquisite hymns, Hebrew to the core in diction, style and spirit, artistically woven together by a connecting narrative, which, though bearing some trace of Luke's hand, is also strongly Hebraic.\* There could be no more perfect examples of Hebrew poetic parallelism than in the following:—

1 : 35, 36 (1) The Holy Ghost shall come upon thee.

(2) And the power of the Most High shall overshadow thee.

(1) And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age.

(2) And this is the sixth month with her that was called barren.

\* The following Hebraistic phrases and ideas are interesting:—*Righteous before God* (Luke 1 : 6, cf. Gen. 7 : 1), *walking* (Luke 1 : 6, cf. 1 Kings 9 : 4; 2 Kings 20 : 3), *to turn the hearts of the fathers to the children* (Luke 1 : 17, cf. Mal. 4 : 5-6), *horn of salvation* (Luke 1 : 69, cf. Ps. 18 : 2), *the Lord is with thee* (Luke 1 : 28, cf. Judges 6 : 12), *blessed art thou among women* (Luke 1 : 42, cf. Judges 5 : 24). Compare also Luke 1 : 31-33 with Isaiah 9 : 6, 7. The idea of barrenness as a reproach is thoroughly Hebraistic, compare Luke 1 : 25 with Gen. 30 : 23.

The Song of Mary in the crossing of antithetic parts reveals still finer touches of Hebraic poetical skill.

## Mary's Song, 1: 46-53.

- (1) My soul doth magnify the Lord,  
 (2) And my spirit hath rejoiced in God my Saviour.  
 (1) For He hath looked upon the low estate of His handmaiden :  
 (2) For behold from henceforth all generations shall call me blessed.  
 (1) For He that is mighty hath done to me great things ;  
 (2) And holy is His name.  
 (1) And His mercy is unto generations and generations on them that fear Him.  
 (2) He hath shewed strength with His arm ;  
 He hath scattered the proud in the imagination of their heart.  
 (2) He hath put down princes from their thrones.  
 (1) And hath exalted them of low degree.  
 (1) The hungry He hath filled with good things.  
 (2) And the rich He hath sent empty away.

## Hannah's Song, 1 Sam. 2: 1, etc.

My heart rejoiceth in the Lord . . .  
 because I rejoice in Thy salvation.

There is none holy as the Lord.

Talk no more so exceeding proudly ;  
 let not arrogancy come out of your mouth : for the Lord is a God of knowledge, and by Him actions are weighed.  
 The bows of the mighty men are broken, and they that stumbled are girded with strength.

The Lord maketh poor and maketh rich : He bringeth low and lifteth up.  
 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.

They that were full have hired out themselves for bread, and they that were hungry ceased.

A collection of selections from different Psalms and from Isaiah will show how thoroughly the Song of Mary breathes their spirit and inspiration :—

Ps. 34: 2, 3—	My soul shall make her boast in the Lord : O magnify the Lord with me, and let us exalt His name together.	Luke i. 46, 47.
Ps. 126: 3—	The Lord hath done great things for us, whereof we are glad.	49.
Ps. 111: 9—	He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name.	49.
Ps. 103: 17, 18—	But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.	50. 54.
	To such as keep His covenant, and to those that remember His commandments to do them.	55.

Ps. 98 : 1—	O sing unto the Lord a new song : for He hath done marvellous things : His right hand and His holy arm hath gotten Him the victory.	49. 51.
Ps. 118 : 15—	. . . . . the right hand of the Lord doeth valiantly.	
Is. 40 : 10—	Behold the Lord God will come with strong hand, and His arm shall rule for Him.	
Is. 51 : 9—	Awake, awake, put on strength O arm of the Lord.	
Is. 52 : 10—	The Lord hath made bare His holy arm in the eyes of all the nations.	51.
Ps. 98 : 3—	He hath remembered His mercy and His truth toward the house of Israel.	54. 55.

In like manner, the Songs of Zacharias and Simeon might be made to form a striking parallel with Old Testament psalms and prophecies.

As a result of this investigation, there can be but one conclusion. Luke, the finished Greek author, could never have written these exalted hymns : he found them in the documents or on the lips of Aramaic Christians, a priceless legacy, and with admirable taste and true reverence translated them with all their rich imagery and inspiration, "even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the Word."

It seems, at first, improbable that men and women would speak thus : and the highly wrought poetic style has been urged as an objection against the validity of this account. When, however, we remember that every young Israelite knew by heart from childhood the songs of Hannah, Deborah and David, that they repeated them as they went up to the feast at Jerusalem, and that the singing of psalms formed a part of the morning and evening sacrificial service, it seems most natural that along these familiar and revered lines the mind of Mary, Zacharias and Simeon should have run, when stirred by events of so sacred and supernatural a character. It would seem as though, after four hundred years of silence, the strain of inspired prophecy and poetry ending in Ezra had been taken up by these new singers under the impulse of the Spirit.

There is strong evidence to the validity of Luke's account in its lofty spiritual tone, free from all petty or indelicate de-

tails. This is especially felt when one examines the treatment of the same subject in the Apocrypha :

“ And the angel said unto her, The Lord is with thee, and thou shalt conceive, to which she replied, What, shall I conceive by the living God, and bring forth as all other women do?”

“ Now, at this time of her first coming into Galilee, the angel Gabriel was sent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving Him. Accordingly, going in to her, he filled the chamber where she was with a prodigious light, and in a most courteous manner saluting her, he said, Hail Mary! virgin of the Lord most acceptable! Oh virgin full of grace! The Lord is with you, you are blessed above all women, you are blessed above all men, that have been hitherto born. But the virgin, who had before been well acquainted with the countenances of angels, and to whom such light from heaven was no uncommon thing, was neither terrified with the vision of the angel, nor astonished at the greatness of the light, but only troubled about the angel's words; and began to consider what so extraordinary a salutation should mean, what it did portend, or what sort of an end it should have. To this thought the angel, divinely inspired, replies: Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation; for you have found favor with the Lord, because you have made virginity your choice. Therefore, while you are a virgin, you shall conceive, without sin, and bring forth a son. . . . . To this discourse of the angel the virgin replied, not as though she were unbelieving, but willing to know the manner of it. She said, How can that be? Forseeing, according to my vow, I never have known any man, how can I bear a child without the addition of a man's seed? To this the angel replied, and said, Think not, Mary, that you shall conceive in the ordinary way. For without lying with a man, while a virgin you shall conceive; while a virgin you shall bring forth, shall give suck: For the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, without any of the heats of lust. So that which shall be born of you shall be only holy, because it only is conceived without sin, and being born, shall be called the Son of God.”

The difference of spirit is felt throughout, but especially in those passages which are in part identical with the New Testament, but which have been polluted with paltry and gross additions.

The dignity of the Scriptures' silence in regard to the boyhood of Christ, broken only by the account of Jesus in the Temple with the doctors, is appreciated when one reads such statements as the following :—

“ And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes: the Lord Jesus was with him, wheresoever he went. And as often as Joseph had anything in his work to make longer or shorter, or wider or narrower, the Lord Jesus would stretch His hand towards it, and presently it be-

came as Joseph would have it ; so that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade."\*

So it is that men, uninspired and without authority, treat this subject. Such is the history which is the "mere product of the age." What grossness, sensuality and superstitious extravagance ! Do not such writings as these serve in no small degree to overthrow the position of those who would find the origin of this exalted account in the presuppositions and prejudices of the post-apostolic age ? Can Luke's narrative and these have come from a similar source ?† In the account of Christ's birth, in its simplicity and homeliness, there is a conspicuous absence of that halo and those glorifying features which legend requires and expands.

In view of all this, it is difficult, if the narrative is not accepted as true, to find for it a satisfactory origin. If the skeptic looks to the Gentiles for the origin of this alleged legend, he finds, it is true, a mythology rich in conceptions of human children of divine parentage, but he is confronted with all that grossness, sensuality and degradation which infuse the myths of the loves of Zeus. Is the germ of this pure and exalted account to be found in the voluptuous story of the Rape of Europa or of the visits to Danæ in the shower of

\* Further extracts have been added for the sake of comparison :—

"And when they came to the place where the wood was, and James began to gather it, behold a venomous viper bit him, so that he began to cry and make a noise. The Lord Jesus seeing him in this condition, came to him, and blowed upon the place where the viper had bitten him, and it was instantly well."

"On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well. And when he had gone to fetch water, the pitcher, when it was brought up full, brake ; but Jesus, spreading His mantle, gathered up the water again, and brought it in that to His mother."

"There was also at Jerusalem one named Zaccheus, who was a schoolmaster ; so they brought Him to that master who, as soon as he saw Him, wrote out an alphabet for Him, and he bade Him to say Aleph ; and when He had said Aleph, the master bade Him pronounce Beth. Then the Lord Jesus said to him, Tell Me first the meaning of Aleph, and then I will pronounce Beth. And when the master threatened to whip Him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth. The Lord Jesus further said to the master, Take notice how I say to thee ; then He began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet ; and many other things He began to tell him, and explain, of which the master himself had never heard, nor read in any book. At this the master was so surprised that he said, I believe this boy was born before Noah. He said also to Mary, This your son has no need of any learning."

† Of the angel's words to Zacharias in Luke's account Godet says, "Not a word in this speech of the angel which is not at once simple and worthy of the mouth into which it is put. It is not after this fashion that man makes heaven speak when he is inventing—only read the Apocryphal writings!" The same writer says of the announcement to Mary, "What exquisite delicacy this scene displays ! What simplicity and majesty in the dialogue ! Not one word too many and not one too few. A narrative so perfect could only have emanated from the holy sphere within which the mystery was accomplished."

gold? If the skeptic turns, however, to the early church, he is confronted with the Apocryphal writings, with the marvellous illumination of the cave where the child was born, the failure of the fire to destroy the swaddling clothes, the escape of devils in the form of serpents and crows, the balsam springing up from Christ's sweat, the dragon-shaped devils, and numberless other grotesque features, full of petty and unbecoming detail, extravagance and absurdity. If the skeptic turns to the Jews, he is confronted with complete ignorance as to the supernatural character of Christ's birth, as shown by the Scriptures themselves.

There can be no doubt but that Luke thought that he was writing the truth, and that he expected to be believed by his readers. The whole narrative breathes a spirit of sincerity: in the introduction it is stated that all things have been investigated from the very beginning, which, therefore, must include the early chapters. The limited use of the supernatural with dignity and sobriety has been noticed. There are many historical details hardly to be expected in a mere legend, the course of Abia, the strict localization of the scenes, the census of Quirinius, and the eighty-four years of Anna's widowhood. Surely the account attempts and claims to be historical. Of the validity of his sources Luke was surely in a position to judge more favorably than our age. Men are too apt to think to-day, in the light of new historical methods and new canons of historical criticism, that writers of the first century were credulous fools: they doubtless were not scoffers at the miraculous, but still they were rational beings, capable of distinguishing between the true and the false. At a time when reliable historical details were so accessible, and there was such an abundance of testimony from eye and ear witnesses, of which Luke claims that he availed himself, would it not have been the height of absurdity for a writer to ignore these and resort to fiction and imagination?

It is to be particularly noted that the prophecies, especially that of Zacharias with the clearly expressed hope of Israel's deliverance from her enemies, are in the spirit of the early disciples, who were looking for political emancipation in the Messiah's kingdom, not appreciating its lofty spiritual signifi-

cance, an attitude that is natural if the words are those that actually came from the lips of the speakers at the time represented, but which hardly could have been fashioned and put into the mouth of prophecy by a writer who already saw in the destruction of Jerusalem the disappointment of the disciples' cherished hopes. At the time when Luke wrote, it would have been impossible to have produced anticipations of the Messiah's earthly kingdom so simple and joyous.

In the light of the constructive criticism thus presented the destructive arguments may be examined. The combination of the two will doubtless form a ground for a reasonable theory of the historic character of the narrative.

Perhaps the strongest objection offered is the fact that outside of these four chapters in Matthew and Luke the New Testament is completely silent in regard to the Nativity. The Apostles' aim was to testify to what they themselves had seen and heard. Under the burning enthusiasm to proclaim the Christ as He was known to them—His miracles, teachings, death and resurrection—there was neither time nor inclination to search out the facts of His early life before He came into relation with them. These facts, too, hidden away in the heart of His mother, known not even to His neighbors and brethren, were not easily accessible, and were too delicate and holy to be spread abroad. But after the first burst of the good news' proclamation, there naturally arose a cooler historic interest to examine into the early life of this character now so well known. It is exactly so with the great men of to-day. Reminiscences of childhood and youth only follow the generation whose attention has been absorbed in the mature and public life. So it is that we are having to-day reminiscences and private letters of Carlyle, Thackeray, Lincoln and Grant. This idea is well put by Godet in a passage which is here subjoined.\*

On the other hand, this objection of silence may be impressed into his own service by the defender of the historic-

\* "Just as a botanist, when he admires a new flower, will not rest until he has dug it up by the roots, while an ordinary observer will be satisfied with seeing its blossoms: so among believers, among the Greeks especially, there must have been thoughtful minds—Luke and Theophilus are representatives of such—who felt the need of supplying what the narratives of the official witnesses of the ministry of Jesus were deficient in, respecting the origin of this history."



ity of the narrative. It surely excludes the possibility of finding the origin of the "legend" in the early church doctrine, for as Peter and Paul make no mention of it, it was plainly unknown to the early church. The difficulties in attributing it as a legend to the Gentile and Jewish Christians have already been shown. These difficulties in finding a legendary source capable of producing such a narrative are to be emphasized.

It is objected that the unbelief of Christ's brethren in His divinity is inconsistent with the fact of a unique birth. It would not have been strange, however, if from the extreme delicacy of the subject Mary had never told the facts to her other sons. It would have been natural for them to doubt, even if she had told them. That little was said about it is certain, for the people of Nazareth considered Christ the son of Joseph and Mary, and it is not to be doubted that, if any such story had been circulated, it would have been seized upon only too gladly by his enemies as a ground of reproach. From the fear of just such reproaches as did arise later, when the account was published, "Mary kept all these things and pondered them in her heart:" and not only was there fear of inevitable reproach, but it must have been that such a holy experience as she passed through could be accompanied only by awe-inspired reticence.

The alleged contradictions of Matthew and Luke are strongly urged by all opponents of the genuineness of this narrative. The genealogies, with the various attempts to harmonize them, have been fruitful of discussion. From their general point of view, it may be said that Matthew would be expected to give the genealogy of Joseph, and Luke that of Mary.\* The complete independence of Matthew and Luke has been mentioned. Nevertheless, there is an agree-

\* The theory of Luke's genealogy, supported by Weiss, is interesting. According to this view, the names do not form an interlinked series, but are all co-ordinate, each going back for its dependence to the noun *son* in verse 23. It was common to call a man the son of anyone of his remote ancestors—"the son of David" for example. It is only in this indefinite use of the word "son" that there can be any meaning in the last expression, "the Son of God." The reading then is, "Jesus . . . the son of Joseph, the son (i. e. grandson) also of Heli, the son (i. e. great-grandson) also of Matthat," etc. In this interpretation, Heli is the father not of Joseph, but of Mary, and the genealogy is that of Mary, who in the Talmud is called the daughter of Heli. Meyer, while opposing this view, holds that the Davidic descent of Mary, though not expressed, is implied, and was presupposed by the writers.

ment on four important points—the reign of Herod as the time of the birth, Bethlehem as the place, the boyhood at Nazareth, and the miraculous character of the birth. On the latter point there is close connection.\* The following seems to be a reasonable harmony of the two accounts :—

1. Announcement to Mary.
2. Mary's visit to Elisabeth.
3. Announcement to Joseph.
4. Joseph takes Mary for his wife ostensibly.
5. Decree of Augustus.
6. Birth of Jesus.
7. Presentation in the Temple.
8. Visit of the Magi. Flight into Egypt.
9. Return from Egypt and settlement in Nazareth.

A last objection is the claim that there are flagrant historical errors in Luke. To Luke's historical statement at the beginning of the second chapter of his gospel † the following objections are made :—(1) No historian of the time mentions this enrolment; (2) Judea was not a Roman province until ten or eleven years later; hence if there had been such an enrolment, it would not have affected Judea; (3) a Roman edict would not have required the form of enrolment in the home of a family, but the place of birth or residence; (4) there was no necessity of Mary's journey.

In brief criticism of the above it may be said :—(1) The great feature of Augustus' rule was the centralization of the empire, and such an act as this would have been in full keeping with his methods. The great statistical work of Julius Cæsar is not mentioned by any historian. The census of Quirinius of such importance, occurring ten years later, is not mentioned by Josephus. Dion Cassius, the great authority on Augustus' reign, is a blank for the years 748–750 A. U. C. (2) Although at this time Judea was not a Roman province, still Herod was a vassal of Augustus, and as such was much under his influence. In a general enrolment of the Roman

\* Luke 1: 35—“ And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born shall be called holy, the Son of God.”

Matt. 1: 20 “ . . . . Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

† Luke 2: 1-6—Now it came to pass, in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up . . . . to enrol himself with Mary.

Empire Herod by courtesy would have joined. (3) It is a familiar fact that it was one of the great Roman principles to administer the government in a foreign country according to existing customs, which were only gradually supplanted. (4) When the condition of Mary is considered, and the delicate circumstances attending the approaching birth, it is easy to see that she would have been glad to remove herself from the notice of those at home.

It is further objected that Quirinius was not Governor of Syria until ten years later, when he held a famous enrolment, followed by a Jewish uprising. It is known, however, that Quirinius was in the east at this time, as *quæstor* and trusted friend of Augustus : it would have been natural for such a business as this to be entrusted to him, as financial manager, while Varus was the political and military governor. It is clear that Luke did not confound this enrolment of Quirinius with the later one, for of the latter he shows complete knowledge in Acts 5 : 37.

In deference to all these objections thus weighed the following positions may be freely allowed :—(1) The New Testament elsewhere is silent upon this subject ; (2) Peter and Paul evidently were unacquainted with these facts, and even Christ's brothers and townsmen did not know them ; (3) it was left for the generation succeeding the apostles to examine the early life of Jesus, with its sacred, and naturally reticent, sources ; (4) even though it may be granted that Matthew and Luke may in some instances contradict each other, though not necessarily, yet it is plain that they were utterly ignorant of each other, or at least entirely independent. That they should have little in common is natural when the difference of aim and spirit is understood. It is without design, then, that they agree on the great points of the time and place of birth, its miraculous character and the childhood at Nazareth.

With these concessions the following theory may be held in the face of all objections. Not long after the destruction of Jerusalem, in 70 A. D., Luke, a finished Greek writer, not satisfied with the existing records, of which we know only Mark and the Logia of Matthew, set out to write a more elabo-

rate account from the very beginning, based upon personal investigation. His sources for the first two chapters were plainly Aramaic, proceeding ultimately from the authority of Mary herself, and the original documents or traditions were simply translated and edited by him with almost no changes. The genuineness of the sources is attested by the evident sincerity of Luke, who was in a position to know their worth, and to whom reliable accounts were accessible ; by the lofty spiritual character of the hymns, which form such a striking contrast in this respect with the grossness and sensuality of the Apocryphal narratives ; by the naturalness of such expression under deep religious emotion from those to whom, in the most sacred associations, such songs were familiar from childhood ; by the improbability that anyone would publish a fiction of prophecy, which so boldly contradicted the facts, and belonged to a hope in which the church was already disappointed ; by the extreme difficulty—impossibility as it seems to us—of finding a source capable of producing such a legend, either among the Jewish Christians, Gentile Christians or the doctrines of the early church.

If one would strengthen his faith in this narrative, he should read not the distorted and absurd defences of some Christian writers, but rather the struggling theories of opponents. It is not difficult to scoff at this account, if one has no reverence ; it offers itself to assault with childlike simplicity, and with either exalted authority or infinite presumption. But it is too little remembered that the skeptic by his fleer does not wipe out of existence the record, as by scraping a palimpsest, and that there rests upon him the responsibility of presenting a theory of the origin of this literature. This Strauss and Keim have done. The former sees the origin in the mythology of Zeus and his loves. The latter, with finer feeling, regards this account as a materialization of what is true ideally : Christ was only the son of Joseph and Mary, but in Him the creative and energizing power of God and the Spirit were present in a wonderful degree. To accept these conclusions requires full as much devotion to a theory, as to accept the literal account. Eliminate all the miraculous, leave Christ the simple son of Joseph and Mary, and Christ, the historic Christ, the greatest miracle of all, remains.

Skeptics may scoff, theories and books may be written, difficulties may be presented, but in face of them all Christian people will continue to cherish what answers so completely to their inmost heart, what stirs every fibre of their being on every Christmas morning, the exalted hymns and prophecies of Mary, Zacharias and Simeon, the wise men from the east saying, "We have seen His star in the east, and have come to worship Him," the multitude of the angelic host praising God and singing, "Glory to God in the highest, and on earth the peace of good-will to men." Keim himself cannot refrain from saying with deep reverence, "The eternal right of these beautiful legends, in companionship with which our childhood had its happy growth, far be it from us to assail. They are the prophetic dawn of a great day of heavenly glory and world-compelling might, but also in the darker fringe that borders them, signs, too, of tragic struggles, sanguinary pangs, which from the home of Jesus permeate the world."

While the skeptic, on the one hand, should be forced to present a theory, the Christian defender, on the other, should be stimulated to hold his ground with bolder spirit and stouter heart. When we say that we believe in an Almighty God immanent in the universe, in Christ as the incarnation, God in the flesh, and His advent as the supreme event of all the ages, in which all previous history culminated, and from which all subsequent history has flowed, only let us really believe it and manfully stand by whatever it involves without flinching. With such a faith we shall not shake the head at visions of angels, for our eyes may be opened, as were those of Elisha's servant when he looked, and "behold the mountain was full of horses and chariots of fire," we may see with David's eyes that "The angel of the Lord encampeth round about them that fear Him, and delivereth them." We shall see the ground of this history in that thoughtful heart in which all these things were kept and pondered; we shall take as our defence, with good courage, the angel's assurance to Mary, "No word from God shall be void of power."

## THE POSTEXILIC HISTORY OF ISRAEL. XI.

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## THE MACCABAEAN TIMES, AND ONWARD.

In this series of papers no attempt is made to narrate the events exhaustively. The idea has rather been to call attention to certain events that have a special interest. The present paper, noticing briefly the external history from the time of the Maccabees to the time of Jesus, and one more paper, on the Israelitish institutions and literature for the same period, complete the series.

*The sources.*—The sources of information are very abundant. The most prominent are First and Second Maccabees and Josephus, with many incidental notices in other Jewish and Greek writings. These are illustrated and confirmed by many objects and inscriptions, especially in regard to the Ptolemies of Egypt, brought to light in recent explorations.

*The situation just before the Maccabean wars.*—The ninth paper in this series, in the STUDENT for March, 1890, has noticed that Palestine was subject to the Egyptian-Greek kingdom till about 200 B. C., and then passed to the sway of the Syrian-Greek kingdom. Meanwhile, as we may judge from the events that followed, the country had become well filled, in the north as well as in the south, and on both sides of the Jordan, with a Jewish population. At the same time, there were Philistines, Edomites, Ammonites, and other peoples living on their ancient sites, while Greek cities were everywhere springing up—Gaza, Azotus, and Ptolemais, near the Mediterranean, Scythopolis, Pella, and Paneas, in the north, and many others. In the absence of specific information, we may assume that justice was administered in each locality, among Jews, Greeks, or other peoples, according to

the traditional usage of each people, and that the Ptolemies or the Seleucidæ generally abstained from interference, except to make sure that the tributes were paid, that combinations or uprisings detrimental to the interests of the sovereign were prevented, or that any particular enterprise which he undertook was carried out. Within a narrow region around Shechem, the Samaritans evidently kept themselves well organized for the protection of their form of religion. As Jerusalem became more and more a religious centre for Jews in different parts of the world, the influence of the highpriest and the other ecclesiastics there became more and more dominant; but there is no trace of any wide political authority wielded by them in those times. The Jewish patriots who, in the Maccabæan wars, came into conflict with the Syrian-Greek empire, were not a nation; they were simply an unorganized body of local communities, bound together by ties of race and religion.

When Joseph the son of Tobias, the great tax farmer, died, about 201 B. C.,\* the three-sided conflict of opinion among the Palestinian Jews† was ripening toward a crisis, his sons and those of the highpriest Simon II. being the leaders. Considering the career of the father, we are not surprised to find the sons of Joseph at the head of the unpatriotic Hellenizing party, which, later, supported Menelaus the son of Simon as highpriest, Jos. XII. v. 1., iv. 11. Since the fanatically orthodox author of 2 Mac. eulogizes the godliness of Onias, the eldest son of Simon, 3: 1, 32, etc.,‡ we may infer that Onias was devoted to the Judaizing party. As "Hyrcanus the son of Tobias" had monies deposited in the temple, under the care of Onias, 2 Mac. 3: 11, we may infer that there was

\* In the STUDENT for March, 1890, I held that Joseph farmed the taxes for 22 years before his son Hyrcanus was born, and after that for more than 13 years longer, beginning soon after the accession of Ptolemy Philopator, 222 B. C.; and consequently, that his death occurred later than 187 B. C., during the pontificate of Onias III. This contradicts Jos. *Ant.* XII. iv. 11, where Simon II., the predecessor of Onias, is said to have participated in the quarrels that followed the death of Joseph. The following sketch better fits the account in Josephus: Joseph first went to Alexandria about B. C. 222, being then young enough to count himself a young man along with Ptolemy, but yet having already a family of children. Hyrcanus was born soon after, and at about 13 years old, attended the birth festival for Ptolemy Epiphanes, about 208 B. C. Joseph died about B. C. 201. His old age, at the time of the birth festival, must in any case be merely relative old age.

† See closing paragraphs of paper in the STUDENT for March, 1890.

‡ In the STUDENT for March, 1890, I have called attention to the contradictions between 2 Mac. and Josephus, and hinted at my estimate of the relative value of the two accounts.

sympathy between the two men, and that Hyrcanus, in his conflict with his brothers, Jos. XII. iv. 11, aimed to become the leader of the Judaizing party. The inference is supported by the fact that, later, he committed suicide to escape from Antiochus Epiphanes. Hyrcanus was shrewd enough to see that this party would, in time, become the winning party. It was not successful, however, so far as he was concerned. Simon the highpriest, recognizing the older sons of Joseph as his legitimate kinsmen, supported them, and the people sided with him and them. Upon his death, a year or two after that of Joseph, Onias became highpriest, indeed, but Hyrcanus did not attain to power, and at length abandoned the attempt, and established himself near Hesbon, east of the Dead Sea. There he maintained himself for seven years, dying after the accession of Antiochus.

An incident in this conflict was the attempted robbery of the temple by Heliodorus, 2 Mac. chap. 3. This was brought about by one of the opponents of Onias, as a matter of revenge, arising from a dispute over an official appointment.

*Jason made highpriest.*—On the chronological hypothesis we are following, the conflict had lasted about 27 years when Antiochus Epiphanes came to the throne in Antioch, B. C. 175. Soon after that, Jesus the son of Simon II. became highpriest. Josephus says this occurred after the death of Onias, but the author of 2 Mac. says that Jesus supplanted Onias, and his account is circumstantial, and probably credible. In any case, he was made highpriest by Antiochus. This is the first instance of a record of the actual appointment of a Jewish highpriest by a Persian or Greek emperor, though there had been an attempt of this kind earlier, Jos. *Ant.* XI. vii. 1.

Jesus changed his name to the Greek name Jason. What little Josephus says concerning him is favorable, but the author of 2 Mac. speaks harshly of him. The people generally supported him, while the sons of Tobias opposed him, Jos. XII. v. 1. From this it appears that the people in general had now deserted the party of the sons of Tobias. Jason certainly was not a particularly worthy man. Perhaps he was a Hellenizer of the nobler type, liberal toward the Greeks



without being unfaithful to Israelitish institutions; a compromise, it may be, between the unpatriotic Hellenizers and the Judaizers.

