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THE HIGHER CRITICISM
AND
THE NEW THEOLOGY

EDITED BY
DR. R. A. TORREY



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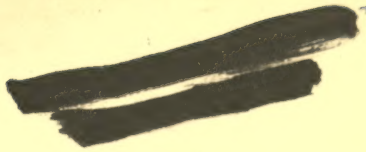
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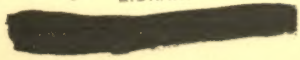


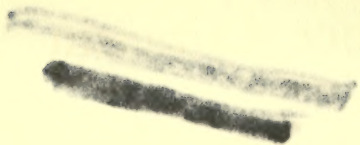
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The Higher Criticism

AND

The New Theology

UNSCIENTIFIC, UNSCRIPTURAL, AND
UNWHOLESOME

EDITED BY
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THE HIGHER CRITICISM



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INTRODUCTION

The words "The Higher Criticism" used in the title of this book are not altogether satisfactory, for "The Higher Criticism" taken in its original and strict sense, as denoting literary criticism as distinguished from "the lower" or textual criticism, is not necessarily unscientific, nor unscriptural, nor unwholesome. There is a legitimate "higher" criticism of this kind. In actual usage, however, and in the common understanding to-day, the words "Higher Criticism" denote a certain type of literary criticism that follows unscientific and even absurd methods and has reached unwarranted and false results, and that is utterly mischievous. When the words "The Higher Criticism" are used to-day almost everyone understands them to apply to this type of criticism, and so we have used it in the title of the present book. The words "The New Theology" are not altogether satisfactory. This phrase came into quite common use something over thirty years ago to denote a certain type of theology that was not at all new even in those days, but was new in supposedly orthodox churches. A few years ago these words were taken up again as a battle cry in England by a school of erratic thinkers. We use these words in the title of the book because to the common mind they denote a certain type of theological thought that has proved fascinating to many ministers of the Gospel and to many laymen, and that has wrought terrible havoc in the life and work of our churches. It would be difficult to exactly define "the new theology," but it stands in a general way

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for the denial or questioning of the authority of the Bible as the inerrant Word of God; for the denial or questioning of the real Deity of our Lord and Saviour, Jesus Christ; for the denial or questioning of the virgin birth of our Lord and of His literal, bodily, resurrection from the dead; for the denial or questioning of the vicarious atonement; and for the denial or questioning of the eternal, conscious suffering of those who die impenitent. This book aims to put into succinct and readily usable form the proof that both "the Higher Criticism" and "the New Theology" are unscientific, unscriptural and unwholesome.

Many of the chapters in this book are taken by permission from a series of volumes called "Fundamentals" which are being published at the expense of two Christian laymen and sent without cost to ministers of the Gospel and some other Christian workers throughout the world. Other chapters and topics, which have not as yet been fully treated in "Fundamentals" are added by the compiler.

The Higher Criticism and The New Theology

CHAPTER I

THE MORAL GLORY OF JESUS CHRIST A PROOF OF INSPIRATION

BY DR. WM. G. MOOREHEAD, PRESIDENT OF XENIA THEOLOGICAL
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The glories of the Lord Jesus Christ are threefold: Essential, official and moral. His essential glory is that which pertains to Him as the Son of God, the equal of the Father. His official glory is that which belongs to Him as the Mediator. It is the reward conferred on Him, the august promotion He received when He had brought His great work to a final and triumphant conclusion. His moral glory consists of the perfections which marked His earthly life and ministry; perfections which attached to every relation He sustained, and to every circumstance in which He was found. His essential and official glories were commonly veiled during His earthly sojourn. His moral glory could not be hid; He could not be less than perfect in everything; it belonged to Him; it was Himself. This moral glory now illumines every page of the four Gospels, as once it did every path He trod.

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The thesis which we undertake to illustrate and establish is this: That the moral glory of Jesus Christ as set forth in the four Gospels cannot be the product of the unaided human intellect, that only the Spirit of God is competent to execute this matchless portrait of the Son of Man. The discussion of the theme falls into two parts: I. A brief survey of Christ's moral glory as exhibited in the Gospels. II. The application of the argument.

I. CHRIST'S MORAL GLORY

THE HUMANITY OF JESUS

1. The moral glory of Jesus appears in His development as Son of Man. The nature which He assumed was our nature, sin and sinful propensities only excepted. His was a real and a true humanity, one which must pass through the various stages of growth like any other member of the race. From infancy to youth, from youth to manhood, there was steady increase both of His bodily powers and mental faculties; but the progress was orderly. "No unhealthy precocity marked the holiest of infancies." He was first a child, and afterwards a man, not a man in child's years.

As Son of Man He was compassed about with all the sinless infirmities that belong to our nature. He has needs common to all; need of food, of rest, of human sympathy and of divine assistance. He is subject to Joseph and Mary, He is a worshiper in the synagogue and the Temple; He weeps over the guilty and hardened city, and at the grave of a loved one; He expresses His dependence on God by prayer.

Nothing is more certain than that the Gospel narratives present the Lord Jesus as a true man, a veritable member of

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our race. But we no sooner recognize this truth than we are confronted by another which sets these records alone and unapproachable in the field of literature. This second fact is this: At every stage of His development, in every relation of life, in every part of His service He is absolutely perfect. To no part of His life does a mistake attach, over no part of it does a cloud rest, nowhere is there defect. Nothing is more striking, more unexampled, than the profound contrast between Jesus and the conflict and discord around Him, than between Him and those who stood nearest Him, the disciples, John Baptist, and the mother, Mary. All fall immeasurably below Him.

THE PATTERN MAN

2. The Gospels exalt our Lord infinitely above all other men as the representative, the ideal, the pattern man. Nothing in the judgment of historians stands out so sharply distinct as race, national character—nothing is more ineffaceable. The very greatest men are unable to free themselves from the influences amid which they have been born and educated. Peculiarities of race and the spirit of the age leave in their characters traces that are imperishable. To the last fiber of his being Luther was German, Calvin was French, Knox was Scotch; Augustine bears the unmistakable impress of the Roman, and Chrysostom is as certainly Greek. Paul, with all his large heartedness and sympathies is a Jew, always a Jew. Jesus Christ is the only One who is justly entitled to be called the Catholic Man. Nothing local, transient, individualizing, national, or sectarian dwarfs the proportions of His wondrous character. "He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, His life; for He is the archetypal man in whose presence distinctions

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of race, intervals of ages, types of civilization and degrees of mental culture are as nothing" (Liddon). He belongs to all ages, He is related to all men, whether they shiver amid the snows of the arctic circle, or pant beneath the burning heat of the equator; for He is the Son of Man, the Son of mankind, the genuine offspring of the race.

UNSELFISHNESS AND DIGNITY

3. The Lord's moral glory appears in His unselfishness and personal dignity. The entire absence of selfishness in any form from the character of the Lord Jesus is another remarkable feature of the Gospels. He had frequent and fair opportunities of gratifying ambition had His nature been tainted with that passion. But "even Christ pleased not himself;" He "sought not his own glory;" He came not "to do his own will." His body and His soul with all the faculties and activities of each were devoted to the supreme aims of His mission. His self-sacrifice included the whole range of His human thought and affection and action; it lasted throughout His life; its highest expression was His ignominious death on the cross of Calvary.

The strange beauty of His unselfishness as it is displayed in the Gospel narratives appears in this, that it never seeks to draw attention to itself, it deprecates publicity. In His humility He seems as one naturally contented with obscurity; as wanting the restless desire for eminence which is common to really great men; as eager and careful that even His miracles should not add to His reputation. But amid all His self-sacrificing humility He never loses His personal dignity nor the self-respect that becomes Him. He receives ministry from the lowly and the lofty; He is sometimes hungry, yet feeds

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the multitudes in desert places; He has no money, yet He never begs, and He provides the coin for tribute to the government from a fish's mouth. He may ask for a cup of water at the well, but it is that He may save a soul. He never flies from enemies; He quietly withdraws or passes by unseen. Hostility neither excites nor exasperates Him. He is always calm, serene. He seems to care little for Himself, for His own ease or comfort or safety, but everything for the honor and the glory of the Father. If multitudes, eager and expectant, press upon Him, shouting, "Hosanna to the son of David," He is not elated; if all fall away, stunned by His words of power, He is not cast down. He sought not a place among men, He was calmly content to be the Lord's Servant, the obedient and the humble One. It was invariably true of Him that "He pleased not Himself."

And yet through all His amazing self-renunciation, there glances ever and anon something of the infinite majesty and supreme dignity which belong to Him because He is the Son of God. The words of Van Oosterzee are as true as they are beautiful and significant: "It is the same King's Son who to-day dwells in the palace of His Father, and to-morrow, out of love to His rebellious subjects in a remote corner of the Kingdom, renouncing His princely glory, comes to dwell amongst them in the form of a servant * * * and is known only by the dignity of His look, and the star of royalty on His breast, when the mean cloak is opened for a moment, apparently by accident."

SUPERIORITY TO HUMAN JUDGMENT AND INTERCESSION

4. The Gospels exhibit the Lord Jesus as superior to the judgment and the intercession of men. When challenged by

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the disciples and by enemies, as He often was, Jesus never apologizes, never excuses Himself, never confesses to a mistake. When the disciples, terrified by the storm on the lake, awoke Him saying, "Master, carest thou not that we perish?" He did not vindicate His sleep, nor defend His apparent indifference to their fears. Martha and Mary, each in turn, with profound grief, say, "Lord, if thou hadst been here, my brother had not died." There is not a minister of the gospel the world over who would not in similar circumstances explain or try to explain why he could not at once repair to the house of mourning when summoned thither. But Jesus does not excuse His not being there, nor His delay of two days in the place where He was when the urgent message of the sisters reached Him. In the consciousness of the perfect rectitude of His ways, He only replies, "Thy brother shall rise again." Peter once tried to admonish Him, saying, "This be far from thee, Lord; this shall not be unto thee." But Peter had to learn that it was Satan that prompted the admonition. Nor does He recall a word when the Jews rightly inferred from His language that He "being man made Himself God" (John 10:30-36). He pointed out the application of the name Elohim (God) to judges under the theocracy; and yet He irresistibly implies that His title to Divinity is higher than, and distinct in kind from, that of the Jewish magistrates. He thus arrives a second time at the assertion which had given so great offense, by announcing His identity with the Father, which involves His own proper Deity. The Jews understood Him. He did not retract what they accounted blasphemy, and they again sought His life. He is never mistaken, and never retracts.

So likewise He is superior to human intercession. He never asks even His disciples nor His nearest friends, and

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certainly never His mother Mary, to pray for Him. In Gethsemane He asked the three to watch with Him, He did not ask them to pray for Him. He bade them pray that they might not enter into temptation, but He did not ask them to pray that He should not, nor that He should be delivered out of it. Paul wrote again and again, "Brethren, pray for us"—"pray for me." But such was not the language of Jesus. It is worthy of note that the Lord does not place His own people on a level with Himself in His prayers. He maintains the distance of His own personal dignity and supremacy between Himself and them. In His intercession He never uses plural personal pronouns in His petitions. He always says, "I" and "me," "these" and "them that thou hast given me;" never "we" and "us," as we speak and should speak in our prayers.

THE SINLESSNESS OF JESUS

5. The sinlessness of the Saviour witnesses to His moral glory. The Gospels present us with one solitary and unique fact of human history—an absolutely sinless Man! In His birth immaculate, in His childhood, youth and manhood, in public and private, in death and in life, He was faultless. Hear some witnesses. There is the testimony of His enemies. For three long years the Pharisees were watching their victim. As another writes, "There was the Pharisee mingling in every crowd, hiding behind every tree. They examined His disciples, they cross-questioned all around Him. They looked into His ministerial life, into His domestic privacy, into His hours of retirement. They came forward with the sole accusation they could muster—that He had shown disrespect to Caesar. The Roman judge who ought to know, pronounced it void." There was another spy—Judas. Had there been one failure in

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the Redeemer's career, in his awful agony Judas would have remembered it for his comfort; but the bitterness of his despair, that which made his life intolerable, was, "I have betrayed the innocent blood."

There is the testimony of His friends. His disciples affirm that during their intercourse with Him His life was unsullied. Had there been a single blemish they would have detected it, and, honest historians as they were, they would have recorded it, just as they did their own shortcomings and blunders. The purest and most austere man that lived in that day, John the Baptist, shrank from baptizing the Holy One, and in conscious unworthiness he said, "I have need to be baptized of thee, and comest thou to me?" Nor is His own testimony to be overlooked. Jesus never once confesses sin. He never once asks for pardon. Yet is it not He who so sharply rebukes the self-righteousness of the Pharisees? Does He not, in His teaching, seem to ignore all human piety that is not based upon a broken heart? But yet He never lets fall a hint, He never breathes a prayer which implies the slightest trace of blameworthiness. He paints the doom of incorrigible and unrepentant sinners in the most dreadful colors found in the entire Bible, but He Himself feels no apprehension, He expresses no dread of the penal future; His peace of mind, His fellowship with Almighty God, is never disturbed nor interrupted. If He urge sorrow upon others and tears of penitence, it is for their sins; if He groan in agony, it is not for sins of His own, it is for others'. He challenges His bitterest enemies to convict Him of Sin (John 8:46). Nor is this all. "The soul," it has been said, "like the body has its pores," and the pores are always open. "Instinctively, unconsciously, and whether a man will or not, the insignificance or the greatness of the inner life always reveals itself." From its

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very center and essence the moral nature is ever throwing out about itself circles of influence, encompasses itself with an atmosphere of self-disclosure. In Jesus Christ this self-revelation was not involuntary, nor accidental, nor forced: it was in the highest degree deliberate. There is about Him an air of superior holiness, of aloofness from the world and its ways, a separation from evil in every form and of every grade, such as no other that has ever lived has displayed. Although descended from an impure ancestry, He brought no taint of sin into the world with Him; and though He mingled with sinful men and was assailed by fierce temptations, He contracted no guilt, He was touched by no stain. He was not merely undefiled, but He was undefilable. He was like a ray of light which parting from the fountain of light can pass through the foulest medium and still be unstained and untouched. He came down into all the circumstances of actual humanity in its sin and misery, and yet He kept the infinite purity of heaven with Him. In the annals of our race there is none next to or like Him.

ASSEMBLAGE AND CORRELATION OF VIRTUES

6. The exquisite assemblage and correlation of virtues and excellencies in the Lord Jesus form another remarkable feature of the Gospel narratives. There have been those who have displayed distinguished traits of character; those who by reason of extraordinary gifts have risen to heights which are inaccessible to the great mass of men. But who among the mightiest of men has shown himself to be evenly balanced and rightly poised in all his faculties and powers? In the very greatest and best, inequality and disproportion are encountered. Generally, the failings and vices of men are in the inverse ratio of their virtues and their powers. "The tallest

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bodies cast the longest shadows." In Jesus Christ there is no unevenness. In Him there is no preponderance of the imagination over the feeling, of the intellect over the imagination, of the will over the intellect. There is in Him an uninterrupted harmony of all the powers of body and soul, in which that serves which should serve, and that rules which ought to rule, and all works together to one adorable end. In Him every grace is in its perfectness, none in excess, none out of place, and none wanting. His justice and His mercy, His peerless love and His truth, His holiness and His freest pardon never clash; one never clouds the other. His firmness never degenerates into obstinacy, or His calmness into indifference. His gentleness never becomes weakness, nor His elevation of soul forgetfulness of others. In His best servants virtues and graces are uneven and often clash. Paul had hours of weakness and even of petulance. He seems to have regretted that he called himself a Pharisee in the Jewish Sanhedrin and appealed to that party for help, for in his address before the proconsul Felix he said, "Or let these same here say, if they found any evil doing in me, while I stood before the Council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." John the Apostle of love even wished to call down fire from heaven to consume the inhospitable Samaritans. And the Virgin mother must learn that even she cannot dictate to Him as to what He shall do or not do. In Jesus there is the most perfect balance, the most amazing equipoise of every faculty and grace and duty and power. In His whole life one day's walk never contradicts another, one hour's service never clashes with another. While He shows He is master of nature's tremendous forces, and the Lord of the unseen world, He turns aside and

lays His glory by to take little children in His arms and to bless them. While He must walk amid the snares His foes have privily spread for His feet, He is equal to every occasion, is in harmony with the requirements of every moment. "He never speaks where it would be better to keep silence, He never keeps silence where it would be better to speak; and He always leaves the arena of controversy a victor." His unaffected majesty, so wonderfully depicted in the Gospels, runs through His whole life, and is as manifest in the midst of poverty and scorn, at Gethsemane and Calvary, as on the Mount of Transfiguration and in the resurrection from the grave.

OMNIPOTENCE AND OMNISCIENCE

7. The evangelists do not shrink from ascribing to the Lord Jesus divine attributes, particularly Omnipotence and Omniscience. They do so as a mere matter of fact, as what might and should be expected from so exalted a personage as the Lord Jesus was. How amazing the power is which He wields when it pleases Him to do so! It extends to the forces of nature. At His word the storm is hushed into a calm, and the raging of the sea ceases. At His pleasure He walks on the water as on dry land. It extends to the world of evil spirits. At His presence demons cry out in fear and quit their hold on their victims. His power extends into the realm of disease. Every form of sickness departs at His command, and He cures the sick both when He is beside them and at a distance from them. Death likewise, that inexorable tyrant that wealth has never bribed, nor tears softened, nor human power arrested, yielded instantly his prey when the voice of the Son of God bade him.

But Jesus equally as certainly and as fully possessed a

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superhuman range of knowledge as well as a superhuman power. He knew men; knew them as God knows them. Thus He saw into the depths of Nathaniel's heart when he was under the fig tree; He saw into the depths of the sea, and the exact coin in the mouth of a particular fish; He read the whole past life of the woman at the well, although He had never before met with her. John tells us that "He needed not that any should testify of man: for he knew what was in man" (John ii:25). He knew the world of evil spirits. He was perfectly acquainted with the movements of Satan and of demons. He said to Peter, "Simon, Simon, behold, Satan asked to have you that he might sift you as wheat: I made supplication for thee that thy faith fail not" (Luke xxii: 31, 32). He often spoke directly to the evil spirits that had control of people, ordering them to hold their peace, to come out and to enter no more into their victims. He knew the Father as no mere creature could possibly know Him. "All things are delivered unto me of my Father: and no man knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. xi:27).

A difficulty will be felt when we attempt to reconcile this infinite knowledge of men, of the unseen world, and of God Himself, which the Son of God possessed, with the statement in Mark that He did not know the day nor the hour of His Second Advent. But the difficulty is no greater than that other in John, where we are told that His face was wet with human tears while the almighty voice was crying, "Lazarus, come forth." In both cases the divine and the human are seen intermingling, and yet they are perfectly distinct.

Such are some of the beams of Christ's moral glories as they shine everywhere on the pages of the Four Gospels. A

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very few of them are here gathered together. Nevertheless, what a stupendous picture do they form! In the annals of our race there is nothing like it. Here is One presented to us who is a true and genuine man, and yet He is the ideal, the representative, the pattern man, claiming kindred in the catholicity of His manhood with all men; sinless, yet full of tenderness and pity; higher than the highest, yet stooping to the lowest and to the most needy; perfect in all His words and ways, in His life and in His death!

Who taught the evangelists to draw this matchless portrait? The pen which traced these glories of Jesus—could it have been other than an inspired pen? This question leads us to the second part of our task, which can soon be disposed of.

II. THE APPLICATION OF THE ARGUMENT

Nothing is more obvious than the very commonplace axiom, that every effect requires an adequate cause. Given a piece of machinery, complex, delicate, exact in all its movements, we know that it must be the product of a competent mechanic. Given a work of consummate art, we know it must be the product of a consummate artist. None but a sculptor with the genius of an Angelo could carve the "Moses." None but a painter with the hand, the eye, and the brain of a Raphael could paint the "Transfiguration." None but a poet with the gifts of a Milton could write "Paradise Lost."

Here are four brief records of our Lord's earthly life. They deal almost exclusively with His public ministry; they do not profess even to relate all that He did in His official work (cf. John xxi:25). The authors of these memorials were men whose names are as household words the world

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over; but beyond their names we know little more. The first was tax collector under the Roman government; the second was, it is generally believed, that John Mark who for a time served as an attendant on Paul and Barnabas, and who afterward became the companion and fellow-laborer of Peter; the third was a physician and the devoted friend and co-worker of Paul; and the fourth was a fisherman. Two of them, Matthew and John, were disciples of Jesus; whether the others, Mark and Luke, ever saw Him during His earthly sojourn cannot be determined.

These four men, unpracticed in the art of writing, unacquainted with the ideals of antiquity, write the memorials of Jesus' life. Three of them traverse substantially the same ground, record the same incidents, discourses and miracles. While they are penetrated with the profoundest admiration for their Master, they never once dilate on His great qualities. All that they do is to record His actions and His discourses with scarcely a remark. One of them indeed, John, intermingles reflective commentary with the narrative; but in doing this John carefully abstains from eulogy and panegyric. He pauses in His narrative only to explain some reference, to open some deep saying of the Lord, or to press some vital truth. Yet, despite this absence of the smallest attempt to delineate a character, these four men have accomplished what no others have done or can do—they have presented the world with the portrait of a Divine Man, a Glorious Saviour. Matthew describes Him as the promised Messiah, the glory of Israel, the Son of David, the Son of Abraham; the One in whom the covenants and the promises find their ample fulfilment; the One who accomplishes all righteousness. Mark exhibits Him as the mighty Servant of Jehovah who does man's neglected duty, and meets the need of all around. Luke

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depicts Him as the Friend of man, whose love is so intense and comprehensive, whose pity is so divine, that His saving power goes forth to Jew and Gentile, to the lowliest and the loftiest, to the publican, the Samaritan, the ragged prodigal, the harlot, the thief, as well as to the cultivated, the moral, the great. John presents Him as the Son of God, the Word made flesh; as Light for a dark world, as Bread for a starving world, as Life for a dead world. Matthew writes for the Jew, Mark for the Roman, Luke for the Greek, and John for the Christian; and all of them write for every kindred, and tribe, and tongue and people of the entire globe, and for all time! What the philosopher, the poet, the scholar, the artist could not do; what men of the greatest mind, the most stupendous genius have failed to do, these four unpracticed men have done—they have presented to the world the Son of Man and the Son of God in all His perfections and glories.

A FACT TO BE EXPLAINED

How comes it to pass that these unlearned and ignorant men (Acts iv : 13) have so thoroughly accomplished so great a task? Let us hold fast our commonplace axiom, every effect must have an adequate cause. What explanation shall we give of this marvellous effect? Shall we ascribe their work to genius? But multitudes of men both before and since their day have possessed genius of the very highest order; and these gifted men have labored in fields akin to this of our four evangelists. The mightiest minds of the race—men of Chaldea, of Egypt, of India, of China, and of Greece—have tried to draw a perfect character, have expended all their might to paint a god-like man. And with what result? Either he is invested with the passions and the brutalities of fall

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men, or he is a pitiless and impassive spectator of the world's sorrows and woes. In either case, the character is one which may command the fear but not the love and confidence of men.

Again, we ask, How did the evangelists solve this mighty problem of humanity with such perfect originality and precision? Only two answers are rationally possible: 1. They had before them the personal and historical Christ. Men could no more invent the God-man of the Gospels than they could create a world. The almost irreverent words of Theodore Parker are grounded in absolute truth: "It would have taken a Jesus to forge a Jesus." 2. They wrote by inspiration of the Spirit of God. It cannot be otherwise. It is not enough to say that the Divine Model was before them: they must have had something more, else they never could have succeeded.

Let it be assumed that these four men, Matthew, Mark, Luke and John, were personally attendant on the ministry of Jesus—that they saw Him, heard Him, accompanied with Him for three years. Yet on their own showing they did not understand Him. They testify that the disciples, the Apostles among the number, got but the slenderest conceptions of His person and His mission from His very explicit teachings. They tell us of a wonderful incapacity and weakness in all their apprehensions of Him. The Sun of righteousness was shining on them and around them, and they could see only the less! He told them repeatedly of His approaching death, and of His resurrection, but they did not understand Him; they even questioned among themselves what the rising from the dead should mean (Mark ix:10)—poor men! And yet these men, once so blind and ignorant, write four little pieces about the person and the work of the Lord Jesus which the

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study and the research of Christendom for eighteen hundred years have not exhausted, and which the keenest and most hostile criticism has utterly failed to discredit.

But this is not all. Others have tried their hand at composing the Life and Deeds of Jesus. Compare some of these with our Four Gospels.

SPURIOUS GOSPELS

The Gospel narrative observes an almost unbroken silence as to the long abode of Jesus at Nazareth. Of the void thus left the church became early impatient. During the first four centuries many attempts were made to fill it up. Some of these apocryphal gospels are still extant, notably that which deals with the infancy and youth of the Redeemer; and it is instructive to notice how those succeeded who tried to lift the veil which covers the earlier years of Christ. Let another state the contrast between the New Testament records and the spurious gospels: "The case stands thus: our Gospels present us with a glorious picture of a mighty Saviour, the mythic gospels with that of a contemptible one. In our Gospels He exhibits a superhuman wisdom; in the mythic ones a nearly equal superhuman absurdity. In our Gospels He is arrayed in all the beauty of holiness; in the mythic ones this aspect of character is entirely wanting. In our Gospels not one stain of sinfulness defiles His character; in the mythic ones the Boy Jesus is both pettish and malicious. Our Gospels exhibit to us a sublime morality; not one ray of it shines in those of the mythologists. The miracles of the one and of the other stand contrasted on every point." (Row.)

These spurious gospels were written by men who lived not long after the apostolic age; by Christians who wished

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to honor the Saviour in all they said about Him; by men who had the portraiture of Him before them which the Gospels supply. And yet these men, many of them better taught than the Apostles, with the advantage of two or three centuries of Christian thought and study, could not produce a fancy sketch of the Child Jesus without violating our sense of propriety, and shocking our moral sense. The distance between the Gospels of the New Testament and the pseudo-gospels is measured by the distance between the product of the Spirit of God, and that of the fallen human mind.

UNINSPIRED "LIVES OF CHRIST"

Let us take another illustration. The nineteenth century has been very fruitful in the production of what are commonly called "Lives of Christ." Contrast with the Gospels four such "Lives," perhaps the completest and the best, taken altogether, of those written by English-speaking people—Andrews', Geikie's, Hanna's and Edersheim's. The authors of our Gospels had no models on which to frame their work. The path they trod had never before been pressed by human feet. The authors of the "Lives" have not only these incomparable narratives as their pattern and the chief source of all their material, but numberless other such "Lives" suggestive as to form and construction, and the culture and the research of eighteen centuries lying behind them. But would any one venture for a moment to set forth these "Lives" as rivals of our Gospels? Much information and helpfulness are to be derived from the labors of these Christian scholars, and others who have toiled in the same field; but how far they all fall below the New Testament record it is needless to show.

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Indeed, all such writings are largely antiquated and scarcely read, though they are quite young in years, so soon does man's work decay and die.

Let the contrast be noted as to size or bulk. Andrews' book contains 615 pages; Geikie's over 1,200; Hanna's over 2,100; Edersheim's, 1,500 pages. The four combined have no less than 5,490 pages, enough in these busy days to require months of reading to go but once through their contents. Bagster prints the Four Gospels in 82 pages; the Oxford, in 104; Amer. Rev., 120. In the Bagster, Matthew has but 23; Mark, 13; Luke, 25; and John, 21. Less than one hundred pages of the Four Gospels against more than five thousand four hundred of the four "Lives."

Countless volumes, great and small, in the form of commentary, exposition, notes, harmony and history are written on these brief records. How happens it that such stores of wisdom and knowledge lie garnered in these short pieces? Who taught the evangelists this superhuman power of expansion and contraction, of combination and separation, of revelation in the words and more revelation below the words? Who taught them so to describe the person and work of the Lord Jesus as that the description satisfies the most illiterate and the most learned, is adapted to minds of the most limited capacity, and to those of the widest grasp? Whence did they derive the infinite skill they display in grouping together events, discourses, and actions in such fashion that vividly before us is the deathless beauty of a perfect Life? There is but one answer to these questions, there can be no other. The Spirit of the living God filled their minds with His unerring wisdom and controlled their human speech. To that creative Spirit who has peopled the world with living organisms so

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minute that only the microscope can reveal their presence, it is not hard to give us in so brief a compass the sublime portrait of the Son of Man. To men it is impossible.

INSPIRATION EXTENDS THROUGHOUT THE BIBLE

Now if it be conceded that the Four Gospels are inspired, we are compelled by every rule of right reason to concede the inspiration of the rest of the New Testament. For all the later communications contained in the Acts, the Epistles, and the Revelation, are already in germ form in the Gospels, just as the Pentateuch holds in germ the rest of the Old Testament. If the Holy Spirit is the author of the Four Gospels He is none the less the author of the entire New Testament. If He creates the germ, it is He also that must unfold it into mature fruit. If He makes the seed He must likewise give the increase. To this fundamental truth the writers of the later communications bear the most explicit testimony. Paul, John, James, Peter and Jude severally intimate that what they have to impart is from Christ by His Spirit.

Furthermore, if we admit the inspiration of the New Testament we must also admit that of the Old. For, if any one thing has been established by the devout and profound study and research of evangelical scholarship it is this, that the Scriptures of the Old Testament hold in germ the revelation contained in the New. The Latin Father spoke as profoundly as truly when he said, "The New Testament lies hid in the Old, and the Old stands revealed in the New." Ancient Judaism had one supreme voice for the chosen people, and its voice was prophetic. Its voice was the significant word, *Wait*. As if it kept reminding Israel that the Mosaic Institutions were only temporary and typical, that something infi-

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nately better and holier was to take their place; and so it said, Wait. Wait, and the true Priest will come, the Priest greater than Aaron, greater than Melchizedek—the Priest of whom these were but thin shadows, dim pictures. Wait, and the true Prophet, like unto Moses, greater than Moses, will appear. Wait, and the real sacrifice, that of which all other offerings were but feeble images, will be made and sin be put away. If any man deny the inspiration of the Old Testament, sooner or later he will deny that of the New. For the two are inseparably bound up together. If the one fall, so will the other. Already the disastrous consequences of such a course of procedure are apparent in Christendom. For years the conflict has raged about the trustworthiness, the integrity and the authority of the Old Testament. Not long since one who is identified with the attacking party arrayed against that Scripture announced that the victory is won, and nothing now remains save to determine the amount of the indemnity. It is very noteworthy that the struggle has indeed measurably subsided as to the Old Testament, although there are no signs of weakening faith in it on the part of God's faithful children, and the fight now turns with increasing vigor on the New Testament, and pre-eminently about the Person of the Lord Jesus Christ. Men who are Christians at least in name, who occupy influential seats in great Universities and even Theological Schools, do not shrink from impeaching the New Testament record touching the Virgin Birth of the Lord Jesus, His resurrection from the dead, and His promise of one day returning to this earth in majesty and power. One cannot renounce the Scriptures of the Old Testament without relaxing his hold, sooner or later, on the New.

Christ is the center of all Scripture, as He is the center of all God's purposes and counsels. The four evangelists take up

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the life and the moral glory of the Son of Man, and they place it alongside of the picture of the Messiah as sketched by the prophets, the historical by the side of the prophetic, and they show how exactly the two match. So long as the Four Gospels remain unmutilated and trusted by the people of God, so long is the doctrine of the Bible's supreme authority assured.

God spoke to the fathers in the prophets: He now speaks to us in His Son whom He hath made Heir of all things. In either case, whether by the prophets or by the Son, the Speaker is God.

CHAPTER II

THE HISTORY OF THE HIGHER CRITICISM

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EXAMINING CHAPLAIN TO THE BISHOP OF HURON.

What is the meaning of the Higher Criticism? Why is it called higher? Higher than what?

At the outset it must be explained that the word "Higher" is an academic term, used in this connection in a purely special or technical sense. It is not used in the popular sense of the word at all, and may convey a wrong impression to the ordinary man. Nor is it meant to convey the idea of superiority. It is simply a term of contrast. It is used in contrast to the phrase, "Lower Criticism."

One of the most important branches of theology is called the science of Biblical criticism, which has for its object the study of the history and contents, and origins and purposes, of the various books of the Bible. In the early stages of the science Biblical criticism was devoted to two great branches, the Lower, and the Higher. The Lower Criticism was employed to designate the study of the text of the Scripture, and included the investigation of the manuscripts, and the different readings in the various versions and codices and manuscripts in order that we may be sure we have the original

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words as they were written by the Divinely inspired writers. (See Briggs, Hex., page 1.) The term generally used now-a-days is Textual Criticism. If the phrase were used in the twentieth century sense, Beza, Erasmus, Bengel, Griesbach, Lachmann, Tregelles, Tischendorff, Scrivener, Westcott, and Hort would be called Lower Critics. But the term is not now-a-days used as a rule. The Higher Criticism, on the contrary, was employed to designate the study of the historic origins, the dates, and authorship of the various books of the Bible, and that great branch of study which in the technical language of modern theology is known as Introduction. It is a very valuable branch of Biblical science, and is of the highest importance as an auxiliary in the interpretation of the Word of God. By its researches floods of light may be thrown on the Scriptures.

The term Higher Criticism, then, means nothing more than the study of the literary structure of the various books of the Bible, and more especially of the Old Testament. Now this in itself is most laudable. It is indispensable. It is just such work as every minister or Sunday School teacher does when he takes up his Peloubet's Notes, or his Stalker's St. Paul, or Geikie's Hours with the Bible, to find out all he can with regard to the portion of the Bible he is studying; the author, the date, the circumstances, and purpose of its writing.

WHY IS HIGHER CRITICISM IDENTIFIED WITH UNBELIEF?

How is it, then, that the Higher Criticism has become identified in the popular mind with attacks upon the Bible and the supernatural character of the Holy Scriptures?

The reason is this. No study perhaps requires so devout a spirit and so exalted a faith in the supernatural as the pur-

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suit of the Higher Criticism. It demands at once the ability of the scholar, and the simplicity of the believing child of God. For without faith no one can explain the Holy Scriptures, and without scholarship no one can investigate historic origins.

There is a Higher Criticism that is at once reverent in tone and scholarly in work. Hengstenberg, the German, and Horne, the Englishman, may be taken as examples. Perhaps the greatest work in English on the Higher Criticism is Horne's Introduction to the Critical Study and Knowledge of the Holy Scripture. It is a work that is simply massive in its scholarship, and invaluable in its vast reach of information for the study of the Holy Scriptures. But Horne's Introduction is too large a work. It is too cumbrous for use in this hurrying age. (Carter's edition in two volumes contains 1,149 pages, and in ordinary book form would contain over 4,000 pages, i. e., about ten volumes of 400 pages each.) Latterly, however, it has been edited by Dr. Samuel Davidson, who practically adopted the views of Hupfield and Halle and interpolated not a few of the modern German theories. But Horne's work from first to last is the work of a Christian believer; constructive, not destructive; fortifying faith in the Bible, not rationalistic. But the work of the Higher Critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship.

SUBJECTIVE CONCLUSIONS

In the first place, the critics who were the leaders, the men who have given name and force to the whole movement, have been men who have based their theories largely upon their own subjective conclusions. They have based their conclusions largely upon the very dubious basis of the author's

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style and supposed literary qualifications. Everybody knows that style is a very unsafe basis for the determination of a literary product. The greater the writer the more versatile his power of expression; and anybody can understand that the Bible is the last book in the world to be studied as a mere classic by mere human scholarship without any regard to the spirit of sympathy and reverence on the part of the student. The Bible, as has been said, has no revelation to make to un-Biblical minds. It does not even follow that because a man is a philological expert he is able to understand the integrity or credibility of a passage of Holy Scripture any more than the beauty and spirit of it.

The qualification for the perception of Biblical truth is neither philosophic nor philological knowledge, but spiritual insight. The primary qualification of the musician is that he be musical; of the artist, that he have the spirit of art. So the merely technical and mechanical and scientific mind is disqualified for the recognition of the spiritual and infinite. Any thoughtful man must honestly admit that the Bible is to be treated as unique in literature, and, therefore, that the ordinary rules of critical interpretation must fail to interpret it aright.

GERMAN FANCIES

In the second place, some of the most powerful exponents of the modern Higher Critical theories have been Germans, and it is notorious to what length the German fancy can go in the direction of the subjective and of the conjectural. For hypothesis-weaving and speculation, the German theological professor is unsurpassed. One of the foremost thinkers used to lay it down as a fundamental truth in philosophical and

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scientific enquiries that no regard whatever should be paid to the conjectures or hypotheses of thinkers, and quoted as an axiom the great Newton himself and his famous words, "Non fingo hypotheses": I do not frame hypotheses. It is notorious that some of the most learned German thinkers are men who lack in a singular degree the faculty of common sense and knowledge of human nature. Like many physical scientists, they are so preoccupied with a theory that their conclusions seem to the average mind curiously warped. In fact, a learned man in a letter to Descartes once made an observation which, with slight verbal alteration, might be applied to some of the German critics: "When men sitting in their closet and, consulting only their books, attempt disquisitions into the Bible, they may indeed tell how they would have made the Book if God had given them that commission. That is, they may describe chimeras which correspond to the fatuity of their own minds, but without an understanding truly Divine they can never form such an idea to themselves as the Deity had in creating it." "If," says Matthew Arnold, "you shut a number of men up to make study and learning the business of their lives, how many of them, from want of some discipline or other, seem to lose all balance of judgment, all common sense."

The learned professor of Assyriology at Oxford said that the investigation of the literary source of history has been a peculiarly German pastime. It deals with the writers and readers of the ancient Orient as if they were modern German professors, and the attempt to transform the ancient Israelites into somewhat inferior German compilers, proves a strange want of familiarity with Oriental modes of thought. (Sayce, "Early History of the Hebrews," pages 108-112.)

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ANTI-SUPERNATURALISTS

In the third place, the dominant men of the movement were men with a strong bias against the supernatural. This is not an ex-parte statement at all. It is simply a matter of fact, as we shall presently show. Some of the men who have been most distinguished as the leaders of the Higher Critical movement in Germany and Holland have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. The men who have been the voices of the movement, of whom the great majority, less widely known and less influential, have been mere echoes; the men who manufactured the articles the others distributed, have been notoriously opposed to the miraculous.

We must not be misunderstood. We distinctly repudiate the idea that all the Higher Critics were or are anti-supernaturalists. Not so. The British-American School embraces within its ranks many earnest believers. What we do say, as we will presently show, is that the dominant minds which have led and swayed the movement, who made the theories that the others circulated, were strongly unbelieving.

Then the higher critical movement has not followed its true and original purposes in investigating the Scriptures for the purposes of confirming faith and of helping believers to understand the beauties, and appreciate the circumstances of the origin of the various books, and so understand more completely the Bible?

No. It has not; unquestionably it has not. It has been deflected from that, largely owing to the character of the men whose ability and forcefulness have given predominance to their views. It has become identified with a system of criti-

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cism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins and forms and styles and contents, apparently not to confirm the authenticity and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt upon their authority.

THE ORIGIN OF THE MOVEMENT

Who, then, were the men whose views have moulded the views of the leading teachers and writers of the Higher Critical school of to-day?

We will answer this as briefly as possible.

It is not easy to say who is the first so-called Higher Critic, or when the movement began. But it is not modern by any means. Broadly speaking, it has passed through three great stages:

1. The French-Dutch.
2. The German.
3. The British-American.

In its origin it was Franco-Dutch, and speculative, if not skeptical. The views which are now accepted as axiomatic by the Continental and British-American schools of Higher Criticism seem to have been first hinted at by Carlstadt in 1521 in his work on the Canon of Scripture, and by Andreas Masius, a Belgian scholar, who published a commentary on Joshua in 1574, and a Roman Catholic priest, called Peyrere or Pererius, in his Systematic Theology, 1660. (LIV. Cap. i.)

But it may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In his Tractatus Theologico-Politicus (Cap. vii-viii), 1670, Spinoza came out boldly

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and impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed the origin of the Pentateuch to Ezra or to some other late compiler.

Spinoza was really the fountain-head of the movement, and his line was taken in England by the British philosopher Hobbes. He went deeper than Spinoza, as an outspoken antagonist of the necessity and possibility of a personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest, called Richard Simon of Dieppe, pointed out the supposed varieties of style as indications of various authors in his *Historical Criticism of the Old Testament*, "an epoch-making work." Then another Dutchman, named Clericus (or Le Clerk), in 1685, advocated still more radical views, suggesting an Exilian and priestly authorship for the Pentateuch, and that the Pentateuch was composed by the priest sent from Babylon (2 Kings, 17), about 678, B. C., and also a kind of later editor or redactor theory. Clericus is said to have been the first critic who set forth the theory that Christ and his Apostles did not come into the world to teach the Jews criticism, and that it is only to be expected that their language would be in accordance with the views of the day.

In 1753 a Frenchman named Astruc, a medical man, and reputedly a free-thinker of profligate life, propounded for the first time the Jehovistic and Elohistie divisive hypothesis, and opened a new era. (Briggs' *Higher Criticism of the Pentateuch*, page 46.) Astruc said that the use of the two names Jehovah and Elohim, shewed the book was composed of different documents. (The idea of the Holy Ghost employing two words, or one here and another there, or both together as He will's, never seems to enter the thought of the Higher Critic!) His work was called "Conjectures Regarding the

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Original Memoirs in the Book of Genesis," and was published in Brussels.

Astruc may be called the father of the documentary theories. He asserted there are traces of no less than twelve different memoirs in the book of Genesis. He denied Divine authority, and considered the book to be disfigured by useless repetitions, disorder, and contradiction. (Hilffelder, page 66.) For fifty years Astruc's theory was practiced. The rationalism of Germany was as yet undeveloped so that the body was not yet prepared to receive the germ; the soil the weed.

THE GERMAN CRITICS

The next stage was largely German. Eichhorn is the greatest name in this period, the eminent Oriental professor at Gottingen who published his work on the Old Testament introduction in 1780. He put into different shape the documentary hypothesis of the Frenchman, and did not deny that his views were generally adopted by the distinguished scholars. Eichhorn's formative influence was incalculably great. Few scholars refused to do homage to the new sun. It is through him that the name Higher Criticism became identified with the movement. He was followed later and later by Hartmann with their fragments which practically undermined the Moser authority. The Pentateuch a heap of fragments, carelessly joined by an editor, and paved the way for the most radical of all hypotheses.

In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a work which ran through six editions in four decades. His contribution to the introduction of the Old Testament instilled the same general principle

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Eichhorn, and in the supplemental hypotheses assumed that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Not long after, Vatke and Leopold George (both Hegelians) unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek, who advocated the idea of the Grundschrift or original document and the redactor theory; and then Ewald, the father of the Crystallization theory; and then Hupfield (1853), who held that the original document was an independent compilation; and Graf, who wrote a book on the historical books of the Old Testament in 1866 and advocated the theory that the Jehovistic and Elohist documents were written hundreds of years after Moses' time. Graf was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza.

Then came a most influential writer, Professor Kuenen of Leyden in Holland, whose work on the Hexateuch was edited by Colenso in 1865, and his "Religion of Israel and Prophecy in Israel," published in England in 1874-1877. Kuenen was one of the most advanced exponents of the rationalistic school. Last, but not least, of the continental Higher Critics is Julius Wellhausen, who at one time was a theological professor in Germany, who published in 1878 the first volume of his history of Israel, and won by his scholarship the attention if not the allegiance of a number of leading theologians. (See Higher Criticism of the Pentateuch, Green, pages 59-88.)