*The attempted subversion of Judaism.*—After three years, Antiochus deposed Jason, and put Menelaus in his place. Then began a systematic effort to pervert the people from their ancestral religion. Exasperated by this, the party of Jason resorted to force and bloodshed. He made a great slaughter of his opponents, and afterward fled the country, and died in exile, 2 Mac. 5: 5–10. In revenge for his attempts, Antiochus captured Jerusalem, B. C. 170, slaying 40,000, and selling 40,000 into slavery, 2 Mac. 5: 11–14. Two years later, he profaned the temple, and began an exterminating persecution against all who refused to conform to the Greek worship. The soldiers of Antiochus marched from village to village, destroying the books of the law, compelling the people to perform heathen sacrifice, and committing atrocities and desolating the country wherever they went.

*Armed resistance.*—This began almost at once. In the absence of any national organization, leaders were raised up from the people. Mattathias of Modiim, a native of Jerusalem, of priestly blood, a descendant of one Asamonæus, together with his five sons, entered upon the desperate struggle, Jos. Ant. XII. vi. At first, their adherents were few, and mostly from a narrow region near Jerusalem, but in later years their power became wider. The successive leaders were Mattathias, B. C. 168–167, Judas Maccabæus, B. C. 167–161, Jonathan, B. C. 161–143, Simon, B. C. 143–135. The conflict was marked by unparalleled heroism on the part of the patriots, by dreadful atrocities on both sides, and by ravages and slaughters that largely depleted the Jewish population of Palestine.

The patriots were not without external help. They sought and obtained the moral support of the Romans, whose policy was to do whatever would weaken the empire of the Seleucidæ. Several times in the course of the wars there were revolutions at Antioch, and rival claimants to the throne of the Seleucidæ, seeking the support of the Jewish patriot party, and making promises which they regularly violated as soon

as they had accomplished their own purposes. As early as B. C. 164, the patriots, under Judas, regained possession of the temple, and cleansed it. When Simon became leader, B. C. 143, Judæa claimed independence. The details of these events have been rewritten many times, but there is still nothing better for one to do than to read them in the original sources, the books of Maccabees and Josephus.

During the wars, the tenure of the highpriestly office changed. The accounts contradict each other as to whether Judas Maccabæus exercised that office; but his brother Jonathan, with no claim to hereditary right other than any man of priestly blood might have, accepted the highpriesthood from one of the claimants to the Syrian-Greek crown, Alexander Balas (Epiphanes), *Jos. Ant.* XIII. ii. 2. From this time, for some generations, the highpriest was the chief magistrate of the people. The formula for the era of Simon was "In the first year of Simon, highpriest and general, and leader of the Jews," 1 Mac. 13: 42.

Simon's successor was his son John Hyrcanus, B. C. 135-104. He had a good deal of fighting to do, but, on the whole, the Jews had now at length become a nation, and were prosperous. He conquered the Samaritans and the country east of the Jordan, and incorporated the Idumæans into the Jewish nation, compelling them to accept circumcision, *Ant.* XIII. ix. Wealth and luxury had their natural effect upon him, for he turned from the Judaistic party, with which his family had hitherto acted, and became a Sadducee.

He was succeeded by his son Aristobulus, who took the title of king. He reigned one year, and added a great part of Ituræa to Judæa, compelling the inhabitants to be circumcised. He was known as Philhellen, the lover of the Greeks. See *Jos. Ant.* XIII. xi. Up to his time, the Asamonæan coinage was stamped with Hebrew characters; he and his successors issued coins with Greek letters, or with Greek on one side and Hebrew on the other, *Smith's Bib. Dic.*, "Money."

The next king and highpriest was Alexander, known as Jannæus, another son of John Hyrcanus. He had a reign of 27 years, full of wars and vicissitudes, but on the whole successful, *Ant.* XIII. xii.-xv. The kingdom, as he left it,

covered all Palestine (including Samaria and the Greek cities), and a large part of Cœlesyria.

His successor for nine years was his wife Alexandra, his son Hyrcanus being highpriest. They returned to the party of the Pharisees, and even put to death many of their friends in revenge for atrocities which Alexander had committed against the Pharisees, *Ant.* XIII. xvi.

On the death of Alexandra, Hyrcanus, having been defeated in battle by his younger brother Aristobulus, retired, by agreement, to private life, leaving the power to Aristobulus. Afterward, under the influence of an Idumæan named Antipater, Hyrcanus went to Aretas king of Arabia, and by his aid made an attempt to recover his lost power. The result was an appeal to the Romans as arbitrators, and this turned out as Roman arbitrations usually turned out in those days: Pompey, the arbitrator, was admitted to part of Jerusalem by the friends of Hyrcanus, took the other part of the city by storm, butchered the Jews in a way that made them regret the Macedonian times, and restored Hyrcanus to the high-priesthood, but with the title of ethnarch instead of king, and made Judæa tributary to the Romans, detaching from it the Greek cities and Cœlesyria, and exacting enormous contributions. His capture of Jerusalem was in B. C. 63.

After this occurred at Rome the events of the first triumvirate, and those which followed, terminating in the civil war between Pompey and Julius Cæsar. As often as these events caused the withdrawal of the Roman legions from Judæa, the friends of Aristobulus stirred up revolts. Then the Roman legions would return, slaughter the Jews like sheep, carry off as much as the general in command thought fit of the enormous wealth of the temple, and impose fresh exactions. Gabinius, Crassus, and Cassius, one after the other, invaded Judæa. At length, under Julius Cæsar, the highpriesthood of Hyrcanus was again confirmed, and Antipater the Idumæan made procurator of Judæa, *Ant.* XIV. viii. 5. Under his administration his son Herod was intrusted with important affairs, and at last, B. C. 40, bought of Mark Antony and the Roman senate the title and office of king, *Ant.* XIV. xiv. 4. With his accession, the office of highpriest became again

separated from that of chief magistrate. After some years of fighting, Herod came into actual possession of the kingdom thus given him. Later, after the defeat of Antony, he obtained from Augustus the confirmation of the kingdom in his hands. He was still on the throne when Jesus was born. If his reign was marked by disgraceful cruelties, it was also marked by ability. Palestine again grew populous and wealthy, and some of its cities magnificent. If the people groaned under his yoke and that of the Romans, they at least submitted; and thus they suffered far less from foreign and civil wars than in the generations that preceded.

The little primer on the Historical Connection between the Old and New Testaments, by Rev. John Skinner, published by T. and T. Clark, Edinburgh, is an admirably compact presentation of the facts as found in Josephus and other sources.

## THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XXI. AND XXII.—THE JOURNEY TO THE SOUTH. LUKE

9 : 51-10 : 37.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 9 : 51-56.

1. Read and as a result of reading note the subject: *A Lesson of Forbearance.*
2. Consider the following important or difficult words and phrases: (1) *were well-nigh come* (9 : 51), see marg., the gradual approach to the end of a period of time; (2) *received up*, i. e. the ascension, implying the events leading up to that; (3) *set his face*, hebraism cf. Gen. 31 : 21; (4) *Samaritans* (9 : 52), why go there? (a) the shortest way to go to Jerusalem, or (b) to preach there also; (5) *to make ready*, for so large a company? (6) *turned* (9 : 55), he was going at the head of the company; (7) *another* (9 : 56), not of the Samaritans.
3. The statement of the contents may be given as follows: *As the end of his life was near, he started for Jerusalem, sending heralds ahead to make ready for him. Not being received in a Samaritan village he was asked by James and John to destroy it. He rebuked them and went elsewhere.*
4. Consider (1) the danger in "righteous indignation," and (2) the duty of forbearance with ignorance and prejudice.

## § 2. Chapter 9 : 57-62.

1. Decide as to the following statement of the subject: *The three Disciples tested.*
2. Important words and phrases are: (1) *certain man* (9 : 57), cf. Mt. 8 : 19, "scribe;" (2) *I will follow*, note his spirit (a) expectation of profit and power, or (b) enthusiastic but superficial devotion; (3) *Son of man* (9 : 58), significance of title here, (a) ideal man, or (b) humble and insignificant one; (4) *follow me* (9 : 59), significance of Jesus' addressing him first, (a) to stimulate his mind to decision, (b) in recognition of his worth, (c) because Jesus would soon depart; (5) *bury*

- my father*, either (a) to wait till he died, or (b) to perform the seven days' burial services; (6) *dead* (9 : 60), note the two senses of the word; (7) *to bid farewell* (9 : 61), note (a) influence of earthly affection, or (b) loss of ardor for Jesus; (8) *fit for*, etc. (9 : 62), entire devotion to the kingdom demanded.
3. Study this statement of the contents: *On the way an enthusiastic disciple is reminded by Jesus of the homeless life of the Son of man. Another, called by him, and asking to be allowed to bury his father, is told that the first thing is to follow him. Yet another promising to follow after having bade good-by to friends is told that entire devotion to the kingdom is indispensable.*
  4. Let the student determine the great religious teaching of this passage.

### § 3. Chapter 10 : 1-16.

1. Read and note the subject. Is it not *The Mission of the Seventy*?
2. (1) *Seventy* (10 : 1), significance of the number, cf. Ex. 24 : 1; (2) *others*, than (a) the apostles, cf. 9 : 1, or (b) the messengers, 9 : 52; (3) *salute no man* (10 : 4), either (a) on account of haste, cf. 2 Ki. 4 : 29, or (b) the work was not to be on the "way," but in the houses (v. 5); (4) *eat such things*, etc., (10 : 8), (a) be not fastidious, (b) cf. 1 Cor. 10 : 27; (5) *that day* (10 : 12), cf. Joel, 3 : 14, etc.; (6) *shalt thou*, etc., (10 : 15), by reason of Jesus' presence.
3. Let the student make out a statement of the thought of this section.
4. Observe as one important lesson of this passage the awful responsibility of those that are privileged to make known the Gospel as well as that of those who hear it.

### § 4. Chapter 10 : 17-24.

1. Is not the subject of this passage *The Return of the Seventy*?
2. Study the following words and phrases: (1) *even the devils* (10 : 17), more than was promised; (2) *beheld* (10 : 18), (a) in vision, or (b) by his intuitive insight, (c) when? (3) *fallen as lightning*, (a) as suddenly, or (b) as clearly; (4) *from heaven*, i. e. from his loftiness; (5) *I have given* (10 : 19), (a) as a new power or (b) is this in explanation of v. 17? (6) *to tread upon*, etc., is this literal or figurative? (7) *rejoiced* (10 : 21), lit. "exulted"; (8) *these things*, i. e. all that the work of the seventy implied; (9) *all things* (10 : 22), (a) all spiritual power, or (b) all power in all time, the realization of which is now beginning; (10) *knoweth*, in the fullness of knowledge.
3. Consider the following condensation of the section: *When the seventy returned gladly declaring their success even over demons, Jesus said, I saw Satan's downfall and I have given you greater power, but be more joyful that you are enrolled in heaven. Then he joyfully praised God that such men and not others saw these things, and declared the Father and the Son alone knew one another, except that to some the Son revealed the Father. He tells the disciples that they see what the men of old in vain longed to see.*
4. Note this religious teaching: The knowledge of God comes only by Jesus Christ and to those who, in a child-like spirit, receive it from him.

### § 5. Chapter 10 : 25-37.

1. The student may state the subject of this section.
2. Words and phrases demanding attention are these: (1) *stood up* (10 : 25), out of the sitting audience; (2) *tempted*, tested his knowledge or orthodoxy; (3) *how* (10 : 26), i. e. "to what purport?" (4) *desiring to justify* (10 : 29), either (a) for asking so foolish a question, or (b) for being put virtually in the wrong; (5) *oil and wine* (10 : 34), the common remedies of the time, cf. James 5 : 14.

3. A condensed statement of the thought is here suggested: *A lawyer asks him how to get eternal life, and is told to obey the law of love to God and his neighbor. He asks who is a neighbor and is told of one beaten by robbers, and, while the priest and Levite pass by and leave him, a Samaritan pities and helps him to safety and health. He, the lawyer confesses, is the real neighbor. Jesus adds, Go and do likewise.*
4. The student may formulate the religious teaching of the passage.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be mastered.

#### THE JOURNEY TO THE SOUTH.

- § 1. A LESSON OF FORBEARANCE.
- § 2. THE THREE DISCIPLES TESTED.
- § 3. THE MISSION OF THE SEVENTY.
- § 4. THE RETURN OF THE SEVENTY.
- § 5. THE PARABLE OF THE GOOD SAMARITAN.

- 2) **The Summary.** Examine the following condensation of the passage: *In journeying toward Jerusalem he is refused reception by a Samaritan village, but rebukes those who would take vengeance. Certain men are willing to follow him, but Jesus demands of them entire, unselfish devotion. He instructs and sends forth seventy disciples to go before him. They return with joy at their success and he exults over what their work means and the purpose of God in choosing such as they. He declares his intimate relation to the Father and the resulting privilege of his disciples. A lawyer questioning him especially concerning duty to a neighbor is shown what a neighbor is, in a Samaritan who helps a wounded man, neglected by others, to safety and health.*

### 2. Observations upon the Material.

The following observations upon the passage are to be read carefully and considered.

- 148) 9 : 51. Luke's idea seems to be that from this time Jesus, leaving Galilee, is making his way toward Jerusalem as his final goal, there to be glorified.\*
- 149) 9 : 54, 55. The feeling that Jesus entertained of Samaritans was very different from that of the Jews in general. John 4 : 9, 35; 8 : 48.
- 150) 9 : 54. The two disciples show how imperfectly they had grasped the spirit of their Master.†

\* A pregnant phrase of St. Luke's shows that a new chapter, and that the last, of Jesus' life now opens. The rest of His life constituted the days of His receiving up. From the height of that crowning event, the writer looks back upon the different incidents as so many stages linked in spiritual order and sequence. . . . The Christ who said and did and suffered what the following record reports is now in glory. To that Ascension glory He was moving. *Vallings*, p. 131.

† There was something more at work in the minds of the two disciples than party passion. . . . The conscious motive by which they were actuated was evidently sincere, though ill-informed, jealousy for the honor of their Lord. . . . The disciples, instead of progressing, seem to have retrograded. . . . They are now . . . in direct antagonism to their Lord's mind. Bruce, *Training of the Twelve*, pp. 244, 248.

- 151) 9 : 58. Jesus declares that at this period he is living a homeless, wandering life.\*
- 152) 9 : 58, 60, 62. Jesus, at this period, makes very heavy demands upon those who would follow him.†
- 153) 9 : 57, 59, 61. Jesus attracts to himself very different classes of minds.‡
- 154) 10 : 2, 4-6, 10, 11, 12-16, 21-24. Either Jesus uttered the same words at different periods in his work, or the Gospels do not pretend to place them in chronological order. Cf. Mt. 8 : 19-22 with Lk. 9 : 57-60; cf. also Mt. 9 : 37; 10 : 9-15; 11 : 20-27.
- 155) 10 : 3-11. Many of the directions given to the seventy are like those given to the twelve. Cf. 9 : 1-5.
- 156) 10 : 13. The miracles performed in these cities are not recorded. §
- 157) 10 : 13-15. These words of Jesus suggest that his work in Galilee was now over, and in certain respects it had been unsuccessful.
- 158) 10 : 17. The seventy do not seem to have been absent long.
- 159) 10 : 17. They seem to have been surprised at their own success.
- 160) 10 : 18. The greatness of their work may be inferred from Jesus' encomium. ¶
- 161) 10 : 17, 18. We have no trace of the work of the seventy.
- 162) 10 : 18. These words of Jesus are a prophecy of the downfall of evil. ¶
- 163) 10 : 21. We have here a recorded prayer of Jesus.

\* In this verse more than in any other we see the poverty and homelessness of the latter part of the Lord's ministry. Farrar, *Luke*, p. 197.

† His mood at this period was more stern, absorbed and highly strung than ever before. His contests with His enemies were sharper, the condition which He imposed on those who offered to be His disciples more stringent. Stalker, *Jesus Christ*, p. 110.

The very strictness of the requirements which the Saviour imposes on His followers, is an incontrovertible proof of the exalted self-consciousness which He continually bore within Himself. *Van O.*, p. 164.

The first sentence was evidently addressed to an over-confident disciple, who had not counted the cost of his intention and needed to be told what it might involve; the second, to one who was finding plausible excuses for not doing what he yet thought he was bound to do; the third, to one who was inclining to withdraw from a work on which he had already entered. *Maurice*, pp. 162, 163.

‡ It has been more than once inquired what temperament is to be ascribed to the Son of Man. . . . The comparison of our Saviour's temper of soul and manner of dealing with that of the three different men coming here into view, gives us plainly to perceive that every strongly pronounced temperament necessarily represents something one-sided, while it is precisely in the perfect harmony of His predispositions, powers and movements of soul, that the characteristics of the entirely unique personality of Jesus must be sought. *Van O.*, p. 163.

§ [This] gives us some notion of the numerous events in the life left without mention; much must have happened in Chorazin to have called forth this stern saying. *Pulp. Com.* I., p. 272.

¶ From this two inferences seem inevitable. First, this history must be real. If the whole were legendary, Jesus would not be represented as selecting the names of places, which the writer had not connected with the legend. Again, apparently no record has been preserved in the Gospels of the most of Christ's miracles—only those being narrated, which were necessary in order to present Jesus as the Christ, in accordance with the respective plans on which each of the Gospels was constructed. Edersheim, *Life of Jesus*, II., p. 138.

‡ The objection that the result of the labors of the Seventy was an insufficient ground for such a declaration depreciates their success. They had surpassed, through their courage and faith, the promised power. He, to whom the secrets of spirits lie open, saw in this more than a temporary success; it was to him the token of final triumph. Riddle, *Luke*, p. 161.

¶ Jesus Christ saw, in the first success of these poor servants of his, an earnest of that wonderful and mighty victory which his followers, simply armed with the power of his Name, would shortly win over paganism. He saw, too, in the dim far future, many a contest with and victory over evil in its many forms. He looked on . . . to the final defeat which at length his servants . . . should win over the restless enemy of the souls of men. *Pulp. Com.*, I., p. 172.



- 164) 10 : 21. Jesus was able to rejoice exceedingly.\*
- 165) 10 : 22. These words, so like passages in John's Gospel, show that the synoptic gospels and that of John (17 : 1-3, etc.) are in harmony.†
- 166) 10 : 22-24. He that said these words must have been a deceiver, or else he had a sublime consciousness of his relation to God and the grandeur of his work.
- 167) 10 : 28. Jesus teaches that obedience to the law of God secures eternal life.
- 168) 10 : 25, 29. These questions are examples of rabbinic argumentation.‡
- 169) 10 : 29. The Jewish idea of "neighbor" was very different from that of Jesus.§
- 170) 10 : 31, 32. Jesus passes an implied censure on the priestly and levitical orders.¶

### 3. Topics for Study.

The following organized statements of certain of the "observations" are suggested for study.

- 1) **The Mission of the Seventy.** [Obs. 155, 158-162] : (1) Consider who constituted that company, (a) whether the apostles went or not, (b) the choice of that particular number. (2) Observe the purpose of their mission, whether (a) material, or (b) spiritual preparation, (c) necessity of this. (3) Note the results of it, (a) in immediate interest (cf. Lk. 12 : 1) (b) in its ultimate significance. (4) Consider the meaning of the instructions, (a) v. 4b, "salute no man," (b) vs. 5-7, (c) v. 11. (5) Compare this mission with that of the Twelve, and conclude whether they are two reports of the same affair, \*as regards (a) purpose, (b) instructions, (c) results.
- 2) **Some Teachings of Jesus.** [Obs. 159, 165-170] : Let the student arrange these "observations" and others which may be made upon the passage for study in topical form, according to methods already illustrated in preceding "topics."

### 4. Religious Teaching.

May not the *religious teachings* of this passage be gathered under the heading of *Spirit and Duty of the followers of Jesus Christ* : (1) tolerance (9 : 54, 55), (2) utter devotion (9 : 57-62), (3) joy in view of the privilege of service\*\* (10 : 20), (4) be humble-minded (10 : 21), (5) love and help of the suffering (10 : 25-37).

\* On the joy of Jesus, see Bruce, *The Galilean Gospel*, ch. xii ; cf. also *Van O.*, p. 170.

† It is as though this isolated fragment of a higher teaching had been preserved by them as a witness that there was a region upon which they scarcely dared to enter, but into which men were to be led afterwards by the beloved disciple, to whom the Spirit gave power to recall what had been above the reach of the other reporters of his Master's teaching. Plumptre, *Luke*.

‡ There are many similar instances in Rabbinic writings of meetings between great Teachers, when each tried to involve the other in dialectic difficulties and subtle disputations. . . . What we require to keep in view is, that to this lawyer the question which he propounded was only one of theoretic, not of practical interest, nor matter of deep personal concern. *Edersheim*, II., p. 234.

§ See *Edersheim*, II., p. 237, for a convincing statement.

¶ Nowhere else in the gospel narrative do we find our Lord taking up the attitude of censor of the priestly and levitical orders. *Pulp. Com.*, I., p. 275.

¶ Such is the conclusion of Weiss, *Life of Christ*, II., p. 307, sqq. But see *Van O.*, pp. 166, 167.

\*\* An exhortation which cannot signify, as we sometimes take it to signify, 'Rejoice that you are secure of going to heaven, from which other people will be rejected.' Those who were sent to preach the Kingdom of Heaven would have felt such language utterly incongruous with their mission. They must have understood him to say, 'Rejoice that you are chosen to do a heavenly work, to be heralds of the Father in Heaven to His children. Rejoice that you have your names in the roll of those who did in the generations of old, who shall in the generations to come, testify for light against darkness, for heaven against hell.' *Maurice*, p. 167.

STUDIES XXIII. AND XXIV.—THE RENEWAL OF OPPOSITION.  
LUKE 10 : 38—11 : 36.

**Remark.**—It is desirable that in beginning each "study". (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way ; (2) important or difficult words and phrases are studied, (3) a complete statement of the contents of the verse or section is formed in view of the work already done ; (4) the religious teaching is sought.]

#### § 1. Chapter 10 : 38-42.

1. May not the subject be stated as *Jesus in the house of Martha?*
2. The following are important words and phrases : (1) *a certain village* (10 : 38) (a) cf. John 11 : 1, (b) how could he have reached this place so soon? (2) *her house*, was she the elder? (3) *at the Lord's feet* (10 : 39), as a disciple, cf 8 : 35 ; (4) *much serving* (10 : 40), in view of Jesus's presence in her house ; (5) *Lord*, her idea of Jesus? (6) *one thing is needful* (10 : 42), (a) for Jesus or for Mary? (b) if for the latter, what? (7) *för*, i. e. "and so she is not to be reproved, for" etc. ; (8) *good part* (a) what was this? \* (b) does it imply that Martha was not a disciple?
3. The student may make the condensation of the thought.
4. Is not the religious teaching here—the supreme importance of a right relation to Jesus Christ?

#### § 2. Chapter 11 : 1-4.

1. Read the passage and note the subject, *A Model Prayer given.*
2. Study the following important words and phrases : (1) *certain place* (11 : 1), (a) note the places in which Jesus used to pray, 6 : 12 ; 9 : 28, (b) probability that this was the Mt. of Olives, cf. 10 : 38 ; (2) *as John taught*, was this one of John's disciples? (3) *thy name* (11 : 2), (a) i. e. "all that thy name signifies," † (b) what name is meant? (4) *kingdom come*, was it not already present (cf. 11 : 20)? (5) *daily bread* (11 : 3), (a) other translations, "bread for the coming day," "needful bread," (b) is it literal or spiritual bread? (6) *indebted* (11 : 4), in a moral sense.
3. Observe the following statement of the thought : *Once after praying he was asked to teach his disciples to pray since John did. He said, Say, 'Father, be sanctified and reign, supply our needs, forgive us as we do others, let us not be tempted.'*
4. The student may work out the religious teaching of the section.

\* *Absolute rest upon Jesus*, Lindsay ; *Love*, Pul. Com. ; *Supreme devotion to the Kingdom of Heaven, Bliss* ; *The Salvation of the soul*, Godet ; *Undivided devotion to His word*, Riddle ; *Supreme concern for the things of God*, Geikie ; *Attentive hearing of His word*, Weiss.

† In Hebrew and Hellenistic usage, the *name* expresses the outward self-revelation of the *thing*: the image of the thing, as such, or in some defined relation. Where the Western thinker would use the *idea*, the Eastern puts the *name*. The sense then is, "God is to be hallowed as God, the common Father." *Neander*, p. 209, note.

## § 3. Chapter 11 : 5-13.

1. The subject of these verses is *Teaching concerning Prayer*.
2. (1) *At midnight* (11 : 5), the traveling season; (2) *importunity* (11 : 8), lit. "shamelessness"; (3) *I say*, etc. (11 : 9), the literal statement of vs. 5-8; (4) *stone* (11 : 11), (a) resembling the "loaf" in appearance, so "serpent" and "scorpion," (b) a new thought introduced; (5) *heavenly Father*, etc. (11 : 13), i. e. "the Father in heaven give out of heaven"; (6) *Holy Spirit*, cf. Mt. 7 : 11 and explain.
3. Read and criticise this condensation of the section: *If you ask your friend at midnight to loan you three loaves for a visitor, though he, being in bed, refuse, yet by continued requests you will gain. Keep on praying and you will receive. Fathers, you will not answer your children's requests by deceiving and harming them, and the Heavenly Father will much more answer prayer by giving the Holy Spirit.*
4. The religious teaching of the passage is found in the *encouragement to prayer*, (1) that the answer will come, (2) that it will be the right answer.

## § 4. Chapter 11 : 14-26.

1. The student may state the subject of the section.
2. Study with all helps available the following words: (1) *devil* . . . . *dumb* (11 : 14), either (a) insanity which refused to speak, or (b) defect of speech caused by the demon; (2) *some of them* (11 : 15), cf. Mk. 3 : 22; (3) *Beelzebub*, (a) name of contempt, (b) indicating Satan? (4) *tempting* (11 : 16), were they consciously doing this? (5) *sign from heaven*, rather than signs from earth such as he had been doing; (6) *your sons* (11 : 19), i. e. pupils, the exorcists; (7) *finger of God* (11 : 20), (a) cf. Ex. 8 : 19; Ps. 8 : 3, (b) characteristic expression of Lk. cf. 1 : 66, 71, 74; 22 : 21.
3. Consider carefully this condensed statement of the thought: *Jesus heals a dumb demoniac. The people wonder but some say He does it by Beelzebub. He replies Kingdoms and houses fall, if divided, so will Satan. Let your sons who cast out devils decide between us. In this work I do, the Kingdom of God is manifested; yea, the stronger than Satan conquers him. You should be with me to have power, otherwise the demon, cast out, will return to take complete possession.*
4. The following religious teaching is suggested: Where the Kingdom of God is, there evil is overthrown.

## § 5. Chapter 11 : 27, 28.

1. Note the subject—Is it not *The woman's blessing*?
2. The student may study the important words of this section with all available helps.
3. Examine the following condensed statement of the contents: *Thereupon a woman said, Happy is she who is your mother. He replied, Happier they who obey the word of God.*
4. May not the religious teaching of the section be stated thus: the supreme excellence of obedience to God's word?

## § 6. Chapter 11 : 29-36.

1. Read and consider this statement of the subject: *The Sign given*.

2. Important or difficult words and phrases are: (1) *this generation* (11 : 29), of which these questioners were representatives, cf. 7 : 31 sq.; (2) *sign of Jonah*, what is this sign? cf. Mt. 12 : 39, 40; (3) *single* (11 : 34), giving a single, clear image; (4) v. 36, what is the meaning and connection?
3. The following is a condensation of the passage: *This evil generation shall have no sign but that suggested by Jonah's relation to Nineveh. The queen of the south and the men of Nineveh shall witness against you; the one sought Solomon's wisdom, the others repented at Jonah's preaching. But here is a more than Solomon or Jonah. The light that you have you refuse to see. Beware lest your seeing become blindness. Be fully open to light, then shall you see indeed.*
4. Is not the religious teaching found in the duty of being open-minded, open-hearted, so that the truth of God may have free access, and do its work of enlightening the life?

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The student should thoroughly familiarize himself with the table of contents.

#### THE RENEWAL OF OPPOSITION.

- § 1. JESUS IN THE HOUSE OF MARTHA.
- § 2. A MODEL PRAYER GIVEN.
- § 3. TEACHING CONCERNING PRAYER.
- § 4. SLANDERS AGAINST JESUS.
- § 5. THE WOMAN'S BLESSING.
- § 6. THE SIGN GIVEN.

- 2) **The Summary.** The student may make a careful summary of the thoughts of this passage.

### 2. Observations upon the Material.

The following "observations" on verses and sections are to be compared with the Scripture passages and studied carefully.

- |   |  |
|---|--|
| 171) 10 : 38. This event must have occurred when Jesus was in the vicinity of Jerusalem.* | 173) 10 : 39. Jesus was accustomed to teach in private houses. |
| 172) 10 : 39, 40. Both women seem to have   | been disciples.†   |

\* There can be little doubt that the persons here spoken of were the sisters of Lazarus, that the place was Bethany, and the time near the feast of Dedication (cf. John 10 : 22 ; 11 : 1). *Riddle*, p. 170.

† There is no evidence that the household of Bethany had previously belonged to the circle of Christ's professed disciples. . . . The whole narrative implies that Jesus had come to Bethany with the view of accepting the hospitality of Martha, which probably had been proffered when some of those 'Seventy,' sojourning in the worthiest house at Bethany, had announced the near arrival of the Master. Still, her bearing affords only indication of being drawn towards Christ—at most of a sincere desire to learn the good news, not of actual discipleship. *Edersheim*, II., p. 146.

They had evidently been disciples before this last stay in Judea. *Geikie*, II., 310.

- 174) 11 : 1. John was accustomed to instruct his disciples in the method of prayer.
- 175) 11 : 1. The implication is that John was dead.
- 176) 11 : 2-4. This prayer, much shorter than that in Matthew, implies that the two accounts are independent.
- 177) 11 : 2. The thought of God stands at the head.
- 178) 11 : 3. The central petition is for bodily needs.\*
- 179) 11 : 5-8. A common oriental scene is vividly pictured.
- 180) 11 : 10. Unlimited assurances are given concerning the answer to prayer.†
- 181) 11 : 13. Jesus bases his argument on the fatherhood of God.‡
- 182) 11 : 14. It is difficult to understand how possession by a demon was connected with dumbness.
- 183) 11 : 17. Jesus perceives the secret counsels of the men.
- 184) 11 : 20. It is doubtful whether Jesus could have recognized this work as a sign of the Kingdom of God, if he did not recognize the real presence of demons.§
- 185) 11 : 31, 32. Jesus implies that he himself is greater than Jonah or Solomon.||
- 186) 11 : 29-36. The underlying thought is that the nation was rejecting the one who was the highest embodiment of wisdom and righteousness.¶

### 3. Topics for Study.

Here will be found a discussion and organization of some of the most important related "observations."

**The Model of Prayer.** [Obs.174-181]: (1) Compare this form of the prayer with that in Mt. 6 : 9-13,\*\* deciding (a) whether delivered twice, (b) if not, which is the more original form, (c) as to the variations. (2) Analyze the prayer determining whether there are two or three parts. (3) Observe the his-

\* Jesus had no sympathy whatever with the false spiritualism which would make this a request for spiritual things. . . . But Jesus only speaks of the simplest and most indispensable means of nourishment and distinctly limits his petition to what is absolutely requisite. *Weiss*, II., p. 350. But see Plumptre, *Com. on Matthew*, p. 81, for the opposite view.

† It is involved in the character of such gnomic utterances that they put a statement categorically without the limitations which were necessary under the circumstances; indeed, it is in this that its force consists. *Weiss*, II., p. 353.

‡ This is the classic passage in which Jesus Himself explains sonship to God by the peculiar relation in which a human father stands to his child. *Weiss*, II., p. 354.

§ If it is not true that He cast out actual demons, and that, too, by the Spirit of God, then the conclusion derived from it, that the Kingdom of God therefore had come to them, is in this passage an assertion without proof. *Van O.*, p. 185.

|| But who then, they must have asked, could this man be, who exalted Himself above the prophets and kings of the Old Covenant? . . . There certainly was [reference] to a calling which far surpassed the highest preferences of the Old Covenant—to his calling as Messiah. *Weiss*, III., p. 15.

¶ Everything points here to the condition of a land which had heard all Divine calls, which was hearing the divinity of these calls then, and was shutting itself up in its pride and self-righteousness. *Maurice*, p. 181.

\*\* From internal grounds it is more probable that the teaching was delivered but once, and we therefore believe that Luke has communicated the same in its original historical connection. *Van O.*, p. 179, in substance.

Luke differing from Mt. 6 : 9 clearly conceives the prayer as a formula given to the disciples, and he has accordingly abridged it in order to make it more easily remembered, and therefore more commonly used. *Meyer* (*Weiss*), p. 422.

There is no difficulty in understanding that he gave this prayer on two different occasions. They who think otherwise must either suppose that Matthew has artificially constructed this discourse out of scattered materials, or that Luke has introduced on an unreal occasion what actually belonged to this discourse; and there is no sufficient ground for either supposition. *Broadus*, *Matthew*, p. 131.

torical basis or any elements of it as explaining the petitions, (a) "Father,"\* (b) the need of bread, (c) the presence of opposition, (d) membership in the new company.† (4) Note and study the details, (a) *Father*, ‡ (b) *hallowed*, (c) *for we forgive*, § etc., (d) *bring us not*, etc. (5) Consider its characteristics, ¶ (a) confidence, (b) unselfishness, (c) spirituality, (d) brevity, (e) simplicity. (6) Determine as to the unique element in it, if any.¶¶ (7) Decide as to the use to be made of it,\* (a) merely as a model, or (b) as a form of prayer. (8) Consider the teaching that follows (11 : 5-13), (a) the main point of the parable (5-8), (b) its weak point, † † (c) the emphasis to be placed on the details, (d) the personal authority ‡ ‡ in vs. 9, 10, (e) the argument in vs. 11-13, (f) the gift promised—the Holy Spirit.§ §

#### 4. Religious Teaching.

The student is now in a position to formulate and organize the great *central religious teachings* of this passage. Let this be carefully done.

\* [The Jew] worshiped a God who was *not* in the sky the sea, or the earth, who was *not* like animals, or like human forms. What *was* he then? Just or unjust? Light or dark? . . . The Jew hesitated; he could not tell. And therefore, practically, he arrived at a very decisive judgment. The God whom he worshiped *was* the destroyer. . . . See, then, how those words, "Our Father," indorsed and interpreted every hope that man had ever cherished, in the Gentile world as well as the Jewish. *Maurice*, p. 175.

† The kingdom of God was undoubtedly there where they who saw in Jesus the expected Messiah clustered about him: and just as certain was it, that it would yet have to be realized among the people generally. *Weiss*, II., p. 349.

‡ In this case it was not intended to say that God was the Father of all men, although this is often assumed without further inquiry, on the ground of a modern misconception which disregards all the historical presuppositions of His words. (See further a fine passage in) *Weiss*, II., pp. 347, 348.

§ If he (the disciple) did not do so he had not become like God in His power of forgiving love, and being no true child of God had no right to take upon his lips the prayer of the subjects of that kingdom. For it is in forgiving love that that affection is manifested which is a characteristic of the child of God. *Weiss*, II., p. 351.

¶ This statement is taken from Farrar, *Luke*, p. 209. Cf. also *Van O.*, p. 180.

¶¶ The one entirely new thing in this prayer was that Jesus instructed His disciples to call upon the God of heaven and earth as their Father. *Weiss*, II., p. 347.

For the talmudic parallels, cf. *Geikie*, II., p. 619, Broadus, *Matthew*, p. 132.

\*\* It appears, therefore, that Christ did not intend by the "Lord's Prayer" to prescribe a standing form of prayer to his disciples, but to set vividly before their minds the peculiar nature of Christian prayer. *Neander*, p. 210.

From the introductory expression . . . we venture to infer that this prayer was intended, not only as the model, but as furnishing the words for the future use of the church. *Edersheim*, II., p. 196.

†† We can annoy a man, like the ungenerous neighbor, but we cannot annoy God. The parable does not suggest the true explanation of divine delay, or of the ultimate success of importunity. Bruce, *Training of the Twelve*, p. 65.

‡‡ What is he [the doubting disciple] to do then? Fall back on the strong asseveration . . . Take Christ's word for it that prayer is not vain. *Bruce*, p. 66.

§§ The thing upon which Christ assumes His disciples to have set their hearts is personal sanctification. Bruce, *Training*, etc., p. 60.

## A "SYMPOSIUM" ON EXPOSITORY PREACHING. I.

In view of the growing interest in Expository Preaching, the following questions were sent to some leading clergymen and teachers, with a view to helping students and preachers to a larger interest and a better understanding of this most important subject :—

1. What do you understand by Expository Preaching?
2. In what proportion to other methods of preaching ought it to be employed?
3. Do you think that special gifts are required to prosecute it successfully?
4. What kind of a preparation do you regard as necessary for it?
5. What parts of the Bible are most suitable for Expository treatment?
6. Are there any special reasons why it should have special prominence among methods of preaching at the *present day*?

Some of the replies received are given here. Others, equally important and helpful, will follow in succeeding numbers of the STUDENT.

FROM PROF. HERRICK JOHNSON, D. D.

1. Preaching upon a more or less extended paragraph of Scripture, where *exposition* is a chief element; but, as it is *preaching*, and not commentary, or paraphrase, the exposition must always be *with a view to persuasion*.

2. In much larger proportion than is now common in most American pulpits.

3. If by "special gifts" is meant special adaptations leading to early facility and success, *yes*. If by "special gifts" is meant peculiar powers beyond the reach of many, *no*. In other words, I hold that any student of fair exegetical ability and synthetical power may *prepare* good expository sermons, and if of respectable power of utterance, he can preach them.

4. Thorough painstaking *exegetical study*, wide knowledge of God's Word, discipline in analyzing an extended paragraph, seizing the salient controlling thought or "mother idea," grouping the details for the best development of that idea, and marshalling all for practical ends.

5. The doctrinal epistles, and Romans first and chief.

6. Yes.

(a) The present excess of human speculation and philosophizing. Expository preaching tends to repress it in the pulpit.

(b) The age wants something *authoritative*. There is tremendous positiveness, and there is great weight of authority in a "Thus saith the Lord." Expository preaching puts God to the front.

(c) The *many sidedness* of our modern life, which the many sidedness of Scripture alone can meet—and expository preaching tends to bring this many sidedness out.

Chicago, Ill.

From Rev. A. J. ROWLAND, D. D.

1. Expository preaching, as I understand it, is that form of discourse by which the truths or lessons are drawn from a paragraph or chapter, rather than from a single verse or text. Robert Hall's lectures on Philippians, Andrew Fuller's lectures on Genesis, and Robertson's sermons on the Epistles to the Corinthians are excellent examples of the expository method. So are the volumes of "The Expositor's Bible" now being issued.

2. It would be well, I think, if a considerable proportion of our preaching were expository. I doubt, however, whether among the masses of church-goers it would be a popular method. The preacher would probably be accused of giving his people prayer-meeting talks rather than a regular sermon. My own experience leads me to the conclusion that courses of expository preaching must be disguised under the title of lectures to make them acceptable. There is a fashion in preaching as in everything else, and he that fails to follow the fashion must expect to reap the usual consequences. The more mature, and those better qualified to judge, will doubtless be pleased and profited, but the mass of hearers will want the regulation "text and sermon."

3. In my judgment, also, it takes the special gifts of analysis and condensation to prosecute successfully the expository method. The tendency with many men would be to a sort of rambling diffusiveness which would make the discourse long and uninteresting. The expository preacher must be one who sees the great truths taught in a paragraph, and is able to detach these from the minor truths with which they stand in relation. He must leap, so to speak, from height to height, and not linger in the valleys between. I do not think every man has the faculty of doing this.

4. The best preparation for expository preaching is to be found in an analytic study of the Word of God, and by reading the lectures or sermons of those who have made a pronounced success in the use of the expository method. The question which the expository preacher needs to ask is, "What are the leading thoughts and truths of the paragraph or chapter to be expounded?" Such books as David Thomas' Homiletic Commentaries on Matthew and The Acts will be useful to him, though, after all, he must depend on his own analytic skill and the illumination of the Spirit of God.

5. The parts of the Bible most suitable for the beginner in expository preaching are the historical books. First and Second Samuel in the Old Testament, and The Acts of the Apostles in the New, are the most suggestive. The Expositor's Bible, however, is proof that the entire Scriptures are susceptible of this treatment. Dr. Boardman of Philadelphia has gone through all the Books of the Old and New Testament in this way, and, while he is pre-eminently qualified for such work, his example at least proves the possibility of others doing the same. Probably the shorter doctrinal epistles may be found most difficult, though I am sure, from some personal experience, that they will yield very rich results.

6. The evident need of a more general and systematic knowledge of the Bible is one special reason, at least, for expository preaching at the present day. It is impossible under the old method of single texts to give, from the pulpit, any such instruction. With the expository method the people could readily be taught the central thoughts and doctrines of the various separate books of the Bible and their relation one to another. For this reason, if for no other, I should



be glad to see the expository method more generally adopted, though, as I have already said, I doubt whether among the masses of church-goers it would find at first any very pronounced welcome.

*Baltimore, Md.*

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FROM REV. J. H. TWICHELL, D. D.

1. Expository preaching, to my view, is bringing out in discourse the moral lessons of Holy Scripture as they lie somewhat obvious to common apprehension pretty near the surface of the text where they may be immediately come at, employing imagination and skill in practical application, rather than, or more than, critical linguistic scholarship or learning in history, geography, ethnology, etc. To turn the text to moral use with as little delay as possible should be the aim and rule.

2. It may profitably be the method of *half* the preaching—particularly if one preaches twice a Sunday. But many sermons that are not distinctly expository will be in part such—*most* sermons in fact.

3. A very successful expository preacher in Connecticut was the late E. C. Jones (long a member of the Yale Corporation) of Southington—my native town. An article on the subject by him may be found in the *New Englander*, Vol. 25, No. 94, January 1866, written by him toward the end of his life. As a topical preacher he was inclined to be heavy. As an expository preacher (without manuscript) he was interesting to all classes of hearers, including the young. He was a man of no *special* gift for the exercise, I should say, except that of painstaking. I have been told of his saying that he knew Palestine better than he did Connecticut. If I may instance myself, I once went through the Book of the Acts in that way, and not without acceptance from my congregation (it was when I had a second service, and I used a map), yet I certainly have no special gift at that sort of work.

4. Bending the imagination on the text—not the uninformed imagination of course—the English text presumably—till the scenes, situations, persons come to vivid life; or, in case of didactic text, getting yourself into the writer's point of view, and into sympathy with his feeling at the time; also into a lively apprehension of the kind of people he is addressing, and the occasion of his addressing them.

5. *Eminently* the historical, dramatic portions in which human nature is illustrated; but there is no part of the Bible which will not readily lend itself to expository treatment.

6. Yes, several reasons. Dogmatic theology has abused the Bible, and obscured its real character by taking it out of its office. Expository preaching—which should not be dominated by theological prepossession and be all the while whipping around to take off its hat to the creed—tends to restore the Bible to its place. It tends also to diminish the need of any *theoretical* handling of the subject of *inspiration*. Personal acquaintance with the Bible creates the *feeling* that it is a divine book; causes it to be *seen* that it is so. Again, the church is weary of the *systems*, and largely in doubt about them all, and is not edified and nourished, as it once was, perhaps, by presentations of evangelical truth shaped to them—has less religious appetite than it had that way. Expository preaching is the most available method for feeding the spirits of the faithful with the Word in these evil (?) times; and as well for avoiding collision with the temper of skepticism and questioning that is abroad.

*Hartford, Conn.*

## Biblical Notes.

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**Prophets and Seers.** In his recent volume of sermons, noticed in this number of the *STUDENT*, Dr. Whiton has a paragraph on the distinction between the prophet and the seer, which is clear-cut and strong, though somewhat overstated. He regards the seers as not much more than clairvoyants. They stood at a lower level than the prophets. The latter were the preachers of the justice and mercy of God, teachers of the religion of clean hands and pure hearts. He has a fine statement concerning their inspiration, saying that "their Divine inspiration appears in the fact, that they alone in the ancient world heralded that historic evolution of the processes of Divine judgment and redemption, whose unfolding through long ages we trace in the history of the Jewish and of the Christian church. In the dismal decline of their country's glory they alone stood forth to utter that Divine hope, so signally fulfilled in Christ, that Israel should yet survive to give a holy Lawgiver to the world."

**Baptized for the Dead.** **1 Cor. 15:29.** This vexed passage receives another interpretation in the *Expositor* for March, 1890, which is certainly unique if not satisfactory. The writer calls attention to the probability of the custom in the earlier days of Christianity by which the baptism of the *head* of a household entailed that of the family. But in many families there were doubtless vacant places made by the death of loved ones. Where were they? Would this baptism of the living separate them from the unbaptized dead? If some were scrupulous on this point and hesitated to accept Christianity on this account, the idea of the family, as composed of living and dead, would be likely to call out some custom such as this of the vicarious baptism of living persons in behalf of dead ones. It is thought to be quite conceivable, then, that the "dead" of whom Paul speaks as receiving the benefits of the baptism of others were none other than the departed members of the family newly received into the Christian faith. The idea, however, has little or nothing to support it and much might be urged against it. We have no proof that the baptism of the head of a family entailed that of a household and certainly the apostles, particularly St. Paul, would have shrunk from any ritual act so unreal as this. He could not have imagined the thought that the benefits of baptism could be thus gained for the dead. Nay more, he put no such emphasis on the benefits of this ordinance as the writer of the article assumes. This interpretation, therefore, will probably take its place in the limbo of exploded theories and explanations of crucial passages in Holy Scripture.

## General Notes and Notices.

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In the death of Dr. Franz Delitzsch, which took place in Leipzig on the 3d of March, biblical scholarship lost one of its shining ornaments, and all students of the Bible an invaluable friend and helper. He was born in Leipzig in 1813, of Christian parents, not being of Jewish extraction, as some have thought. He took his university course in the same city, and in 1846 went to Rostock as ordinarius-professor of theology, thence to Erlangen in 1850, and in 1867 to Leipzig, which position he held till the time of his death. He began his career with the study of Rabbinic literature, but soon passed over into Old Testament Exegesis, with a commentary on Habakkuk in 1843. All biblical scholars know and esteem his O. T. commentaries, those on Genesis, Job, the Psalms and Isaiah being masterpieces. Not so well known or so valuable are his N. T. commentaries on Romans and Hebrews. He entered the realms of philosophy and apologetics also, and his Biblical Psychology will be always a useful book. In conjunction with S. Baer, he labored on a revision of the Masoretic text, and the Baer and Delitzsch editions of the O. T. books are in general use among critical students. He manifested a broad and accurate acquaintance with modern literature, was a fine Dante scholar, and, as his "Iris" shows, had a taste for art. In furthering the cause of Christianity among the Jews, he translated the N. T. into Hebrew, and was the inspiration of a Jewish missionary society and of a Christian-Jewish journal published at Leipzig. To those who came into personal relations to him as friend or student, he was "humanity and kindness personified." Readers of the OLD TESTAMENT STUDENT have not seldom been edified by his contributions to its pages. It was to be hoped that ere long he would have published other articles in the STUDENT, but his death has prevented this. To say that all students of the Scriptures owe a debt of gratitude to Delitzsch which can not be estimated, is not to express too strongly the value of his work in this high and most important field of research.

Dr. M. Schiller-Szinessy, reader in Talmudic and Rabbinic literature at Cambridge University, died March 11th, 1890. He was an earnest and loyal Jew of immense learning in the chosen sphere of his studies. While his ability as a teacher was not very great, his literary contributions to Rabbinic learning, and the assistance which he freely gave to other scholars, will cause his name to be remembered.

A book on "Zodiacal Chronology as proving a Primitive Revelation," by Rev. O. D. Miller, D. D., is about to be published in the successive numbers of *The American Antiquarian*. The editor states that there are some very interesting and startling facts in it, in direct opposition to the theory of evolutionary religion. It aims to show that a primitive heathenism is not altogether or universally progressive; Christianity is not the latest product of an ethnic faith. The so called ethnic inspiration will not account for the facts. Far back in the early ages there was a knowledge of the Creator and as clear a view of the progress of creation as in later times. The author deals with facts which have been gathered from abstruse studies and from remote

regions, mainly, however, from that portion of the east in which so many archaeological discoveries have been recently made. It is a use of the cuneiform language which has not been anticipated by scholars.

It is gratifying to the friends of Semitic study to notice the increasing interest taken in this department in the wider sphere of liberal education. Professor Lewis Campbell, of St. Andrews, in an article in the *Scots Magazine* on the subject of the University Curriculum, says: "If young men were encouraged to begin Hebrew during their Arts course, a much firmer groundwork would be laid than at present exists for the understanding of questions of Old Testament criticism by the clergy. But the interest of Semitic studies, as now-a-days pursued, is by no means limited to the clerical profession. Hebrew, with two of its branches, Aramaic and Arabic, commands a field of investigation which, to the inquirer of to-day, reveals an ever-widening horizon."

A series of articles by Mr. Gladstone will be contributed to the *Sunday School Times* upon the subjects dealing with Holy Scripture. The first contribution appeared in the number for March 29, and was entitled "The Impregnable Rock of Holy Scripture." He candidly and loyally acknowledges the need and right of literary criticism, yet adds that the operations of criticism, properly so called, affecting as they do the literary form of the books, leave the questions of history, miracle, revelation, substantially where they found them. Some of the other subjects to be considered by him are "The Creation Story," "The Mosaic Legislation," "The Psalms," "The Method of the Old Testament." These articles cannot fail to be widely read and to arouse large interest.

It is an interesting fact to the biblical student to note that the place so recently made vacant by the death of Bishop Lightfoot has been filled by the appointment of Canon Westcott. Few Englishmen have done so much for New Testament study as Dr. Westcott and it is feared by many that the arduous and engrossing duties of a see like that of Durham will cut short his labors and contributions in the sphere of biblical research. The hint given by the writer of the article in the *STUDENT* in *The Study of Theology at Cambridge* is in a fair way of being fulfilled. "There is none," said he, "whose loss we should feel so much." Canon Westcott is now sixty-five years of age. He was educated at King Edward's Grammar School, Birmingham. He took high honors at Cambridge, being at once a Senior Classic of his year, and 23rd Wrangler. Harrow School had the benefit of his scholarship and teaching power for some years, and since 1870 he has been Professor of Divinity at Cambridge. His devotion to New Testament studies has borne fruit which is found on the shelves of all New Testament students. The text of the Greek Testament which he formed in conjunction with Professor Hort; and his admirable commentaries on the writings of St. John, have made him an European reputation. He has written an Introduction to the Study of the Gospels, and a book on the Canon of the New Testament. A commentary on the Epistle to the Hebrews has just come from the press, while his published sermons fill many volumes.

On the appeal of the Jewish community in Jerusalem, against the projected erection of a Russian Greek church over the vault, containing the graves of the prophets Haggai, Zechariah, and Malachi, an edict has been issued by the Turkish authorities that the spot shall remain the property of the Jews for all time, and may not be appropriated nor purchased by other communities.

## Synopses of Important Articles.

**Internal Evidence for the Authenticity and Genuineness of St. John's Gospel.\***—No one, except the Alogi in the second century and some scholars in the present century, has denied that this gospel was written by John the Apostle. This is remarkable evidence for the Johannean authorship, since it was the direct interest of either heretics or their opponents in the early church to deny this fact in order to get rid of the apostolic authority of this gospel against their positions. The Judaic sects and the Gnostics both quote from it, showing its early date and wide acceptance. But this external testimony is reinforced by internal marks of authenticity and genuineness. And, moreover, the opposing theories that put the gospel later, have greater difficulties from this internal point of view than the orthodox position. In the internal evidence cited, the first aim is to show that it was written by a Jew contemporary with and cognizant of the facts he relates. (1) The Greek style, with its Hebraisms and Aramaisms, proves that he was a Jew, seen, e. g., (a) in the connecting particles, parallelisms, syntax, etc. ; (b) the proper names, Iscariot, Simon Peter; (c) the quotations from the O. T. (2) His acquaintance with the manners and feelings, the geography and history of Palestine would be morally impossible with even a Hebrew Christian at the supposed date of the objectors. The accurate historical knowledge of facts moves side by side with the theological teaching. Take (a) the messianic ideas of the time with which the narratives and discourses are saturated, though the leading conception of the writer is not Messiah but Logos. (b) This appears clearly in the presentation of the Jewish sects and the Levitical hierarchy. That this gospel does not mention the Sadducees shows not an incongruity, but a real coincidence. (c) The city and the temple are described clearly and in detail. The reference to "forty and six years" (2: 19, 20) implies, if personal contemporary knowledge is excluded, a considerable effort of historical criticism which is most improbable in a writer of the second century. (d) The minute topographical knowledge of the country in general is extraordinary in any one but a citizen. The geographical and archæological details in the account of the Samaritan journey are scrupulously exact, as also the details of the interview of Jesus with the woman. They must have come from an eye-witness. (e) The representation of character is such that it could not have been invented in an age before romance writing had been studied as an art. The delineations of Peter, Pilate, Thomas, Martha and Mary are vivid, distinct, yet unlabored and natural. They are living characters, not lay figures on which to hang moral lessons. In the second place, granted this is a writing of the first century, whose is it? Is it John's? Suppose it is another writer who wishes to pass off his views as those of the apostle. Then John's name would be mentioned in it as the author. But it is sedulously omitted, and yet the scenes in which the anonymous disciple takes part are most vividly and minutely detailed. By a process of exhaustion, tak-

\* By the late Bishop Lightfoot, in *The Expositor*, Jan.—Mch., 1890, pp. 1-21 and 1-92, 176-188.

ing up each disciple in turn, and putting him in the scenes described, the conclusion is reached that it was John the Apostle who wrote the gospel that bears his name.

Everything that the late Bishop of Durham has said comes with the force and clearness of profound investigation and complete understanding of the questions at issue. In these articles is contained a lecture which he delivered nearly twenty years ago, but the conclusions of which at the time of his death he still maintained. It is an exceedingly strong argument.

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## Book Notices.

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### Some Recent Sermons.

*New Points to Old Texts.* By James Morris Whiton, Ph. D., New York: Thomas Whittaker, 1890. Price, \$1.25.

This volume contains twelve sermons delivered by the author in English churches on the occasion of a summer visit. They embrace a wide range of topics, from Prayer and its objective efficiency, to Usury, ancient and modern, or the Gospel of Jonah. One quality, however, may be said to characterize them all—that of modernness. The writer is a liberal theologian, if, indeed, we grant him the title of theologian at all. His mind is clear and critical rather than constructive. He makes attempts at construction, to be sure, but with no great success. This critical faculty is most plainly seen in a sermon on Elisha, whose public activity, according to the writer, was contemptible in its methods and results,—a view which is plausible but unfounded. He has an interesting view of miracles, regarding those of Christ as having supreme validity because of the unique life which Christ possessed and manifested. Hence he concludes that the age of miracles is not only not passed, it is rather in the future toward which Christianity is slowly advancing through the progressive realization of this unique life of its Founder. These sermons are valuable, not for the positive results which they present, but for their power to stimulate thought in the reader.