It will be observed that nearly all these authors were Germans, and most of them professors of philosophy or theology.

THE BRITISH-AMERICAN CRITICS

The third stage of the movement is the British-American. The best known name is that of Dr. Samuel Davidson,

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whose "Introduction to the Old Testament," published in 1862, was largely based on the fallacies of the German rationalists. The supplementary hypothesis passed over into England through him and with strange incongruity, he borrowed frequently from Baur. Dr. Robertson Smith, the Scotchman, recast the German theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881, and followed the German school, according to Briggs, with great boldness and thoroughness. A man of deep piety and high spirituality, he combined with a sincere regard for the Word of God a critical radicalism that was strangely inconsistent, as did also his namesake, George Adam Smith, the most influential of the present-day leaders, a man of great insight and scriptural acumen, who in his works on Isaiah, and the twelve prophets, adopted some of the most radical and least demonstrable of the German theories, and in his later work, "Modern Criticism and the Teaching of the Old Testament," has gone still farther in the rationalistic direction.

Another well-known Higher Critic is Dr. S. R. Driver, the Regius professor of Hebrew at Oxford, who, in his "Introduction to the Literature of the Old Testament," published ten years later, and his work on the Book of Genesis, has elaborated with remarkable skill and great detail of analysis the theories and views of the continental school. Driver's work is able, very able, but it lacks originality and English independence. The hand is the hand of Driver, but the voice is the voice of Kuenen or Wellhausen.

The third well-known name is that of Dr. C. A. Briggs, for some time Professor of Biblical Theology in the Union Theological Seminary of New York. An equally earnest advocate of the German theories, he published in 1883 his "Bib-

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lical Study"; in 1886, his "Messianic Prophecy," and a little later his "Higher Criticism of the Hexateuch." Briggs studied the Pentateuch, as he confesses, under the guidance chiefly of Ewald. (Hexateuch, page 63.)

Of course, this list is a very partial one, but it gives most of the names that have become famous in connection with the movement, and the reader who desires more will find a complete summary of the literature of the Higher Criticism in Professor Bissell's work on the Pentateuch (Scribner's, 1892). Briggs, in his "Higher Criticism of the Hexateuch" (Scribner's, 1897), gives an historical summary also.

We must now investigate another question, and that is the religious views of the men most influential in this movement. In making the statement that we are about to make, we desire to deprecate entirely the idea of there being anything uncharitable, unfair, or unkind in stating what is simply a matter of fact.

THE VIEWS OF THE CONTINENTAL CRITICS

Regarding the views of the Continental Critics, three things can be confidently asserted of nearly all, if not all, of the real leaders.

1. They were men who denied the validity of miracle, and the validity of any miraculous narrative. What Christians consider to be miraculous they considered legendary or mythical; "legendary exaggeration of events that are entirely explicable from natural causes."

2. They were men who denied the reality of prophecy and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic, they called dexterous conjectures, coincidences, fiction, or imposture.

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3. They were men who denied the reality of revelation, in the sense in which it has ever been held by the universal Christian Church. They were avowed unbelievers of the supernatural. Their theories were excogitated on pure grounds of human reasoning. Their hypotheses were constructed on the assumption of the falsity of Scripture. As to the inspiration of the Bible, as to the Holy Scriptures from Genesis to Revelation being the Word of God, they had no such belief. We may take them one by one. Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their greatest. Eichhorn discarded the miraculous, and considered that the so-called supernatural element was an Oriental exaggeration; and Eichhorn has been called the father of Higher Criticism, and was the first man to use the term. De Wette's views as to inspiration were entirely infidel. Vatke and Leopold George were Hegelian rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of an almost avowed Naturalism. That is, he was a free-thinker, an agnostic; a man who did not believe in the Revelation of the one true and living God. (Grampton Lectures, 1893, page 117.) He wrote from an avowedly naturalistic standpoint, says Driver (page 205). According to Wellhausen, the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry. It was simply a human religion.

THE LEADERS WERE RATIONALISTS

In one word, the formative forces of the Higher Critical movement were rationalistic forces, and the men who were its

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chief authors and expositors, who "on account of purely philological criticism have acquired an appalling authority," were men who had discarded belief in God and Jesus Christ Whom He had sent. The Bible, in their view, was a mere human product. It was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh or Jahweh, the excogitation of a Sinaitic clan, it certainly was not given by the inspiration of God, and is not the Word of the living God. "Holy men of God spake as they were moved by the Holy Ghost," said Peter. "God, who at sundry times and in diverse manners spake by the prophets," said Paul. Not so, said Kuenen; the prophets were not moved to speak by God. Their utterances were all their own. (Sunday, page 117.)

These then were their views and these were the views that have so dominated modern Christianity and permeated modern ministerial thought in the two great languages of the modern world. We cannot say that they were men whose rationalism was the result of their conclusions in the study of the Bible. Nor can we say their conclusions with regard to the Bible were wholly the result of their rationalism. But we can say, on the one hand, that inasmuch as they refused to recognize the Bible as a direct revelation from God, they were free to form hypotheses ad libitum. And, on the other hand, as they denied the supernatural, the animus that animated them in the construction of the hypotheses was the desire to construct a theory that would explain away the supernatural. Unbelief was the antecedent, not the consequent of their criticism.

Now there is nothing unkind in this. There is nothing that is uncharitable, or unfair. It is simply a statement of fact which modern authorities most freely admit.

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THE SCHOOL OF COMPROMISE

When we come to the English-writing Higher Critics, we approach a much more difficult subject. The *British-American Higher Critics* represent a school of compromise. On the one hand they practically accept the premises of the Continental school with regard to the antiquity, authorship, authenticity, and origins of the Old Testament books. On the other hand, they refuse to go with the German rationalists in altogether denying their inspiration. They still claim to accept the Scriptures as containing a Revelation from God. But may they not hold their own peculiar views with regard to the origin and date and literary structure of the Bible without endangering either their own faith or the faith of Christians? This is the very heart of the question, and, in order that the reader may see the seriousness of the adoption of the conclusions of the critics, as brief a résumé as possible of the matter will be given.

THE POINT IN A NUTSHELL

According to the faith of the universal church, the Pentateuch, that is, the first five books of the Bible, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament, and the explicit statement of the Lord Jesus (Luke 24:44, John 5:46-47) was written by Moses (with the exception, of course, of Deut. 34, possibly written by Joshua, as the Talmud states, or probably by Ezra) at a period of about fourteen centuries before the advent of Christ, and 800 years or so before Jeremiah. It is, moreover,

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a portion of the Bible that is of paramount importance, for it is the basic substratum of the whole revelation of God, and of paramount value, not because it is merely the literature of an ancient nation, but because it is the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

THE CRITICS' THEORY

But according to the Higher Critics:

1. The Pentateuch consists of four completely diverse documents. These completely different documents were the primary sources of the composition which they call the Hexateuch: (a) The Yahwist or Jahwist, (b) the Elohist, (c) the Deuteronomist, and (d) the Priestly Code, the Grundschrift, the work of the first Elohist (Sayce Hist. Heb., 103), now generally known as J. E. D. P., and for convenience designated by these symbols.

2. These different works were composed at various periods of time, not in the fifteenth century, B. C., but in the ninth, seventh, sixth and fifth centuries; J. and E. being referred approximately to about 800 to 700 B. C.; D to about 650 to 625 B. C., and P. to about 525 to 425 B. C. According to the Graf theory, accepted by Kuenen, the Elohist documents were post-exilic, that is, they were written only five centuries or so before Christ. Genesis and Exodus as well as the Priestly Code, that is, Leviticus and part of Exodus and Numbers were also post-exilic.

3. These different works, moreover, represent different traditions of the national life of the Hebrews, and are at variance in most important particulars.

4. And, further. They conjecture that these four sup-

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positive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they style D. And after a while another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with J. E., revised J. E., with considerable freedom, and in addition introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or perhaps 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite J. E. D., with what they call redactional additions and insertions. (Green, page 88, cf. Sayce, *Early History of the Hebrews*, pages 100-105.)

It may be well to state at this point that this is not an exaggerated statement of the Higher Critical position. On the contrary, we have given here what has been described as a position "established by proofs, valid and cumulative" and "representing the most sober scholarship." The more advanced continental Higher Critics, Green says, distinguish the

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writers of the primary sources according to the supposed elements as J₁ and J₂, E₁ and E₂, P₁, P₂ and P₃, and D₁ and D₂, nine different originals in all. The different Redactors, technically described by the symbol R., are R_j, who combined J. and E.; R_d, who added D. to J. E., and R_h, who completed the Hexateuch by combining P. with J. E. D. (H. C. of the Pentateuch, page 88.)

A DISCREDITED PENTATEUCH

5. These four suppositive documents are, moreover, alleged to be internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing and when, where, how and by whom it was removed; whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare.

6. In this redactory process no limit apparently is assigned by the critic to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have amalgamated. In one word, it is an axiomatic principle of the divisive hypothesizers that the redactors "have not only misapprehended, but misrepresented the originals" (Green, page 170). They were animated by "egotistical motives." They confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and colored impressions; they destroyed valuable elements of the suppositive documents and tampered with the dismantled remnant.

7. And worst of all. The Higher Critics are unanimous

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in the conclusion that these documents contain three species of material:

- (a) The probably true.
- (b) The certainly doubtful.
- (c) The positively spurious.

"The narratives of the Pentateuch are usually trustworthy, though partly mythical and legendary. The miracles recorded were the exaggerations of a later age." (Davidson, Introduction, page 131.) The framework of the first eleven chapters of Genesis, says George Adam Smith in his "Modern Criticism and the Preaching of the Old Testament," is woven from the raw material of myth and legend. He denies their historical character, and says that he can find no proof in archæology for the personal existence of characters of the Patriarchs themselves. Later on, however, in a fit of apologetic repentance, he makes the condescending admission that it is extremely probable that the stories of the Patriarchs have at the heart of them historical elements. (Pages 90-106.)

Such is the view of the Pentateuch that is accepted as conclusive by "the sober scholarship" of a number of the leading theological writers and professors of the day. It is to this the Higher Criticism reduces what the Lord Jesus called the writings of Moses.

A DISCREDITED OLD TESTAMENT

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand. The time-honored traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuineness and authenticity derided. As to the Psalms, the harp

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that was once believed to be the harp of David was not handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written, nobody knows when, where, and by whom, possesses just a possible grade of inspiration, though one of the critics "of cautious and well-balanced judgment" denies that it contains any at all. "Of course," says another, "it is not really the work of Solomon." (Driver, Introduction, page 470.) The Song of Songs is an idyl of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation. (Sanday, page 211.) Esther, too, adds nothing to the sum of revelation, and is not historical (page 213). Isaiah was, of course, written by a number of authors. The first part, chapters 1 to 40, by Isaiah; the second by a Deutero-Isaiah and a number of anonymous authors. As to Daniel, it was a purely pseudonymous work, written probably in the second century B. C.

With regard to the New Testament: The English writing school have hitherto confined themselves mainly to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordinary historical methods, or, in so far as the methods on which they are composed, are not ordinary, due rather to the peculiar circumstances of the case, and not to influences, which need be specially described as supernatural" (page 399). The Second Epistle of Peter is pseudonymous, its name counterfeit, and, therefore, a forgery, just as large parts of Isaiah, Zachariah and Jonah, and Proverbs were suppositious and

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quasi-fraudulent documents. This is a straightforward statement of the position taken by what is called the moderate school of Higher Criticism. It is their own admitted position, according to their own writings.

The difficulty, therefore, that presents itself to the average man of today is this: How can these critics still claim to believe in the Bible as the Christian Church has ever believed it?

A DISCREDITED BIBLE

There can be no doubt that Christ and His Apostles accepted the whole of the Old Testament as inspired in every portion of every part; from the first chapter of Genesis to the last chapter of Malachi, all was implicitly believed to be the very Word of God Himself. And ever since their day the view of the Universal Christian Church has been that the Bible is the Word of God; as the twentieth article of the Anglican Church terms it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." That is, the Bible does not merely *contain* the Word of God; it *is* the Word of God. It contains a revelation. "All is not revealed, but all is inspired." This is the conservative and, up to the present day, the almost universal view of the question. There are, it is well known, many theories of inspiration. But whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent, or governmental, they refer either to the inspiration of the men who wrote, or to the inspiration of what is written. In one word, they imply throughout the work of God the Holy Ghost, and are bound up with the concomitant ideas of authority, veracity, reliability, and truth divine. (The two strongest works on the subject from this standpoint are

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by Gausson and Lee. Gausson on the Theopneustia is published in an American edition by Hitchcock & Walden, of Cincinnati; and Lee on the Inspiration of Holy Scripture is published by Rivingtons. Bishop Wordsworth, on the "Inspiration of the Bible," is also very scholarly and strong. (Rivingtons, 1875.)

The Bible can no longer, according to the critics, be viewed in this light. It is not the Word in the old sense of that term. It is not the Word of God in the sense that all of it is given by the inspiration of God. It simply *contains* the Word of God. In many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of what it does narrate as ordinary history are full of falsifications and blunders. The origin of Deuteronomy, e. g., was "a consciously refined falsification." (See Möller, page 207.)

THE REAL DIFFICULTY

But do they still claim to believe that the Bible is inspired? Yes. That is, in a measure. As Dr. Driver says in his preface, "Criticism in the hands of Christian scholars does not banish or destroy the inspiration of the Old Testament; it pre-supposes it." That is perfectly true. Criticism in the hands of Christian scholars is safe. But the preponderating scholarship in Old Testament criticism has admittedly *not* been in the hands of men who could be described as Christian scholars. It has been in the hands of men who disavow belief in God and Jesus Christ Whom He sent. Criticism in the hands of Horne and Hengstenberg does not banish or destroy the inspiration of the Old Testament. But, in the hands of Spinoza, and Graf, and Wellhausen, and Kuenen, inspiration is neither pre-supposed nor possible. Dr. Briggs

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and Dr. Smith may avow earnest avowals of belief in the Divine character of the Bible, and Dr. Driver may assert that critical conclusions do not touch either the authority or the inspiration of the Scriptures of the Old Testament, but from first to last, they treat God's Word with an indifference almost equal to that of the Germans. They certainly handle the Old Testament as if it were ordinary literature. And in all their theories they seem like plastic wax in the hands of the rationalistic moulders. But they still claim to believe in Biblical inspiration.

A REVOLUTIONARY THEORY

Their theory of inspiration must be, then, a very different one from that held by the average Christian.

In the Bampton Lectures for 1903, Professor Sanday of Oxford, as the exponent of the later and more conservative school of Higher Criticism, came out with a theory which he termed the inductive theory. It is not easy to describe what is fully meant by this, but it appears to mean the presence of what they call "a divine element" in certain parts of the Bible. What that really is he does not accurately declare. The language always vapours off into the vague and indefinite, whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees." "In some the Divine element is at the maximum; in others at the minimum." He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than as a guarantee of historic veracity, rather as interpreting than as narrating. At the same time, if the histories as far as textual construction was concerned were "natural

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processes carried out naturally," it is difficult to see where the Divine or supernatural element comes in. It is an inspiration which seems to have been devised as a hypothesis of compromise. In fact, it is a tenuous, equivocal, and indeterminate something, the amount of which is as indefinite as its quality. (Sanday, pages 100-398; cf. Driver, Preface, ix.)

But its most serious feature is this: It is a theory of inspiration that completely overturns the old-fashioned ideas of the Bible and its unquestioned standard of authority and truth. For whatever this so-called Divine element is, it appears to be quite consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification.

It is, in fact, revolutionary. To accept it the Christian will have to completely readjust his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Pusey, in his great work on Daniel, said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself and destructive of all trustworthiness." (Pusey, Lectures on Daniel, page 1.) But according to the Higher Critical position, all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and no antecedent objection ought to be taken to it.

Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation. (Sanday, page 122.) They have,

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according to Briggs, enthroned the Bible in a higher position than ever before. (Briggs, "The Bible, Church and Reason," page 149.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds, "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking." "The strictly Mosaic element in the Pentateuch must be indeterminate." "We ought not, perhaps, to use them (the visions of Ex. 3 and 33) without reserve for Moses himself" (pages 172-174-176). The ordinary Christian, however, will say: Surely if we deny the Mosaic authorship and the unity of the Pentateuch we must undermine its credibility. The Pentateuch claims to be Mosaic. It was the universal tradition of the Jews. It is expressly stated in nearly all the subsequent books of the Old Testament. The Lord Jesus said so most explicitly. (John 5:46-47.)

IF NOT MOSES, WHO?

For this thought must surely follow to the thoughtful man: If Moses did not write the Books of Moses, who did?

If there were three or four, or six, or nine authorized original writers, why not fourteen, or sixteen, or nineteen? And then another and more serious thought must follow that. Who were these original writers, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer,

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and if he was inspired, what was the degree of his inspiration; was it partial, plenary, inductive or indeterminate? This is a question of questions: What is the guarantee of the inspiration of the redactor, and who is its guarantor. Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as Scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated cento or scrap-book of anonymous compilations, with its pre- and post-exilic redactors and redactions, is confusion worse confounded.

At least that is the way it appears to the average Christian. He may not be an expert in philosophy or theology, but his common sense must surely be allowed its rights. And that is the way it appears, too, to such an illustrious scholar and critic as Dr. Emil Reich. (*Contemporary Review*, April, 1905, page 515.)

It is not possible then to accept the Kuenen-Wellhausen theory of the structure of the Old Testament and the Sanday-Driver theory of its inspiration without undermining faith in the Bible as the Word of God. For the Bible is either the Word of God, or it is not. The children of Israel were the children of the Only Living and True God, or they were not. If their Jehovah was a mere tribal deity, and their religion a human evolution; if their sacred literature was natural with mythical and pseudonymous admixtures; then the Bible is dethroned from its throne as the exclusive, authoritative, Divinely inspired Word of God. It simply ranks as one of the sacred books of the ancients with similar claims of inspiration and revelation. Its inspiration is an indeterminate quantity, and any man has a right to subject it to the judgment of his own critical insight, and to receive just as much of it as

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inspired as he or some other person believes to be inspired. When the contents have passed through the sieve of his judgment the inspired residuum may be large, or the inspired residuum may be small. If he is a conservative critic it may be fairly large, a maximum; if he is a more advanced critic it may be fairly small, a minimum. It is simply the ancient literature of a religious people containing somewhere the Word of God; "a revelation of no one knows what, made no one knows how, and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably to the exclusion of both." (Pusey, Daniel, xxviii.)

NO FINAL AUTHORITY

Another serious consequence of the Higher Critical movement is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. For up to the present time any text from any part of the Bible was accepted as a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. The doctrinal systems of the Anglican, the Presbyterian, the Methodist and other Churches are all based upon the view that the Bible contains the truth, the whole truth, and nothing but the truth. (See 39 Articles Church of England, vi, ix, xx, etc.) They accept as an axiom that the Old and New Testaments in part, and as a whole, have been given and sealed by God the Father, God the Son, and God the Holy Ghost. All the doctrines of the Church of Christ, from the greatest to the least, are based on this. All the proofs of the doctrines are based also on this. No text was questioned; no book was doubted; all Scripture was received by the great builders of our theological systems with

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that unassailable belief in the inspiration of its texts, which was the position of Christ and His apostles.

But now the Higher Critics think they have changed all that.

They claim that the science of criticism has dispossessed the science of systematic theology. Canon Henson tells us that the day has gone by for proof-texts and harmonies. It is not enough now for a theologian to turn to a book in the Bible, and bring out a text in order to establish a doctrine. It might be in a book, or in a portion of the Book that the German critics have proved to be a forgery, or an anachronism. It might be in Deuteronomy, or in Jonah, or in Daniel, and in that case, of course, it would be out of the question to accept it. The Christian system, therefore, will have to be re-adjusted if not revolutionized, every text and chapter and book will have to be inspected and analyzed in the light of its date, and origin, and circumstances, and authorship, and so on, and only after it has passed the examining board of the modern Franco-Dutch-German criticism will it be allowed to stand as a proof-text for the establishment of any Christian doctrine.

But the most serious consequence of this theory of the structure and inspiration of the Old Testament is that it overturns the juridic authority of our Lord Jesus Christ.

WHAT OF CHRIST'S AUTHORITY?

The attitude of Christ to the Old Testament Scriptures must determine ours. He is God. He is truth. His is the final voice. He is the Supreme Judge. There is no appeal from that court. Christ Jesus the Lord believed and affirmed the historic veracity of the whole of the Old Testament

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writings implicitly (Luke 24:44). And the Canon, or collection of Books of the Old Testament, was precisely the same in Christ's time as it is today. And further. Christ Jesus our Lord believed and emphatically affirmed the Mosaic authorship of the Pentateuch (Matt. 5:17-18; Mark 12:26-36; Luke 16:31; John 5:46-47). That is true, the critics say. But, then, neither Christ nor His Apostles were critical scholars! Perhaps not in the twentieth century sense of the term. But, as a German scholar said, if they were not *critici doctores*, they were *doctores veritatis* who did not come into the world to fortify popular errors by their authority. But then they say, Christ's knowledge as man was limited. He grew in knowledge (Luke 2:52). Surely that implies His ignorance. And if His ignorance, why not His ignorance with regard to the science of historical criticism? (Gore, *Lux Mundi*, page 360; Briggs, *H. C. of Hexateuch*, page 28.) Or even if He did know more than His age, He probably spoke as He did in accommodation with the ideas of His contemporaries! (Briggs, page 29.)