### Peter, John and Jude.

*The Pulpit Commentary. I. and II. Peter.* Exposition and Homiletics by Rev. B. B. Caffin, homilies by various authors. *The Epistles of John.* Exposition by Rev. A. Plummer, D. D., homiletics by Rev. C. Clemance, D. D., and others. *Jude.* Exposition and homiletics by Prof. S. D. F. Salmond, D. D., and homilies by various authors. New York: A. D. F. Randolph and Co. Price, \$2.00.

This is one of the best volumes of the Pulpit Commentary. In the case of First Peter a continuous homiletical commentary is given by Dr. Alex. Maclaren. The exposition of the Epistles of John is in the hands of Dr. Plummer who prepared a similar commentary in the Cambridge Bible series and wrote the volume on the Pastoral Epistles in the Expositor's Bible. Dr. Salmond, who is also well known, has given us an excellent piece of work on Jude. The homiletical portions, in their abundant fullness, well nigh smother the excellent exegetical and expository parts of this volume but whoever turns to them will be in most cases well repaid. The expositions and the work of Dr. Maclaren constitute the special feature of this volume.

## Current Old Testament Literature.

### American and Foreign Publications.

217. *The Samaritan Chronicle*; or, The Book of Joshua, the Son of Nun. Translated from the Arabic, with notes. By Oliver Turnbull Crane, M. A. New York: John B. Alden.
218. *Judges and Ruth*. By the Rev. Robert A. Watson, M. A. New York: A. C. Armstrong and Son. \$1.50.
219. *Zur Kritik der Komposition d. Buchs Iliob*. By J. Grill. Tübingen: [Fues' Verl.], 1890. m. 2. 40.
220. *The Shepherd Psalm*. By F. B. Meyer, B. A. New York: Fleming H. Revell and Co. .50.
221. *Die Weltreiche u. das Gottesreich nach den Weissagungen d. Propheten Daniel*. By F. Dösterwald, Freiburg: Herder. 1890. m. 2. 50.
222. *After the exile, a hundred years of Jewish history and literature. Part I. The close of the exile to the coming of Ezra*. By P. H. Hunter: Edinburgh and London: 1890. 5s.
223. *Messianische Weissagungen in geschichtlicher Folge*. By Frz. Delitzsch, Leipzig: Akadem. Buchhandlg. (W. Faber) 1890. m. 3. 60; geb. 4. 50.
224. *Expositions*. By the Rev. Samuel Cox, D. D. London: Unwin. 4 vols. each. 7s. 6d.
225. *Histoire des religions de l'Extrême-Orient, 1 re partie: Lao-Tseu et le taoïsme*. By Z. Peisson. Amiens: lib. Rousseau-Leroy et Ce, 1890.
226. *The Impregnable Rock of Holy Scripture. I*. By the Rt. Hon. W. E. Gladstone, in S. S. Times, Mch. 29, 1890.
227. *Terry's Genesis and Exodus*. Review by W. W. Moore, in Pres. Quar., April, 1890.
228. *The Date of Genesis 10*. By R. D. Wilson, in Pres. and Ref. Review, April 1890.
229. *Chambers' Moses and his Recent Critics*. Review by G. R. Brackett, in Pres. Quar., April, 1890.
230. *Judges and Ruth*. Review by R. M. Boyd, in Expository Times, April, 1890.
231. *Gilbert's Poetry of Job*. Review by E. L. Curtis, in Pres. and Rev. Review, Apr., 1890.
232. *Exegetical Notes on the Psalms. Ps. 8: 2, 5*. By John DeWitt, D. D., in Pres. and Rev. Review, April, 1890.
233. *Psalm 45: 7*. Note by the late Prof. Elmslie, in The Expositor, March, 1890.
234. *Studies in the Psalter, 10. The Seventy-Seventh Psalm*. By T. W. Chambers, D. D., in Homiletic Rev., Apr., 1890.
235. *Psalms 113-118*. By T. K. Cheyne, in The Expositor, March, 1890.
236. *Haggai's First Message and its Results*. By Rev. J. A. Henderson, in Evangelical Repository, April, 1890.
237. *The Law of the Tithe*. By D. O. Davies, D. D., in The Presbyterian Quarterly, April, 1890.
238. *Baptism under Two Dispensations*. By J. F. Latimer, D. D., in The Presbyterian Quarterly, April, 1890.
239. *Was Jehovah a Fetish Stone?* By A. Lang, in The Contemporary Review, March, 1890.
240. *The Abyss or Chaos of Ancient Cosmogonies. II*. By O. D. Miller in Universalist Quar., Apr., 1890.
241. *Margoliouth's Ecclesiasticus*. Review by Schürer, in Theol. Litzg., March 22, 1890.
242. *Helps to Talmudic Study; Strack's Schabbath*. Review in S. S. Times, Feb. 22, 1890.
243. *Medicine in the Ancient East*. By A. H. Sayce, in Sunday School Times, Feb. 22, 1890.

### Articles and Reviews.

## Current New Testament Literature.

### American and Foreign Publications.

244. *Novum Testamentum Graece, cum lectionibus variis et lexico graeco-latino ad usum scholarum.* Edidit Jos. Perrin. Patavii: typ. Seminarii, 1890.
245. *Testamentum novum graece, ad antiquissimos testes recensuit, apparatusum criticum apposuit C. Tischendorf. Ed. VIII. critica maior. Vol. III. pars 2. Prolegomena, scripsit C. R. Gregory, additis curis E. Abbot. Pars II.* Leipzig: Hinrichs' Verl., 1890. m. 8. 50.
246. *Das Leben Jesu. Nach den vier Evangelien dargestellt.* 1. Bd. Geschichte der Kindheit Jesu. By J. Grimm. 2. Aufl. Regensburg: Pustet, 1890. m. 4.
247. *Jesus the Messiah.* An abridged edition of "The Life and Times of Jesus, the Messiah." By Alfred Edersheim. New York: Anson D. F. Randolph and Co. 2.00.
248. *The Historical Christ the Moral Power of History.* By D. H. Greer, D. D. New York: E. P. Dutton and Co. \$1.00.
249. *Meyer's, H. A. W., Kritisch exegetischer Kommentar üb. das neue Testament.* 1. Abth. 1. Hälfte. Das Matthäus-Evangelium. 8. Aufl., neu bearb. v. B. Weiss. Göttingen: Vandenhoeck und Ruprecht's Verl., 1890. m. 7. —; geb. 8. 60.
250. *The Smaller Cambridge Bible for Schools. St. Luke.* By F. W. Farrar, D. D. New York: Macmillan. .30.
251. *Auslegung von Röm. II; 11—III; 8.* By R. Niemann. Progr. des Gymn. zu Waren. Waren, 1889.
252. *A Commentary on St. Paul's First Epistle to the Corinthians.* By F. Godet, D. D. Edinburgh: T. and T. Clark. 2 vols. s. 21.
253. *The Greatest Thing in the World.* An address on 1 Corinthians, 13th chapter. By Henry Drummond. New York: James Pott and Co. \$ .35.
254. *Die Stellung des Apostels Paulus zum mosaischen Gesetz.* By H. Witt. Progr. des Gymn. zu Seehausen i. A. Halle u. S., 1889.
255. *Bibelwerk, theologisch-homiletisches. Die Heilige Schrift Alten u. Neuen Testaments, mit Rücksicht auf das theologisch-homilet. Bedürfnis d. pastoralen Amtes in Verbindg. m. namhaften evangel. Theologen bearb. u. hrsg. v. J. P.*

*Lange.* Des Neuen Testaments 14. Th. Die Briefe Petri u. der Brief Judä. Theologisch-homiletisch bearb. v. G. F. C. Frommüller. 4. Aufl., besorgt v. Füller. Bielefeld: Velhagen and Klasing. 1890. 1. 60.

256. *Vorgeschichte des neutestamentlichen Kanons.* Progr. d. Löbenichtsch. höh. Bürgerschule. By H. Preiss. Königsberg in Pr., 1889.

### Articles and Reviews.

257. *Simcox's Language of the New Testament.* Review by G. H. Thayer, in Pres. and Ref. Review, April, 1890.
258. *Weiss-Meyer's Mattheus.* Review by Holtzmann, in Theol. Litzg., March 22, 1890.
259. *Exegesis of John 3:5.* By L., in Homiletic Review, April, 1890.
260. *Steinmeyer's Nachtgespraech Jesu mit dem Nikodemus.* Review by W. W. Jacobus, in Pres. and Ref. Review, April, 1890.
261. *Internal Evidence for the Authenticity and Genuineness of St. John's Gospel.* By the late Lord Bishop of Durham, in The Expositor, March, 1890.
262. *The Trial of Christ.* By J. T. McClure, D. D., in Evangelical Repository, April, 1890.
263. *The Resurrection of Christ. 1. Origin of the Gospel Stories.* By Prof. G. M. Harmon, in Univ. Quar., Apr., 1890.
264. *Ellicott's Commentary on 1 Corinthians.* Review by M. B. Riddle, in Pres. and Ref. Review, April, 1890.
265. *1 Corinthians, 15: 29.* Note by F. L. H. Millard, in The Expositor, March, 1890.
266. *The Epistle to the Hebrews. 16. The More Excellent Ministry (concluded).* By A. B. Bruce, in The Expositor, March, 1890.
267. *John's Vision in Rev. 4.* By H. Crosby, D. D., in Hom. Rev., April, 1890.
268. *The Leading Problems of New Testament Discussion.* By Rev. Prof. G. H. Schodde, in S. S. Times, Mar. 22, 1890.
269. *New Testament Teaching on the Future Punishment of Sin. 3. The Gift of Eternal Life.* By J. A. Beet, in The Expositor, March, 1890.
270. *The Resurrection of the Dead.* By Rev. Prof. W. Milligan, D. D., in the Expositor, March, 1890.



THE

# Old and New Testament Student

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AGAIN we close a volume, this time the *tenth*. Experience has demonstrated the wisdom of the change made, one year ago, in the form and scope of the STUDENT. The year has been one of peculiar trials. Difficulties and discouragements, seemingly almost insuperable, have arisen, but they have been overcome. We believe, more firmly than ever, that the journal has a mission. We see, more clearly than ever, the specific character of this mission. We ask, in our work, the help of friends, and the guidance of God.

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IT IS not often that so many courses of instruction are offered in distinctly biblical subjects as at Chautauqua during the coming season (July 5th–August 16th) in the schools conducted conjointly by the Chautauqua Assembly and the American Institute of Sacred Literature: (1) *Three Special English Bible Schools* for (a) members of the Young People's Society of Christian Endeavor, of the Epworth League, of St. Andrew's Brotherhood (July 5th–18th); (b) College Students (July 19th–August 1st), in the management of which the International Y. M. C. A. Committee also shares; (c) Bible Teachers (August 2nd–15th); (2) *Three General English Bible Schools* held at the same date; (3) Two Schools of Hebrew, each of three weeks, beginning July 5th and 26th; (4) Two Schools of New Testament Greek (same dates); (5) Two Schools for the Semitic Languages and Ancient Versions. In all, *sixty* different courses of study are offered during the six weeks. The names of Ballantine, Batten, Broadus, Burn-

ham, Horswell, McClenahan, Vincent and Weidner, are sufficiently well known to indicate, without further remark, the character of the instruction. The attention of the twelve to fifteen thousand Bible students who read the *STUDENT* is invited to the full programme of Summer Instruction provided by the Institute of Sacred Literature, which is printed in this number of the *STUDENT*.

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SOME one has remarked that the difference between the Bible and books on morality consists, in one respect at least, in its method. It does not merely say, "Do this and that." It embodies its precepts in life. It adds to the command the example; it exhibits the command in the example. It says, "Behold here is a man; follow him through the many events of his life, observe his conduct and actions; and, above all, observe that he does these things, and does not merely give forth oracular dicta as to how they should be done." It is the life of David, as told so simply in the Scriptures, and as revealed so pathetically in his songs, that has touched the heart of humanity. It was in the God-man, in His life of self-denying effort and His death of shame, that men have read most clearly the message of God, and have been most powerfully moved to yield to the truth. We cannot but admire the heavenly wisdom which made known the precious truth of divine revelation through the lives of the men of old, and has enshrined it for ever in the Book of history known as the Bible.

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LEGAL science has not always been willing to acknowledge its indebtedness to the Bible. Those who are acquainted with the facts know that the development of the ideas of right, and the expression of them in principles and laws, are dependent on the Bible as their source and constant inspiration. Chief Justice Paxon of Pennsylvania delivered not long ago an address to the law students of the university on the Mosaic Legislation. In emphasizing the necessity of studying the sources of law he said: "There are many who deem it sufficient to go back to the common law. The deep fountains of

the law lie back of all these, and if we would reach them, understand them, and drink of their pure waters, we must go far down through the shifting sands of the common law to a period anterior thereto, and before the judges were born whose luminous decisions formulated and gave it body and substance. In order to do this, permit me to recommend to your careful study a book which I fear is too much neglected by our profession. I refer to the Bible."

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WHAT does it mean that the English version of the Bible has profoundly influenced the form and contents of our language, and that Luther's Bible has had a similar effect in Germany? The fact is a common place, but do we appreciate all that is contained in it? Language is the expression of thought, and is moulded by it. That the biblical forms of expression have entered into our speech means that the spirit of the Bible is, all unrecognized by us, permeating our language. They prepare the way for the influence of the biblical thought upon our lives. The words and phrases of the Scripture, taken from their connections, still glow with the light, and breathe the spirit, of their source. One cannot estimate the power of this indirect influence of the English Bible not only upon the course of individual life, but also upon the development of philosophical and religious ideas and systems. The words furnish, as it were, moulds for the thought, or are its vestments, in which it is assimilated to them, becoming modified and heightened by that connection. Biblical language, wherever it goes, carries with it the suggestion of biblical truth.

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WE ARE always ready to publish a remonstrance. If the STUDENT, editorially, has taken a wrong position, we trust that the constituency of the journal will not be slow to point it out. We, therefore, publish the following:—

MR. EDITOR:—In a recent number of the OLD AND NEW TESTAMENT STUDENT occurs an editorial commentary on the words, "Does the Bible attract or repel?" Of the article as such—its intent, spirit and purpose—I have only praise. In the discussion of the question there is stated a fact—that much of

the practical rejection of the Bible comes from "inconsistent and distorted representations of it." True without a doubt.

But what we readers of the *STUDENT* want is, to know who misrepresent,—who distort the Bible? Do you? do I? does he? How shall I know who these false teachers are? As one reads that paragraph, he admits the truth of the statement, but says "it is the other fellow who distorts."

Can a journal of the character and scope of the *STUDENT* leave us in doubt as to who these false teachers are?

If it be improper to name these false teachers, could not the *STUDENT* point out what constitutes the false teaching, in order that by contrast the false would be suggested. Or more directly, will you not state in plain terms what is inconsistent, distorted, erroneous teaching.

Is it false to say that the Bible is the Word of God, is inspired; that Jesus Christ is the Son of God, equal with the Father; that His atonement for sin alone forms the ground for pardon and heaven? Or is this or that interpretation of these doctrines, the false and distorted thing complained of? I might continue, but this will discover the difficulty—"What is that distorted, erroneous teaching?"

I certainly believe with you, Mr. Editor, that men ought to be brought to the Bible, rather than to any one's interpretation of it; to Jesus, rather than to any one's notions about Him. How shall we bring them?

P. C. JOHNSON.

The question asked is, confessedly, a broad one. The naming of "false teachers" would not answer the question, even if it were a proper thing to name them. The only thing possible is to indicate two or three lines of thought, which, perhaps, may lead one to an answer.

(1) One who has read the *STUDENT* editorials of the last two or three years ought to have, at least, a general idea of the kind of Bible teaching which the journal would term "inconsistent and distorted." From these it certainly could not be inferred that the journal regards as false the teaching "that the Bible is inspired, that Jesus Christ is the Son of God, equal to the Father, that His atonement for sin alone forms the ground for pardon."

(2) There prevails very widely a mechanical, superficial (though regarded by those who hold it as very deep) view of the contents of the Bible and the relation of those contents to Christian life, which, in our opinion, is most pernicious in its effect. The Bible is a sacred object to be worshipped; its very letter has been handed down from heaven by the finger of God; it has little or no connection with human history, with even Israelitish history; the words found in Genesis are as "big" with meaning as are the words of the Saviour; the

tabernacle, with all its furniture, and the ritual worship, are in every detail prefigurative of something connected with the Christ; prophecy is prediction, the prophet writing not for his own people, but for those who were to live a thousand years later; if you would know how to act in a given emergency, open the Bible at random, and the verse upon which your eye first rests will guide you aright; every individual verse, without reference to context, is in itself complete; etc., etc. This is not caricature. Such a conception, we say, is antagonistic to any effort looking toward the bringing of men to the Bible. It is a "distorted" conception.

(3) The inconsistency referred to is not far away. There are a *few* who preach this conception and really believe it to be true; who study the Bible from this point of view and really "worship" it; who regard it as a talisman, and when decisions must be made, use it, where another would toss up a penny. This is consistent. But by far the greater number who preach this conception practice something quite different. (a) Every word is divine, a special message directly from the Almighty to a perishing world,—and yet nine-tenths of it they have not and will not read, for it is too dull. (b) The history which it contains is one long series of supernatural events, worked by the Divine hand, not so much for Israel as for the generations yet to be born,—and yet of this history (with the exception of a few of the more striking stories learned in childhood) they are totally and lamentably ignorant. (c) "Until Shiloh come" is a distinct and definite reference to the coming of Christ,—yet of the great and fundamental teachings of the Hexateuch, the great and universal problems of the wisdom literature, they have never dreamed. (d) The "red," "blue," and "purple," are strangely significant all through the Scriptures, the numbers "three," "seven," "forty," etc., contain hidden in them all truth,—and yet of the simplest principles of interpretation, common to all speech, not to speak of those which have exclusive application in work upon the Bible, they have never heard. (e) Every word uttered by a prophet was a prediction, the knowledge of the same being furnished directly from above,—and yet nine chapters of ten in all the prophetic

literature are as "strange" to them as so many Suras of the Kuran, and the tenth obtains a meaning only by wresting it from its context and assigning to it a sense which would be accepted neither by God, by the man who spoke it, nor by the people who heard it spoken. (f) The Psalms were written by or for David, not with any reference to the times of David, but for the future,—and yet the change would hardly be recognized if twenty Accadian Psalms were substituted for an equal number of Davidic Psalms. This policy, which preaches one thing, and practices another; which builds a conception upon facts which cannot be found, and is too sluggish to ascertain the facts that exist; which is blind to the truth, or, at heart, dishonest,—this policy is responsible for a large share of the skepticism of which the world is so full to-day.

## CHRIST AND THE PENTATEUCH.

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In the first number of the *Presbyterian and Reformed Review*, the Rev. Dr. Kellogg has an article entitled, "A Tendency of the Times." As the anxiety there expressed concerning the trend of certain movements may be somewhat widespread, it may be profitable to look a little more closely at the reason for the movements. The present paper will confine itself to the so-called higher criticism, and its attitude towards the words of Christ.

The argument of Dr. Kellogg, if I correctly apprehend it, may be summarized as follows:—

1. Christ is God, and, therefore, omniscient.
2. Whatever Christ says is true.
3. Christ affirms that Moses wrote the Pentateuch.
4. Moses, therefore, must have been the author of the Pentateuch, and if we deny that he wrote the Pentateuch, we deny the truth of Christ's words, and, therefore, we deny His divinity.

The remarks I wish to make may be conveniently grouped under the separate steps of the argument, as I have numbered them above.

1. The majority of critical students of the Old Testament in this country believe that Christ is divine. As I am not authorized to speak for any one but myself, I will say that I accept the common faith of Christendom as formulated in the Nicene Creed, and in our own (the Westminster) Confession. I believe that "the Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, . . . so that two whole perfect and distinct natures—the Godhead and the manhood—were inseparably joined together in one person." It must be evident to one who knows how much this belief is

to the Christian that no light reason will induce him who holds it to entertain theories even seemingly at variance with it.

2. The difficulty is made at the second point by facts which appear in the Gospel history. Some of them give rise to the Kenotism, which, as well as the higher criticism, excites the distrust of Dr. Kellogg. The Kenotists certainly cannot be classed as men who have an interest in denying the divinity (or deity if you choose) of our Lord. To their devout and reverent spirit Dr. Kellogg himself bears willing testimony. What is the compulsion which drives them to their theory? It is a compulsion exercised not by infidel arguments, but by facts in the Gospel history itself. I will quote but one passage, Matt. xxiv., 36: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." The difficulty in reconciling this with the omniscience of the Son of God is obvious. The Kenosis is one attempt to reconcile them. Another is to suppose a dual consciousness in Christ, and that here He speaks out of the human consciousness as though He had said "in His humanity the Son does not know, though in His divine nature He knows all things." Whether this does not attribute an unworthy reservation to Christ I will not stop to inquire; nor do I wish to argue the question of the Kenosis. It is sufficient to show the difficulty in predicating absolute omniscience of Christ in His human nature. And if in one case He spoke out of His human nature, reserving His divine knowledge, why may He not have done so in another case?

The difficulty arises from the limitations imposed by human thought and human speech upon the expression of absolute truth. Doubtless the truth of God can be expressed but very imperfectly in the most perfect human language. But if a revelation is given, it must submit to these limitations. When we say, then, that "whatever Christ says is true," we mean that it is true so far as the limitations of human language permit. But the limitations of time and circumstance must also be borne in mind. Christ's revelation to the Jews is not exactly the same as it would be to us were He to come now, because of the change in our point of view. Now, those who insist most strenuously upon the New Testament testimony to the authorship of the Old Testament forget this.



They reason that Christ used language which *to those who heard Him* certainly meant that Moses wrote the Pentateuch as we now have it. We must, therefore, admit this conclusion. Let me give a parallel case. In the Sermon on the Mount our Lord says (Matt. 5: 45): "That ye may be sons of your Father which is in heaven, for He maketh His sun to rise on the evil and the good." There can be no question that those who were thus addressed supposed the earth to be a flat plain, around which the sun revolved. It would be possible, therefore, for us to construct an argument on this passage exactly parallel to the one of Dr. Kellogg, thus:

Christ is God, and, therefore, omniscient.

Whatever Christ says is true.

Christ affirms that the sun revolves around the earth.

The sun, therefore, revolves around the earth, and to deny this is to deny that Christ is divine.

This argument, of course, convinces no one in our day. Yet it has been used in the past, and I fail to see wherein it differs from that which bases the Mosaic authorship of the Pentateuch on the word of Christ. The fact is that we cannot say that every affirmation of Christ is true in the sense in which His first hearers most naturally understood it. He would not have submitted Himself to the limitations of human life and of human language unless He had cast His thought in the forms familiar to His own time, and built up His system upon a foundation already laid in men's minds. This is clear if we consider what is implied in any other procedure. Suppose Christ had said, in the language of scientific exactness, "your Heavenly Father causes His earth to revolve so as to bring the sunlight upon both evil and good." It is plain that He would have perplexed the minds of His friends, and have given His enemies an opportunity to strike at Him as a madman. At the best, He would have started an angry discussion in natural science, with no profit to the souls of men. Now, if criticism be a science, we should no more make Christ teach criticism than we make Him teach any other science.

At the risk of becoming tedious, let me suppose another case. Taking it for granted, for the time being, that the Wolfian theory concerning Homer is correct, the Apostle Paul would have quoted him still as Homer, if he had had occasion

to quote him at all. He would no more have said "as we find it written in the cycle of poems concerning the Trojan war," than Christ would have said "the earth revolves upon its axis to bring the sun into view." The reason for the use of the language of common life is as plain in one case as in the other. Or to put it in the language of our own time. Assuming that the theory of the Baconian authorship of the plays commonly known as Shakespeare's\* is established, let us suppose Christ to come again to teach us lessons of faith and love such as we all need. It is not inconceivable that He might point a moral with a quotation from the greatest of our poets. Would He not have said "as Shakespeare said," or "as Shakespeare has written?" I cannot, in my own mind, conceive any other course as practicable for Him.

3. What I have written seems to me to make it perfectly clear that had our Lord affirmed the Mosaic authorship of the Pentateuch, this would not compel us to assert that authorship, or denying it, to deny His divinity. The curious point, however, is that He nowhere makes such an unqualified assertion—as must be clear to one who will examine the list of passages noted by Dr. Kellogg. He does, no doubt, assert the authority of Moses as a lawgiver, and attributes to him "legislation belonging to each of the three great parts" of the Pentateuch. But a direct and categorical affirmation of the point in dispute is nowhere to be found. And if we are to be held strictly to the words of Christ, it can hardly be captious to demand that they should unmistakably affirm that which we are expected to believe. I have no theory as to the sacredness of any supposed scientific method. Nor do I think that the critics in general are full of the infallibility of their own notions. Least of all are those in this country (at any rate) actuated by hostility to revealed religion, or to the faith of Jesus Christ. While I am persuaded of their love of truth, I will not dwell upon that, lest I should seem to exalt them above others who cannot see as they do, though actuated by love for the same precious possession.

It cannot be a slight force which compels the venerable

\* Of course I do not make any affirmation on this point any more than concerning the Wolfian hypothesis, or the Kenotist doctrine of the incarnation.

Delitzsch to give up positions which he has defended for a generation, and in the last edition of his "Genesis" to recognize the right of critical analysis, and the substantial correctness of its conclusions. Is it beyond our power to conceive of this force? It is simply the force of facts. Dr. Kellogg will have us maintain the Mosaic authorship of the Pentateuch. Will he have us affirm that Moses wrote "he pursued as far as Dan" (Gen. xiv., 14), when the city did not receive that name until the period of the Judges? Does he suppose Moses inserted a list of Edomite kings in his history, prefacing it "these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel" (Gen. xxxvi., 31)? Would Moses write the "Canaanite and the Perizzite were then in the land," when they were still there before his very eyes? Could Moses say of a speech recorded by himself, "These be the words which Moses spake unto all Israel *beyond Jordan?*" These examples lie on the surface, and many more might be adduced. The intellectual necessity is upon every one to account for them. The old way was to account for them prophetically, so that Moses by the spirit of prophecy wrote the account of his own death. Probably we shall not be blamed for asserting nowadays that the spirit of prophecy would hardly dictate misleading indications of a later date in an inspired book. The scientific spirit is, doubtless, guilty of many absurdities, but we can hardly count among them this: that it assumes the fossils in the rocks to be part of the life history of the earth, and that they were not created *in situ* by immediate divine fiat as a puzzle to the careful observer.

It is becoming the fashion even among the most conservative authors to account for the difficulties just noticed by the theory of "slight redactional changes." But who will mark for us the limit at which such changes cease to be slight? Careful observation of the facts show that such changes can be traced in more places than the few which are commonly conceded to show them. It must be plain to the careful student of the Old Testament that the books from Genesis to 2 Kings, inclusive, form a continuous history. The book of Joshua takes up the story where Deuteronomy leaves it—at

the death of Moses. Judges begins "after the death of Joshua." The Philistine oppression of the latter part of the book of Judges is evidently the same in which we find Israel in the time of Samuel, while the first book of Kings continues, without a break, the narrative of the last years of David. Now, while all recognize the directing Spirit of God as thus giving us a connected history of His people, is it unreasonable or untheological to suppose that Spirit to have brought about this unbroken continuity by means of redactional changes? Time was when the most conservative critics emphasized the importance of Ezra's work in fixing the canon of Scripture. In truth, his influence in regard to the Scriptures cannot be exaggerated. Suppose him to have gathered the scattered documents of his time, including the different Mosaic codes, and with skilful editorship to have fitted them into one another, leaving their peculiarities untouched in large degree, but adding occasional notes of explanation or filling in a gap. I suppose it self-evident that some one has done this for the books of Kings and Samuel. Why it should be impossible for the earlier books I fail to see. I fail to see, also, why the writings of Moses, thus embodied in a comprehensive work, should not still be his literary property.

But it is said that the theory of the critics is a product of the evolutionary philosophy to which everything must be fitted. I know of no answer which can be given to this assertion except a direct denial. Vatke, indeed, was a Hegelian. But Reuss, who came independently to the same conclusions, was so repelled by Vatke's Hegelianism that he did not read his book for thirty years after its publication. Of the other critical students of the Old Testament, no one has avowed any philosophical preference whatever, while it is evident from the difference of their theological position that they cannot be dominated by any one theory. It is unlikely that they should so completely conceal their agreement on this fundamental point, did the agreement actually exist.

It might be remarked here that too much weight must not be given to a supposed hostile bias as discrediting the results of investigation. In the progress of knowledge it has often happened that the new discoveries have been made under the

stimulus of dissatisfaction with the theories of the fathers. The mind naturally sceptical, disinclined to take anything on trust, resolved to test everything for itself, is, indeed, the one most apt to discover new truth. But whatever the motive of the discoverer, no observer can conscientiously excuse himself from the task of examining the discovery. And no candid observer ought to defend himself in refusing to admit facts on the theory that the facts cannot be facts, because discovered by an unbeliever. The great majority of Old Testament critics in this country were educated in the theories of Hengstenberg and Keil. Our text-books have drawn from these and older "orthodox" sources for a long time back. To give up the ingenious defences raised by these able men in some cases certainly has not been resolved upon, without a struggle. The only motive in accepting the theories of more advanced critics has been a steadfast resolve frankly to give the facts their full weight. It is, indeed, the theory of some, that we should never abandon a post to the enemy. The best military science, however, commands us to waste no strength in defending a post which is conclusively shown to be untenable.

4. The danger of insisting that the denial of the Mosaic authorship of the Pentateuch involves the denial of our Lord's divinity must be clear. This procedure can, at the best, only perplex the less decided, while it may drive the more independent into active disbelief. What would be the result to insist now in this way on the theory that the sun moves around the earth, or on the theory that the universe was created in six literal days? Yet these theories were once as firmly held and as decidedly based on Scripture as the Mosaic authorship of the Pentateuch is based upon the word of Christ. The divinity of our Lord, however, is as firmly established as in the days of Galileo, or as in the youth of Hugh Miller. When we think that Christianity has survived the attacks of a Hume, a Gibbon, a Lessing, and a whole French Revolution, we shall probably not be much disturbed at the supposed subversive tendencies of a Wellhausen.

## ISLAM AND THE KURAN.

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It is the purpose of this article to present a condensed statement of the main facts of Islam and the Kuran, together with some observations on their essential character.

## I. PRE-ISLAMIC TIMES.

To understand Islam in its true proportions, we must know the times before the prophet and his general environment.

We find the inhabitants of Arabia to have consisted of four principal classes.

First were the Arabs proper living in the desert and in towns and villages. Their religion was a gross system of Polytheism, whose idols were contained in the Kaaba at Mecca. It was essentially Sabæanism, like the religion of old Babylonia. Whatever sway it may have once held over human life, it had become decidedly effete in the time of the prophet. It was fostered by rich merchants, but only because it proved at the great religious assemblies an avenue of wealth to them. The Arabs are frequently rebuked in the Kuran for their contempt of the gods and immoral lives. Profanity abounded to an unusual degree. The nomads lived by plunder. Marriage was only a nominal compact, divorce being dependant on the caprice of the husband. In spite of these defects, however, they had many admirable virtues: jealousy for personal and tribal honor, hospitality, faithfulness, and heroism in war.

There was, secondly, a large Jewish population, scattered throughout the peninsula, drawn thither by the hopes of commercial gain, and forming one of the most productive forces of Islam. In time much knowledge of the Jewish faith would be floating in the popular mind, and it was from this, as well

as from Jews individually, that Mohammed drew the Jewish features of his system.

There was, thirdly, a large Christian population, which helped rather to *mould* Islam than to furnish any of its constituent elements. It is for ever to be regretted that Mohammed saw Christianity in one of its worst forms, for it was eminently a period of Christian idolatry. Mohammed simply knew the Christian doctrines in name, for he was utterly unable to comprehend the metaphysical disputes concerning them, and so, being out of sympathy with the whole system, would carefully avoid giving to Islam any Christian coloring.

Lastly, there was a Magian or Persian population. Through them he became acquainted with the religion of Zoroaster, from which he derived some of his institutions. The principal feature of this cult—dualism—was often censured by the prophet.

It is, perhaps, a safe generalization of this period that there was no vital religion dominating the lives of men for good. They had the husk without the kernel. But, as has often been remarked, what did exist served to keep alive the monotheistic idea.

What then, in brief, was Mohammed's environment? What forces were at work, producing that singular religious phenomenon which history knows as Islam?

First, we must bear in mind the geographical position in the very heart of the Orient; then the diverse populations of Arabs, Jews, Christians and Persians; the independent clanship of the Arabs, the most powerful tribe being the Koreish, from which Mohammed came; the strong bonds of social union; the low fetichism of the original Arabs; the Jewish elements: even among the descendants of Ishmael there was still the anticipation of a Messiah; and, finally, the Christian elements.

In the Arabic Pantheon, supreme over the other gods was Allah, a fact which probably had as much to do with the origin of Mohammed's doctrine of the divine unity as the religion of Abraham.

There was also, amidst this mass of heterogeneous opinions, a widely-felt need of some unifying element. This general

aspiration after something purer was best represented in the so-called Hanifs. They were not an organized sect, with a definite system of belief, but worshipped Allah as over against the current polytheism. Mohammed was one of these, and was the first to change the name to Muslim. They have a conspicuous analogy in the pious remnant of Israel, and form the connecting link between pre-Islam and Islam proper.

## II. THE LIFE OF MOHAMMED.

*First stage: from his birth until the 40th year of his age.*— Mohammed, the prophet and lawgiver of Arabia, was born at Mecca about 570 A. D. His name signifies “the praised,” “the illustrious one,” and was as Nöldeke and Sprenger have proved his original name, and not given to him after his mission. Born of a poor widow, who shortly afterwards died, he was nursed by a Bedouin woman of the desert. Taken early under the care of his uncle Abu Tâlib, he travelled with him westward at the age of 13 along the commercial routes of Syria and Palestine, and became instructed in the principles of business. Having entered, some years later, the caravan service of a widow—Khadijah—he gave such proofs of ability and character that they were finally married, Mohammed being about fifteen years her junior. By Khadijah he had several children, the most famous of whom was a daughter, Fatima, who became conspicuous in the history of Islam.

The prophet, thanks to his rich wife, was now at his ease, and found time to mature plans for founding this new religion, or for re-establishing the true one. Being of a contemplative mood, he often retired, generally for a month in every year, to the silent cave or lonely mountain (especially Mount Hira, near Mecca) where, without distraction and under the spell of the Arabian solitude, he would engage in prayer, and ponder the moral problems of God, revelation and a future life. This practice lasted for years, and was done so quietly that no particular notice was taken of it by his friends.



It was at this period, too, that he was subject to epileptic fits, though he does not seem to have lost his inner consciousness during the paroxysm. In these physical convulsions he saw visions, and so fixed did they become in his now excited, though naturally vigorous, imagination that, like the biblical prophets of old, he felt called upon to proclaim them to the world.

*Second stage: the period of his prophetic claims and mission at Mecca: 610 A. D. to the Hijra, 622.*—This second period is the most important in the prophet's biography. About the 40th year of his life he claims to have received a call from Gabriel to be the apostle of God. This call is generally supposed to be contained in the first five verses of the 96th Sura. This was the first of a series of pretended revelations, which continued about twenty years. Profoundly convinced that it was a voice from heaven, the next thing was to *obey* it. He wisely began by seeking the conversion of his household, which included Khadijah his wife, Warrakah her cousin, Zeid a slave, and Ali, Mohammed's cousin and pupil. These were followed by Abu Bekr, a man of great authority among the Koreish, Othmân and several principal men of Mecca.

Mohammed now begins to venture abroad with his divine message. He preaches in public and private, and is patiently heard until he condemns the time-honored polytheism, and then he meets with hostility. But the Koreish, finding they could not move him, began to persecute his followers. About sixteen fled to Ethiopia, where they were soon joined by many others. This is called the first flight, about the fourth or fifth year of his mission.

In the seventh year the Koreish, finding Islam still advanced in spite of persecution, entered into a league to have no dealings with Mohammed's family. To make the ban more sacred, they put it in writing and laid it up in the Kaaba. After three years, Mohammed told his uncle (Abu Talib) that God had plainly showed himself opposed to the league, for He had sent a worm to eat out every word except the name of God. The Koreish finding it to be so, declared the league void.

As Mohammed so often emphasized the divineness of his

mission, it is not surprising that he was as often asked for a miraculous sign. But he prudently disclaimed the power of working miracles. Aside from the Kuran, however, which he regarded as the standing miracle of Islam, there was one miracle which he professed to have performed, but which has the misfortune of having been "done in a corner." It is known as his "Night Journey to Heaven," the subject of the 17th Sura. This, of course, was either a vision by which he was deceived, or a fraudulent invention to satisfy the claims of his contemporaries.\* Though some left him, yet on the whole the publication of this story heightened Mohammed's reputation, for there was scarcely a house at Mecca but what some member was his disciple. He now chose twelve of their number to be nakibs or leaders, and to sustain the same relations to him as the twelve disciples to Christ.

Up till this time Mohammed had used only legitimate means in the spread of his doctrines—speech, argument, exhortation; only because he could employ no others however, for as soon as he saw his followers numerous enough and united, he gave out that he was divinely permitted to use the sword.† It is a mistake, as Carlyle ("Heroes") rightly argues, to use this fact to prove the falsity of Islam. Let Christians who rail against this part of Mohammed's method remember their past history. "Charlemagne's conversion of the Saxons was not by preaching." Mohammed, undoubtedly, had a right to use arms in self-defence, but few will allow him that right to propagate his system.

The Koreish becoming at last so hostile as to plot his death, he began in the dead of night that celebrated flight to Yathreb, afterwards known as Medina or Medinat al Nabi ("the city of the prophet"), and reached the city in sixteen days—622 A. D.

*Third stage: his consolidation of Arabia and foreign wars (622–632 A. D.)*—Having built a mosque and private house in this new field of labor, he reconciles all parties, and is recognized as the prophet of Allah. But Medina could never be

\* See Sale's "Preliminary Discourse," p. 36.

† *Vidè* Sura 22.

the seat of Islam. It was Mecca that possessed the religious prestige. He, therefore, resolved to visit the Kaaba at the head of a large number of followers, and though fiercely opposed by the Meccans, at last found himself securely established as prophet of the rival city. This last period of the prophet's life includes his sending letters to the rulers of surrounding countries — Egypt, Persia, and others — urging them to embrace the New Faith; the conquest of Syria by the excellent soldier Khâlid and the embassies from the Arab tribes announcing their submission.

In the tenth year of the Hijra, and the last of his life, Mohammed made his last solemn pilgrimage to Mecca at the head of forty thousand Muslims, and after delivering instructions concerning the laws and ordinances of the New Faith, repairing the Kaaba and saluting the Black Stone, departed from Mecca for ever. On his return to Medina he was stricken with a violent fever. He chose the house of Ayesha, his only virgin bride, as his last abode. He died about noon of Monday, June eighth, 632.

### III. SUBSEQUENT FORTUNES OF ISLAM.

Within a century after his death, Islam overran more territory than was ever ruled by the Romans. It captured Syria, Asia Minor and Jerusalem, destroyed Alexandria, effaced the power of the Oriental Patriarchates, and with one horn of the crescent threatened Constantinople (where they were beaten back by Greek Fire), and with the other, France, in the bold endeavor to encircle and extinguish Latin Christianity and the Greek Empire.

After subjugating North Africa, Southern Italy, and the islands of the Mediterranean, they proceeded through Spain as far as Tours, France, where they were defeated by the brilliant Charles Martel, 732 A. D., in a decisive battle, in which the great Arab leader Abd-ur-Rahmân fell. This victory saved Western Europe from the power of the Saracens, and gave opportunity for the development of the Roman Church, European nationalities and modern civilization.

## IV. CHARACTER OF MOHAMMED.

A knowledge of the prophet's character, physical and mental, is necessary to the comprehension of Islam and the Kuran.

Starting with his physical characteristics, we are told he was of medium stature, of imposing personal appearance, slender, of broad chest and shoulders, large head, an open oval-shaped face, pure skin, an active dark eye, thick eyelashes, aquiline nose, ivory teeth, and long patriarchal beard. We have seen that he was subject to fits, that he possessed a highly-wrought nervous organism, that he was subject to all the disorders of such a condition, that these produced mental hallucinations, and, as Milton calls it, "a moping melancholy."

He was always sensitive to pain. He had a masterly mind, and yet we see by the Kuran how irregular it was in structure. He possessed a caustic wit, a singular faculty of ingratiating himself into the favor of another, a retentive memory, and sound judgment. A son of Nature, he understood man almost intuitively. He was taciturn, cheerful, "pleasant and familiar in conversation," and kind to inferiors. All love to speak of his moral and religious virtues, "his piety, veracity, justice, liberality, clemency, humility, and abstinence." And thus by his original genius, spiritual character and work, Mohammed must be regarded as one of the most remarkable men of all time. We conceive that to know him and his environment is to understand Islam and the Kuran; always remembering that the ultimate source of Islam, beyond the material lying around at his disposal, was in the *soul* of Mohammed. To explain it is truly a psychological puzzle, yet it was this that gave direction to all other forces, and made them what they became, viz., Islam.

Springing out of this fact is the question: What was the origin of Mohammed's pretended revelations? Here again we must have recourse to the make-up of the prophet, for, as Sprenger says, the answer to the question whether Mohammed was really epileptic, hysteric and so forth, is THE problem of Islam. While, therefore, on the one hand, we can never believe that he could in sound mind consciously impose the *Kuran* upon the world as a fraud, yet, on the other, we can

never believe that God or Gabriel ever spoke to him by an audible voice. The middle ground between these two extremes appears to us to furnish the explanation, viz., that he was *self-deceived*.

Our explanation, then, stated briefly, is as follows:—The diseased condition of Mohammed's nerves, shown in falling sickness, dyspepsia, etc., produced mental hallucinations, which, intensified by days of fasting, solitude, watching through the night and contemplation, gave rise to visions, in which he heard voices and saw spirits; and, because he thoroughly believed in the existence of the subjects of these hallucinations, it was a clear case of religious insanity. In spite of any misgivings, it was ever a settled thing in his mind that he was the prophet of God.

#### V. THE KURAN.

The original text of the Kuran is said to be in heaven, and was revealed, portion by portion, to Mohammed through Gabriel.

1. The work is remarkable as being the production of one mind, and in this respect is very unlike our Bible.

2. It is further remarkable as a mass of material with no chronology or assortment—no beginning, middle or end. Deutsch cites Weil as calling pitifully for the shade of Mohammed to help him unravel the mystery.

3. The linguistic peculiarities are remarkable. It is never metrical, but, in Palmer's words, "is rhymed in rhythmical prose." Though not perfect or elegant in the sense of literary refinement, yet it is the standard classical Arabic of the Muslim world. Mohammed challenged any one to produce its equal.

4. Its material is divided into doctrine and ethics.

#### VI. CAUSES OF THE SUCCESS OF ISLAM.

These may be briefly summed up as follows:—

1. The entire religious and political situation of the times was favorable to its development.

2. The magnetic power of Mohammed's personality.

3. The truth in Islam.

4. The error, which consisted largely in adapting his teachings to a corrupt human nature.

5. The power of the sword, which, however, must not be pressed too far, as many nations adopted Islam who never felt its power.

6. "The military skill and wise policy of both Saracens and Turks in dealing with Christians, and the consequent strength of their government, as opposed to the weakness and discords among Christian Powers."

We have in Islam the most remarkable religious movement since the establishment of Christianity. Is it too extravagant to regard it as a link between their old polytheism and their future Christianization? It is the faith to-day of one hundred and eighty millions of people. And whilst it accomplished reforms, yet, judged by the highest standards it merits censure—for it has shown itself to be a bar to the material progress of a people—a cramp-iron on the intellect and a curse to woman.

THE ENGLISH BIBLE: ITS PLACE IN THE  
SEMINARY.By FRED. L. SIGMUND, A. M.,  
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The first preachers of the Gospel presented it to mankind dissociated from any other agency than the oral word, which was verified by the presence of supernatural tokens. As time passed, and these accompanying features of the Apostolic age were no longer present, the written word, as contained in the Greek and Hebrew Scriptures, began to secure more prominence and authority, and was made the court of final appeal in the controversies with error. As the nations began to receive Christianity, and the Roman Empire was broken up, vernacular translations appeared, and the original Scriptures, while retaining their former hold among the more educated classes, gradually gave way to the numerous versions which took their place with the masses.

Our English Bible is a result of this activity. It is the product of numerous previous translations, and exhibits to us the best results which were attained up to the beginning of the seventeenth century. Its efficiency in the transmission of the sense of Scripture is demonstrated by the hold it has secured and retained upon the English-speaking races, even in spite of a most scholarly attempt to supplant it by a superior version.

What relation, in view of this fact, should the English Bible sustain to him who is in preparation for the Gospel ministry?

That it should sustain an important relation will be readily acknowledged. Where else can the preacher find a common ground upon which he and his people can stand in the determination of Divine truth? To it must he refer them for the facts and conditions of salvation; to it must he direct their minds for consolation or encouragement; from it, directly or

indirectly, must he derive every argument for exhortation and entreaty. It is to a large extent his guide and chart, his store-house for supplies of instruction, his source of strength for the duties of his calling. Its value may be appreciated when we consider what a loss would be experienced should it be removed. To a great extent our knowledge of sacred history, of the relations and contents of the books, our acquaintance with some of the choicest passages in the Word of God, would be lost to the reader of the Bible, and to a great extent would pass away from the preacher, should our common translation be removed.

In the last few years the laity has awakened to a sense of its worth. A revived interest in the study of the English Bible has appeared in the land. Organizations, having this purpose in view, have started into being. Plans of study have been adopted and followed. The contents and meaning of the Bible have been subjected to an investigation by a much larger proportion of Christians than heretofore. It is not a mere cursory glance which the Church is now giving to the Word of God. Better methods and deeper investigations characterize the present stage of development. This work, especially among the younger class of Christians, will bear fruit. If the Church of the future is not to be more thoroughly indoctrinated in the Divine Word, and less burdened with the accretions of an unbiblical Christianity, it will be only because other forces counteract the good influence of the present movement.

Because of this increased activity among the laity of the Church in the present day,—in view of the multitude of instances in which the minister is called upon to use the English Bible only,—the question has been raised whether there is such training of the student as will prepare the young preacher to perform this part of his ministerial duties with reasonable efficiency. Suppose he were asked to explain the Scripture doctrine of faith, conversion or sanctification, while he may be able to give clearly the theological definitions of these terms, and may also be able to present proof passages to substantiate his position, yet the selection and proper handling of these references, the explanation of their difficulties,



and the urging of their truth upon the mind of the inquirer, are just as important, but rarely so well performed, as this more theoretical part. When passages which contain difficulties and peculiarities due to translation, or which ought to be well known to the minister, but with which he is not familiar, are presented to him, he is liable to fail in showing such acquaintance with his Bible as the years of training through which he has passed would warrant his parishioners in expecting. Often laymen, whose business does not admit of exclusive study, are better students, showing a more extensive acquaintance with the Bible, and are able to perform the work of presenting and explaining Gospel truth more successfully than theological students, and frequently than active pastors. There are hundreds of humble laymen who are doing good work along this line whose training is limited entirely to the English Bible. While the preacher is expected to be versed in Hebrew and Greek—recent scholarship makes it even more important than ever before,—yet to all intents and purposes his text-book is the common version of the Scriptures! Where he uses the original once, the translation is needed a dozen times. If, then, this Book is so important in the minister's labors, does it not seem that in some way the seminaries should try to fit their students for a practical use of the Bible as well as for an intelligent explanation and enforcement of the truth?

A further question suggests itself as to how the remedies shall be applied. Several courses are open to consideration. The change may be attempted by advice and suggestions as to study, or by a systematic course of study and recitation, in which the whole needed improvements may be compassed. We believe that the study of the English Bible should (1) *be made a part of the course of study in the seminary.* Not only let it be referred to in the study of Biblical Geography and Archæology, not only in Greek and Hebrew Exegesis, not only in Systematic Divinity, to furnish proof-texts for a system; but also, independently, let it be accorded a place proportionate to the importance which it is to have in the work of the ministry. In Isagogics, especially, an intimate acquaintance with the books of the Bible should be formed.

Why should there be so much study *about* a book, when the book itself is not investigated? Why should there be, for example, the study of the outline and argument of an epistle, according to some writer, when his exposition is not to be measured by a perusal and study of the epistle itself as we have it? In view of its utility in the future, the practical exposition of passages of Scripture would be an admirable exercise. The best methods for the pulpit and prayer-meeting, for the explanation of Scripture in the Sunday school and catechetical class,—how much need there is of advice and training in these lines to the inexperienced student in entering upon a work, for whose proper performance the ripest experience will not be found useless. The training in dealing with all classes of inquirers and objectors would be most useful to him who would be ready always to give a reason not only for the hope that is in him, but also to give a proof of that which he preaches. Therefore, in the study of lines of thought pursued in at least the principal books of the Bible, and in the study of Bible truth topically, so as to be able to explain it intelligently from the pulpit, in the Sunday school, to the catechumens, and to the inquirer and skeptic, it would seem to be a great assistance to the student if systematic study of the English Bible be pursued in the seminary. These facts cannot be satisfactorily gained without a living teacher. They are part of that knowledge which must be secured, if at all, by a free interchange of thought, such as is to be found only in the class-room.

This work need not occupy a great proportion of the hours of recitation, however much of the students' time may be occupied in preparation. Still, in addition to the work assigned for recitation, it would be an excellent plan (2) *to map out a certain amount of work to be done collaterally.* Its very simplicity may seem to make it unnecessary, but there is not one student in ten, except possibly those who have pursued the same course in college, who will be able to stand a rigid examination on it. And it is given because lay Christians can master, and have mastered, it. Let the student be required to know the names of the books of the Bible in their order, with their classes and authors, where known, let them be ex-

pected to read the entire English Bible during the course, to give a more or less comprehensive outline of the principal books, and to commit to memory much Scripture for doctrinal and devotional purposes. Among our forefathers a close acquaintance with Scripture was insisted upon, but in the multiplicity of books in our day this has to a great extent been lost sight of.

In order that this work may be done, and not passed over lightly, an examination of the graduates upon all the points considered, both in recitation and in collateral study, ought to be required. Why should they be examined in the various branches of theology, when that upon which all theology is based, and from which it is to be expounded, is a closed book? If a place be given to the English Bible, the student will not only know the truth, but will be able to know it in its foundation and source! It will not be said of the theological seminaries, as has been remarked, that they are "not only behind the age but behind the ages;" but rather those shall go forth to minister in spiritual things who by combining theory and practice shall be "complete, completely furnished unto all good works."

## THE POSTEXILIC HISTORY OF ISRAEL. XII.

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THE DEVELOPMENT OF INSTITUTIONS AND THE PRODUCTION  
OF LITERATURE, FROM THE MACCABAEAN TIMES  
TO THE BIRTH OF JESUS.

*Sources.*—Our information on the subject in hand is derived mainly from three sources: first, the direct statements found in Josephus, in the rabbinical and patristic books, and perhaps in other writings; second, the look backward from the situation existing in New Testament times; third, the glimpses given in the extant literature and the other monuments of the period itself.

It should be recognized that the second of these three sources is most important. In Philo and elsewhere, we have a vivid picture of Hellenistic Judaism, as it existed at the opening of the Christian era. In the New Testament, especially, but also very fully in Josephus and other writers, we have minute and trustworthy pictures of the condition of the Jews, in Palestine and out of it, during the first half century of that era. In the history of the destruction of Jerusalem, and the events preceding that event, as given by Josephus and others, we see what the Jewish spirit became, as imperial Rome grew more and more corrupt, and the virus of that corruption affected both the governing and the governed classes in Judaea. All these things had their antecedents in the institutions that developed under the Maccabees and their immediate successors. From the results we are enabled to infer much, indeed to infer more than we know from other sources of information, in regard to the character of these antecedents.

The literature that concerns itself with the condition of

the Jews in the time of Jesus and the times just before and after is very abundant, and remarkably able. Among recent works, perhaps Edersheim's *Life of Christ* and Schürer's "The Jewish People in the Time of Jesus Christ" have attracted most attention. Schürer's work, especially, is admirable for the ripeness and clearness with which it presents the subject, and for the fullness of its references and citations. It seems to me, moreover, to be in a high degree trustworthy, although some of its positions are vitiated by the mistaken postulates it follows, in the matters of Pentateuchal Criticism and pre-exilian history.

In two particular points, the current treatments of the subject, Schürer's in a less degree than most others, fail of being scientific: they are chronologically confused, and they explain the clearer facts by the more obscure, instead of the reverse. The times when the Mishna was written were separated from the times of Jesus by a century and a half of time, including, besides lesser events, two complete revolutions for Palestinian Israel, and the entire early history of Christianity. A similar wide and eventful interval separates the times of Christ from those of the Maccabees, and an interval wider and hardly less eventful separates the Maccabees from the times of Ezra. In the circumstances, it is hardly fair to apply the Talmudic, or even the Josephan descriptions to the institutions of the earlier times as if they were contemporaneous. Further, the main purpose of studies of this sort has usually been to throw light upon the New Testament. This is laudable, but sometimes leads to peculiar results. As a rule, the statements of the New Testament, together with what Josephus says in regard to the events of his own times, are the clearest and most trustworthy statements we have concerning those times. If, instead of taking these statements at their natural value, we force upon them interpretations drawn from what we suppose we have learned from the rabbinical or the Hellenistic writings, we may find that we have shed darkness upon them, instead of light.

*The holy land, and the temple.*—In New Testament times, there were influential Jewish communities in every part of the known world. Apparently they were animated by a feel-

ing of loyalty to Palestine and the temple. At the annual feasts in Jerusalem there were not only multitudes from the neighboring regions, but visitors "from every nation under heaven," Acts 5. Jews (and sometimes Gentiles also) from different parts of the earth made rich gifts to the temple. Their good will was in many ways an advantage to Jerusalem and Palestine. When Jesus lived, the country seems to have been crowded with a well to do population; and its prosperity, in spite of the succession of slaughters and spoliations by which it had been affected, was in no small degree due to the advantages which it had enjoyed from being regarded by Jews everywhere as their holy land.

Perhaps this state of things culminated during the first half century of the Christian era. Something of it had existed from the time of Zerubbabel. In the Maccabæan times, probably, the sympathy of Jews everywhere had been especially aroused in behalf of their Palestinian compatriots, and their interest had grown rapidly from that time. There were local differences among the Jews of different parts of the world; the Alexandrian Hellenists, in particular, differed greatly from their brethren in Palestine; yet in the main their institutions were everywhere the same. Wherever the Apostles and their co-laborers went, they found synagogues, zeal for the law, customs of worship, reverence for the land of their fathers and for the sacred city.

*The development of Tanaism.*—The most noteworthy feature of the Jewish spirit, in the time of Jesus, is that represented in the scribes, lawyers, and Pharisees, in Palestine; in the Judaizing spirit in the early Christian church; and in some form or other everywhere where Jews lived. Most of the Palestinian scribes and students of the law were Pharisees, though perhaps not all of them. We are pretty familiar with the antagonisms that arose between Jesus and the men of this spirit; but we should not overlook the fact that, in the main, their platform of religious and moral doctrine was the same with that of Jesus. The great virtue of pharisaism was its reverence for the written law; its great vice was exhibited in its attempt to reduce the teachings of the law to mechanical formulas.