In fact, what they mean is practically that Jesus did know perfectly well that Moses did not write the Pentateuch, but allowed His disciples to believe that Moses did, and taught His disciples that Moses did, simply because He did not want to upset their simple faith in the whole of the Old Testament as the actual and authoritative and Divinely revealed Word of God. (See Driver, page 12.) Or else, that Jesus imagined, like any other Jew of His day, that Moses wrote the books that bear his name, and believed, with the childlike Jewish belief of His day, the literal inspiration, Divine authority and historic veracity of the Old Testament, and yet was completely mistaken, ignorant of the simplest facts, and wholly in error.

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In other words, He could not tell a forgery from an original, or a pious fiction from a genuine document. (The analogy of Jesus speaking of the sun rising as an instance of the theory of accommodation is a very different thing.)

This, then, is their position: Christ knew the views He taught were false, and yet taught them as truth. Or else, Christ didn't know they were false and believed them to be true when they were not true. In either case the Blessed One is dethroned as True God and True Man. If He did not know the books to be spurious when they were spurious and the fables and myths to be mythical and fabulous; if He accepted legendary tales as trustworthy facts, then He was not and is not omniscient. He was not only intellectually fallible, He was morally fallible; for He was not true enough "to miss the ring of truth" in Deuteronomy and Daniel.

And further. If Jesus did know certain of the books to be lacking in genuineness, if not spurious and pseudonymous; if He did know the stories of the Fall and Lot and Abraham and Jonah and Daniel to be allegorical and imaginary, if not unverifiable and mythical, then He was neither trustworthy nor good. "If it were not so, I would have told you." We feel, those of us who love and trust Him, that if these stories were not true, if these books were a mass of historical untruths, if Abraham was an eponymous hero, if Joseph was an astral myth, that He would have told us so. It is a matter that concerned His honor as a Teacher as well as His knowledge as our God. As Canon Liddon has conclusively pointed out, if our Lord was unreliable in these historic and documentary matters of inferior value, how can He be followed as the teacher of doctrinal truth and the revealer of God? (John 3:12.) (Liddon, *Divinity of Our Lord*, pages 475-480.)

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AFTER THE KENOSIS

Men say in this connection that part of the humiliation of Christ was His being touched with the infirmities of our human ignorance and fallibilities. They dwell upon the so-called doctrine of the Kenosis, or the emptying, as explaining satisfactorily His limitations. But Christ spoke of the Old Testament Scriptures after His resurrection. He affirmed after His glorious resurrection that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke 24:44). This was not a statement made during the time of the Kenosis, when Christ was a mere boy, or a youth, or a mere Jew after the flesh (1 Cor. 13:11). It is the statement of Him Who has been declared the Son of God with power. It is the Voice that is final and overwhelming. The limitations of the Kenosis are all abandoned now, and yet the Risen Lord not only does not give a shadow of a hint that any statement in the Old Testament is inaccurate or that any portion thereof needed revision or correction, not only most solemnly declared that those books which we receive as the product of Moses were indeed the books of Moses, but authorized with His Divine imprimatur the whole of the Old Testament Scriptures from beginning to end.

There are, however, two or three questions that must be raised, as they will have to be faced by every student of present day problems. The first is this: Is not refusal of the higher critical conclusions mere opposition to light and progress and the position of ignorant alarmists and obscurantists?

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NOT OBSCURANTISTS

It is very necessary to have our minds made perfectly clear on this point, and to remove not a little dust of misunderstanding.

The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield is the desire of every true believer in the Bible. No really healthy Christian mind can advocate obscurantism. The obscurant who opposes the investigation of scholarship, and would throttle the investigators, has not the spirit of Christ. In heart and attitude he is a Mediævalist. To use Bushnell's famous apologue, he would try to stop the dawning of the day by wringing the neck of the crowing cock. No one wants to put the Bible in a glass case. But it is the duty of every Christian who belongs to the noble army of truth-lovers to test all things and to hold fast that which is good. He also has rights even though he is, technically speaking, unlearned, and to accept any view that contradicts his spiritual judgment simply because it is that of a so-called scholar, is to abdicate his franchise as a Christian and his birthright as a man. (See that excellent little work by Professor Kennedy, "Old Testament Criticism and the Rights of the Unlearned," F. H. Revell.) And in his right of private judgment he is aware that while the privilege of investigation is conceded to all, the conclusions of an avowedly prejudiced scholarship must be subjected to a peculiarly searching analysis. The most ordinary Bible reader is learned enough to know that the investigation of the Book that claims to be supernatural by those who are avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart by men who are admittedly irreverent in

spirit, must certainly be received with caution. (See Parker's striking work, "None Like It," F. H. Revell, and his last address.)

THE SCHOLARSHIP ARGUMENT.

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship?

There is a widespread idea among younger men that the so-called Higher Critics must be followed because their scholarship settles the questions. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a prejudice against the supernatural. No one can read such a suggestive and sometimes even such an inspiring writer as George Adam Smith without a feeling of sorrow that he has allowed this German bias of mind to lead him into such an assumption of infallibility in many of his positions and statements. It is the same with Driver. With a kind of *sic volo sic jubeo* airy ease he introduces assertions and propositions that would really require chapter after chapter, if not even volume after volume, to substantiate. On page after page his "must be," and "could not possibly be," and "could certainly not," extort from the average reader the natural exclamation: "But why?" "Why not?" "Wherefore?" "On what grounds?" "For what reason?" "Where are the proofs?" But of proofs or reason there is not a trace. The

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reader must be content with the writer's assertions. It reminds one, in fact, of the "we may well suppose," and "perhaps" of the Darwinian who offers as the sole proof of the origination of a different species his random supposition! ("Modern Ideas of Evolution," Dawson, pages 53-55.)

A GREAT MISTAKE

There is a widespread idea also among the younger students that because Graf and Wellhausen and Driver and Cheyne are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. There is no such difference in the Hebrew of the so-called original sources of the Hexateuch as some suppose. The argument from language, says Professor Bissell ("Introduction to Genesis in Colors," page vii), requires extreme care for obvious reasons. There is no visible cleavage line among the supposed sources. Any man of ordinary intelligence can see at once the vast difference between the English of Tennyson and Shakespeare, and Chaucer and Sir John de Mandeville. But no scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. (See Sayce, "Early History of the Hebrews," page 109.) The unchanging Orient knows nothing of the swift lingual variations of the Occident. Pusey, with his masterly scholarship, has shown how even the Book of Daniel, from the standpoint of philology, cannot possibly be a product of the time of the Maccabees. ("On Daniel," pages 23-59.) The late Professor of Hebrew in the University of Toronto, Professor Hirschfelder, in his very learned work on Genesis, says: "We would search in vain for any peculiarity either in the language or the sense

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that would indicate a two-fold authorship." As far as the language of the original goes, "the most fastidious critic could not possibly detect the slightest peculiarity that would indicate it to be derived from two sources" (page 72). Dr. Emil Reich also, in his "Bankruptcy of the Higher Criticism," in the *Contemporary Review*, April, 1905, says the same thing.

NOT ALL ON ONE SIDE

A third objection remains, a most serious one. It is that all the scholarship is on one side. The old-fashioned conservative views are no longer maintained by men with pretension to scholarship. The only people who oppose the Higher Critical views are the ignorant, the prejudiced, and the illiterate. (Briggs' "Bible, Church and Reason," pages 240-247.)

This, too, is a matter that needs a little clearing up. In the first place it is not fair to assert that the upholders of what are called the old-fashioned or traditional views of the Bible are opposed to the pursuit of scientific Biblical investigation. It is equally unfair to imagine that their opposition to the views of the Continental school is based upon ignorance and prejudice.

What the Conservative school oppose is not Biblical criticism, but Biblical criticism by rationalists. They do not oppose the conclusions of Wellhausen and Kuenen because they are experts and scholars; they oppose them because the Biblical criticism of rationalists and unbelievers can be neither expert nor scientific. A criticism that is characterized by the most arbitrary conclusions from the most spurious assumptions has no right to the word scientific. And further. Their adhesion to the traditional views is not only conscientious but intelligent. They believe that the old-fashioned views are

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as scholarly as they are Scriptural. It is the fashion in some quarters to cite the imposing list of scholars on the side of the German school, and to sneeringly assert that there is not a scholar to stand up for the old views of the Bible.

This is not the case. Hengstenberg of Basle and Berlin, was as profound a scholar as Eichhorn, Vater or De Wette; and Keil or Kurtz, and Zahn and Rupprecht were competent to compete with Reuss and Kuenen. Wilhelm Möller, who confesses that he was once "immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis," has revised his former radical conclusions on the ground of reason and deeper research as a Higher Critic; and Professor Winckler, who has of late overturned the assured and settled results of the Higher Critics from the foundations, is, according to Orr, the leading Orientalist in Germany, and a man of enormous learning.

Sayce, the Professor of Assyriology at Oxford, has a right to rank as an expert and scholar with Cheyne, the Oriel Professor of Scripture Interpretation. Margoliouth, the Laudian Professor of Arabic at Oxford, as far as learning is concerned, is in the same rank with Driver, the Regius Professor of Hebrew, and the conclusion of this great scholar with regard to one of the widely vaunted theories of the radical school, is almost amusing in its terseness.

"Is there then nothing in the splitting theories," he says in summarizing a long line of defense of the unity of the book of Isaiah; "is there then nothing in the splitting theories? To my mind, *nothing at all!*" ("Lines of Defense," page 136.)

Green and Bissell are as able, if not abler, scholars than Robertson Smith and Professor Briggs, and both of these men, as a result of the widest and deepest research, have come

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to the conclusion that the theories of the Germans are unscientific, unhistorical, and unscholarly. The last words of Professor Green in his very able work on the "Higher Criticism of the Pentateuch" are most suggestive. "Would it not be wiser for them to revise their own ill-judged alliance with the enemies of evangelical truth, and inquire whether Christ's view of the Old Testament may not, after all, be the true view?"

Yes. That, after all, is the great and final question. We trust we are not ignorant. We feel sure we are not malignant. We desire to treat no man unfairly, or set down aught in malice.

But we desire to stand with Christ and His Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt. A little learning, and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us as it inclined Hengstenberg and Möller, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is very pure; therefore, Thy servant loveth it."

APPENDIX

It may not be out of place to add here a small list of reading matter that will help the reader who wants to strengthen his position as a simple believer in the Bible. As I

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said before, a large list would be altogether too cumbersome. I would only put down those that I have personally found most valuable and suggestive. If one can afford only one or two, I would suggest Green and Kennedy; or Munhall and Parker; or Saphir and Anderson; or Orr and Urquhart.

The most massive and scholarly are Horne's Introduction, and Pusey on Daniel, but they are deep, heavy and suitable only for the more cultured and trained readers.

- GREEN. "The Higher Criticism of the Pentateuch." (Scribner's.)
- GREEN. "General Introduction to the Old Testament," in two volumes; the Text and the Canon. (Scribner's.)
- GREEN. "Unity of Genesis." (Scribner's.)
The foregoing are very good. Green was a great scholar, the Princeton Professor of Oriental and Old Testament Literature, a man who deeply loved the Bible and the Lord Jesus. He is perhaps the strongest of the scholarly opponents of the rationalistic Higher Critics.
- ORR. "The Bible under Trial." (Armstrong & Son, New York.)
- ORR. "The Problem of the Old Testament." (Nesbit & Co.)
Dr. Orr is one of the ablest and most scholarly writers in the English-speaking world today.
- BISSELL. "The Pentateuch. Its Origin and Structure." (Scribner's.)
- BISSELL. "Introduction to Genesis." Printed in colors.
Bissell is a careful scholar, and writes from the conservative side. Able, but not so firm as Green.
- MUNHALL. "The Highest Critic vs. the Higher Critics." (Revell.)
By an evangelist, and therefore from the earnest rather than the expert standpoint. More to the level of the average reader than Green or Bissell.
- MÖLLER. "Are the Critics Right?" (Revell.)
By a former follower of Graf-Wellhausen and most interesting to the scholarly. Hardly suitable for the average reader, as

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- MARGOLIOUTH. it assumes familiarity with the technicalities of the German critical school.
"Lines of Defence of the Biblical Revelation." (Hodder & Stoughton.) Academic and technical; intensely interesting. His reasoning is not equally powerful throughout, however.
- ANDERSON. "The Bible and Modern Criticism." (Revell.)
The work of a layman, vigorous and earnest. He gives no uncertain sound.
- PARKER. "None Like It." A plea for the old sword. (Revell.)
Vigorous and slashing, too, but grand in the eloquence of its pleadings. Every minister should read it. Brimming with sanctified common sense.
- SAYCE. "The Early History of the Hebrews." (Rivington's.)
The chapter on the composition of the Pentateuch is very strong.
- WALLER. "Moses and the Prophets." (Nisbet.)
A vigorous and unanswerable criticism of Driver's treatment of the Pentateuch.
- KENNEDY. "Old Testament Criticism and the Rights of the Unlearned." (Revell.)
A small and cheap book, but well worth study.
- SHERATON. "The Higher Criticism." (The Tract Society, Toronto.)
A most valuable little work. Thoroughly up-to-date.

The following works also, although they are not exactly along the line of the Higher Criticism, are most valuable and suggestive:

- SAPHIR. "Christ and the Scriptures." (Montrose Christian Literature Society.)
A little book, but a multum in parvo. To my mind for its size the best thing every written on the subject.
- SAPHIR. "The Divine Unity of Scripture." (Montrose Christian Literature Society.)
A great book full of well cooked meat. Most scholarly, deeply spiritual, always suggestive.
- PIERSON. "Many Infallible Proofs." (Revell.)
Earnest, full, illustrative; most helpful.

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- URQUHART. "The Inspiration and Accuracy of the Holy Scriptures." (Gospel Publishing House, New York.)
Excellent and scholarly.
- GIBSON. "The Ages before Moses." (Oliphant's, Edinburgh.)
A most valuable and suggestive work. Especially useful to young ministers.
- GIBSON. "The Mosaic Era." (Randolph, New York.)
Spiritual and suggestive also.

A scholarly friend suggests also the following:

Rev. Thos. Whitelaw, M. A., D. D., LL. D., on "The Old Testament Problem."

James W. Thurtle, LL. D., D. D., on "Old Testament Problems."

C. H. Rouse, M. A., LL. B., D. D., on "Old Testament Criticism in New Testament Light."

Rev. Hugh M'Intosh, M. A., on "Is Christ Infallible and The Bible True?"

CHAPTER III

FALLACIES OF THE HIGHER CRITICISM

BY FRANKLIN JOHNSON, D. D., LL. D.

The errors of the higher criticism of which I shall write pertain to its very substance. Those of a secondary character the limits of my space forbid me to consider. My discussion might be greatly expanded by additional masses of illustrative material, and hence I close it with a list of books which I recommend to persons who may wish to pursue the subject further.

DEFINITION OF "THE HIGHER CRITICISM"

As an introduction to the fundamental fallacies of the higher criticism, let me state what the higher criticism is, and then what the higher critics tells us they have achieved.

The name "the higher criticism" was coined by Eichhorn, who lived from 1752 to 1827. Zenos,* after careful consideration, adopts the definition of the name given by its author: "The discovery and verification of the facts regarding the origin, form and value of literary productions upon the basis of their internal characters." The higher critics are not blind to some other sources of argument. They refer to history where they can gain any polemic advantage by doing so. The background of the entire picture which they bring

*"The Elements of the Higher Criticism."

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to us is the assumption that the hypothesis of evolution is true. But after all their chief appeal is to the supposed evidence of the documents themselves.

Other names for the movement have been sought. It has been called the "historic view," on the assumption that it represents the real history of the Hebrew people as it must have unfolded itself by the orderly processes of human evolution. But, as the higher critics contradict the testimony of all the Hebrew historic documents which profess to be early, their theory might better be called the "unhistoric view." The higher criticism has sometimes been called the "documentary hypothesis." But as all schools of criticism and all doctrines of inspiration are equally hospitable to the supposition that the biblical writers may have consulted documents, and may have quoted them, the higher criticism has no special right to this title. We must fall back, therefore, upon the name "the higher criticism" as the very best at our disposal, and upon the definition of it as chiefly an inspection of literary productions in order to ascertain their dates, their authors, and their value, as they themselves, interpreted in the light of the hypothesis of evolution, may yield the evidence.

"ASSURED RESULTS" OF THE HIGHER CRITICISM

I turn now to ask what the higher critics profess to have found out by this method of study. The "assured results" on which they congratulate themselves are stated variously. In this country and England they commonly assume a form less radical than that given them in Germany, though sufficiently startling and destructive to arouse vigorous protest and a vigorous demand for the evidences, which, as we shall see, have not been produced and cannot be produced. The less startling

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form of the "assured results" usually announced in England and America may be owing to the brighter light of Christianity in these countries. Yet it should be noticed that there are higher critics in this country and England who go beyond the principal German representatives of the school in their zeal for the dethronement of the Old Testament and the New, in so far as these holy books are presented to the world as the very Word of God, as a special revelation from heaven.

The following statement from Zenos may serve to introduce us to the more moderate form of the "assured results" reached by the higher critics. It is concerning the analysis of the Pentateuch, or rather of the Hexateuch, the Book of Joshua being included in the survey. "The Hexateuch is a composite work whose origin and history may be traced in four distinct stages: (1) A writer designated as J. Jahvist, or Jehovist, or Judean prophetic historian, composed a history of the people of Israel about 800 B. C. (2) A writer designated as E. Elohist, or Ephraemite prophetic historian, wrote a similar work some fifty years later, or about 750 B. C. These two were used separately for a time, but were fused together into JE by a redactor [an editor], at the end of the seventh century. (3) A writer of different character wrote a book constituting the main portion of our present Deuteronomy during the reign of Josiah, or a short time before 621 B. C. This writer is designated as D. To his work were added an introduction and an appendix, and with these accretions it was united with JE by a second redactor, constituting JED. (4) Contemporaneously with Ezekiel the ritual law began to be reduced to writing. It first appeared in three parallel forms. These were codified by Ezra not very much earlier than 444 B. C., and between that date and 280 B. C. it was joined with JED by a final redactor. Thus no less than nine or ten men

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were engaged in the production of the Hexateuch in its present form, and each one can be distinguished from the rest by his vocabulary and style and his religious point of view."

Such is the analysis of the Pentateuch as usually stated in this country. But in Germany and Holland its chief representatives carry the division of labor much further. Wellhausen distributes the total task among twenty-two writers, and Kuenen among eighteen. Many others resolve each individual writer into a school of writers, and thus multiply the numbers enormously. There is no agreement among the higher critics concerning this analysis, and therefore the cautious learner may well wait till those who represent the theory tell him just what it is they desire him to learn.

While some of the "assured results" are thus in doubt, certain things are matters of general agreement. Moses wrote little or nothing, if he ever existed. A large part of the Hexateuch consists of unhistorical legends. We may grant that Abraham, Isaac, Jacob, Ishmael and Esau existed, or we may deny this. In either case, what is recorded of them is chiefly myth. These denials of the truth of the written records follow as matters of course from the late dating of the books, and the assumption that the writers could set down only the national tradition. They may have worked in part as collectors of written stories to be found here and there; but, if so, these written stories were not ancient, and they were diluted by stories transmitted orally. These fragments, whether written or oral, must have followed the general law of national traditions, and have presented a mixture of legendary chaff, with here and there a grain of historic truth to be sifted out by careful winnowing.

Thus far of the Hexateuch.

The Psalms are so full of references to the Hexateuch

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that they must have been written after it, and hence after the captivity, perhaps beginning about 400 B. C. David may possibly have written one or two of them, but probably he wrote none, and the strong conviction of the Hebrew people that he was their greatest hymn-writer was a total mistake.

These revolutionary processes are carried into the New Testament, and that also is found to be largely untrustworthy as history, as doctrine, and as ethics, though a very good book, since it gives expression to high ideals, and thus ministers to the spiritual life. It may well have influence, but it can have no divine authority. The Christian reader should consider carefully this invasion of the New Testament by the higher criticism. So long as the movement was confined to the Old Testament many good men looked on with indifference, not reflecting that the Bible, though containing "many parts" by many writers, and though recording a progressive revelation, is, after all, one book. But the limits of the Old Testament have long since been overpassed by the higher critics, and it is demanded of us that we abandon the immemorial teaching of the church concerning the entire volume. The picture of Christ which the New Testament sets before us is in many respects mistaken. The doctrines of primitive Christianity which it states and defends were well enough for the time, but have no value for us today except as they commend themselves to our independent judgment. Its moral precepts are fallible, and we should accept them or reject them freely, in accordance with the greater light of the twentieth century. Even Christ could err concerning ethical questions, and neither His commandments nor His example need constrain us.

The foregoing may serve as an introductory sketch, all too brief, of the higher criticism, and as a basis of the discussion of its fallacies, now immediately to follow.

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FIRST FALLACY: THE ANALYSIS OF THE PENTATEUCH

I. The first fallacy that I shall bring forward is its analysis of the Pentateuch.

1. We cannot fail to observe that these various documents and their various authors and editors are only imagined. As Green* has said, "There is no evidence of the existence of these documents and redactors, and no pretense of any, apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them. The burden of proof is wholly upon the critics. And this proof should be clear and convincing in proportion to the gravity and the revolutionary character of the consequences which it is proposed to base upon it."

2. Moreover, we know what can be done, or rather what cannot be done, in the analysis of composite literary productions. Some of the plays of Shakespeare are called his "mixed plays," because it is known that he collaborated with another author in their production. The very keenest critics have sought to separate his part in these plays from the rest, but they confess that the result is uncertainty and dissatisfaction. Coleridge professed to distinguish the passages contributed by Shakespeare by a process of feeling, but Macaulay pronounced this claim to be nonsense, and the entire effort, whether made by the analysis of phraseology and style, or by esthetic perceptions, is an admitted failure. And this in spite of the fact that the style of Shakespeare is one of the most peculiar and inimitable. The Anglican Prayer Book is another composite production which the higher critics have often been invited to

*"Moses and His Recent Critics," pages 104, 105.