When did this spirit begin to display itself? The recognition of the claims of the written law was magnified in the times of Ezra and Nehemiah. Traces of the mechanical interpretation of the law appear in the times of Ptolemy Lagus, who seems to be represented as taking Jerusalem on the Sabbath, because the Jews deemed it unlawful to fight on that day, *Jos. Ant.* XII. i., *Cont. Ap.* i. 22. The same interpretation of the Sabbath appears at the beginning of the Maccabæan struggle, though this was changed, later, to an interpretation that permitted them to fight, if attacked, XII. vi. 2; XIV. iv. 3. During the earlier Maccabæan wars, a class of men called Asidæans, *Chasidim*, make themselves prominent on the patriot side,\* *1 Mac.* 2: 42; 7: 13; *2 Mac.* 14: 6, cf. *Ps.* 79: 2; 97: 10; 132: 9, etc. We have no detailed information concerning these men, but they were men devoted to the law, and were capable of being distinguished as a class by themselves, and of acting together. Probably they are to be regarded as the predecessors of the Pharisees.

The Pharisees are first mentioned as existing in the high-priesthood of Jonathan the Maccabee, 153-143 B. C. From this time, they figure conspicuously in the history. The best way to gain information concerning them is to read, first, the New Testament passages that mention them, and then *Jos. Life* 2, 38; *Ant.* XIII. v. 9; x. 5, 6; xvi. 2; XVII. ii., iii.; XVIII. i.; *Wars.* I. v.: II. viii.

*Synagogues and schools.*—To the spirit represented by the Pharisees, Israel largely owed, in the time of Jesus, its widespread system of synagogues and schools. Here chronological data are lacking. Philo and the New Testament writers find synagogues in existence everywhere, and Philo and Josephus apparently trace them back to Moses, *Jos. Cont. Ap.* ii, 18, *Philo Life of Moses* iii. 27, cf. *Against Flaccus* vi. sq., *On Ambassadors* xx. sq. Evidently, they were old institutions at the opening of the Christian era. Advanced schools, wherein distinguished scribes taught the law to their disciples, were certainly in existence before the time of Christ. Later than these came the attempt to have, in every Jewish commu-

\* They are always on the patriot side. In the matter of accepting Alcimus, they are simply deceived, with their fellow patriots, for a while, *1 Mac.* 7: 13.

nity, schools where boys should be taught to read the law. Schürer is doubtless correct in saying that the primary schools were existing, though not universally, when Jesus was born. There is no improbability in the idea that he passed through the experiences of a schoolboy. At all events, he had somehow become qualified to read the Hebrew Scriptures, in the synagogue, Luke 4: 16. The New Testament writings give the impression that, in most Jewish communities, both in and out of Palestine, men thus qualified were somewhat plenty.

When did the synagogues and the schools arise? The general analogies of history justify the presumption that they originated in a group, first the synagogue, then the higher school, then the school for boys; first the parish church, then the higher school, and then the common school. The common statement in the matter is, I think, that pre-exilian history is silent concerning the synagogue, but that it can be traced to the Maccabæan times, and presumptively back, perhaps to Ezra. But is the pre-exilian history any more silent in the matter than is the postexilian history up to some time later than the Maccabees? At present, I am not qualified to make a sweeping assertion in answer to this question. But Josephus, Philo, and the Midrash testify to the pre-exilian existence of the Synagogue (see above, and Edersheim's *Life of Jesus*, book 2, chap. 10); and in Ezekiel and the various pre-exilian books, we have occasional notices of religious gatherings on the Sabbath, not confined exclusively to the temple, and also of places for religious gathering and instruction, e. g. Ezek. 46: 3; Hos. 2: 13 (11); 2 Kgs. 4: 23 and context; 1 Sam. 19: 18-24, and very many other passages that might be grouped with these. It may readily be admitted that in all this there is no adequate proof of the pre-exilian existence of the synagogue; but is there any clearer proof of its existence in the Maccabæan or pre-Maccabæan times? It is said that the synagogue is presupposed in such places as Ezra 8: 15; Neh. 8: 2; 9: 1; Zech. 7: 5. But there are no presuppositions here essentially different from those of the pre-exilian passages. It is said that "prayer-places," the same thing as synagogues, are mentioned in 1



Mac. 3:46, and 3 Mac. 7:20. For the purposes of this argument, prayer-places and synagogues are identical; but *proseuche* is not used in this technical sense in the first of the two passages, and the second passage is too late to be of value in this argument. Schürer cites Ps. 74:8 in proof that there were synagogues in the Maccabæan times; but it is neither true that this psalm is Maccabæan, nor that it mentions synagogues.\*

In fine, it would be difficult to prove that there were any synagogues, properly so called, till after the close of the Maccabæan struggle. The patriots of that struggle were defending Israelitish institutions against corruptive foreign tendencies. Pharisaism in all its forms was another part of the defence; the synagogues and schools were a third and far more influential form of defence for the same. The elements that entered into the synagogue as an institution had existed in Israel from the beginning; the synagogue itself we can trace back to a few generations before the Christian era. The best information in regard to it is to be found in the New Testament places that mention the synagogue, or the prayer-place, *Jos. Ant.* XIX. vi. 3; *Wars* II. xiv. 4-5; VII. iii. 3; *Life* 54; *Philo On the Virtuous being also Free* XII., and the places and works mentioned above.

*The priesthood and temple. The Sadducees.*—From Zerubbabel to Nehemiah, the succession to the highpriesthood seems to have gone by lineal descent. Soon after Nehemiah's death, there was an attempted interference by Persian officials,

\* This statement, of course, contradicts the opinions of many. The psalm is not Maccabæan, for it treats of an occasion when the temple was mutilated, burned, and profanely leveled to the ground, not of a time when it was merely robbed and desecrated; of a time (ver. 9) when the failure of prophecy was a special privation, and not of a time when the absence of prophecy had become a part of the regular order of things. Historically, it is parallel to Lam. 2. It has nothing to say of synagogues, for there is no indication that *mo'dhe el* was ever used in the sense of synagogue. The expression properly means the set feasts of the Israelitish sacred year. As these centred in the temple, they are here said, figuratively, to have been burned in the burning of the temple. So the Septuagint translators seem to have understood it, for, dropping the figure, they translate "cause the set feasts of the Lord to cease from the land." If this psalm were Maccabæan, it would be nearly or quite as late as the Septuagint translation of it. In that case, if the writer were speaking about synagogues, the Greek translators could not possibly have misunderstood him.

*Ant.* XI. vii. 1, but it seems to have been a failure. Antiochus Epiphanes, however, was permitted to make and unmake highpriests; and a little later, Jonathan the Maccabee accepted the pontificate from a Syrian king. Then it was hereditary, for a little while, in the Asamonæan family, and then, practically, became a matter of Roman patronage, though the highpriest was ordinarily appointed from within a certain limited circle of priests. The New Testament writers speak of certain priests as "archpriests," and have no other title than archpriest for the highpriest himself.

Many of the priests sympathized with the Pharisees, and the Pharisees and lovers of the synagogue were enthusiastic supporters of the temple and the priesthood. But the priests were a hereditary aristocracy. Naturally, many of them were indisposed to accept the puritanism of the Pharisees. They fell back upon their prerogatives as descendants of Zadok. Those who took this position came to be known as Zadokites, that is to say, Sadducees.\* The Pharisees were always men of zeal, and often men of learning, but they were often lacking in culture, and were bound by traditions. The Sadducees were apt to be men of culture. In many important matters, the doctrine of immortality, for example, the Pharisees zealously urged true doctrines, often basing them upon false reasons; while the Sadducees, denying the false reasons, also denied the true doctrines. It is a process that repeats itself everywhere. We may be sure that Pharisæism itself did not long exist without calling Sadduceeism into existence.

*Messianic expectations.*—Messianic doctrine is taught in the Old Testament almost exclusively in the form of the repeating, developing, and urging of Jehovah's peculiar promises to Abraham, repeated to Israel and to David. This promise was that the seed of Abraham, of Jacob, of David should exist and reign eternally, and should be His channel of blessing to all the nations of the earth. A doctrine so central as this, in the religion of ancient Israel, could not well be neglected among the Scribes and Pharisees, in the synagogues and the schools. And certainly it was not neglected. The

\*This seems to me the most probable origin of the name Sadducee. For other views, see books of reference.

Jews of the generation to which Jesus came were certainly expecting some signal step in the fulfillment of the promise to the nation. When we say that they were looking for a personal Messiah, who would deliver them from the Roman yoke, the statement may be correct enough, provided we regard it as merely crude and rudimentary; but if we regard it as anything more, this statement contradicts the entire tenor of the New Testament. That for which Zechariah and Elizabeth and Mary and Simeon and John the Baptist and Nathaniel were looking, was mainly a spiritual Saviour for mankind, not merely a temporal Saviour for the Jews. They and their generation were evidently in doubt whether to expect one prophet, one Messiah, or a succession of prophets or Messiahs. But they were universally expecting some great fulfillment of Jehovah's promise to Israel, and this through the mission of some person or persons to be sent by Jehovah.

There are those who deny that traces of this expectation are found in the literature of the period before the advent. This is partly a matter of definition. Define the Messianic expectation as some have defined it, and you will find it difficult to trace, if you interpret language fairly; but with the definition just hinted at, the tracing is not difficult.

*The literature of the period.*—There is hardly room for dispute that the following works, among others, were written in Palestine between B. C. 168 and B. C. 48. First, Schürer recognizes the existence of contemporaneous written sources for the history of the Maccabæan times in 1 Mac., as well as a formal history of the pontificate of John Hyrcanus, 1 Mac. 16: 23, 24. The book of 1 Mac. itself, compiled from these sources, was written in Hebrew about 100 B. C. The epistle found in 2 Mac 1: 1–9 dates itself 125 B. C., and that found in 2 Mac. 1: 10–2: 18 dates itself 164 B. C. To the later Maccabæan period Schürer assigns the book of Judith. The original book of Enoch he attributes to a date from 133–100 B. C., regarding parts of the work as a little later. The Psalms of Solomon (see *Presbyterian Review* for Oct. 1883) Schürer dates after the taking of Jerusalem by Pompey, B. C. 63, and before 48 B. C. To these should be added the Hebrew sources of several of the other Apocrypha, provided

they had Hebrew sources, the possible written sources of the Pirke Aboth, and doubtless many works now lost.

During the same period, there was a large production of Hellenistic Jewish literature, mainly, though not exclusively, at Alexandria, partly in the form of original works, and partly in translations from the Hebrew. It is not always possible to distinguish the two, and some of the works to be presently mentioned may possibly be Palestinian instead of Hellenistic. Many of the Hellenistic writings, in the form in which we now have them, give no more definite indications of date than that they are pre-christian, and pre-suppose the Septuagint; hence the question whether certain of them are pre-maccabæan depends on the question when the Septuagint was completed.

To the period we are considering probably belongs the history of Joseph and Hyrcanus, son and grandson of Tobias, followed by Josephus in *Ant.* XII. iv. ; the five books of Jason of Cyrene, 2 Mac. 2: 19 sq. ; the book of 2 Mac. itself; the writings of Aristobulus; the Letter of Aristæus; the Wisdom of Solomon; the Greek Ezra; works now known only in fragments, by Demetrius, Eupolemus, Artapanus, Cleodemus or Malchus, the elder Philo, and many others; the translation of Enoch, which Schürer dates about 100 B. C. ; translations of *Ecclus.*, *Tobit*, and other Apocrypha.

There is further a strong disposition, among writers on the subject, to assign to this period a great number of other works. It is very commonly held that the completion of the Septuagint itself took place after the Maccabæan wars. To this period many assign the original writing of the books of Baruch, *Tobit*, 3 Maccabees, the Epistle of Jeremiah, the Prayer of Manasseh, the additions to Daniel and Esther, as well as the translating into Greek of such of these books as were not written in that language. The book of Daniel, Pss. 44, 74, 77, 79, 83, and a large number of other psalms, and less decidedly, Ecclesiastes, Esther, Zech. 9-14, and other parts of the Old Testament are also attributed to this period.

Concerning all this, I have only time to express my dissent from the opinion that any of the canonical writings originated

as late as the Maccabæan times. Parts of this problem have been considered in this series of articles. Apart from particular instances, there are certain general facts which have great weight.

1. The period is evidently overtaxed, if we hold it responsible for all the literature that reputable writers now assess upon it. In the nature of things, it cannot have been a period very productive in literature of a high type. It must be relieved of part of the assessment. But which part?

2. There is an exceedingly wide difference in literary character, both in thought and in style, between the canonical writings in question and the uncanonical. Compare, for example, the two apocalyptic books, Daniel and Enoch, or the two stories of Jewish women, Esther and Judith, or the alleged Maccabæan psalms with the psalm literature actually found in 1 Mac. 2: 7-13, 49-68; 3: 2-9, 50-54, etc. The Maccabæan imitations can hardly belong to the same period with the canonical originals.

3. The known writings of this period are full of Greek proper names, Greek dates, Greek war elephants, equipments, gymnasia, games, Greek ideas, objects, words. The absence of these marks from the canonical writings is strong evidence that they were produced before the Greek period. Fairly treated, there is no exception to this statement; for the few Greek terms in the book of Daniel are such as might naturally belong to the Persian or the Babylonian period.

4. Except the predictions in the book of Daniel, I think no one will assert that the canonical writings mention unambiguously any event, institution, or distinctive idea of the Maccabæan or post-Maccabæan times. All alleged instances of this sort are confessedly conjectural and doubtful.

5. The traditional evidence, so far as it goes, is to the effect that all the canonical writings of the Old Testament were produced as early as the lifetime of Nehemiah.

There is room for a more minute and thorough study of the Maccabæan and post-Maccabæan Jewish literature than has yet been made; and such study would be likely to throw light on several important problems of biblical science.

## THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XXV. AND XXVI.—THE FINAL BREAK WITH THE PHARISEES. LUKE 11 : 37-12 : 12.

**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

## I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

## § 1. Chapter 11 : 37-41.

1. May not the subject be stated as *Jesus at dinner with a Pharisee?*
2. Words or phrases calling for attention are: (1) *asketh* (11 : 37), either from (a) curiosity, or (b) a desire to entrap him, or (c) real interest in his teaching; (2) *marveled* (11 : 38), either aloud or within himself; (3) *washed*, i. e. so as to avoid ceremonial defilement; (4) *ye Pharisees* (11 : 39), either the many there present, or the sect represented in this one, his host; (5) *which are within* (11 : 41), i. e. either (a) within the cup, ill-gotten gains, or (b) within the heart, the willing service, the mind; (6) *are clean*, i. e. either (a) "will become" clean, or (b) are clean according to your foolish and narrow ideas but not in reality.
3. A statement of the thought may be as follows: *Invited by a Pharisee Jesus dines with him and, to the wonder of the host that he had not first washed, he replied, You Pharisees cleanse the outside but not the inside. But God is the author of both and by giving out of your heart and soul for others, you make all your life clean.*
4. One important lesson here lies in Jesus' preference of self-denying liberality to any outward service or gift.

## § 2. Chapter 11 : 42-44.

1. Read and as a result of reading consider this subject: *The Pharisees denounced.*

2. The following important words and phrases are to be examined : (1) *tithe* (11 : 42), i. e. "give tithes of," cf. Deut. 14 : 22 ; (2) *judgment*, i. e. right living ; (3) *salutations* (11 : 43), betokening reverence ; (4) *tombs which appear not* (11 : 44), hidden graves, which on that account defile those who come close to them, cf. Numb. 19 : 16.
3. Study the following statement of the thought : *Alas for you Pharisees who tithe the smallest herbs but do not live rightly before man and God. You should do both things. Alas for you who love to be made much of, you who, like hidden graves, defile those who most admire you.*
4. Observe that here the danger of exalting outward observances at the expense of inward piety is suggested.

### § 3. Chapter 11 : 45-52.

1. Criticise the following statement of the subject : *The Lawyers denounced.*
2. (1) *lawyers* (11 : 45), (a) an official order as compared with the sect of the Pharisees (b) expounders and interpreters of the religious law ; (2) *burdens* (11 : 46), of legal observances in the oral law ; (3) *touch not* ; either (a) do not regard themselves bound to observe them, or (b) give no help to those whom they direct to observe them ; (4) *ye build*, etc., (11 : 47), consider the argument—"ye participate in and complete the work of your fathers ;" (5) *wisdom of God* (11 : 49), either (a) "God in his wisdom," or (b) in the Old Testament 2 Chron. 24 : 19 ; Prov. 1 : 23-26, or (c) Jesus in his divine character ; (6) *required of this generation* (11 : 50), how explain this ? (7) *key of knowledge* (11 : 52), either (a) knowledge of the Scriptures which is the key to life, or (b) the key of right interpretation of the Scriptures which opens the door to knowledge of them ; (8) *were entering*, i. e. "were expecting" or "were desiring" to enter.
3. The student may make a condensed statement of the thought.
4. A great religious teaching of the passage is found in (1) the failure of these religious leaders to illustrate or to believe in what they taught, and (2) the awful punishment of such sin.

### § 4. Chapter 11 : 53, 54.

1. After reading the passage consider the subject : *The Pharisees' Assault.*
2. Note these words and phrases : (1) *scribes* (11 : 53), seem to be synonymous with lawyers of v. 45 ; (2) *press upon*, etc., is there suggestion here of their purpose in asking him to dine ? (3) *to catch something* (11 : 54), to use it against him.
3. Consider the following condensation of the thought : *As he departed the Pharisees and Scribes crowded upon him with puzzling and malicious questions, that they might find in his answers material for accusing him.*
4. Let the student decide upon the religious lesson here.

### § 5. Chapter 12 : 1-12.

1. Read and note what is the subject : *Warnings and encouragements.*
2. The following words and phrases may be studied by the student : (1) *leaven* (12 : 1) ; (2) *hypocrisy* ; (3) *whatsoever ye have said* (12 : 3) ; (4) *fear him* (12 : 5) ; (5) *confess me* (12 : 8) ; (6) *against the Holy Spirit* (12 : 10).

3. A brief statement of the thought is suggested : *Before many, he says to his disciples, Beware of the essential hypocrisy of the Pharisees. It will come out and so will your hidden words. Do not fear such as they but him who has power to condemn the soul, yet God is your helper ; his all-embracing providence is yours. And as you acknowledge or deny me, so will I deal with you before the angels. The worst sin, however, is against the Holy Spirit. He will be your advocate when you are accused.*
4. The teaching of this section centers about the security and reward of the faithful servant of Jesus the Christ.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be mastered.

#### THE FINAL BREAK WITH THE PHARISEES.

- § 1. JESUS AT DINNER WITH A PHARISEE.
- § 2. THE PHARISEES DENOUNCED.
- § 3. THE LAWYERS DENOUNCED.
- § 4. THE PHARISEES' ASSAULT.
- § 5. WARNINGS AND ENCOURAGEMENTS.

- 2) **The Summary.** Study the following condensed statement of the passage : *Dining with a Pharisee, he defends his neglect of washing before meat and accuses the Pharisees of formalism, frivolity and corruption, as well as the lawyers of literalism, cruelty and misuse of knowledge—at which they press him with malicious questions. He finds the multitude gathering and tells his disciples to beware of the hypocrisy of the Pharisees which with all other things will be disclosed. None but one is to be feared, and God will protect them. They are to acknowledge Jesus openly if they would be owned by him in glory ; should they not, they will be forgiven if they have not blasphemed against the Holy Spirit, who will give them words of defense when they are accused.*

### 2. Observations upon the Material.

The following observations upon the verses studied are to be looked over carefully with a view to deciding as to their correctness.

- 187) 11 : 38. Jesus omitted a customary religious form observed before eating.\*
- 188) 11 : 39. He reproves pharisaic errors even at the risk of violating the laws of courtesy toward a host.†
- 189) 11 : 41. Beneath and determining the value of all ceremonial institutions moral and spiritual activities and dispositions.

\* No one who knows the stress which Pharisaism laid on this rite would argue that Jesus might have conformed to this practice. Edersheim, *Life of Jesus*, II., 210; abridged ed. p. 353.

† Jesus could go into society not only without striking His colors, but for the purpose of displaying them. So completely was His religious character the whole of Him, and so powerful and victorious were his principles, that there was no fear of any company he might enter obscuring His testimony for God. Stalker, *Imago Christi*, pp. 113, 114.

If we consider that the host by his surprise had at the very beginning violated the duty of hospitality and benevolence ; . . . that the Saviour had respect not merely to the matter, but especially to the principles and the intention of the charge, we cannot then be in the least surprised that He emphatically vindicates Himself. . . . Every-day decorum gives place here to an infinitely higher duty. *L'AN O.*, p. 190.



- 190) 11 : 39-41. The Pharisees are accused of sacrificing moral and spiritual life to ceremonial and formal outward observances.\*
- 191) 11 : 42. Jesus implies the duty of the Jew to give tithes.
- 192) 11 : 44. The Pharisees are said to be an unsuspected source of corrupt life.
- 193) 11 : 46. Jesus accuses the scribes of making altogether too great religio-legal demands upon the people, while not helping them to carry these out.
- 194) He declares that they misinterpreted Scripture and thus not only refused to accept his message but kept others from doing so.†
- 195) The action and words of Jesus arouse open and vehement opposition on the part of the Pharisees.‡
- 196) He accuses the Pharisees of hypocrisy as their fundamental sin.§
- 197) He foresaw that his disciples were to be persecuted both by Jews and by other nations.
- 198) He uses as an illustration the bargains of the market-place.
- 199) He proclaims the wideness of the Divine providence.

### 3. Topics for Study.

Here will be found an outline organization and discussion of some of the most important "Observations."

**The Pharisees.** [Obs. 187-196]: (1) Inquire into the origin and early history of the Pharisees. (2) Determine so far as possible their views as to (a) the written law, (b) the oral tradition, cf. Mk. 7 : 8-10, (c) ceremonies, especially purification, Mk. 7 : 3-5, (d) man and God, (e) the Christ. (3) Notice the facts in regard to their former relations to Jesus, (a) friendly interest, Lk. 5 : 17 ; 7 : 36 ; (b) development of hostility, 5 : 21. 30 ; 6 : 2, 7, 11 ; (c) its outward concealment, chapters 6-9 : 17 ; (d) its reappearance after the Galilean crisis, Mk. 7 : 1-5 ; 8 : 11. (3) Study the present situation, observing (a) the position taken by Jesus, (b) the consequent attitude of the Pharisees. (4) Consider the results of this new situation, (a) in relation to Jesus, (b) in relation to the Pharisees.

\* This was no longer a criticism of some one fault, it was the condemnation of the whole system. *Heiss*, II., p. 300.

† The Saviour recalls "the crowds," "multitudes" that have hung on his teaching. . . . But around them the Scribes and Pharisees, and lawyers have lurked, watching, reproving them for their attachment to Jesus, making light of his claims, contradicting what he taught, and even charging him in his holiest self-manifestations with being the agent of the devil. . . . And when we think how powerfully these religious leaders had hindered the saving influence of Jesus over the mass of his nation, is it strange that his denunciation . . . should thunder and blaze against them? *Bliss, Com. on Luke*, p. 209.

‡ The die was finally cast. Henceforth Jesus stood consciously alone. *Geikie*, II., p. 151.

Henceforth there can be no doubt of His meaning. If the Gospel of His kingdom is true their scheme of divinity and their code of ethics are false, the establishment of the one must be the ruin of the other. *Maurice, Gospel of the Kingdom*, p. 187.

§ It was the sum and substance of his contention, that Pharisaism, while pretending to what it was not, concealed what it was. And it was this which, like leaven, pervaded the whole system of Pharisaism. *Edersheim*, II., p. 215 (abr. ed. pp. 357, 358).

The hypocrite is the man who has to play a part, to maintain a reputation; to keep up a respectable position, to act consistently with the conventional maxims of the party with which he is allied, or the profession to which he belongs. *Bible Commentary, Luke*, p. 398.

#### 4. Religious Teaching.

Are not some of the most important *religious teachings* of this passage connected with the following topic:—*The character of Pharisaism and its relations to Jesus*, as illustrating (1) how evil possibly practiced unconsciously, may exist along with professions of high morality, (2) the failure of any endeavor to save men by outward rules of conduct, (3) the danger in too much regard to self-culture and the need of self-forgetfulness in the growth of the religious life, (4) the danger in exalting human ideas, interpretations, customs and ordinances into so great importance as to degrade and practically to nullify the law and will of God, (5) the power of conscientious but mistaken men to hinder a good cause, (6) the necessity of inward, vital piety and a spirit of candor and liberality in the judgment of others.

STUDIES XXVII. AND XXVIII.—THE SERMON ON TRUE DISCIPLES.  
LUKE 12 : 13-53.

**Remark.**—It is desirable that in beginning each “study” the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

### I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work : (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

#### § 1. Chapter 12 : 13-21.

1. Read the passage and consider this statement of the subject: *The Example of Covetousness.*
2. Important words and phrases are: (1) *said* (12 : 13), suggested by what? (2) *divide*, (a) had his brother wrongfully seized it? (b) was he desiring more than his legal share? (3) *man* (12 : 14), an indirect rebuke; (4) *covetousness* (12 : 15), the man's secret motive; (5) *life*, i. e. his “real worth;” (6) *because*, etc. (12 : 17), was not this a good reason for doing something? (7) v. 19, notice two mistakes, (a) “thou hast,” (b) “many years;” (8) *is required* (12 : 20), cf. margin and explain “they;” (9) *for himself* (12 : 21), the central point of the whole matter; (10) *rich toward God*, either (a) rich but using riches for God, or (b) rich in spiritual wealth.
3. Observe the following condensed statement of the thought: *When some one asked Jesus to make his brother divide an inheritance with him, Jesus replied, That is not my work. To the people he added, Be not covetous, life is not having many things. The rich man, who had to make larger storehouses for his many goods, was expecting to enjoy his wealth for many years. God called him away that night and his wealth was no longer his, for he was not rich toward God.*
4. An important lesson here is the folly of making the things of this life the chief pursuit.

## § 2. Chapter 12 : 22-31.

1. Read and observe the subject : *The Disciples' freedom from Earthly Cares.*
2. (1) *disciples* (12 : 22), those conscious of a higher life ; (2) v. 23, let the student state the argument ; (3) *to his stature* (12 : 25), cf. margin for a better translation ; (4) *consider* (12 : 27) i. e. " study ; " (5) *doubtful mind* (12 : 29), driven to and fro as a vessel.
3. The student may make out the statement of thought in this section.
4. May not a thought for the religious teaching be found in the hints as to the grounds and results of confidence in God's favor ?

## § 3. Chapter 12 : 32-34.

1. Read and decide on a subject, e. g. *Their Prospects and Ideals.*
2. Make a close study of the following words and phrases ; (1) *fear not* (12 : 32), was this (a) in view of the recent assault, or (b) that they might have the confidence just spoken of (v. 31) ? (2) *sell that ye have* (12 : 33), is this precept local and temporary, or universal ? (3) *treasure*, is this (a) good works, (b) character ?
3. The contents of the passage may be given as follows : *Fear not, my followers, for God purposes to give you success. Give away all you have and so have permanent and safe riches in heaven whither all your life will then direct itself.*
4. Let the student determine a lesson of religious life in these verses.

## § 4. Chapter 12 : 35-40.

1. Criticise the following suggested subject : *Their Devotion to the Kingdom.*
2. Note words and phrases which are important : (1) *let*, etc., (12 : 35), looks back to v. 34, " be so interested in the Kingdom that you will be ever active and watchful " ; (2) *second watch* (12 : 38), from 9 to 12, the " third," from 12 to 3 ; (3) *thief*, etc. (12 : 39), how does this illustrate the completion of the Kingdom ? (4) *broken through*, being made of mud or soft brick ; (5) *son of man cometh* (12 : 40), cf. Lk. 9 : 26.
3. The condensation of the thought is as follows : *Be ready for active work in the night like servants who may have to wait long for their master to return from a banquet, for, finding them waiting, he will greatly honor them. The householder would have kept the thief away had he known when he was coming. So will the Son of Man come ; therefore be ready.*
4. Notice the representation of combined activity and watchfulness as the ideal attitude of the disciple of the Kingdom.

## § 5. Chapter 12 : 41-48.

1. Read and as a result of reading note a subject : *The Special Responsibility of the Upper Servant.*
2. Important or difficult words and phrases are : (1) *unto us* (12 : 41), i. e. " is the promise of reward (v. 37) limited to us ? " (2) *steward* (12 : 42), the upper servant, illustrative of the Apostles' position ; (3) *knew not* (12 : 48), (a) i. e. " knew not fully," (b) as the case is reviewed by the Lord ; (4) *things worthy*, he must therefore be punished.

3. This statement of the contents is suggested : *Peter said, Do you mean us or all, in these promises? Jesus replied, When the Lord finds a servant faithful and wise, he makes him steward of his household; but if he abuses the servants and commits excesses, the Lord will come suddenly and cut him off. According to the servant's knowledge of his duty unfulfilled, is his punishment. Men determine responsibility by privilege.*
4. Let the student determine the religious teaching of the section.

### § 6. Chapter 12 : 49-53.

1. After reading the passage consider this subject : *The Time of Conflict.*
2. (1) *I came* (12 : 49), (a) this is a great crisis when servants should be faithful, (b) is there here consciousness of pre-existence? (2) *cast fire* (a) "to bring hot and fiery contentions," (b) "to bring the Holy Spirit," (c) "to purify and destroy;" (3) *already kindled*, as in the assault of the Pharisees, etc.; (4) *baptism*, etc., (12 : 50), "a reference to his burial or the depth and intensity of His sufferings when the waters rolled over His soul," Riddle; (5) *straightened*, oppressed with the expectation.
3. The student may make out the statement of this thought.
4. The religious lessons of this section center about the thought of Peace through conflict and struggle.

## II. CLASSIFICATION OF THE MATERIAL,

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be learned thoroughly.

#### THE SERMON ON TRUE DISCIPLES.

- § 1. THE EXAMPLE OF COVETOUSNESS.
- § 2. THE DISCIPLES' FREEDOM FROM EARTHLY CARES.
- § 3. THEIR PROSPECTS AND IDEALS.
- § 4. THEIR DEVOTION TO THE KINGDOM.
- § 5. THE RESPONSIBILITY OF THE UPPER SERVANT.
- § 6. THE TIME OF CONFLICT.

- 2) **The Summary.** The following is a suggested condensation of the passage : *Jesus, refusing to answer a man who appealed for help in securing some property, warned against covetousness, showing how a rich man who counted on long enjoying his wealth was that very night summoned to God. His disciples are to have no undue anxiety about things of this life. God will provide these things for them as He does for the lower creation. He will give them the kingdom; they are to give away their possessions that they may be thoroughly devoted to their work, like servants waiting for the master, like a householder watching for the thief; for so suddenly will the Son of man come. The apostle, like an upper servant, should be most earnest since his reward will correspond to his conduct and his conduct will be judged by his responsibilities. This is a critical time. Jesus came to bring fire, to produce a division, even in the home.*

## 2. Observations upon the Material.

The following observations upon the passage should be carefully read over and examined.

- 200) 12: 13-21. This narrative is peculiar to Luke.
- 201) 12: 14. Jesus refused to give an opinion of cases involving worldly affairs.\*
- 202) 12: 14. Jesus seems to be rather harsh toward this inquirer.†
- 203) 12: 22. The disciples kept having some anxiety as to their food and clothing.
- 204) 12: 22, 29. Jesus desires them not only not to seek after these things but not to permit their minds to be in a constant ferment.‡
- 205) 12: 24, 27. Jesus was a close observer of nature.§
- 206) 12: 33. The disciples were directed to give away any property they might have.¶
- 207) 12: 38, 45. Jesus seems to intimate that the consummation of the Kingdom may be long delayed.
- 208) 12: 39, 40. But he also adds that the coming of the Son of man will be unexpected.
- 209) 12: 47, 48. Jesus teaches that the recompense of his servants will be in accordance with the relation of their conduct to their knowledge of his will.‡
- 210) 12: 50. Jesus is greatly disturbed in view of his approaching sufferings.\*\*
- 211) 12: 51-53. The purpose of Jesus' coming was to cause division and discord.††

\* Hobbes has dwelt upon these words as a confession by our Lord that He was merely a religious teacher, and that He aspired to no control over ordinary human affairs. Undoubtedly He declined to interfere in the case in which He was asked to interfere. . . . But His discourse on covetousness, it seems to me, is the discourse of One who is come to establish a kingdom. How much it differs from the language of one who is laying down a religious or ethical code of precepts, I think you will perceive, if you examine it carefully. *Maurice*, pp. 195, 196.

† Our Lord's words show that He had read the secret of the man's heart. Greed was there, with all its subtle temptations. *Plumptre, Luke*, p. 211.

‡ There is a special fitness in such a declaration made in a public discourse at a time when His enemies were watching Him with a view to convict him of illegality. *Bib. Com.*, p. 400.

§ Christ had not only no legal authority for interfering, but the Jewish law of inheritance was so clearly defined, that if this person had had any just or good cause, there could have been no need for appealing to Jesus. *Edersheim*, II., p. 243 (ab. ed. p. 378).

¶ How vividly he conceived the mental state of the careworn, appears from Luke's version of the counsel against anxiety, which might be thus paraphrased: "Seek not what ye shall eat or what ye shall drink, neither be ye as a ship raised aloft on the billows of a troubled, tempestuous sea. Lk. 12: 29. *Bruce, Kingdom of God*, p. 120.

‡ What we may reverently speak of as a love of nature, *Plumptre*, p. 214.

Can any one read in His words the images of natural beauty gathered from the fields of Galilee without being convinced that He looked on these landscapes with a loving eye? *Stalker, Imago Christi*, p. 61.

¶ [It] indicates not a general principle but its application to that particular period, when the faithful disciple required to follow the Lord, unencumbered by worldly cares or possessions. *Edersheim*, II., p. 217 (ab. ed. p. 360).

‡ Cf. *Pulp. Com.*, I., p. 338.

\*\* In this whole utterance of our Lord . . . we see a striking revelation on the one hand of His truly human, on the other hand His truly Divine nature. With a genuinely human feeling, He shrinks back from His suffering and longs for the beginning of His conflict. But with Divine knowledge, He calculates at the same time the consequence of the combat. *Van O.*, p. 209.

†† The Saviour here speaks not of the highest and ultimate, but yet of a very essential purpose of His manifestation on earth, which, however, was in its turn to be a means for the attainment of a higher end, of a peace, namely, which could be attained through this strife alone. *Van O.*, p. 208.

### 3. Topics for Study.

Some of the most important and related "observations" are collected and organized here for further study.

**The Members of the Kingdom.** [Obs. 201-204, 206-209] : (1) Their position in relation to their own needs,\* (a) freedom from anxiety about earthly things, (b) the example cited (12 : 24, 27, (c) grounds stated, dignity of man (12 : 23), trust in the Father's care (12 : 30). (2) Their attitude toward wealth, (a) covetousness forbidden (12 : 15), (b) their property to be distributed (12 : 33), (c) the motive in this (12 : 34). (3) Their relation to the Kingdom, (a) the parable of the servants (12 : 35-38), (b) its meaning in connection with 12 : 31. (4) Their relation to the Christ, (a) waiting for his return, (b) watchful in view of its unexpectedness, (c) their recompense dependent upon their activity and faithfulness in respect to him.

### 4. Religious Teaching.

The *religious teachings* of the "Study" may be gathered together under the subject of the "Topic for Study" already given, viz. *The members of the Kingdom*. Let the student make a religious application to present life of the points there suggested for study.

\* How great is the man who can really be, not by natural easy-mindedness, but by faith and devotion to the higher ends of life, as free from care as the birds or the unconscious wild flowers! Those who are incessantly distracted by secular solicitudes may more than doubt whether any such men ever existed. One at least did, even Jesus, and He has had genuine followers; probably many more than we know of. Bruce, *Kingdom of God*, p. 214.

## DOWN THE EUPHRATES VALLEY. III.

By ROBERT FRANCIS HARPER, Ph. D.,

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Dêr, with its numerous bazaars and cafés, and its comparatively comfortable khans and Turkish baths, is a very desirable resting-place for travellers in the Euphrates valley. Hence it was with much regret that we took our leave on December 24th (1888). Between Dêr and the next station, Meyâdin, nine hours and fifteen minutes distant, there are very few points of interest. Before reaching Meyâdin, one can see in the distance the ruins of Rahaba. Some of the party rode direct to these ruins, which have been so well described by Sachau in his *Reise in Syrien und Mesopotamien*, p. 279 sqq. Rahaba is situated on the eastern edge of a large isolated plateau. On the east it falls rapidly to the plain of the Euphrates, while on the west a deep trench has been cut in order to separate it from the main portion of the plateau. Sachau gives its height as 250 feet. These figures are too high. The walls, both outer and inner, are well preserved. They are built of huge blocks of gypsum and burnt bricks, the latter predominating. The outer walls are strengthened by quadrangular towers placed at short distances from each other, similar to those on the walls on the north side of Halibiyeh, but much smaller. These ruins are evidently Arabic, or at least they have been occupied by Arabs, as Sachau remarks that on one of the walls on the west side he found an Arabic inscription in Kûfi characters. At the time of his visit it was no longer legible. I was not able to find this inscription because of the approaching darkness. Late in the evening, after having taken about a dozen photographs, we started for Meyâdin, 30 minutes to E. N. E., to which place our caravan had been ordered. The night was dark and cold, the plain was rough because of the numerous irrigating canals, and both riders and horses were very tired. We had some difficulty in picking our way, and, even after reaching the village, we could not find our quarters. Luckily, we met some good-natured Arabs, and they guided us to the Serai, where we found the caravan and the other members of the party.

The chief chamber of the Serai was placed at our disposal, but we found it already occupied by bats and fleas. The former—the latter also—were present in great numbers, and they made sleep impossible. In addition to these troubles, our dinner (?) was very poor; and my canvas bed broke down before I had fairly crept into it, and hence I was obliged to sleep on the ground, which was very cold and damp. In fact, our recollections of this place were such that, on the return trip in May, 1889, we pitched our tents without the city walls, and did not even enter the city to pay our respects to our former host. Meyâdin had, according to Sachau (1880), 1,000 houses. It is much larger now, and presents a prosperous appearance. There are a great many new bazaars, at which the necessaries of life, i. e. for an Arab, can be purchased. It lies on a narrow arm of the Euphrates, which is separated from the main river by a

small island covered with tamarisks. This canal is fordable—it was so in May—and the people of the village obtain their fuel from the island. There are also several date-palms here, the first to be seen in the Euphrates valley.

On Christmas morning, at 5.10, we left Meyâdin, and the caravan arrived at Salâhiyyeh at 3.50 p. m., i. e. after ten hours and forty minutes. About 10 a. m. we saw a party of Arabs dancing their war-dance. They did not, however, make any attempt to attack us. One hour (caravan time) on this side of Salâhiyyeh is an old ruin called Khan Kalessi—or according to Chesney, Lady Anne Blunt,\* and others, Salâhiyyeh. If the latter is correct, the name of the Turkish barracks further on has been taken from these ruins. Cf. also Abû-Hariri, which has taken its name from the ruins fifteen minutes distant from it. These ruins are situated to the north of a gypsum plateau on the very edge of the west bank of the Euphrates. They are rectangular in form. The walls are built of gypsum, and are fairly well preserved. The streets are wide and at right angles. The most interesting part of these ruins is the large wall to the south facing the Euphrates. It is, perhaps, half a mile long, 15-25 ft. high, and 6-10 ft. broad. It is strengthened by 10-12 very high towers. It is best, with Lady Blunt, to regard these as ruins of a fortress which formerly guarded a caravan road to the Euphrates.

After a forced ride of 15-20 minutes, we reached the barracks of Salâhiyyeh. There was only one small room at our disposal, and we were seven in number. Notwithstanding the cold, Mr. Field and I pitched a tent at some distance from the barracks, and spent a sleepless Christmas night, being kept awake by the cries of the jackals, who stuck their noses into our tent, and whiffed the air in a way that was not conducive to sleep.

\* "We had two or three hours to-day of desert, and passed the ruins of Salâhiyyeh, a town of the same date, and much the same size, as Rakka. It has a fine gate in the middle of the west front, called "Bab esh-sham," the Syrian gate. Salâhiyyeh was probably the town where the Damascus road formerly branched off from the Euphrates." *Bedouin Tribes of the Euphrates*, p. 111 sq.



## A "SYMPOSIUM" ON EXPOSITORY PREACHING. II.

In view of the growing interest in Expository Preaching, the following questions were sent to some leading clergymen and teachers, with a view to helping students and preachers to a larger interest and a better understanding of this most important subject :—

1. What do you understand by Expository Preaching?
2. In what proportion to other methods of preaching ought it to be employed?
3. Do you think that special gifts are required to prosecute it successfully?
4. What kind of a preparation do you regard as necessary for it?
5. What parts of the Bible are most suitable for Expository treatment?
6. Are there any special reasons why it should have special prominence among methods of preaching at the *present day*?

Some of the replies received were given in the May STUDENT. Others, equally important and helpful, are here presented.

From Rev. GEO. THOS. DOWLING, D. D.

1. By an expository sermon I mean something more than a series of sermonettes, where a man takes a whole chapter or parable, and when he finds himself "persecuted in one verse flees into another." I consider, for example, Joseph Parker, take him all in all, the greatest preacher in the Christian pulpit since Beecher, though by no means the greatest man. But his sermons are shining examples of just what expository preaching ought not to be. They are strings of pearls; series of brilliant sermonettes or poems; but they lack those two essentials of all high constructive art, whether one is building with marble or with words—unity and congruity. By unity, I mean the dominance of one supreme idea, and by congruity, the proper relation of all the parts to that idea, and, therefore, to each other. The only difference between Parker's sermons and those of the ordinary sermonizer, who might seek to imitate him, would be such as might exist between a row of beautifully carved heads and another row of bunglingly carved feet. The one, while showing greater genius and elective wisdom, and therefore greater attractiveness, would, as a whole, be as inartistic as the other.

If it is said that people as they go, in average congregations, do not stop for this analysis, I answer :—Even so; but outside of the physical sciences truth is seldom discovered primarily by analysis; it is felt. A congregation of illiterate people will frequently feel a lack of unity and congruity, and manifest it by their inattention, though they may not be able to tell what it is they feel, or why they feel it. On the other hand, where the expository discourse has been all that the learned preacher could make it, it often fails, because, while it has explained the ark and the seven golden candlesticks, it has dealt almost entirely in facts instead of principles. Facts are transitory, and refer to the time when they occurred; principles are eternal, and refer to all time.

From such a sermon no one goes home feeling "That meant me!" but only, "That meant Moses!" The discourse has lacked snap, for it had no nineteenth century snapper.

2. The next question—"In what proportion to other methods of preaching ought it to be employed?"—is very difficult to answer, because the mixture of the medicines depends so much on the disease of the patients. I think it is safe to say, in much greater proportion than at present, but how much greater every pastor must determine for himself.

3. In my judgment no special gift is required for expository preaching, except the gift to preach; and that is a very special gift. A man must have a mind for analysis and synthesis, and the art to cover up both: to present his results instead of his processes. Many a sermon is spoiled in its effect, because the artist (for a true preacher is surely that) has not taken time to sweep out his chips before opening his studio to the public. Delve among Greek roots if you will, but the congregation will not understand them, and will have little liking for them. Leave the roots at home, and bring the fruit. It is with expository preaching as it frequently is with extemporaneous; the preacher concludes that it requires special gifts, because he never has honestly devoted to it the gifts he has. He has used both these methods for a make-shift; a sort of picked-up washing day dinner; and then he says he has no gift. Neither has anyone when he goes about it in that style. "Do you ever preach extemporaneously?" one of the students at Madison University once asked of its president, Rev. Dr. Eaton. And he answered, "Yes, when I have a great deal of time to prepare." The same may be said by the expository preacher. If he can preach at all, and is willing to make it the special service of the day, and devote to it the major part of the week, I believe he will require no special gifts, except that which belongs to every man who will learn to do anything well; the special gift of failing until he succeeds.

4. "What kind of preparation do you regard as necessary for it?" Well, that depends. If one is a good linguist, he will, of course, begin with the original text. But if he is not, there are so many admirable expositors, who are ready to turn on the light that there is no need for him to grope in darkness. So far as my observation has extended, there is nothing so good as "The Expositor's Bible," published by A. C. Armstrong and Son of New York. One of its chief recommendations is that different books are commented upon by different authors. No one individual, however scholarly, is in my opinion competent in one lifetime to write a comprehensive commentary of the whole Scriptures. At least I do not know of anyone who has succeeded.

Of course, he who would become an able expository preacher should steep himself in the history of the Bible, and the circumstances under which its different parts were written. This will cultivate in him the historic sense, and will frequently modify his teaching, as it will help him to place truths in their right proportions. In other words, he should be familiar with the higher criticism as well as the lower. Where there is a manifest new discovery in this, the youngest of the sciences, as for example that pertaining to the composite authorship of the Pentateuch, though it may require a complete readjustment of what we all had supposed was settled forever, an expository sermon ought to expose it; always remembering, however, that what is termed "the higher criticism" is as a science only in the dawn. One must be very careful, therefore, in describing what he sees, not to state as absolute facts that which may appear very different when the day wears on and the fog has arisen.

5. There is little choice provided the themes are treated largely, and without too minute attention to details. He who has confined himself chiefly to the Psalms and the New Testament (and that means nine preachers out of ten), may yet be amazed at the undiscovered remainders which await him in the Bible.

6. The reasons for the special prominence of expository preaching at the present day are many. One of the chief is that, if well done, it will hold and interest a congregation, kindling their spirituality and love for the Bible as no other kind of preaching can. The freshest preaching to-day is doctrinal preaching. I do not mean a platter of bones, but the full-dressed fowl, with the bones in the right place. And this is another of the special advantages of the true expository discourse—that it presents Christian doctrine in the right surroundings and the right relations; not isolated as a dry and hard thing to be looked at, and sounded with the back of the knife; something hard, but hollow: doctrine, but so thoroughly surrounded with juice and other nutriment, that the guest at the Sunday morning feast, like the child at his Christmas dinner, will eagerly grasp the bone with both hands.

Thus we may say of this method of preaching, as Paul said of "every creature of God," that it "is good" when "it is sanctified by the Word of God and prayer." And "if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

*Albany, N. Y.*

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FROM PROF. J. W. MCGARVEY.

1. I understand by expository preaching discourse in which the train of thought contained in a paragraph or a larger section of the Scripture is set forth with proper exhortation. The passage may be didactical, poetical, or historical. In the former two instances, the treatment is chiefly exegetical, setting forth the meaning of words; in the last, it enters into historical details, and sets forth the meaning of facts and actions. It is a distinct form of this kind of preaching, when we take for a text a single remark in the New Testament concerning some series of events in the Old, or a remark in an Epistle concerning such a series in the Gospels or in Acts, and show how the thought of the text is exhibited in the series of events alluded to.

2. I regard expository preaching as the most instructive of all preaching; and when it is good of its kind I think it is the most effective: consequently, I think that the preacher who acquires proficiency in it should employ it for much the greater part of his preaching.

3. I am not sure that special gifts are necessary to success in this kind of preaching; I mean comparative success; for although some are naturally defective in the capacity for both exegesis and historical exposition, I think that any man by proper industry can succeed in this kind of preaching as well as in any other. It is a fact, however, that some minds refuse to bend themselves to the hard labor necessary to this work, and success in it is practically beyond their reach. These are chiefly the minds that deal in words rather than thoughts, of which class, unfortunately, there is a large number in the pulpit.

4. The most special preparation for this kind of preaching is protracted and microscopic study of the particular passage on which the discourse is to be based—such study as puts the passage in all its phases distinctly before the

mind, and paints it on the memory. Not till all the thoughts and facts in the passage are memorised can the mind weigh them, compare them, and adjust them to one another in the web of the discourse. But this mastery of the particular passage is scarcely possible to the preacher who has not made himself familiar with a considerable part of the Bible. Careful, extended, and minute study of the sacred text is indispensable to any preaching that proves really instructive ; and especially so to the kind of which we now speak. This is the preparation in which, strange to say, preachers are most defective ; for while the multitude imagine that preachers spend their lives studying the Bible, there is no book which they relatively neglect so much. Familiarity with the original tongues of the Bible is next in importance to familiarity with its subject matter. The highest degree of success in expository preaching cannot be attained without it ; yet those in whose early education it has been neglected should not be deterred from this kind of preaching, for a good degree of success can be attained by suitable industry with only the help furnished by critical commentaries.

5. I think that there is no part of the Bible which does not contain passages admirably adapted to this kind of treatment ; but the different portions are adapted to distinct purposes. For the purpose of setting forth the great principles of Christian life, the historical books of the Old Testament and the biographical sketches in the writings of the prophets furnish the richest field. For the purpose of awakening devotional feeling, the poetical portions are the best. For the purpose of rendering Jesus an object of affection to the hearer, and of making Him appear like one whom the hearer has seen, heard and known, the Gospels are indispensable. For turning sinners to the Lord, I have found nothing equal to expository discourses on the cases of conversion recorded in Acts, and the cases of non-conversion, as those of Felix, Festus and Agrippa. These, when properly set forth, exert the full power of living examples and warnings to move the sinner, and at the same time they make the way into the kingdom plainer than do any other portions of the Bible : they were written for this purpose. If the purpose of the discourse be, finally, to expound any of the great doctrines of redemption, we can scarcely go anywhere else than to the Epistles, and especially to Paul's.

6. I think there has never been a time when this kind of preaching was more needed than now, or when it could be more effective. It is needed because of the great ignorance of the people as to the real contents of the Scriptures. True, there is a large amount of superficial knowledge of the book, perhaps more than at any previous time ; but because it is superficial it is dangerous, and it needs the very help which expository preaching alone imparts. This superficial knowledge makes the average hearer more eager for better instruction, and causes him to take in what he hears more readily and more willingly than if his mind were blank on the subject. Again, the universal distribution of the Bible, for which this age is distinguished, greatly facilitates this kind of work ; for no man can attain the highest success in it unless his hearers, while listening, have the Bible open in their hands. They should not find the book in the pews before them ; though this is far better than not to have it at all ; but they should be induced to bring it from their homes, and carry it back home with leaves turned down and passages marked, that they may reproduce the sermon at their leisure. The preacher who can establish in a congregation this habit, proves himself a master of assemblies ; and if his expository preaching is only moderately good, he will be a workman who needs not to be ashamed.

In conclusion, I may be permitted to say that in my own preaching I have employed the expository method much more than any other, and with much greater success. I have made a specialty of historical exposition, and I have never succeeded so well in both interesting and impressing my audiences, nor have they succeeded so well in both understanding and remembering what I have said as when I handled my themes in this way. Almost every theme is capable of this kind of treatment.

*Lexington, Ky.*

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FROM REV. R. S. MACARTHUR, D. D.

1. Expository preaching is the discovery and declaration of God's thought as it is naturally contained in the portion of Scripture under consideration. It is the making bare and the setting in order of that thought as it lies in a fair interpretation of holy Scripture. The passage under consideration may be but a single verse, or even a part of a verse, or it may be a paragraph, a chapter or a larger portion of Scripture. The principle now named is not changed by the amount of Scripture under discussion. It is, in a word, the getting out of God's thought as God has put it into the passage under review.

2. No one method of preaching is to be exclusively followed; no one method is to be commended to the neglect of other methods. The pastor who uses various methods judiciously adjusted to one another will doubtless, in the long run, be most successful. To some men the expository method is natural. It is in harmony with their habits of study and methods of utterance. To others the topical sermon gives a better opportunity for preserving unity and giving finish to their discourses. There is danger of losing the value which freshness of treatment gives to a discourse in following exclusively any method of preaching. A generation or two ago commentaries on the Scripture were very rare; now they are found in every library. They are published in connection with Sunday school lessons in every religious newspaper, and in many of our secular papers. Expository discussions, which a generation ago were accessible only to thoughtful students with good libraries, are now open to every layman, and even to many boys and girls. Sunday school work has made thousands of people familiar with interpretations which once could be had by the majority of the people only in connection with the pulpit ministrations of able expository preachers. We should say that a man must study his own gifts and adapt his methods to his tastes and to his intelligent judgment of the needs of his people. One sermon a day might very well be given to some form of exposition. This writer has continued this method for seven consecutive years; taking up the Old Testament, chapter by chapter, from Genesis to Ezra, so far as these chapters were adapted to discussion before a promiscuous audience. One sermon a day of the topical or textual kind, and the other of an expository character will give variety to pulpit ministrations. Many persons do not care to hear sermons twice in one day constructed on the same model. We thoroughly believe that expository sermons in many pulpits would bring out evening congregations where now able pastors preach to scores or but a few hundreds of people.

3. Special gifts along the line already indicated may be required; but the ability to do this kind of work almost any man may, by careful preparation, soon secure. It is difficult, of course, to secure and to preserve unity in expos-

itory discourses; but even this important end can be attained by care and study. There ought to be fuller discussion of this method in homiletical treatises. It has been quite too much neglected in the instructions given in our theological seminaries. Many of the great discourses of the masters of pulpit oratory in the early centuries were expository. In a recent article in the *Christian Advocate* attention is called to the fact that Dr. Howard Crosby of this city has pursued expository courses of sermons for many years, taking his congregation in this way through a large portion of the Bible in regular order. Dr. George Dana Boardman, of Philadelphia, has preached series of expository sermons for the past 23 years; going through the entire Bible, and Dr. William M. Taylor, of New York, has, as a rule, delivered one expository sermon each Sunday throughout his ministry. His sermons are carefully written, and read from his manuscript, being ready for the printer so soon as delivered. He considers these the most profitable of his sermons both for himself and for his people. Perhaps they are sometimes prepared with more reference to the volume in which they are to appear than to the people to whom they are delivered. He has shown that it is possible to prepare and to deliver such sermons, carefully written, and to command the interest of large and intelligent congregations year after year.

4. First of all, a careful study of the passage under consideration together with its setting in the chapter or book to which it belongs. This preliminary study may extend to the setting of a book in the Bible as a whole. Then will come close verbal study of the passage itself; then its entire drift, its *terminus ad quem*; then the grouping of the whole. In other words, after the environment has been carefully studied will come the analysis of the particular passage; then its synthesis; then will come the opening out of evangelical and practical lessons.

5. Almost all parts of the Bible are capable of this method of treatment. This writer has found that some portions of the Old Testament are especially fresh to the average congregation. There are stories which possess all the force of novelty, combined with the archaic charm which remote time and distance lend. We have known persons to listen to some of these beautiful stories with more surprise and delight, on the score of novelty alone, than they could manifest over the newspaper records of current events. We find it an excellent plan to go through the great picture gallery of faith's heroes and heroines contained in the 11th chapter of Hebrews, going back to the Old Testament for the facts connected with these immortal portraits. But miracles, parables and almost any part of the Bible may be so treated.

6. No, no special reasons, except those to which we have already alluded, viz., the fact that expository sermons give freshness and variety to pulpit discourses. Two sermons each day constructed on the same model necessarily become monotonous. Indeed, the attention which is given to-day to the exposition of the Scripture in Sunday school helps, and in religious and even in secular papers, makes this necessity, in one sense, less than it was a few years ago. But this method, if properly managed, will always have freshness and force. The Bible is the only unexhausted and inexhaustible book in the universe. The well is deep, and if we know how to draw we can send our bucket down again and again into the same narratives. The Bible is the most popular book in the world. The greatest expounder of Shakespeare could not hold an audience week after week through a lifetime as a good interpreter of the Bible may hold his audiences. If pastors studied this Book more, pastorates

would be longer and more fruitful. They would have more of the variety, freshness, force and charm of the Word of God in their sermons. Everything which looks toward a more intelligent understanding of the Bible, and a more practical presentation of its truth is to be encouraged. The denominations are getting away from man-made creeds and are coming more and more to the living fountain of God's truth. For this let us thank God and take courage.