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analyze and distribute to its various sources. Some of the authors of these sources lived centuries apart. They are now well known from the studies of historians. But the Prayer Book itself does not reveal one of them, though its various vocabularies and styles have been carefully interrogated. Now if the analysis of the Pentateuch can lead to such certainties, why should not the analysis of Shakespeare and the Prayer Book do as much? How can men accomplish in a foreign language what they cannot accomplish in their own? How can they accomplish in a dead language what they cannot accomplish in a living language? How can they distinguish ten or eighteen or twenty-two collaborators in a small literary production, when they cannot distinguish two? These questions have been asked many times, but the higher critics have given no answer whatever, preferring the safety of a learned silence:

"The oracles are dumb."

3. Much has been made of differences of vocabulary in the Pentateuch, and elaborate lists of words have been assigned to each of the supposed authors. But these distinctions fade away when subjected to careful scrutiny, and Driver admits that "the phraseological criteria * * * are slight." Orr,* who quotes this testimony, adds, "They are slight, in fact, to a degree of tenuity that often makes the recital of them appear like trifling."

*"The Problem of the Old Testament," page 230.

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SECOND FALLACY: THE THEORY OF EVOLUTION APPLIED TO LITERATURE AND RELIGION.

II. A second fundamental fallacy of the higher criticism is its dependence on the theory of evolution as the explanation of the history of literature and of religion. The progress of the higher criticism towards its present state has been rapid and assured since Vatke¹ discovered in the Hegelian philosophy of evolution a means of biblical criticism. The Spenserian philosophy of evolution, aided and reinforced by Darwinism, has added greatly to the confidence of the higher critics. As Vatke, one of the earlier members of the school, made the hypothesis of evolution the guiding presupposition of his critical work, so today does Professor Jordan,² the very latest representative of the higher criticism. "The nineteenth century," he declares, "has applied to the history of the documents of the Hebrew people its own magic word, evolution. The thought represented by that popular word has been found to have a real meaning in our investigations regarding the religious life and the theological beliefs of Israel." Thus, were there no hypothesis of evolution, there would be no higher criticism. The "assured results" of the higher criticism have been gained, after all, not by an inductive study of the biblical books to ascertain if they present a great variety of styles and vocabularies and religious points of view. They have been attained by assuming that the hypothesis of evolution is true, and that the religion of Israel must have un-

¹"Die Biblische Theologie Wissenschaftlich Dargestellt."

²"Biblical Criticism and Modern Thought," T. and T. Clark, 1909.

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folded itself by a process of natural evolution. They have been attained by an interested cross-examination of the biblical books to constrain them to admit the hypothesis of evolution. The imagination has played a large part in the process, and the so-called evidences upon which the "assured results" rest are largely imaginary.

But the hypothesis of evolution, when applied to the history of literature, is a fallacy, leaving us utterly unable to account for Homer, or Dante, or Shakespeare, the greatest poets of the world, yet all of them writing in the dawn of the great literatures of the world. It is a fallacy when applied to the history of religion, leaving us utterly unable to account for Abraham and Moses and Christ, and requiring us to deny that they could have been such men as the Bible declares them to have been. The hypothesis is a fallacy when applied to the history of the human race in general. Our race has made progress under the influence of supernatural revelation; but progress under the influence of supernatural revelation is one thing, and evolution is another. Buckle* undertook to account for history by a thorough-going application of the hypothesis of evolution to its problems; but no historian today believes that he succeeded in his effort, and his work is universally regarded as a brilliant curiosity. The types of evolution advocated by different higher critics are widely different from one another, varying from the pure naturalism of Wellhausen to the recognition of some feeble rays of supernatural revelation; but the hypothesis of evolution in any form, when applied to human history, blinds us and renders us incapable of beholding the glory of God in its more signal manifestations.

*"History of Civilization in England."

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THIRD FALLACY: THE BIBLE A NATURAL BOOK

III. A third fallacy of the higher critics is the doctrine concerning the Scriptures which they teach. If a consistent hypothesis of evolution is made the basis of our religious thinking, the Bible will be regarded as only a product of human nature working in the field of religious literature. It will be merely a natural book. If there are higher critics who recoil from this application of the hypothesis of evolution and who seek to modify it by recognizing some special evidences of the divine in the Bible, the inspiration of which they speak rises but little higher than the providential guidance of the writers. The church doctrine of the full inspiration of the Bible is almost never held by the higher critics of any class, even of the more believing. Here and there we may discover one and another who try to save some fragments of the church doctrine, but they are few and far between, and the salvage to which they cling is so small and poor that it is scarcely worth while. Throughout their ranks the storm of opposition to the supernatural in all its forms is so fierce as to leave little place for the faith of the church that the Bible is the very Word of God to man. But the fallacy of this denial is evident to every believer who reads the Bible with an open mind. He knows by an immediate consciousness that it is the product of the Holy Spirit. As the sheep know the voice of the shepherd, so the mature Christian knows that the Bible speaks with a divine voice. On this ground every Christian can test the value of the higher criticism for himself. The Bible manifests itself to the spiritual perception of the Christian as in the fullest sense human, and in the fullest sense divine. This is true of the Old Testament, as well as of the New.

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FOURTH FALLACY: THE MIRACLES DENIED

IV. Yet another fallacy of the higher critics is found in their teachings concerning the biblical miracles. If the hypothesis of evolution is applied to the Scriptures consistently, it will lead us to deny all the miracles which they record. But if applied timidly and waveringly, as it is by some of the English and American higher critics, it will lead us to deny a large part of the miracles, and to inject as much of the natural as is any way possible into the rest. We shall strain out as much of the gnat of the supernatural as we can, and swallow as much of the camel of evolution as we can. We shall probably reject all the miracles of the Old Testament, explaining some of them as popular legends, and others as coincidences. In the New Testament we shall pick and choose, and no two of us will agree concerning those to be rejected and those to be accepted. If the higher criticism shall be adopted as the doctrine of the church, believers will be left in a distressing state of doubt and uncertainty concerning the narratives of the four Gospels, and unbelievers will scoff and mock. A theory which leads to such wanderings of thought regarding the supernatural in the Scriptures must be fallacious. God is not a God of confusion.

Among the higher critics who accept some of the miracles there is a notable desire to discredit the virgin birth of our Lord, and their treatment of this event presents a good example of the fallacies of reasoning by means of which they would abolish many of the other miracles. One feature of their argument may suffice as an exhibition of all. It is the search for parallels in the pagan mythologies. There are many instances in the pagan stories of the birth of men from human mothers and divine fathers, and the higher critics

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would create the impression that the writers who record the birth of Christ were influenced by these fables to emulate them, and thus to secure for Him the honor of a celestial paternity. It turns out, however, that these pagan fables do not in any case present to us a virgin mother; the child is always the product of commerce with a god who assumes a human form for the purpose. The despair of the higher critics in this hunt for events of the same kind is well illustrated by Cheyne,* who cites the record of the Babylonian king Sargon, about 3800 B. C. This monarch represents himself as having "been born of a poor mother in secret, and as not knowing his father." There have been many millions of such instances, but we do not think of the mothers as virgins. Nor does the Babylonian story affirm that the mother of Sargon was a virgin, or even that his father was a god. It is plain that Sargon did not intend to claim a supernatural origin, for, after saying that he "did not know his father," he adds that "the brother of his father lived in the mountains." It was a case like multitudes of others in which children, early orphaned, have not known their fathers, but have known the relations of their fathers. This statement of Sargon I quote from a translation of it made by Cheyne himself in the "Encyclopedia Biblica." He continues, "There is reason to suspect that something similar was originally said by the Israelites of Moses." To substantiate this he adds, "See Encyclopedia Biblica, 'Moses,' section 3 with note 4." On turning to this reference the reader finds that the article was written by Cheyne himself, and that it contains no evidence whatever.

*"Bible Problems," page 86.

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FIFTH FALLACY: THE TESTIMONY OF ARCHÆOLOGY DENIED

V. The limitation of the field of research as far as possible to the biblical books as literary productions has rendered many of the higher critics reluctant to admit the new light derived from archæology. This is granted by Cheyne.* "I have no wish to deny," he says, "that the so-called 'higher critics' in the past were as a rule suspicious of Assyriology as a young, and, as they thought, too self-assertive science, and that many of those who now recognize its contributions to knowledge are somewhat too mechanical in the use of it, and too skeptical as to the influence of Babylonian culture in relatively early times in Syria, Palestine and even Arabia." This grudging recognition of the testimony of archæology may be observed in several details.

1. It was said that the Hexateuch must have been formed chiefly by the gathering up of oral traditions, because it is not to be supposed that the early Hebrews possessed the art of writing and of keeping records. But the entire progress of archaeological study refutes this. In particular the discovery of the Tel el-Amarna tablets has shown that writing in cuneiform characters and in the Assyrio-Babylonian language was common to the entire biblical world long before the exodus. The discovery was made by Egyptian peasants in 1887. There are more than three hundred tablets, which came from various lands, including Babylonia and Palestine. Other finds have added their testimony to the fact that writing and the preservation of records were the peculiar passions of the ancient civilized world. Under the constraint of the overwhelming evidences, Professor Jordan writes as

*"Bible Problems," page 142.

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follows: "The question as to the age of writing never played a great part in the discussion." He falls back on the supposition that the nomadic life of the early Hebrews would prevent them from acquiring the art of writing. He treats us to such reasoning as the following: "If the fact that writing is very old is such a powerful argument when taken alone, it might enable you to prove that Alfred the Great wrote Shakespeare's plays."

2. It was easy to treat Abraham as a mythical figure when the early records of Babylonia were but little known. The entire coloring of those chapters of Genesis which refer to Mesopotamia could be regarded as the product of the imagination. This is no longer the case. Thus Clay,¹ writing of Genesis 14, says: "The theory of the late origin of all the Hebrew Scriptures prompted the critics to declare this narrative to be a pure invention of a later Hebrew writer. * * * The patriarchs were relegated to the region of myth and legend. Abraham was made a fictitious father of the Hebrews. * * * Even the political situation was declared to be inconsistent with fact. * * * Weighing carefully the position taken by the critics in the light of what has been revealed through the decipherment of the cuneiform inscriptions, we find that the very foundations upon which their theories rest, with reference to the points that could be tested, totally disappear. The truth is, that wherever any light has been thrown upon the subject through excavations, their hypotheses have invariably been found wanting." But the higher critics are still reluctant to admit this new light. Thus Kent² says,

¹ "Light on the Old Testament from Babel." 1907. Clay is Assistant Professor and Assistant Curator of the Babylonian Section, Department of Archæology, in the University of Pennsylvania.

² *Biblical World*, Dec., 1906.

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"The primary value of these stories is didactic and religious, rather than historical."

3. The books of Joshua and Judges have been regarded by the higher critics as unhistorical on the ground that their portraiture of the political, religious, and social condition of Palestine in the thirteenth century B. C. is incredible. This cannot be said any longer, for the recent excavations in Palestine have shown us a land exactly like that of these books. The portraiture is so precise, and is drawn out in so many minute lineaments, that it cannot be the product of oral tradition floating down through a thousand years. In what details the accuracy of the biblical picture of early Palestine is exhibited may be seen perhaps best in the excavations by Macalister¹ at Gezer. Here again there are absolutely no discrepancies between the Land and the Book, for the Land lifts up a thousand voices to testify that the Book is history and not legend.

4. It was held by the higher critics that the legislation which we call Mosaic could not have been produced by Moses, since his age was too early for such codes. This reasoning was completely negatived by the discovery of the code of Hammurabi, the Amraphel² of Genesis 14. This code is very different from that of Moses; it is more systematic; and it is at least seven hundred years earlier than the Mosaic legislation.

In short, from the origin of the higher criticism till this present time the discoveries in the field of archaeology have given it a succession of serious blows. The higher critics were shocked when the passion of the ancient world for writ-

¹ "Bible Side-Lights from the Mound of Gezer."

² On this matter see any dictionary of the Bible, art. "Amraphel."

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ing and the preservation of documents was discovered. They were shocked when primitive Babylonia appeared as the land of Abraham. They were shocked when early Palestine appeared as the land of Joshua and the Judges. They were shocked when Amraphel came back from the grave as a real historical character, bearing his code of laws. They were shocked when the stele of the Pharaoh of the exodus was read, and it was proved that he knew a people called Israel, that they had no settled place of abode, that they were "without grain" for food, and that in these particulars they were quite as they are represented by the Scriptures to have been when they had fled from Egypt into the wilderness.* The embarrassment created by these discoveries is manifest in many of the recent writings of the higher critics, in which, however, they still cling heroically to their analysis and their late dating of the Pentateuch and their confidence in the hypothesis of evolution as the key of all history.

SIXTH FALLACY: THE PSALMS WRITTEN AFTER THE EXILE

VI. The Psalms are usually dated by the higher critics after the exile. The great majority of the higher critics are agreed here, and tell us that these varied and touching and magnificent lyrics of religious experience all come to us from

*The higher critics usually slur over this remarkable inscription, and give us neither an accurate translation nor a natural interpretation of it. I have, therefore, special pleasure in quoting the following from Driver, "Authority and Archæology," page 61: "Whereas the other places named in the inscription all have the determinative for 'country,' Ysiraal has the determinative for 'men': it follows that the reference is not to the land of Israel, but to Israel as a tribe or people, whether migratory, or on the march." Thus this distinguished higher critic sanctions the view of the record which I have adopted. He represents Maspero and Naville as doing the same.

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a period later than 450 B. C. A few of the critics admit an earlier origin of three or four of them, but they do this waveringly, grudgingly, and against the general consensus of opinion among their fellows. In the Bible a very large number of the Psalms are ascribed to David, and these, with a few insignificant and doubtful exceptions, are denied to him and brought down, like the rest, to the age of the second temple. This leads me to the following observations:

1. Who wrote the Psalms? Here the higher critics have no answer. Of the period from 400 to 175 B. C. we are in almost total ignorance. Josephus knows almost nothing about it, nor has any other writer told us more. Yet, according to the theory, it was precisely in these centuries of silence, when the Jews had no great writers, that they produced this magnificent outburst of sacred song.

2. This is the more remarkable when we consider the well known men to whom the theory denies the authorship of any of the Psalms. The list includes such names as Moses, David, Samuel, Nathan, Solomon, Isaiah, Jeremiah, and the long list of preëxilic prophets. We are asked to believe that these men composed no Psalms, and that the entire collection was contributed by men so obscure that they have left no single name by which we can identify them with their work.

3. This will appear still more extraordinary if we consider the times in which, it is said, no Psalms were produced, and contrast them with the times in which all of them were produced. The times in which none were produced were the great times, the times of growth, of mental ferment, of conquest, of imperial expansion, of disaster, and of recovery. The times in which none were produced were the times of the splendid temple of Solomon, with its splendid worship. The times in which none were produced were the heroic times

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of Elijah and Elisha, when the people of Jehovah struggled for their existence against the abominations of the pagan gods. On the other hand, the times which actually produced them were the times of growing legalism, of obscurity, and of inferior abilities. All this is incredible. We could believe it only if we first came to believe that the Psalms are works of slight literary and religious value. This is actually done by Wellhausen, who says,* "They certainly are to the smallest extent original, and are for the most part imitations which illustrate the saying about much writing." The Psalms are not all of an equally high degree of excellence, and there are a few of them which might give some faint color of justice to this depreciation of the entire collection. But as a whole they are exactly the reverse of this picture. Furthermore, they contain absolutely no legalism, but are as free from it as are the Sermon on the Mount and the Pauline epistles. Yet further, the writers stand out as personalities, and they must have left a deep impression upon their fellows. Finally, they were full of the fire of genius kindled by the Holy Spirit. It is impossible for us to attribute the Psalms to the unknown mediocrities of the period which followed the restoration.

4. Very many of the Psalms plainly appear to be ancient. They sing of early events, and have no trace of allusion to the age which is said to have produced them.

5. The large number of Psalms attributed to David have attracted the special attention of the higher critics. They are denied to him on various grounds. He was a wicked man, and hence incapable of writing these praises to the God of righteousness. He was an iron warrior and statesman, and

*Quoted by Orr, "The Problem of the Old Testament," page 435.

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hence not gifted with the emotions found in these productions. He was so busy with the cares of conquest and administration that he had no leisure for literary work. Finally, his conception of God was utterly different from that which moved the psalmists.

The larger part of this catalogue of inabilities is manifestly erroneous. David, with some glaring faults, and with a single enormous crime, for which he was profoundly penitent, was one of the noblest of men. He was indeed an iron warrior and statesman, but also one of the most emotional of all great historic characters. He was busy, but busy men not seldom find relief in literary occupations, as Washington, during the Revolutionary War, poured forth a continual tide of letters, and as Cæsar, Marcus Aurelius, and Gladstone, while burdened with the cares of empire, composed immortal books. The conception of God with which David began his career was indeed narrow (I. Sam. 26:19). But did he learn nothing in all his later experiences, and his associations with holy priests and prophets? He was certainly teachable: did God fail to make use of him in further revealing Himself to His people? To deny these Psalms to David on the ground of his limited views of God in his early life, is this not to deny that God made successive revelations of Himself wherever He found suitable channels? If, further, we consider the unquestioned skill of David in the music of his nation and his age (I Sam. 16:14-25), this will constitute a presupposition in favor of his interest in sacred song. If, finally, we consider his personal career of danger and deliverance, this will appear as the natural means of awakening in him the spirit of varied religious poetry. His times were much like the Elizabethan period, which ministered unexampled stimulus to the English mind.

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From all this we may turn to the singular verdict of Professor Jordan: "If a man says he cannot see why David could not have written Psalms 51 and 139, you are compelled to reply as politely as possible that if he did write them then any man can write anything." So also we may say, "as politely as possible," that if Shakespeare, with his "small Latin and less Greek," did write his incomparable dramas, "then any man can write anything"; that if Dickens, with his mere elementary education, did write his great novels, "then any man can write anything"; and that if Lincoln, who had no early schooling, did write his Gettysburg address, "then any man can write anything."

SEVENTH FALLACY: DEUTERONOMY NOT WRITTEN BY MOSES

VII. One of the fixed points of the higher criticism is its theory of the origin of Deuteronomy. In 1 Kings 22 we have the history of the finding of the book of the law in the temple, which was being repaired. Now the higher critics present this finding, not as the discovery of an ancient document, but as the finding of an entirely new document, which had been concealed in the temple in order that it might be found, might be accepted as the production of Moses, and might produce an effect by its assumed authorship. It is not supposed for a moment that the writer innocently chose the fictitious dress of Mosaic authorship for merely literary purposes. On the contrary, it is steadfastly maintained that he intended to deceive, and that others were with him in the plot to deceive. This statement of the case leads me to the following reflections:

I. According to the theory, this was an instance of pious fraud. And the fraud must have been prepared de

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liberately. The manuscript must have been soiled and frayed by special care, for it was at once admitted to be ancient. This supposition of deceit must always repel the Christian believer.

2. Our Lord draws from the Book of Deuteronomy all the three texts with which He foils the tempter, Matt. 4: 1-11, Luke 4: 1-14. It must always shock the devout student that his Saviour should select His weapons from an armory founded on deceit.

3. This may be called an appeal to ignorant piety, rather than to scholarly criticism. But surely the moral argument should have some weight in scholarly criticism. In the sphere of religion moral impossibilities are as insuperable as physical and mental.

4. If we turn to consideration of a literary kind, it is to be observed that the higher criticism runs counter here to the statement of the book itself that Moses was its author.

5. It runs counter to the narrative of the finding of the book, and turns the finding of an ancient book into the forgery of a new book.

6. It runs counter to the judgment of all the intelligent men of the time who learned of the discovery. They judged the book to have come down from the Mosaic age, and to be from the pen of Moses. We hear of no dissent whatever.

7. It seeks support in a variety of reasons, such as style, historical discrepancies, and legal contradictions, all of which prove of little substance when examined fairly.

EIGHTH FALLACY: THE PRIESTLY LEGISLATION NOT ENACTED UNTIL THE EXILE

VIII. Another case of forgery is found in the origin of the priestly legislation, if we are to believe the higher

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critics. This legislation is contained in a large number of passages scattered through Exodus, Leviticus, and Numbers. It has to do chiefly with the tabernacle and its worship, with the duties of the priests and Levites, and with the relations of the people to the institutions of religion. It is attributed to Moses in scores of places. It has a strong coloring of the Mosaic age and of the wilderness life. It affirms the existence of the tabernacle, with an orderly administration of the ritual services. But this is all imagined, for the legislation is a late production. Before the exile there were temple services and a priesthood, with certain regulations concerning them, either oral or written, and use was made of this tradition; but as a whole the legislation was enacted by such men as Ezekiel and Ezra during and immediately after the exile, or about 444 B. C. The name of Moses, the fiction of a tabernacle, and the general coloring of the Mosaic age, were given it in order to render it authoritative and to secure the ready obedience of the nation. But now:

1. The moral objection here is insuperable. The supposition of forgery, and of forgery so cunning, so elaborate, and so minute, is abhorrent. If the forgery had been invented and executed by wicked men to promote some scheme of selfishness, it would have been less odious. But when it is presented to us as the expedient of holy men, for the advancement of the religion of the God of righteousness, which afterwards blossomed out into Christianity, we must revolt.

2. The theory gives us a portraiture of such men as Ezekiel and Ezra which is utterly alien from all that we know of them. The expedient might be worthy of the prophets of Baal or of Chemosh; it was certainly not worthy of the prophets of Jehovah, and we dishonor them when we attribute it to them and place them upon a low plane of craft and cun-

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ning of which the records concerning them are utterly ignorant.

3. The people who returned from the exile were among the most intelligent and enterprising of the nation, else they would not have returned, and they would not have been deceived by the sudden appearance of Mosaic laws forged for the occasion and never before heard of.

4. Many of the regulations of this legislation are drastic. It subjected the priests and Levites to a rule which must have been irksome in the extreme, and it would not have been lightly accepted. We may be certain that if it had been a new thing fraudulently ascribed to Moses, these men would have detected the deceit, and would have refused to be bound by it. But we do not hear of any revolt, or even of any criticism.

Such are some of the fundamental fallacies of the higher criticism. They constitute an array of impossibilities. I have stated them in their more moderate forms, that they may be seen and weighed without the remarkable extravagances which some of their advocates indulge. In the very mildest interpretation which can be given them, they are repugnant to the Christian faith.

NO MIDDLE GROUND

But might we not accept a part of this system of thought without going to any hurtful extreme? Many today are seeking to do this. They present to us two diverse results.

1. Some, who stand at the beginning of the tide, find themselves in a position of doubt. If they are laymen, they know not what to believe. If they are ministers, they know not what to believe or to teach. In either case, they have

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no firm footing, and no Gospel, except a few platitudes which do little harm and little good.

2. The majority of those who struggle to stand here find it impossible to do so, and give themselves up to the current. There is intellectual consistency in the lofty church doctrine of inspiration. There may be intellectual consistency in the doctrine that all things have had a natural origin and history, under the general providence of God, as distinguished from His supernatural revelation of Himself through holy men, and especially through His co-equal Son, so that the Bible is as little supernatural as the "Imitation of Christ" or the "Pilgrim's Progress." But there is no position of intellectual consistency between these two, and the great mass of those who try to pause at various points along the descent are swept down with the current. The natural view of the Scriptures is a sea which has been rising higher for three-quarters of a century. Many Christians bid it welcome to pour lightly over the walls which the faith of the church has always set up against it, in the expectation that it will prove a healthful and helpful stream. It is already a cataract, uprooting, destroying, and slaying.

APPENDIX

Those who wish to study these fallacies further are advised to read the following books:

ORR.

"The Problem of the Old Testament,"
and "The Bible Under Fire."

MCULLER.
SCHLAUKE.

"Are the Critics Right?"

"The Negative Criticism and the Old
Testament."

CROSLAND.

"The Bible in the Light of Today."

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| VARIOUS AUTHORS. | "Lex Mosaica." |
| GREEN. | "The Higher Criticism of the Pentateuch." |
| CHAMBERS. | "Moses and His Recent Critics." |
| BLOMFIELD. | "The Old Testament and the New Criticism." |
| RAVEN. | "Old Testament Introduction." |
| SAYCE. | "The Early History of the Hebrews." |

CHAPTER IV.

CHRIST AND CRITICISM

BY SIR ROBERT ANDERSON, K. C. B., LL. D.

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In his "Founders of Old Testament Criticism" Professor Cheyne of Oxford gives the foremost place to Eichhorn. He hails him, in fact, as *the* founder of the cult. And according to this same authority, what led Eichhorn to enter on his task was "his hope to contribute to the winning back of the educated classes to religion." The rationalism of Germany at the close of the eighteenth century would accept the Bible only on the terms of bringing it down to the level of a human book, and the problem which had to be solved was to get rid of the element of miracle which pervades it. Working on the labors of his predecessors, Eichhorn achieved this to his own satisfaction by appealing to the oriental habit of thought, which seizes upon ultimate causes and ignores intermediate processes. This commended itself on two grounds. It had an undoubted element of truth, and it was consistent with reverence for Holy Scripture. For of the founder of the "Higher Criticism" it was said, what cannot be said of any of his successors that "faith in that which is holy, even in the miracles of the Bible, was never shattered by Eichhorn in any youthful mind."

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In the view of his successors, however, Eichhorn's hypothesis was open to the fatal objection that it was altogether inadequate. So the next generation of critics adopted the more drastic theory that the Mosaic books were "mosaic" in the sense that they were literary forgeries of a late date, composed of materials supplied by ancient documents and the myths and legends of the Hebrew race. And though this theory has been modified from time to time during the last century, it remains substantially the "critical" view of the Pentateuch. But it is open to two main objections, either of which would be fatal. It is inconsistent with the evidence. And it directly challenges the authority of the Lord Jesus Christ as a teacher; for one of the few undisputed facts in this controversy is that our Lord accredited the books of Moses as having divine authority.

THE TRUE AND THE COUNTERFEIT

It may be well to deal first with the least important of these objections. And here we must distinguish between the true Higher Criticism and its counterfeit. The rationalistic "Higher Criticism," when putting the Pentateuch upon its trial, began with the verdict and then cast about to find the evidence; whereas, true criticism enters upon its inquiries with an open mind and pursues them without prejudice. The difference may be aptly illustrated by the position assumed by a typical French judge and by an ideal English judge in a criminal trial. The one aims at convicting the accused, the other at elucidating the truth. "The proper function of the Higher Criticism is to determine the origin, date, and literary structure of an ancient writing." This is Professor Driver's description of *true* criticism. But the aim of the

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counterfeit is to disprove the genuineness of the ancient writings. The justice of this statement is established by the fact that Hebraists and theologians of the highest eminence, whose investigation of the Pentateuch problem has convinced them of the genuineness of the books, are not recognized at all.

In Britain, at least—and I am not competent to speak of Germany or America—no theologian of the first rank has adopted their “assured results.” But the judgment of such men as Pusey, Lightfoot and Salmon, not to speak of men who are still with us, they contemptuously ignore; for the rationalistic Higher Critic is not one who investigates the evidence, but one who accepts the verdict.

THE PHILOLOGICAL INQUIRY

If, as its apostles sometimes urge, the Higher Criticism is a purely philological inquiry, two obvious conclusions follow. The first is that its verdict must be in favor of the Mosaic books; for each of the books contains peculiar words suited to the time and circumstances to which it is traditionally assigned. This is admitted, and the critics attribute the presence of such words to the Jesuitical skill of the priestly forgers. But this only lends weight to the further conclusion that Higher Criticism is wholly incompetent to deal with the main issue on which it claims to adjudicate. For the genuineness of the Pentateuch must be decided on the same principles on which the genuineness of ancient documents is dealt with in our courts of justice. And the language of the documents is only one part of the needed evidence, and not the most important part. And fitness for dealing with evidence depends upon qualities to which Hebraists, as such, have no special claim. Indeed their writings afford signal proofs of their unfitness

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for inquiries which they insist on regarding as their special preserve.

Take, for example, Professor Driver's grave assertion that the presence of two Greek words in Daniel (they are the names of musical instruments) *demand* a date for the book subsequent to the Greek conquest. It has been established by Professor Sayce and others that the intercourse between Babylon and Greece in, and before, the days of Nebuchadnezzar would amply account for the presence in the Chaldean capital of musical instruments with Greek names. And Colonel Conder, moreover,—a very high authority—considers the words to be Akkadian, and not Greek at all! But apart from all this, we can imagine the reception that would be given to such a statement by any competent tribunal. The story bears repeating—it is a record of facts—that at a church bazaar in Lincoln some years ago, the alarm was raised that pickpockets were at work, and two ladies had lost their purses. The empty purses were afterwards found in the pocket of the Bishop of the Diocese! On the evidence of the two purses the Bishop should be convicted as a thief, and on the evidence of the two words the book of Daniel should be convicted as a forgery!

HISTORICAL BLUNDER

Here is another typical item in the Critics' indictment of Daniel. The book opens by recording Nebuchadnezzar's siege of Jerusalem in the third year of Jehoiakim, a statement the correctness of which is confirmed by history, sacred and secular. Berosus, the Chaldean historian, tells us that during this expedition Nebuchadnezzar received tidings of his father's death, and that, committing to others the care of his

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army and of his Jewish and other prisoners, "he himself hastened home across the desert." But the German skeptics, having decided that Daniel was a forgery, had to find evidence to support their verdict. And so they made the brilliant discovery that Berosus was here referring to the expedition of the following year, when Nebuchadnezzar won the battle of Carchemish against the army of the king of Egypt, and that he had not at that time invaded Judea at all. But Carchemish is on the Euphrates, and the idea of "hastening home" from there to Babylon across the desert is worthy of a schoolboy's essay! That he crossed the desert is proof that he set out from Judea; and his Jewish captives were, of course, Daniel and his companion princes. His invasion of Judea took place before his accession, in Jehoiakam's *third* year, whereas the battle of Carchemish was fought after his accession, in the king of Judah's *fourth* year, as the biblical books record. But this grotesque blunder of Bertholdt's "Book of Daniel" in the beginning of the nineteenth century is gravely reproduced in Professor Driver's "Book of Daniel" at the beginning of the twentieth century.

CRITICAL PROFANITY

But to return to Moses. According to "the critical hypothesis," the books of the Pentateuch are literary forgeries of the Exilic Era, the work of the Jerusalem priests of those evil days. From the Book of Jeremiah we know that those men were profane apostates; and if "the critical hypothesis" be true, they were infinitely worse than even the prophet's inspired denunciations of them indicate. For no eighteenth century atheist ever sank to a lower depth of profanity than is displayed by their use of the Sacred Name. In the preface

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to his "Darkness and Dawn," Dean Farrar claims that he "never touches the early preachers of Christianity with the finger of fiction." When his story makes Apostles speak, he has "confined their words to the words of a revelation." But *ex. hyp.*, the authors of the Pentateuch "touched with the finger of fiction" not only the holy men of the ancient days, but their Jehovah God. "Jehovah spake unto Moses, saying." This and kindred formulas are repeated times without number in the Mosaic books. If this be romance, a lower type of profanity is inconceivable, unless it be that of the man who fails to be shocked and revolted by it.

But no; facts prove that this judgment is unjust. For men of unfeigned piety and deep reverence for divine things can be so blinded by the superstitions of "religion" that the *imprimatur* of the church enables them to regard these discredited books as Holy Scripture. As critics they brand the Pentateuch as a tissue of myth and legend and fraud, but as religionists they assure us that this "implies no denial of its inspiration or disparagement of its contents."*

ERRORS REFUTED BY FACTS

In controversy it is of the greatest importance to allow opponents to state their position in their own words; and here is Professor Driver's statement of the case against the Books of Moses:

"We can only argue on grounds of probability derived from our view of the progress of the art of writing, or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period at

*"The Higher Criticism: Three Papers," by Professors Driver and Kirkpatrick.

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which the traditions contained in the narratives might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the monarchy had taken effect, and similar considerations, for estimating most of which, though plausible arguments on one side or the other may be advanced, a standard on which we can confidently rely scarcely admits of being fixed." ("Introduction," 6th ed., page 123.)

This modest reference to "literary composition" and "the art of writing" is characteristic. It is intended to gloss over the abandonment of one of the chief points in the original attack. Had "Driver's Introduction" appeared twenty years earlier, the assumption that such a literature as the Pentateuch could belong to the age of Moses would doubtless have been branded as an anachronism. For one of the main grounds on which the books were assigned to the later days of the monarchy was that the Hebrews of six centuries earlier were an illiterate people. And after that error had been refuted by archæological discoveries, it was still maintained that a code of laws so advanced, and so elaborate, as that of Moses could not have originated in such an age. This figment, however, was in its turn exploded, when the spade of the explorer brought to light the now famous Code of Khammurabi, the Amraphel of Genesis, who was king of Babylon in the time of Abraham.

Instead, however, of donning the white sheet when confronted by this new witness, the critics, with great effrontery, pointed to the newly-found Code as the original of the laws of Sinai. Such a conclusion is natural on the part of men who treat the Pentateuch as merely human. But the critics cannot have it both ways. The Moses who copied Khammurabi must have been the real Moses of the Exodus, and not the

mythical Moses of the Exile, who wrote long centuries after Khammurabi had been forgotten!

AN INCREDIBLE THEORY

The evidence of the Khammurabi Code refutes an important count in the critics' indictment of the Pentateuch; but we can call another witness whose testimony demolishes their whole case. The Pentateuch, as we all know, and the Pentateuch alone, constitutes the Bible of the Samaritans. Who, then, were the Samaritans? And how and when did they obtain the Pentateuch? Here again the critics shall speak for themselves. Among the distinguished men who have championed their crusade in Britain there has been none more esteemed, none more scholarly, than the late Professor Robertson Smith; and here is an extract from his "Samaritans" article in the "Encyclopedia Britannica":

"They (the Samaritans) regard themselves as Israelites, descendants of the ten tribes, and claim to possess the orthodox religion of Moses * * * The priestly law, which is throughout based on the practice of the priests in Jerusalem before the Captivity, was reduced to form after the Exile, and was published by Ezra as the law of the rebuilt temple of Zion. The Samaritans must, therefore, have derived their Pentateuch from the Jews after Ezra's reforms." And in the same paragraph he says that, according to the contention of the Samaritans, "not only the temple of Zion, but the earlier temple of Shiloh and the priesthood of Eli, were schismatical." And yet, as he goes on to say, "the Samaritan religion was built on the Pentateuch alone."

Now mark what this implies. We know something of racial bitterness. We know more, unfortunately, of the fierce

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bitterness of religious strife. And both these elements combined to alienate the Samaritans from the Jews. But more than this, in the post-exilic period distrust and dislike were turned to intense hatred—"abhorrence" is Robertson Smith's word—by the sternness and contempt with which the Jews spurned their proffered help in the work of reconstruction at Jerusalem, and refused to acknowledge them in any way. And yet we are asked to believe that, at this very time and in these very circumstances, the Samaritans, while hating the Jews much as Orangemen hate the Jesuits, and denouncing the whole Jewish cult as schismatical, not only accepted these Jewish books relating to that cult as the "service books" of their own ritual, but adopted them as their "Bible," to the exclusion even of the writings of their own Israelite prophets, and the venerated and sacred books which record the history of their kings. In the whole range of controversy, religious or secular, was there ever propounded a theory more utterly incredible and preposterous!

ANOTHER PREPOSTEROUS POSITION

No less preposterous are the grounds on which this conclusion is commended to us. Here is a statement of them, quoted from the standard text-book of the cult, Hasting's "Bible Dictionary":

"There is at least one valid ground for the conclusion that the Pentateuch was first accepted by the Samaritans after the Exile. Why was their request to be allowed to take part in the building of the second temple refused by the heads of the Jerusalem community? Very probably because the Jews were aware that the Samaritans did not as yet possess the Law-Book. It is hard to suppose that otherwise they

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would have met with this refusal. Further, anyone who, like the present writer, regards the modern criticism of the Pentateuch as essentially correct, has a second decisive reason for adopting the above view." (Professor König's article, "Samaritan Pentateuch," page 68.)

Here are two "decisive reasons" for holding that "the Pentateuch was first accepted by the Samaritans after the Exile." First, because "very probably" it was because they had not those forged books that the Jews spurned their help; and so they went home and adopted the forged books as their Bible! And, secondly, because criticism has proved that the books were not in existence till then. To characterize the writings of these scholars as they deserve is not a grateful task, but the time has come to throw off reserve, when such drivel as this is gravely put forward to induce us to tear from our Bible the Holy Scriptures on which our Divine Lord based His claims to Messiahship.

THE IDEA OF SACRIFICE A REVELATION

The refutation of the Higher Criticism does not prove that the Pentateuch is inspired of God. The writer who would set himself to establish such a thesis as that within the limits of a Review Article might well be admired for his enthusiasm and daring, but certainly not for his modesty or discretion. Neither does it decide questions which lie within the legitimate province of the true Higher Criticism, as *ex. gr.*, the authorship of Genesis. It is incredible that for the thousands of years that elapsed before the days of Moses, God left His people on earth without a revelation. It is plain, moreover, that many of the ordinances divinely entrusted to Moses were but a renewal of an earlier revelation. The

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religion of Babylon is clear evidence of such a primeval revelation. How else can the universality of sacrifice be accounted for? Could such a practice have originated in a human brain?

If some demented creature conceived the idea that killing a beast before his enemy's door would propitiate him, his neighbors would no doubt have suppressed him. And if he evolved the belief that his god would be appeased by such an offensive practice, he must have supposed his god to be as mad as himself. The fact that sacrifice prevailed among all races can be explained only by a primeval revelation. And the Bible student will recognize that God thus sought to impress on men that death was the penalty of sin, and to lead them to look forward to a great blood shedding that would bring life and blessing to mankind. But Babylon was to the ancient world what Rome has been to Christendom. It corrupted every divine ordinance and truth, and perpetuated them as thus corrupted. And in the Pentateuch we have the divine re-issue of the true cult. The figment that the debased and corrupt version was the original may satisfy some professors of Hebrew, but no one who has any practical knowledge of human nature would entertain it.

INSUFFICIENT EVIDENCE

At this stage, however, what concerns us is not the divine authority of the books, but the human error and folly of the critical attack upon them. The only historical basis of that attack is the fact that in the revival under Josiah, "the book of the law" was found in the temple by Hilkiah, the high priest, to whom the young king entrusted the duty of cleansing and renovating the long neglected shrine. A most natural

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discovery it was, seeing that Moses had in express terms commanded that it should be kept there (2 Kings 22:8; Deut. 31:26). But according to the critics, the whole business was a detestable trick of the priests. For they it was who forged the books and invented the command, and then hid the product of their infamous work where they knew it would be found.

And apart from this, the only foundation for "the assured results of modern criticism," as they themselves acknowledge, consists of "grounds of probability" and "plausible arguments"! In no civilized country would an habitual criminal be convicted of petty larceny on such evidence as this; and yet it is on these grounds that we are called upon to give up the sacred books which our Divine Lord accredited as "the Word of God" and made the basis of His doctrinal teaching.

CHRIST OR CRITICISM?

And this brings us to the second, and incomparably the graver, objection to "the assured results of modern criticism." That the Lord Jesus Christ identified Himself with the Hebrew Scriptures, and in a very special way with the Books of Moses, no one disputes. And this being so, we must make choice between Christ and Criticism. For if "the critical hypothesis" of the Pentateuch be sustained, the conclusion is seemingly inevitable, either that He was not divine, or that the records of His teaching are untrustworthy.

Which alternative shall we adopt? If the second, then every claim to inspiration must be abandoned, and agnosticism must supplant faith in the case of every fearless thinker. Inspiration is far too great a question for incidental treatment here; but two remarks with respect to it may not be inopportune. Behind the frauds of Spiritualism there lies the fact,

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attested by men of high character, some of whom are eminent as scientists and scholars, that definite communications are received in precise words from the world of spirits.* And this being so, to deny that the Spirit of God could thus communicate truth to men, or, in other words, to reject verbal inspiration on *a priori* grounds, betrays the stupidity of systematized unbelief. And, secondly, it is amazing that any one who regards the coming of Christ as God's supreme revelation of Himself can imagine that (to put it on no higher ground than "Providence") the Divine Spirit could fail to ensure that mankind should have a trustworthy and true record of His mission and His teaching.

A MORE HOPELESS DILEMMA

But if the Gospel narrative be authentic, we are driven back upon the alternative that He of whom they speak could not be divine. "Not so," the critics protest, "for did He not Himself confess His ignorance? And is not this explained by the Apostle's statement that in His humiliation He emptied Himself of His Deity?" And the inference drawn from this (to quote the standard text-book of the cult) is that the Lord of Glory "held the current Jewish notions respecting the divine authority and revelation of the Old Testament." But even if this conclusion—as portentous as it is profane—could be established, instead of affording an escape from the dilemma in which the Higher Criticism involves its votaries, it would only serve to make that dilemma more hopeless and more terrible. For what chiefly concerns us is not that, *ex hyp.*, the Lord's doctrinal teaching was false, but that in

*The fact that, as the Christian believes, these spirits are demons who personate the dead, does not affect the argument.

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unequivocal terms, and with extreme solemnity, He declared again and again that His teaching was not His own but His Father's, and that the very words in which He conveyed it were God-given.

A few years ago the devout were distressed by the proceedings of a certain Chicago "prophet," who claimed divine authority for his lucubrations. Kindly disposed people, rejecting a severer estimate of the man and his platform utterances, regarded him merely as a profane fool. Shall the critics betray us into forming a similarly indulgent estimate of —— My pen refuses to complete the sentence!

And will it be believed that the only scriptural basis offered us for this astounding position is a verse in one of the Gospels and a word in one of the Epistles! Passing strange it is that men who handle Holy Scripture with such freedom when it conflicts with their "assured results" should attach such enormous importance to an isolated verse or a single word, when it can be misused to support them. The verse is Mark 13:32, where the Lord says, with reference to His coming again: "Of that day and hour knoweth no one; no, not the angels which are in heaven, neither the Son, but the Father." But this follows immediately upon the words: "Heaven and earth shall pass away, but My words shall not pass away."

THE WORDS OF GOD

The Lord's words were not "inspired"; they were the words of God in a still higher sense. "The people were astonished at His teaching," we are told, "for He taught them as one having *exousia*." The word occurs again in Acts 1:7, where He says that times and seasons "the Father hath put in His own *exousia*." And this is explained by Phil.

2:6, 7: "He counted it not a prize (or a thing to be grasped) to be on an equality with God, but *emptied* Himself"—the word on which the *kenosis* theory of the critics depends. And He not only stripped Himself of His glory as God; He gave up His liberty as a man. For He never spoke His own words, but only the words which the Father gave Him to speak. And this was the limitation of His "authority"; so that, beyond what the Father gave Him to speak, He knew nothing and was silent.

But when He spoke, "He taught them as one who had authority, and not as their scribes." From their scribes they were used to receive definite teaching, but it was teaching based on "the law and the prophets." But here was One who stood apart and taught them from a wholly different plane. "For," He declared, "I spake not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak. * * * The things, therefore, which I speak, even as the Father hath said unto Me, so I speak" (John 12:49, 50, R. V.).