*Calvary Baptist Church, New York.*

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FROM REV. HENRY C. MCCOOK, D. D.

1. I understand by expository preaching, (a) giving the sense of the Scripture, and causing the people to understand, (b) endeavoring to push home one or more of the principal thoughts or lessons of the portion selected, with a view to the salvation and righteousness of the hearers.

2. No definite proportion of expository preaching to textual, topical or other kinds can well be named. That must depend upon the man, the people and the exigencies of the work. I am sure, however, that much more expository preaching would be better for both preachers and people. For more than twenty-five years I have preached at least one expository sermon every week, namely on Wednesday night, my custom being to expound at that time the Sunday School lesson for the following Sunday. I also frequently indulge in the old fashioned Presbyterian way of expounding one of the Scripture lessons read on Sunday morning, brief notes of course.

3. Special gifts are doubtless necessary to the highest success in this as in all forms of preaching; but special culture and experience will very certainly develop special gifts. There is no reason why any ordinary preacher may not be a good expository preacher. The root difficulty is probably found in our theological schools, wherein expository preaching and training therein have a very small place. In my experience as a theologian it had no place at all.

4. As to preparation, I can only give my own method, without presuming to dogmatize. My first step is to choose a portion which in itself is complete as a historic incident or a didactic section. I determine what is the principal thought, or what the leading lessons, and make a sketchy analysis of the whole. Second, I next study the passage with the aid of the best commentators at my command. Third, I repeat my analysis, noting the application that can briefly be made at the end of every verse or paragraph; and finally, master the leading thought or lesson of the whole which I have elected to press home upon the hearts and lives of my hearers. That is my ordinary method, and it seems a very good one, although I have nothing stereotyped, and I presume that my habit would not suit any other person.

I might add that I always try to settle in my mind distinctly one or two points which I wish to make the pivots of all my comment, and to the explaining and enforcing of which I shall direct my chief energies. I have the belief that the preacher should always preach; that when he expounds Scripture, as well as on all other occasions, his controlling aim should be to win souls to the obedience of faith and to holy faith in Christ. In short, I distinguish between expository *preaching*, and mere exposition or exegesis.

5. In the course of Wednesday night expository lectures above alluded to, I have explained Scripture from every portion of the Bible with more or less

fullness. In the hasty review of that experience which I am able to give before answering you, I would say, first, that my general impression is that there is little difference among the books of the Bible as to their value in the hands of an expository preacher who is willing to work them up. Certainly some parts are meatier than others, and some catch the popular fancy more readily, and some are much more easily wrought up for the preacher's purpose. Historical portions, and biographical portions I find are especially interesting. The parables of the Old Testament, together with the parables of the New are extremely valuable. I have expounded the Psalms and the Prophecies with great advantage I think to my hearers, certainly to myself. The Book of Proverbs is an excellent field for ethical expository preaching. I might say, in brief, that those books which readily afford short, complete sections, with well rounded lessons therein, or a complete historical or biographical statement are the best for my purposes.

6. I know no special reasons why expository preaching has any claims to special prominence in our age. Humanity in all periods has been very much the same, and the Word of God is certainly changeless, even as the great Theme of Scripture is Himself the same yesterday, to-day and forever. I think the Bible is better understood to-day than it ever was before; that it has more intelligent readers, more who are disposed to search the Scriptures, more hearers who will respond cordially to thorough expository work from the pulpit, and perhaps from that standpoint it may be said that there is a special demand at this time for such preaching. Moreover, I always have the impression that an expository sermon carries with it more weight than another, since it is so bolstered and buttressed by the very authority of the Word of God itself. The more men hear the Bible preached upon with an enthusiastic faith by the preacher, the more they will believe it themselves and thus will be led to believe in Him around whose divine person Scripture circles.

*Philadelphia, Pa.*

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FROM PROFESSOR GALUSHA ANDERSON, D. D.

1. You ask me, first, what I understand "by Expository Preaching." The two words, "Expository Preaching," suggest a clear and adequate reply. In the first place the object of such preaching is to reveal, or to set forth, fully and clearly the exact thought contained in any passage of Scripture which the preacher has chosen for discourse in the pulpit. So far as he succeeds in doing this, his discourse is expository. But, on the other hand, his discourse must be "Preaching,"—must be a sermon. This being the fact, his exposition must be rhetorical in form. It must have unity. He expounds not simply for the purpose of developing and presenting the thought of a passage from the Bible, but he reveals that thought that he may reach an end, produce a certain effect, in the minds of his audience. He expounds the Scriptures that he may instruct his hearers more perfectly in doctrine, and move them to do their duty. In short, his object, in the main, is just the same as it is when he preaches topical sermons.

2. In the second place you ask in what proportion to other methods of preaching should Expository Preaching be employed? I do not think that the proportion of Expository Preaching to other methods should be determined



by any rule. The fundamental conception of the Christian preacher is that he is an expounder of the Scriptures. The apostolic injunction to Timothy was, "Preach the Word." If the Christian pastor heralds the glad-tidings, he heralds the good-news simply as he finds it in the Scriptures. If he instructs the people in doctrine or duty, he draws his material directly from the Bible. Whether he preaches on a long or short text, his sermon should be a faithful exposition of it. Whatever other matter his sermon may contain, it should set in a clear, strong light the thought of the text which he chooses,—and the whole sermon should be the unfolding and enforcement of that thought. This being true, the thought of exposition will be the dominant one. Under its sway the preacher will be led to more and more careful study of the Scriptures; his taste for such study will steadily increase, and as a natural result, he will give expository preaching a large place in his pulpit ministrations.

3. You ask, in the third place, if special gifts are required to prosecute such preaching successfully? I answer unhesitatingly and positively, no; certainly, no special gifts aside from those that one must possess in order to preach successfully in any method. If one preaches topically from a text, if his text is not a mere motto, he must at least expound that text, and bring out its meaning with distinctness. If the text is a difficult one, most of his discourse may be required for its exposition; and if he should select a longer passage for his text, it may require the greater part of the time usually allotted to the sermon to unfold it. To preach in this manner therefore requires no "special gifts," but rather the faithful use of those which, every preacher, if he can preach God's word at all, already has.

4. You ask, in the fourth place, what kind of preparation is necessary in order to preach Expository Sermons?

First, the constant, loving study of the whole Bible. Every Christian pastor should have this preparation, whatever may be his method of preaching, but none can preach effective expository sermons without it. But having, so far as possible, this general preparation, in the second place, let us note very briefly the special preparation necessary for any given discourse. Since the effective expository sermon must possess unity, we must choose a passage which has unity. By careful study of it, we must seize its central thought; having done this, we shall find that all the remaining thoughts of the passage will quickly and naturally group themselves in our mind around it. When by special study of the passage, we have unerringly grasped its central and unifying conception, the construction of the discourse from that moment will be easy, rapid and exciting.

5. In the fifth place, you inquire what parts of the Bible are most suitable for expository treatment. It may be a matter of doubt whether, aside from the disconnected Proverbs of Solomon, one part is more suitable for expository preaching than another. The exposition of historical passages is unquestionably most easy, and at the same time the most graphic. Hence it may be best for those unaccustomed to preach in this way to begin with historical exposition. But no earnest preacher should abide in it. In the exposition of the prophecies we have the historical, the ethical and doctrinal elements combined; and the whole often presented to the eye of the expositor in all the witchery of an exciting drama. All the power which comes from the dramatic presentation of events and characters in the prophecies naturally goes over into the expository sermon to interest and arouse those who hear. So all the profound thought of the Gospels and the Acts has an historical and dramatic setting, of

which the expository preacher may avail himself. Then the doctrine of Paul's epistles, when unfolded in expository discourses, with all the warmth and all the accessories found in the apostle's language, will be profoundly impressive, and wonderfully attractive and popular. The multitude longs for doctrine, if it can be presented as Christ and the apostles presented it.

6. Your sixth inquiry is whether there are any special reasons why expository preaching should be made specially prominent at the present day.

Expository preaching is always in demand, and, when carefully prepared, is always effective. It is a method of preaching which especially honors the Scriptures. It powerfully impresses men, because it urges upon their attention not man's word, but God's. We live at a time when the attention of men is being specially turned to the Bible; when, too, Sunday schools and Bible-classes are being greatly multiplied; and they demand intelligent, competent teachers of the Scriptures. Moreover, many have become dissatisfied with their old creeds, and are turning to the New Testament with the inquiry whether these creeds are a fit and just expression of the teachings of Christ and the apostles. All these varied and important interests demand men in our pulpits who are able to expound popularly, truthfully and fearlessly, the whole Bible. And if, in any degree, popular interest in preaching has declined, a generation of earnest, scholarly expository preachers would not only revive it, but kindle it to an intensity hitherto unknown.

I have tried briefly to answer your questions, but am fully aware that what I have said is in no sense a discussion of this very important subject. It demands, in all of its relations, the broadest and most thorough elucidation.

*Morgan Park, Ill.*

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## General Notes and Notices.

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Professor Dillman of Berlin has in hand a commentary on Isaiah, which will appear within a few weeks. It will, doubtless, be marked by all the well-known, sober, critical and thorough-going scholarship of the author of the commentaries on the Pentateuch.

The Quarterly Statement of the Palestine Exploration Fund for April contains a paper on the Syriac dialect of a village not one hundred and fifty miles away from Nazareth. Mr. J. F. Black, the writer, finds this dialect to be a certain strange revival of the Aramaic which Christ spoke.

Among other changes marking progress in our educational institutions, it may be noted that a Professorship of the English Bible and of Semitic History has been established in Dickinson College, Carlisle, Pa. The first incumbent of the chair is Professor Robert W. Rogers of Haverford College. At the recent commencement exercises of Lane Theological Seminary it was announced that Mr. James A. Craig, Ph. D., who has been instructor in Hebrew in that

institution, has been made Adjunct Professor in the same department. The Rev. Prof. Henry P. Smith, an article from whose pen appears in this number of the *STUDENT*, is at the head of the Semitic Department in Lane Seminary.

Professor Sayce, in a letter from Egypt to the *Academy* of April 19th, writes that he has made another examination of one of the letters from southern Palestine contained in the Tel-el-Amarna collection, in which mention is made of the cities of Keilah, Kirjath and what he had read doubtfully Ururusi. He found on this second examination what he had already conjectured from the copy which he had made, that the last-named city was really Urusalim, or Jerusalem. This interesting fact, if it proves to be finally established, seems to show "that the city of Jerusalem already existed under this familiar name in the 15th century B. C. It was at that time a garrison of the Egyptian king."

Pen and press are proving to be powerful agents in arousing a new intellectual life in the stagnant civilization of the East. The Beirut press of the Presbyterian Mission in Syria has enriched Arabic literature during the year 1888 alone by nearly 29,000,000 pages. Of these 18,045,000 have been pages of Scriptures, the number of volumes of Scripture sent out being 26,848. The *Catalogue Special* of the Catholic press of Beirut, recently issued, is a revelation to Western scholars as to the amount of work done in Arabic literature by the Jesuit fathers. They do not confine themselves by any means to mission literature, but by the publication of masterly books in lexicography, grammar, and texts, especially in the shape of chrestomathies, have done a great work for the Arabic letters. The catalogue gives a description of no fewer than 453 separate publications, many of them large and consisting of several volumes. As many as twelve new works are in press. Nor are the Mohammedans slow in this literary movement. During the three months from July to September, 1889, the officially reported publications in Constantinople were 143 Turkish works, 3 Arabic, 2 Hebrew, 37 Armenian, 23 Neo-Greek, 4 Bulgarian, 4 Servian, 4 French, and 2 Italian. The presses of Cairo are especially active in turning out works of vast importance for the Orientalist. Various editions of the great Turkish dictionary, the *Kamus*, and the Arabic *Gauhari* have been issued. The latest addition of this character is the *Tag-al-arus*, the great dictionary of classical Arabic. Seven volumes have appeared in rapid succession, and the last three will be out soon, the whole to cost between thirty and forty dollars. Newspaperdom has also become a power in the land. Beirut alone publishes eight Arabic political and four literary and religious periodicals, some Christian and some Mohammedan, Damascus has one paper, Aleppo one, Jerusalem two, both in Hebrew, Baghdad two, Dijarbekr one. The majority of these are weekly, although a few are semi-weekly, and one of them a literary monthly. A number are political and official in character, while those under Christian control are in the interest of the mission cause. Several are old publications. "The Fruits of the Sciences," a Mohammedan weekly of Beirut, is sixteen years old; "The Messenger," the Jesuit organ, is twenty-one; "The Advance," organ of the Orthodox Greek, is seventeen; "The Lamp," organ of the Maronites, is eleven; "The Shining Morning Star," the Sunday-school paper of the Protestants, is eleven.

## Biblical Notes.

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**The Maccabaeen Period.** In the *Expositor* for March, 1890, the ignorance manifested by many in the Christian Church concerning the Maccabees and their achievements is deprecated by Canon Cheyne in an article on Psalms 113-118. He ascribes this neglect to the fact that the books which relate this history belong to the Apocrypha. He feels that there is need of acquaintance with these stirring times and with these heroes of faith—in many respects Christians before Christ. The author of the Epistle to the Hebrews, St. Augustine, Gregory Nazianzen, St. Chrysostom, Dante and others have shown the power and beauty of the life of those men. But in English literature and theology almost no use is made of the material of this period. Undoubtedly we need to have our attention called to this history. Clergymen could not only find abundant and choice illustrative material for sermonizing but also profitably occupy time in presenting the history of this age in lectures and sermons.

**The Maccabaeen Psalms.** Of course this is a controverted subject. Canon Cheyne in the article already alluded to does not hesitate to maintain that there are psalms dating from this period. If this is so, then it will be invested with new importance. It will be necessary for us to study that epoch in the history of the Jewish church with more carefulness than hitherto. Not only is this true, but it will also be another reason for using the history of the times more largely in pulpit work. Before that is the case, however, one must have clear evidence given to prove that the so-called "Maccabaeen psalms" may not reasonably have had an earlier origin. Yet, ought not the interest centering about this period, rising out of this and other related questions, to set Christian students and ministers to studying the Apocrypha with more earnestness and thoroughness?

**Psalms 116:6. The Simple.** In the same article Dr. Cheyne calls attention to the special contribution of Psalm 116 to the question of prayer. It is the thought that Jehovah hears and saves the "simple," i. e. those who feel that they "lack wisdom." He affirms that "simplicity in this sense of the word was especially called for at the terrible crisis through which the Church was then passing. No other principle but the simplest faith could possibly have inspired either the prompt resolution or the fearless courage of the glorious six years of Judas the Maccabee." However we may regard this reference of the psalm as a whole, to the Maccabaeen period certainly this passage finds a most appropriate illustration in those times. How fine the thought of the psalmist, how far-reaching in its application! The beauty of such simplicity as this is the highest adornment of character.

Dr. Cheyne adds the suggestive remark that it is not the simple only that

God "preserves," but He is likewise pleased with them "who have already received the earnest of this promised gift of wisdom." But here it seems that he has confused two senses of the word "simple." There is a holy simplicity of faith and obedience which accompanies the highest "wisdom," which is, indeed, its indispensable ground. This is the thought of the Psalmist.

**Hebrews 9:14.** In the same journal Professor Bruce aptly illustrates this passage by a citation from Philo. The question in the verse is this—How should the blood of Christ have so unlimited value as compared with that of bulls and goats? The reply is found in the phrase "by an eternal spirit." Philo in one place says that a man has two souls; the blood, the soul of the man as a whole; the Divine spirit, the soul of his higher nature. "We may conceive our author as consciously or unconsciously re-echoing the sentiment, and saying: 'Yes, the blood, according to the Scriptures, is the soul of a living animal, and in the blood of the slain victim its soul or life was presented as an offering to God by the officiating priest. But in connection with the sacrifice of Christ, we must think of the higher human soul, the Divine spirit. It was as a spirit He offered Himself, as a self-conscious, free, moral personality; and His offering was a spirit revealed through a never-to-be-forgotten act of self-surrender, not the literal blood shed on Calvary, which in itself possessed no more intrinsic value than the blood of Levitical victims.'"

**The Epistle to the Hebrews.** In the *Academy* of March first, Professor Sanday writes about the modern English literature relating to the Epistle to the Hebrews. He says that "the Epistle to the Hebrews furnishes a good land mark for the progress of New Testament exegesis in England during the last few years. At the beginning of the decade just completed, the only books available for ordinary students were the two general commentaries of Alford and Wordsworth, with Dr. Moulton's careful edition in Bishop Ellicott's series, and the translations of Delitzsch and Tholuck. To these were soon added Dr. Kay in the *Speaker's Commentary* (1881), whose results, though obtained at first hand, represent rather an extreme of conservatism. Next came, in 1883, two smaller editions by Archdeacon Farrar and Mr. F. Rendall. Both were scholarly pieces of work; the former might be said to express intelligently the average current views of the Epistle; the latter took a line which was independent and original, but not free from crotchets, and it covered the ground less completely. More recently there has appeared another popular commentary, by Dr. A. B. Davidson, for its size and price one of the very best theological handbooks with which I am acquainted—a close grappling with the thought of the Epistle by a singularly strong and candid mind. Now the series is fitly crowned by the full and elaborate edition of Dr. Westcott, which will, no doubt, take its place, along with his previous editions of the Gospel and Epistles of St. John, among the classics of every theological library."

**Christ and Paul.** It is a favorite modern view among some students and critics that Paul is really more vitally related to the source and strength of Christianity than Jesus. The reason for this exaltation of Paul even at the expense of Christ is, with some reason, thought to be, in fact, at least, owing to the close and constant study of the Epistles of Paul and the neglect of the Gospels. Professor Bruce recently adverted to this theory. "It seems to me," he said in a recent lecture at the Free Church College, Glasgow, which

is now published in the *Theological Review*, "that the Church is only beginning to learn the right use of the Memoirs of the Lord Jesus. The tendency hitherto has been either to neglect these writings as practically superseded by more advanced presentations of Christianity, or to read into them the developed theology of Paul." He then calls attention to the fact that the "reading into" process may be practiced not only by the adherents of dogmatic theology but even by professedly unbiassed and intellectual critics of the New Testament; and he points out "a violent example of it" in a recently published work of Pfleiderer, the effect of which is that Paul becomes at last the *author* of Christianity.

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## Book Notices.

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### The Expositor's Bible: Jeremiah.

*The Prophecies of Jeremiah.* By Rev. C. J. Ball, M. A. New York: A. C. Armstrong and Son. Price \$1.50.

It must be admitted that it is very difficult, perhaps impossible, to make good sense out of some passages as they stand in the Massoretic text of Jeremiah, yet a volume intended for general readers, as all the volumes in this series are, should not be overburdened with textual criticism. When such criticism is introduced into a book of this kind, is it not better to put it in footnotes? This gives critical results to those who are prepared to appreciate them, but in a form which is not repulsive to general readers. Several of the textual emendations proposed in this volume cannot but commend themselves to all those who are not unduly influenced by the Buxtorfian theory of the unchangeability of the text. In his treatment the author presents some interesting questions. He maintains the reality of symbolical actions, hence, he gives an affirmative answer to the question whether Jeremiah did actually hide the girdle as he is represented to have done in the first paragraph of chap. 13. Conscious of the difficulties involved in accepting a journey to the Euphrates he adopts the reading Ephrath (Bethlehem) instead of Perath (Euphrates). What the author says (p. 303) with reference to the Hebrew idiom deserves more than a passing notice on the part of those who desire to get at the thought of the Hebrew writers. Failure in this direction often leads to fanciful interpretations. On p. 382 another neglected truth is emphasized, viz., the conditional element in prophecy. The author's views on some of the burning questions in the realm of Old Testament criticism find expression in this volume. He makes the Book of Job to be later than Jeremiah (p. 417) and takes the martyrdom of Jeremiah as the historical background of the picture which is given of the suffering servant in the fifty-third chapter of Isaiah (p. 5). He adopts the form Iahvah, with a few exceptions, as the rendering of the so-called Tetragrammaton. Is not this anomalous? Is not the form Yahweh more in accordance with the Hebrew usage? This volume contains a great deal of valuable material, and it is to be hoped that it will prove serviceable in the dissemination of a true view of the character of Hebrew prophecy.

## Current Old Testament Literature.

### American and Foreign Literature.

271. *The Nature and Method of Revelation.* By Prof. George P. Fisher, D. D. New York: Scribners. 1.25.
272. *Die theologische u. die historische Betrachtung d. Alten Testaments.* By C. Siegfried. Frank, a M. .40.
273. *The Book of Exodus.* The Expositor's Bible. By Rev. G. A. Chadwick, D. D. London: Hodder. 7s. 6d.
274. *The Preachers' Homiletical Commentary on the Books of Chronicles.* By Rev. J. Wolfendale. London. 8s.
275. *Studies of Religious History.* By E. Renan. London: Heinemann. 10s. 6d.
276. *Zur Kritik der Komposition d. Buchs Hiob.* By J. Grill. 2m .40.
277. *The Psalter. People's Bible.* By Joseph Parker, D. D. London. 5s.
278. *The "Servant of the Lord" in Isaiah 40-60.* By J. Forbes, D. D. London. 5s.
279. *Liber Jeremie.* Textum Masoreticum, etc. By S. Baer. Pref. by Franz Delitzsch. Leipzig: Tauchnitz.
280. *Studies in Hegel's Philosophy of Religion.* By J. M. Sterrett, D. D. New York: Appleton. \$2.00.
281. *Religious Systems of the World.* By E. Clodd, Canon Rawlinson, J. Legge, A. P. Sinnett, and others. London, Sonnenschein. 7s. 6d.
- Articles and Reviews.**
282. *Smith's Religion of the Semites.* By Walter Lloyd, in Westminster Review, April, 1890.
283. *Kuenen's Introduction to the Old Testament. Critical Notice.* By G. C. Montefiore in the Jewish Quar. Rev., April, 1890.
284. *The Old Testament and the Critics.* By Rev. Principal Cave, in the Contemporary Review, April, 1890.
285. *Inchriftliche Glossen u. Exkurse zur Genesis u. zu den Propheten.* By F. Hommel, in Neue kirchl. Ztschr. 1, 1, 1890.
286. *The Zendavesta and the first eleven chapters of Genesis.* By Rev. Dr. A. Kohut, in the Jewish Quar. Rev., April, 1890.
287. *El Shaddai.* By Rev. Thos. Laurie, in Bibliotheca Sacra, April, 1890.
288. *The Story of an Ancient Battlefield.* [2 Kings 3.] By T. Whitelaw, in Theol. Monthly, April, 1890.
289. *Le "Faust" de Goethe et le Livre de Job.* By M. Aguilera, in Revue Chret. April, 1890.
290. *Ball's Jeremiah: Orelli's Jeremiah.* Review in Academy, April 5, 1890.
291. *Ezechias et les Assyriens.* By J. Barrelet, in de Chretien Evangel. 8, 1888.
292. *The Language and Metre of Ecclesiasticus. A Reply to Criticism.* By Prof. D. S. Margoliouth, in The Expositor, April 1890.
293. *Are there traces of Greek Philosophy in the Septuagint?* By Prof. J. Freudenthal, in the Jewish Quar. Rev. April, 1890.
294. *La Croyance an libre Arbitre chez les Hebreux.* By E. Joyau, in Bulletin d. l. fac. des lettr. d. Poitiers, 1887, '88.
295. *Primeval Chronology.* By Prof. W. H. Green, in Bibliotheca Sacra, April, 1890.
296. *Carpenter's Permanent Elements of Religion.* Review by J. Owen, in Academy, April 19, 1890.
297. *Buddhism.* In Quarterly Review, April, 1890.
298. *Revival of Hinduism.* By Rev. J. P. Jones, in the Andover Review, May, 1890.

## Current New Testament Literature.

### American and Foreign Publications.

299. *The First Three Gospels: their Origin and Relations.* By Prof. J. E. Carpenter. London: S. S. Association. 3s. 6d.
300. *Das Hauptproblem der Evangelienfrage.* By P. Ewald. Leipzig: Hinrichs. 6m. 80.
301. *Christ the Life of Men.* Hulsean Lectures. By Rev. H. M. Stephenson. London, 2s. 6d.
302. *The Church's Certain Faith.* Baldwin Lectures. By G. Zabriskie Gray, D. D. Boston: Houghton, Mifflin and Co. 1.00.

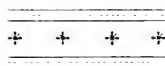
### Articles and Reviews.

303. *Simcox's Language of the New Testament.* Review by F. Rendall, in *Class. Rev.*, April, 1890; also in *Athenaeum* April 19th, 1890.
304. *New Testament Lexicography.* In *The Christian Quar. Rev.*, Jan., 1890.
305. *Die Frage nach den Quellen des Lucas-Evangelium.* By Jacobson in *Ztschr. f. Wiss. Theol.* 2, 1890.
306. *Exegetisch und historisch-kritische Bemerkungen zum Gespraech Jesu mit Nikodemus. John 3:1-21.* By Usteri, in *Stud. u. Krit.*, 3, 1890.
307. *Biblich-Theologische Studien I. and II. Die Bedeutung des Ausdrucks "ho pater humon" (und "mou") "en tois ouranois" im Bewusstsein Jesu.* By C. Holsten, in *Ztschr. f. Wiss. Theol.* 2, 1890.
308. *Die Verteidigung Jesu gegen den Vorwurf des Bundnisses mit Beelzebul.* By J. Weiss, in *Stud. u. Krit.*, 3, 1890.
309. *Pontius Pilatus.* By E. Höhne, in *Der Bew. d. Glaub.* 1, 1890.
310. *The Resurrection of Christ.* By Rev. H. H. Bourn, in *The Theol. Monthly*, Apr. 1890.
311. *The Resurrection of Christ a Part of Christianity.* By Prof. L. S. Potwin, in *Bibliotheca Sacra*, April, 1890.
312. *Diligo and Amo.* [*John 21:15-17.*] By Prof. F. H. Foster, in *Bib. Sac* April, 1890.
313. *The Names of Christ, an Essay in Biblical Criticism.* By B. Hellier, in *The Theo. Monthly*, Feb. and Apr., 1890.
314. *Ueber Christ's Behandlung der Griechischen Patristen.* By J. Draseke, in *Ztschr. f. Wiss. Theol.* 2, 1890.
315. *Outlines on Romans 1-8.* By C. Clemance, D. D., in *Homiletic Mag.* Apr. 1890.
316. *The Logical Arrangement of Romans 5:5-17.* By Prof. F. Godet, D. D., in *The Expositor*, April, 1890.
317. *What did the Apostle Paul mean? [Romans, ch. 9.]* By Prof. John F. Weir in *The New Englander*, April, 1890.
318. *The Aorist Participle in Rom. 10:5 and Gal. 3:12.* By Prof. W. G. Ballantine, in *Bib. Sac.*, April, 1890.
319. *Bemerkungen zu 1 Kor. 10:30 and Eph. 4:8-10.* By Dalmar, in *Stud. u. Krit.*, 3, 1890.
320. *The Lost Epistle to the Corinthians.* By R. Whitelaw, in the *Classical Rev.*, 1 and 2, 1890.
321. *Mr. Whitelaw on 2 Cor. 6:2-7:1.* By F. H. Chase, in *Class. Rev.*, April, 1890.
322. *2 Timothy 3:10. Critical Note,* by Prof. I. E. Dwinell, in *Bibliotheca Sacra*, April, 1890.
323. *The Function of Trial.* [*James 1:1-4.*] By Rev. S. Cox, D. D., in *The Expositor*, April, 1890.
324. *Mead's Supernatural Revelation.* Review by J. L. Girardeau, in *The Pres. Quar.*, April, 1890.
325. *Lightfoot's Essays on Supernatural Religion.* Review by Schürer, in *Theol. Ltztg.*, March 22, 1890.
326. *Miracles.* By R. L. Swain, Ph. D., in *Quar. Rev. of the United Brethren*, April, 1890.
327. *The Scientific Study of Miracles.* By S. A. Whitcomb, in *Univ. Quar.* April, 1890.





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