And let us not forget that it was not merely the substance of His teaching that was divine, but the very language in which it was conveyed. So that in His prayer on the night of the betrayal He could say, not only "I have given them Thy word," but "I have given them *the words* which Thou gavest Me."* His words, therefore, about Moses and the Hebrew Scriptures were not, as the critics, with such daring and seeming profanity, maintain, the lucubrations of a superstitious and ignorant Jew; they were the words of God, and conveyed truth that was divine and eternal.

When in the dark days of the Exile, God needed a

*Both the *λόγος* and the *ρήματα* John 17:8, 14; as again in Chap. 4: 10, 24.

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prophet who would speak only as He gave him words, He struck Ezekiel dumb. Two judgments already rested on that people—the seventy years' Servitude to Babylon, and then the Captivity—and they were warned that continued impenitence would bring on them the still more terrible judgment of the seventy years' desolations. And till that last judgment fell, Ezekiel remained dumb (Ezek. 3:26; 24:27; 33:22). But the Lord Jesus Christ needed no such discipline. He came to do the Father's will, and no words ever passed His lips save the words given Him to speak.

In this connection, moreover, two facts which are strangely overlooked claim prominent notice. The first is that in Mark 13 the antithesis is not at all between man and God, but between the Son of God and the Father. And the second is that He had been re-invested with all that, according to Phil. 2, He laid aside in coming into the world. "All things have been delivered unto Me of My Father," He declared; and this at a time when the proofs that "He was despised and rejected of men" were pressing on Him. His reassuming the glory awaited His return to heaven, but here on earth the all things were already His (Matt. 11:27).

AFTER THE KENOSIS

The foregoing is surely an adequate reply to the *kenosis* figment of the critics; but if any should still doubt or cavil, there is another answer which is complete and crushing. Whatever may have been the limitations under which He rested during His ministry on earth, He was released from them when He rose from the dead. And it was in His post-resurrection teaching that He gave the fullest and clearest testimony to the Hebrew Scriptures. Then it was that, "be-

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ginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And again, confirming all His previous teaching about those Scriptures, "He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me."

And the record adds: "Then opened He their mind that they might understand the Scriptures." And the rest of the New Testament is the fruit of that ministry, enlarged and unfolded by the Holy Spirit given to lead them into all truth. And in every part of the New Testament the Divine authority of the Hebrew Scriptures, and especially of the Books of Moses, is either taught or assumed.

THE VITAL ISSUE

Certain it is, then, that the vital issue in this controversy is not the value of the Pentateuch, but the Deity of Christ. And yet the present article does not pretend to deal with the truth of the Deity. Its humble aim is not even to establish the authority of the Scriptures, but merely to discredit the critical attack upon them by exposing its real character and its utter feebleness. The writer's method, therefore, has been mainly destructive criticism, the critics' favorite weapon being thus turned against themselves.

A DEMAND FOR CORRECT STATEMENT

One cannot but feel distress at having to accord such treatment to certain distinguished men whose reverence for divine things is beyond reproach. A like distress is felt at

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times by those who have experience in dealing with sedition, or in suppressing riots. But when men who are entitled to consideration and respect thrust themselves into "the line of fire," they must take the consequences. These distinguished men will not fail to receive to the full the deference to which they are entitled, if only they will dissociate themselves from the dishonest claptrap of this crusade ("the assured results of modern criticism"; "all scholars are with us"; and so on—bluster and falsehood by which the weak and ignorant are browbeaten or deceived) and acknowledge that their "assured results" are mere hypotheses, repudiated by Hebraists and theologians as competent and eminent as themselves.

THINGS TO FEAR

The effects of this "Higher Criticism" are extremely grave. For it has dethroned the Bible in the home, and the good, old practice of "family worship" is rapidly dying out. And great national interests also are involved. For who can doubt that the prosperity and power of the Protestant nations of the world are due to the influence of the Bible upon character and conduct? Races of men who for generations have been taught to think for themselves in matters of the highest moment will naturally excel in every sphere of effort or of enterprise. And more than this, no one who is trained in the fear of God will fail in his duty to his neighbor, but will prove himself a good citizen. But the dethronement of the Bible leads practically to the dethronement of God; and in Germany and America, and now in England, the effects of this are declaring themselves in ways, and to an extent, well fitted to cause anxiety for the future.

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CHRIST SUPREME

If a personal word may be pardoned in conclusion, the writer would appeal to every book he has written in proof that he is no champion of a rigid, traditional "orthodoxy." With a single limitation, he would advocate full and free criticism of Holy Scripture. And that one limitation is that the words of the Lord Jesus Christ shall be deemed a bar to criticism and "an end of controversy" on every subject expressly dealt with in His teaching. "The Son of God is come"; and by Him came both grace and TRUTH. And from His hand it is that we have received the Scriptures of the Old Testament.

CHAPTER V

THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES

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All history is fragmentary. Each particular fact is the center of an infinite complex of circumstances. No man has intelligence enough to insert a suppositious fact into circumstances not belonging to it and make it exactly fit. This only infinite intelligence could do. A successful forgery, therefore, is impossible if only we have a sufficient number of the original circumstances with which to compare it. It is this principle which gives such importance to the cross-examination of witnesses. If the witness is truthful, the more he is questioned the more perfectly will his testimony be seen to accord with the framework of circumstances into which it is fitted. If false, the more will his falsehood become apparent.

Remarkable opportunities for cross-examining the Old Testament Scriptures have been afforded by the recent uncovering of long-buried monuments in Bible lands and by deciphering the inscriptions upon them. It is the object of this essay to give the results of a sufficient portion of this cross-examination to afford a reasonable test of the competence and honesty of the historians of the Old Testament, and of the faithfulness with which their record has been

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transmitted to us. But the prescribed limits will not permit the half to be told; while room is left for an entire essay on the discoveries of the last five years to be treated by another hand, specially competent for the task.

Passing by the monumental evidence which has removed objections to the historical statements of the New Testament, as less needing support, attention will be given first to one of the Old Testament narratives, which is nearest to us in time, and against which the harshest judgments of modern critics have been hurled. We refer to the statements in the Book of Daniel concerning the personality and fate of Belshazzar.

THE IDENTIFICATION OF BELSHAZZAR

In the fifth chapter of Daniel Belshazzar is called the "son of Nebuchadnezzar," and is said to have been "king" of Babylon and to have been slain on the night in which the city was taken. But according to the other historians he was the son of Nabonidus, who was then king, and who is known to have been out of the city when it was captured, and to have lived some time afterwards.

Here, certainly, there is about as glaring an apparent discrepancy as could be imagined. Indeed, there would seem to be a flat contradiction between profane and sacred historians. But in 1854 Sir Henry Rawlinson found, while excavating in the ruins of Mugheir (identified as the site of the city of Ur, from which Abraham emigrated), inscriptions which stated that when Nabonidus was near the end of his reign he associated with him on the throne his eldest son, Bilshar-uzzur, and allowed him the royal title, thus making it perfectly credible that Belshazzar should have been in Baby-

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lon, as he is said to have been in the Bible, and that he should have been called king, and that he should have perished in the city while Nabonidus survived outside. That he should have been called king while his father was still living is no more strange than that Jehoram should have been appointed by his father, Jehoshaphat, king of Judah, seven years before his father's death (see 2 Kings 1:17 and 8:16), or that Jotham should have been made king before his father, Uzziah, died of leprosy, though Uzziah is still called king in some of the references to him.

That Belshazzar should have been called son of Nebuchadnezzar is readily accounted for on the supposition that he was his grandson, and there are many things to indicate that Nabonidus married Nebuchadnezzar's daughter, while there is nothing known to the contrary. But if this theory is rejected, there is the natural supposition that in the loose use of terms of relationship common among Oriental people "son" might be applied to one who was simply a successor. In the inscriptions on the monuments of Shalmaneser II., referred to below, Jehu, the *extirpator* of the house of Omri, is called the "son of Omri."

The status of Belshazzar implied in this explanation is confirmed incidentally by the fact that Daniel is promised in verse 6 the "third" place in the kingdom, and in verse 29 is given that place, all of which implies that Belshazzar was second only.

Thus, what was formerly thought to be an insuperable objection to the historical accuracy of the Book of Daniel proves to be, in all reasonable probability, a mark of accuracy. The coincidences are all the more remarkable for being so evidently undesigned.

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THE BLACK OBELISK OF SHALMANESER

From various inscriptions in widely separated places we are now able to trace the movements of Shalmaneser II. through nearly all of his career. In B. C. 842 he crossed the Euphrates for the sixteenth time and carried his conquests to the shores of the Mediterranean. Being opposed by Hazael of Damascus, he overthrew the Syrian army, and pursued it to the royal city and shut it up there, while he devastated the territory surrounding. But while there is no mention of his fighting with the Tyrians, Sidonians, and Israelites, he is said to have received tribute from them and "from Jehu, the son of Omri." This inscription occurs on the celebrated Black Obelisk discovered many years ago by Sir Henry Rawlinson in the ruins of Nimroud. On it are represented strings of captives with evident Jewish features, in the act of bringing their tribute to the Assyrian king. Now, though there is no mention in the sacred records of any defeat of Jehu by the Assyrians, nor of the paying of tribute by him, it is most natural that tribute should have been paid under the circumstances; for in the period subsequent to the battle of Karkar, Damascus had turned against Israel, so that Israel's most likely method of getting even with Hazael would have been to make terms with his enemy, and pay tribute, as she is said to have done, to Shalmaneser.

THE MOABITE STONE

One of the most important discoveries, giving reality to Old Testament history, is that of the Moabite Stone, discovered at Dibon, east of the Jordan, in 1868, which was set up by King Mesha (about 850 B. C.) to signalize his deliv-

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erance from the yoke of Omri, king of Israel. The inscription is valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrews. From this inscription we learn that Omri, king of Israel, was compelled by the rebellion of Mesha to resubjugate Moab; and that after doing so, he and his son occupied the cities of Moab for a period of forty years, but that, after a series of battles, it was restored to Moab in the days of Mesha. Whereupon the cities and fortresses retaken were strengthened, and the country repopulated, while the methods of warfare were similar to those practiced by Israel. On comparing this with 2 Kings 3:4-27, we find a parallel account which dovetails in with this in a most remarkable manner, though naturally the biblical narrative treats lightly of the reconquest by Mesha, simply stating that, on account of the horror created by the idolatrous sacrifice of his eldest son upon the walls before them, the Israelites departed from the land and returned to their own country.

THE EXPEDITION OF SHISHAK

In the fourteenth chapter of 1 Kings we have a brief account of an expedition of Shishak, king of Egypt, against Jerusalem in the fifth year of Rehoboam. To the humiliation of Judah, it is told that Shishak succeeded in taking away the treasures of the house of Jehovah and of the king's house, among them the shields of gold which Solomon had made; so that Rehoboam made shields of brass in their stead. To this simple, unadorned account there is given a wonderful air of reality as one gazes on the southern wall of the court of the temple of Amen at Karnak and beholds the great expanse

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of sculptures and hieroglyphics which are there inscribed to represent this campaign of Shishak. One hundred and fifty-six places are enumerated among those which were captured, the northernmost being Megiddo. Among the places are Gaza, Adullam, Beth-Horon, Aijalon, Gibeon, and Juda-Malech, in which Dr. Birch is probably correct in recognizing the sacred city of Jerusalem,—*Malech* being the word for royalty.

ISRAEL IN EGYPT

The city of Tahpanhes, in Egypt, mentioned by Jeremiah as the place to which the refugees fled to escape from Nebuchadnezzar, was discovered in 1886 in the mound known as Tel Defenneh, in the northeastern portion of the delta, where Mr. Flinders Petrie found not only evidences of the destruction of the palace caused by Nebuchadnezzar, but apparently the very "brick work or pavement" spoken of in Jer. 43:8: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah," adding that Nebuchadnezzar would "set his throne upon these stones," and "spread his royal pavilion over them."

A brick platform in partial ruins, corresponding to this description, was found by Mr. Petrie adjoining the fort "upon the northwest." In every respect the arrangement corresponded to that indicated in the Book of Jeremiah.

Farther to the north, not a great way from Tahpanhes, on the Tanitic branch of the Nile, at the modern village of San, excavations revealed the ancient Egyptian capital Tanis, which went under the earlier name of Zoan, where the

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Pharaoh of the oppression frequently made his headquarters. According to the Psalmist, it was in the field of "Zoan" that Moses and Aaron wrought their wonders before Pharaoh; and, according to the Book of Numbers, "Hebron" was built only seven years before Zoan. As Hebron was a place of importance before Abraham's time, it is a matter of much significance that Zoan appears to have been an ancient city which was a favorite dwelling-place of the Hyksos, or Shepherd Kings, who preceded the period of the Exodus, and were likely to be friendly to the Hebrews, thus giving greater credibility to the precise statements made in Numbers, and to the whole narrative of the reception of the patriarchs in Egypt.

The Pharaoh of the Oppression, "who knew not Joseph," is generally supposed to be Rameses II., the third king of the nineteenth dynasty, known among the Greeks as Sesostris, one of the greatest of the Egyptian monarchs. Among his most important expeditions was one directed against the tribes of Palestine and Syria, where, at the battle of Kadesh, east of the Lebanon Mountains, he encountered the Hittites. The encounter ended practically in a drawn battle, after which a treaty of peace was made. But the whole state of things revealed by this campaign and subsequent events shows that Palestine was in substantially the same condition of affairs which was found by the children of Israel when they occupied it shortly after, thus confirming the Scripture account.

This Rameses during his reign of sixty-seven years was among the greatest builders of the Egyptian monarchs. It is estimated that nearly half of the extant temples were built in his reign, among which are those at Karnak, Luxor, Abydos, Memphis, and Bubastis. The great Ramesseum at Thebes is also his work, and his name is found carved on almost every

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monument in Egypt. His oppression of the children of Israel was but an incident in his remarkable career. While engaged in his Asiatic campaigns he naturally made his headquarters at Bubastis, in the land of Goshen, near where the old canal and the present railroad turn off from the delta toward the Bitter Lakes and the Gulf of Suez. Here the ruins of the temple referred to are of immense extent and include the fragments of innumerable statues and monuments which bear the impress of the great oppressor. At length, also, his mummy has been identified; so that now we have a photograph of it which illustrates in all its lineaments the strong features of his character.

THE STORE CITIES OF PITHOM AND RAAMESSES

But most interesting of all, in 1883, there were uncovered, a short distance east of Bubastis, the remains of vast vaults, which had evidently served as receptacles for storing grain preparatory to supplying military and other expeditions setting out for Palestine and the far East. Unwittingly, the engineers of the railroad had named the station Rameses. But from the inscriptions that were found it is seen that its original name was Pithom, and its founder was none other than Rameses II., and it proves to be the very place where it is said in the Bible that the children of Israel "built for Pharaoh store-cities, Pithom and Raamses" (Ex. 1:11), when the Egyptians "made their lives bitter with hard bondage, in mortar and in brick." It was in connection with the building of these cities that the oppression of the children of Israel reached its climax, when they were compelled (after the straw with which the brick were held together failed) to gather for themselves stubble which should serve the purpose

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of straw, and finally, when even the stubble failed, to make brick without straw (Ex. 5).

Now, as these store pits at Pithom were uncovered by Mr. Petrie, they were found (unlike anything else in Egypt) to be built with *mortar*. Moreover, the lower layers were built of brick which contained straw, while the middle layers were made of brick in which stubble, instead of straw, had been used in their formation, and the upper layers were of brick made without straw. A more perfect circumstantial confirmation of the Bible account could not be imagined. Every point in the confirmation consists of unexpected discoveries. The use of mortar is elsewhere unknown in Ancient Egypt, as is the peculiar succession in the quality of the brick used in the construction of the walls.

Thus have all Egyptian explorations shown that the writer of the Pentateuch had such familiarity with the country, the civilization, and the history of Egypt as could have been obtained only by intimate, personal experience. The leaf which is here given is in its right place. It could not have been inserted except by a participant in the events, or by direct Divine revelation.

THE HITTITES

In Joshua 1:4, the country between Lebanon and the Euphrates is called the land of the Hittites. In 2 Sam. 24:6, according to the reading of the Septuagint, the limit of Joab's conquests was that of "the Hittites of Kadesh," which is in Coele Syria, some distance north of the present Baalbeck. Solomon is also said to have imported horses from "the kings of the Hittites"; and when the Syrians were besieging Samaria, according to 2 Kings 7:6, they were alarmed from

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fear that the king of Israel had hired against them "the kings of the Hittites." These references imply the existence of a strong nation widely spread over the northern part of Syria and the regions beyond. At the same time frequent mention is made of Hittite families in Palestine itself. It was of a Hittite (Gen. 23:10) that Abraham bought his burying-place at Hebron. Bathsheba, the mother of Solomon, had been the wife of Uriah the Hittite, and Esau had two Hittite wives. Hittites are also mentioned as dwelling with the Jebusites and Amorites in the mountain region of Canaan.

Until the decipherment of the inscriptions on the monuments of Egypt and Assyria, the numerous references in the Bible to this mysterious people were unconfirmed by any other historical authorities, so that many regarded the biblical statements as mythical, and an indication of the general untrustworthiness of biblical history. A prominent English biblical critic declared not many years ago that an alliance between Egypt and the Hittites was as improbable as would be one at the present time between England and the Choctaws. But, alas for the over-confident critic, recent investigations have shown, not only that such an alliance was natural, but that it actually occurred.

From the monuments of Egypt we learn that Thothmes III. of the eighteenth dynasty, in 1470 B. C., marched to the banks of the Euphrates and received tribute from "the Greater Hittites" to the amount of 3,200 pounds of silver and a "great piece of crystal." Seven years later tribute was again sent from "the king of the Greater Hittite land." Later, Amenophis III. and IV. are said, in the Tel el-Amarna tablets, to have been constantly called upon to aid in repelling the attacks of the Hittite king, who came down from the north and intrigued with the disaffected Canaanitish tribes

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in Palestine; while in B. C. 1343, Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful, and came near losing his life in the attempt, extricating himself from an ambuscade only by most heroic deeds of valor. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given in marriage to Rameses.

The Assyrian monuments also bear abundant testimony to the prominence of the Hittites north and west of the Euphrates, of which the most prominent state was that with its capital at Carchemish, in the time of Tiglath-pileser I., about 1100 B. C. In 854 B. C. Shalmaneser II. included the kings of Israel, of Ammon, and of the Arabs, among the "Hittite" princes whom he had subdued, thus bearing most emphatic testimony to the prominence which they assumed in his estimation.

The cuneiform inscriptions of Armenia also speak of numerous wars with the Hittites, and describe "the land of the Hittites" as extending far westward from the banks of the Euphrates.

Hittite sculptures and inscriptions are now traced in abundance from Kadesh, in Coele Syria, westward to Lydia, in Asia Minor, and northward to the Black Sea beyond Marsovan. Indeed, the extensive ruins of Boghaz-Keui, seventy-five miles southwest of Marsovan, seem to mark the principal capital of the Hittites. Here partial excavations have already revealed sculptures of high artistic order, representing deities, warriors and amazons, together with many hieroglyphs which have not yet been translated. The inscriptions are written in both directions, from left to right, and then below back from right to left. Similar inscriptions are found in numerous other places. No clue to their meaning has yet

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been found, and even the class of languages to which they belong has not been discovered. But enough is known to show that the Hittites exerted considerable influence upon the later civilization which sprung up in Greece and on the western coasts of Asia Minor. It was through them that the emblem of the winged horse made its way into Europe. The mural crown carved upon the head of some of the goddesses at Boghaz-Keui also passed into Grecian sculpture; while the remarkable lions sculptured over the gate at Mycenae are thought to represent Hittite, rather than Babylonian art.

It is impossible to overestimate the value of this testimony in confirmation of the correctness of biblical history. It shows conclusively that the silence of profane historians regarding facts stated by the biblical writers is of small account, in face of direct statements made by the biblical historians. All the doubts entertained in former times concerning the accuracy of the numerous biblical statements concerning the Hittites is now seen to be due to our ignorance. It was pure ignorance, not superior knowledge, which led so many to discredit these representations. When shall we learn the inconclusiveness of negative testimony?

THE TEL EL-AMARNA TABLETS.

In 1887 some Arabs discovered a wonderful collection of tablets at Tel el-Amarna, an obscure settlement on the east bank of the Nile, about two hundred miles above Cairo and about as far below Thebes. These tablets were of clay, which had been written over with cuneiform inscriptions, such as are found in Babylonia, and then burnt, so as to be indestructible. When at length the inscriptions were deciphered, it appeared that they were a collection of official letters, which had been

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sent shortly before 1300 B. C. to the last kings of the eighteenth dynasty.

There were in all about three hundred letters, most of which were from officers of the Egyptian army scattered over Palestine to maintain the Egyptian rule which had been established by the preceding kings, most prominent of whom was Tahutimes III., who flourished about one hundred years earlier. But many of the letters were from the kings and princes of Babylonia. What surprised the world most, however, was that this correspondence was carried on, not in the hieroglyphic script of Egypt, but in the cuneiform script of Babylonia.

All this was partly explained when more became known about the character of the Egyptian king to whom the letters were addressed. His original title was Amenhotep IV., indicating that he was a priest of the sun god who is worshiped at Thebes. But in his anxiety to introduce a religious reform he changed his name to Aken-Aten,—Aten being the name of the deity worshiped at Heliopolis, near Cairo, where Joseph got his wife. The efforts of Aken-Aten to transform the religious worship of Egypt were prodigious. The more perfectly to accomplish it, he removed his capital from Thebes to Tel el-Amarna, and there collected literary men and artists and architects in great numbers and erected temples and palaces, which, after being buried in the sand with all their treasures for more than three thousand years, were discovered by some wandering Arabs twenty-two years ago.

A number of the longest and most interesting of the letters are those which passed between the courts of Egypt and those of Babylonia. It appears that not only did Aken-Aten marry a daughter of the Babylonian king, but his mother and grandmother were members of the royal family in Babylonia,

and also that one of the daughters of the king of Egypt had been sent to Babylonia to become the wife of the king. All this comes out in the letters that passed back and forth relating to the dowry to be bestowed upon these daughters and relating to their health and welfare.

From these letters we learn that, although the king of Babylon had sent his sister to be the wife of the king of Egypt, that was not sufficient. The king of Egypt requested also the daughter of the king of Babylon. This led the king of Babylon to say that he did not know how his sister was treated; in fact, he did not know whether she was alive, for he could not tell whether or not to believe the evidence which came to him. In response, the king of Egypt wrote: "Why don't you send some one who knows your sister, and whom you can trust?" Whereupon the royal correspondents break off into discussions concerning the gifts which are to pass between the two in consideration of their friendship and intimate relations.

Syria and Palestine were at this time also, as at the present day, infested by robbers, and the messengers passing between these royal houses were occasionally waylaid. Whereupon the one who suffered loss would claim damages from the other if it was in his territory, because he had not properly protected the road. An interesting thing in connection with one of these robberies is that it took place at "Hannathon," one of the border towns mentioned in Josh. 19:14, but of which nothing else was ever known until it appeared in this unexpected manner.

Most of the Tel el-Amarna letters, however, consist of those which were addressed to the king of Egypt (Amenhotep IV.) by his officers who were attempting to hold the Egyptian fortresses in Syria and Palestine against various enemies who were pressing hard upon them. Among these were the Hit-

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tites, of whom we hear so much in later times, and who, coming down from the far north, were gradually extending their colonies into Palestine and usurping control over the northern part of the country.

About sixty of the letters are from an officer named Rib-addi, who is most profuse in his expressions of humility and loyalty, addressing the king as "his lord" and "sun," and calling himself the "footstool of the king's feet," and saying that he "prostrates himself seven times seven times at his feet." He complains, however, that he is not properly supported in his efforts to defend the provinces of the king, and is constantly wanting more soldiers, more cavalry, more money, more provisions, more everything. So frequent are his importunities that the king finally tells him that if he will write less and fight more he would be better pleased, and that there would be more hopes of his maintaining his power. But Rib-addi says that he is being betrayed by the "curs" that are surrounding him, who represent the other countries that pretend to be friendly to Egypt, but are not.

From this correspondence, and from letters from the south of Palestine, it is made plain that the Egyptian power was fast losing its hold of the country, thus preparing the way for the condition of things which prevailed a century or two later, when Joshua took possession of the promised land, and found no resistance except from a number of disorganized tribes then in possession.

In this varied correspondence a large number of places are mentioned with which we are familiar in Bible history, among them Damascus, Sidon, Lachish, Ashkelon, Gaza, Joppa, and Jerusalem. Indeed, several of the letters are written from Jerusalem by one Abd-hiba, who complains that some one is slandering him to the king, charging that he was in revolt against

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his lord. This, he says, the king ought to know is absurd, from the fact that "neither my father nor my mother appointed me to this place. The strong arm of the king inaugurated me in my father's territory. Why should I commit an offense against my lord, the king?" The argument being that, as his office is not hereditary, but one which is held by the king's favor and appointment, his loyalty should be above question.

A single one of these Jerusalem letters may suffice for an illustration:

"To My Lord the King:—Abd-hiba, your servant. At the feet of my lord the king, seven and seven times I fall. Behold the deed which Milki-il and Suardata have done against the land of my lord the king—they have hired the soldiers of Gazri, of Gimti and of Kilti, and have taken the territory of Rubuti. The territory of the king is lost to Habiri. And now, indeed, a city of the territory of Jerusalem, called Bit-Ninib, one of the cities of the king, has been lost to the people of Kilti. Let the king listen to Abd-hiba, his servant, and send troops that I may bring back the king's land to the king. For if there are no troops, the land of the king will be lost to the Habiri. This is the deed of Suardata and Milki-il * * * [defective]. and let the king take care of his land."

The discovery of these Tel el-Amarna letters came like a flash of lightning upon the scholarly world. In this case the overturning of a few spadefuls of earth let in a flood of light upon the darkest portion of ancient history, and in every way confirmed the Bible story.

As an official letter-writer, Rib-addi has had few equals, and he wrote on material which the more it was burned the longer it lasted. Those who think that a history of Israel could not have been written in Moses' time, and that, if written, it could not have been preserved, are reasoning without

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due knowledge of the facts. Considering the habits of the time, it would have been well nigh a miracle if Moses and his band of associates coming out of Egypt had not left upon imperishable clay tablets a record of the striking events through which they passed.

ACCURACY OF GEOGRAPHICAL DETAILS

Many persons doubtless wonder why it is that the Bible so abounds in "uninteresting" lists of names both of persons and places which seem to have no relation to modern times or current events. Such, however, will cease to wonder when they come to see the relation which these lists sustain to our confidence in the trustworthiness of the records containing them. They are like the water-marks in paper, which bear indelible evidence of the time and place of manufacture. If, furthermore, one should contemplate personal explorations in Egypt, Canaan, or Babylonia, he would find that for his purposes the most interesting and important portions of the Bible would be these very lists of the names of persons and places which seemed to encumber the historical books of the Old Testament.

One of the most striking peculiarities of the Bible is the "long look" toward the permanent wants of mankind which is everywhere manifested in its preparation; so that it circulates best in its entirety. No man knows enough to abridge the Bible without impairing its usefulness. The parts which the reviser would cut out as superfluous are sure, very soon, to be found to be "the more necessary." If we find that we have not any use for any portion of the Bible, the reason doubtless is that we have not lived long enough, or have not had sufficiently wide experience to test its merits in all particulars.

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Gezer was an important place in Joshua's time, but it afterward became a heap of ruins, and its location was unknown until 1870, when M. Clermont-Ganneau discovered the site in Tel Jezer, and, on excavating it, found three inscriptions, which on interpretation read "Boundary of Gezer."

Among the places conquered by Joshua one of the most important and difficult to capture was Lachish (Josh. 10.31). This has but recently been identified in Tel el-Hesy, about eighteen miles northeast of Gaza. Extensive excavations, first in 1890 by Dr. Flinders Petrie, and finally by Dr. Bliss, found a succession of ruins, one below the other, the lower foundations of which extended back to about 1700 B. C., some time before the period of conquest, showing at that time a walled city of great strength. In the debris somewhat higher than this there was found a tablet with cuneiform inscriptions corresponding to the Tel el-Amarna tablets, which are known to have been sent to Egypt from this region about 1400 B. C. At a later period, in the time of Sennacherib, Lachish was assaulted and taken by the Assyrian army, and the account of the siege forms one of the most conspicuous scenes on the walls of Sennacherib's palace in Nineveh. These sculptures are now in the British Museum.

Among the places mentioned in the Tel el-Amarna correspondence from which letters were sent to Egypt about 1400 B. C., are Gebal, Beirut, Tyre, Accho (Acre), Hazor, Joppa, Ashkelon, Makkadah, Lachish, Gezer, Jerusalem; while mention is also made of Rabbah, Sarepta, Ashtaroth, Gaza, Gath, Bethshemesh, all of which are familiar names, showing that the Palestine of Joshua is the Palestine known to Egypt in the preceding century. Two hundred years before this (about 1600 B. C.) also, Thothmes III. conquered Palestine, and gives in an inscription the names of more than fifty towns which

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can be confidently identified with those in the Book of Joshua.

Finally, the forty-two stations named in Num. 33 as camping places for the children of Israel on their way to Palestine, while they cannot all of them be identified, can be determined in sufficient numbers to show that it is not a fictitious list, nor a mere pilgrim's diary, since the scenes of greatest interest, like the region immediately about Mount Sinai, are specially adapted to the great transactions which are recorded as taking place. Besides, it is incredible that a writer of fiction should have encumbered his pages with such a barren catalogue of places. But as part of the great historical movement they are perfectly appropriate.

This conformity of newly discovered facts to the narrative of Sacred Scripture confirms our confidence in the main testimony; just as the consistency of a witness in a cross-examination upon minor and incidental points establishes confidence in his general testimony. The late Sir Walter Besant, in addition to his other literary and philanthropic labors, was for many years secretary of the Palestine Exploration Fund. In reply to the inquiry whether the work of the survey under his direction sustained the historical character of the Old Testament, he says: "To my mind, absolute truth in local details, a thing which cannot possibly be invented, when it is spread over a history covering many centuries, is proof almost absolute as to the truth of the things related." Such proof we have for every part of the Bible.

THE FOURTEENTH OF GENESIS

The fourteenth chapter of Genesis relates that "In the days of Amraphel, king of Shinar, Arioch, king of Ellasar,

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Chedorlaomer, king of Elam, and Tidal, king of Goiim (nations), they made war with Bera, king of Sodom, and with Bersha, king of Gomorrah, and Shinab, king of Admah, and Shemeber, king of Zeboim, and the king of Bela (the same is Zoar)." The Babylonian kings were successful and the region about the Dead Sea was subject to them for twelve years, when a rebellion was instigated and in the following year Chedorlaomer and the kings that were with him appeared on the scene and, after capturing numerous surrounding cities, joined battle with the rebellious allies in the vale of Siddim, which was full of slime pits. The victory of Chedorlaomer was complete, and after capturing Lot and his goods in Sodom he started homeward by way of Damascus, near which place Abraham overtook him, and by a successful stratagem scattered his forces by night and recovered Lot and his goods. This story, told with so many details that its refutation would be easy if it were not true to the facts and if there were contemporary records with which to compare it, has been a special butt for the ridicule of the Higher Critics of the Wellhausen school, Professor Nöldeke confidently declaring as late as 1869 that criticism had forever disproved its claim to be historical. But here again the inscriptions on the monuments of Babylonia have come to the rescue of the sacred historian, if, indeed, he were in need of rescue. (For where general ignorance was so profound as it was respecting that period forty years ago, true modesty should have suggested caution in the expression of positive opinions in contradiction to such a detailed historical statement as this is.)

From the inscriptions already discovered and deciphered in the Valley of the Euphrates, it is now shown beyond reasonable doubt that the four kings mentioned in the Bible as joining in this expedition are not, as was freely said, "etymo-

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logical inventions," but real historical persons. Amraphel is identified as the Hammurabi whose marvelous code of laws was so recently discovered by De Morgan at Susa. The "H" in the latter word simply expresses the rough breathing so well known in Hebrew. The "p" in the biblical name has taken the place of "b" by a well-recognized law of phonetic change. "Amrap" is equivalent to "Hamrab." The addition of "il" in the biblical name is probably the suffix of the divine name, like "el" in Israel.

Hammurabi is now known to have had his capital at Babylon at the time of Abraham. Until recently this chronology was disputed, so that the editors and contributors of the New Schaff-Herzog Cyclopedia dogmatically asserted that as Abraham lived nearly 300 years later than Hammurabi, the biblical story must be unhistorical. Hardly had these statements been printed, however, when Dr. King of the British Museum discovered indisputable evidence that two of the dynasties which formerly had been reckoned as consecutive were, in fact, contemporaneous, thus making it easy to bring Hammurabi's time down exactly to that of Abraham.

Chedorlaomer is pretty certainly identified as Kudur-Lagamar (servant of Lagamar, one of the principal Elamite gods). Kudur-Lagamar was king of Elam, and was either the father or the brother of Kudur-Mabug, whose son, Eri-Aku (Arioch), reigned over Larsa and Ur, and other cities of southern Babylonia. He speaks of Kudur-Mabug "as the father of the land of the Amorites," *i. e.*, of Palestine and Syria.

Tidal, "king of nations," was supposed by Dr. Pinches to be referred to on a late tablet in connection with Chedorlaomer and Arioch under the name Tudghula, who are said, together, to have "attacked and spoiled Babylon."

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However much doubt there may be about the identification of some of these names, the main points are established, revealing a condition of things just such as is implied by the biblical narrative. Arioch styles himself king of Shumer and Accad, which embraced Babylon, where Amraphel (Hammurabi) was in his early years subject to him. This furnishes a reason for the association of Chedorlaomer and Amraphel in a campaign against the rebellious subjects in Palestine. Again, Kudur-Mabug, the father of Arioch, styles himself "Prince of the land of Amurru," *i. e.*, of Palestine and Syria. Moreover, for a long period before, kings from Babylonia had claimed possession of the whole eastern shore of the Mediterranean, including the Sinaitic Peninsula.

In light of these well-attested facts, one reads with astonishment the following words of Wellhausen, written no longer ago than 1889: "That four kings from the Persian Gulf should, 'in the time of Abraham,' have made an incursion into the Sinaitic Peninsula, that they should on this occasion have attacked five kinglets on the Dead Sea Littoral and have carried them off prisoners, and finally that Abraham should have set out in pursuit of the retreating victors, accompanied by 318 men servants, and have forced them to disgorge their prey,—all these incidents are sheer impossibilities which gain nothing in credibility from the fact that they are placed in a world which had passed away."

And we can have little respect for the logic of a later scholar (George Adam Smith), who can write the following: "We must admit that while archæology has richly illustrated the possibility of the main outlines of the Book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence or the characters of the patriarchs themselves. This is the whole change archæology has

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wrought; it has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or certify their heroes."

But the name Abraham does appear in tablets of the age of Hammurabi. (See Professor George Barton in *Journal of Biblical Literature*, Vol. 28, 1909, page 153.) It is true that this evidently is not the Abraham of the Bible, but that of a small farmer who had rented land of a well-to-do land owner. The preservation of his name is due to the fact that the most of the tablets preserved contain contracts relating to the business of the times. There is little reason to expect that we should find a definite reference to the Abraham who, in early life, migrated from his native land. But it is of a good deal of significance that his name appears to have been a common one in the time and place of his nativity.

In considering the arguments in the case, it is important to keep in mind that where so few facts are known, and general ignorance is so great, negative evidence is of small account, while every scrap of positive evidence has great weight. The burden of proof in such cases falls upon those who dispute the positive evidence. For example, in the article above referred to, Professor Barton argues that it is not "quite certain" that Arioch (Eri-Agu) was a real Babylonian king. But he admits that our ignorance is such that we must admit its "possibility." Dr. Barton further argues that "we have as yet no evidence from the inscriptions that Arad-Sin, even if he were called Iri-Agu, ever had anything to do with Hammurabi." But, he adds, "Of course, it is possible that he may have had, as their reigns must have overlapped, but that remains to be proved."

All such reasoning (and there is any amount of it in the critics of the prevalent school) reveals a lamentable lack in

their logical training. When we have a reputable document containing positive historical statements which are shown by circumstantial evidence to be possible, that is all we need to accept them as true. When, further, we find a great amount of circumstantial evidence positively showing that the statements conform to the conditions of time and place, so far as we know them, this adds immensely to the weight of the testimony. We never can fill in all the background of any historical fact. But if the statement of it fits into the background so far as we can fill it in, we should accept the fact until positive contrary evidence is produced. No supposition can be more extravagant than that which Professor Barton seems to accept (which is that of the German critic, Meyer) that a Jew, more than 1,000 years after the event, obtained in Babylon the amount of exact information concerning the conditions in Babylonia in Abraham's time, found in the fourteenth chapter of Genesis, and interpolated the story of Chedorlaomer's expedition into the background thus furnished. To entertain such a supposition discredits the prevalent critical scholarship, rather than the Sacred Scriptures.

But present space forbids further enumeration of particulars. It is sufficient to say that while many more positive confirmations of the seemingly improbable statements of the sacred historians can be adduced, there have been no discoveries which necessarily contravene their statements. The cases already here enumerated relate to such widely separated times and places, and furnish explanations so unexpected, yet natural, to difficulties that have been thought insuperable, that their testimony cannot be ignored or rejected. That this history should be confirmed in so many cases and in such a remarkable manner by monuments uncovered 3,000 years after their erection, can be nothing else than providential. Surely, God

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has seen to it that the failing faith of these later days should not be left to grope in darkness. When the faith of many was waning and many heralds of truth were tempted to speak with uncertain sound, the very stones have cried out with a voice that only the deaf could fail to hear. Both in the writing and in the preservation of the Bible we behold the handiwork of God.

CHAPTER VI

THE RECENT TESTIMONY OF ARCHÆOLOGY TO THE SCRIPTURES

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(The numbers in parentheses throughout this article refer to the notes at the end of the article.)

INTRODUCTION

“Recent” is a dangerously capacious word to intrust to an archæologist. Anything this side of the Day of Pentecost is “recent” in biblical archæology. For this review, however, anything since 1904 is accepted to be, in a general way, the meaning of the word “recent.”

“Recent testimony of archæology” may be either the testimony of recent discoveries or recent testimony of former discoveries. A new interpretation, if it be established to be a true interpretation, is a discovery. For to uncover is not alway to discover; indeed, the real value of a discovery is not its emergence, but its significance, and the discovery of its real significance is the real discovery.

The most important testimony to the Scriptures of this five-year archæological period admits of some classification:

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I. THE HISTORICAL SETTING OF THE PATRIARCHAL RECEPTION IN EGYPT

The reception in Egypt accorded to Abraham and to Jacob and his sons⁽¹⁾ and the elevation of Joseph there⁽²⁾ peremptorily demand either the acknowledgment of a mythical element in the stories, or the belief in a suitable historical setting therefor. Obscure, insignificant, private citizens are not accorded such recognition at a foreign and unfriendly court. While some have been conceding a mythical element in the stories⁽³⁾, archæology has uncovered to view such appropriate historical setting that the patriarchs are seen not to have been obscure, insignificant, private citizens, nor Zoan a foreign and unfriendly court.

The presence of the Semitic tongue in Hyksos' territory has long been known⁽⁴⁾; from still earlier than patriarchal times until much later, the Phœnicians, first cousins of the Hebrews, did the foreign business of the Egyptians⁽⁵⁾, as the English, the Germans, and the French do the foreign business of the Chinese of today; and some familiarity, even sympathy, with Semitic religion has been strongly suspected from the interview of the Hyksos kings with the patriarchs⁽⁶⁾; but the discovery in 1906⁽⁷⁾, by Petrie, of the great fortified camp at Tel-el-Yehudiyeh set at rest, in the main, the biblical question of the relation between the patriarchs and the Hyksos. The abundance of Hyksos scarabs and the almost total absence of all others mark the camp as certainly a Hyksos camp⁽⁸⁾; the original character of the fortifications, before the Hyksos learned the builders' craft from the Egyptians, shows them to have depended upon the bow for defense⁽⁹⁾; and, finally, the name Hyksos, in the Egyptian *Haq Shashu*⁽¹⁰⁾ "Bedouin princes," brings out, sharp and clear, the harmoni-

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ous picture of which we have had glimpses for a long time, of the Hyksos as wandering tribes of the desert, of "Upper and Lower Ruthen"⁽¹¹⁾; *i. e.*, Syria and Palestine, northern and western Arabia, "Bow people"⁽¹²⁾, as the Egyptians called them, their traditional enemies as far back as pyramid times⁽¹³⁾.

Why, then, should not the patriarchs have had a royal reception in Egypt? They were themselves also the heads of wandering tribes of "Upper and Lower Ruthen," in the tongue of the Egyptians, Haq Shashu, "Bedouin princes"; and among princes, a prince is a prince, however small his principality. So Abraham, the Bedouin prince, was accorded princely consideration at the Bedouin court in Egypt; Joseph, the Bedouin slave, became again the Bedouin prince when the wisdom of God with him and his rank by birth became known. And Jacob and his other sons were welcome, with all their followers and their wealth, as a valuable acquisition to the court party, always harassed by the restive and rebellious native Egyptians. This does not prove racial identity between the Hyksos and the patriarchs, but very close tribal relationship. And thus every suspicion of a mythical element in the narrative of the reception accorded the patriarchs in Egypt disappears when archæology has testified to the true historical setting.

II. THE HITTITE VINDICATION

A second recent testimony of archæology gives us the great Hittite vindication. The Hittites have been, in one respect, the Trojans of Bible history; indeed, the inhabitants of old Troy were scarcely more in need of a Schliemann to vindicate their claim to reality than the Hittites of a Winckler.

In 1904 one of the foremost archæologists of Europe said

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to me: "I do not believe there ever were such people as the Hittites, and I do not believe 'Kheta' in the Egyptian inscriptions was meant for the name Hittites." We will allow that archæologist to be nameless now. But the ruins of Troy vindicated the right of her people to a place in real history, and the ruins of Boghatz-Köi bid fair to afford a more striking vindication of the Bible representation of the Hittites.

Only the preliminary announcement of Winckler's great treasury of documents from Boghatz-Köi has yet been made⁽⁶⁴⁾. The complete unfolding of a long-eclipsed great national history is still awaited impatiently. But enough has been published to redeem this people completely from their half-mythical plight, and give them a firm place in sober history greater than imagination had ever fancied for them under the stimulus of any hint contained in the Bible.

There has been brought to light a Hittite empire⁽⁶⁵⁾ in Asia Minor, with central power and vassal dependencies round about and with treaty rights on equal terms with the greatest nations of antiquity, thus making the Hittite power a third great power with Babylonia and Egypt, as was, indeed, foreshadowed in the great treaty of the Hittites with Rameses II., inscribed on the projecting wing of the south wall of the Temple of Amon at Karnak⁽⁶⁶⁾, though Rameses tried so hard to obscure the fact. The ruins at the village of Boghatz-Köi are shown also to mark the location of the Hittite capital⁽⁶⁷⁾, and the unknown language on the cuneiform tablets recovered there to be the Hittite tongue⁽⁶⁸⁾, while the cuneiform method of writing, as already upon the Amarna tablets⁽⁶⁹⁾, so still more clearly here, is seen to have been the diplomatic script, and in good measure the Babylonian to have been the diplomatic language of the Orient in that age⁽⁷⁰⁾. And the large admixture of Babylonian words and forms in these Hittite in-

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scriptions opens the way for the real decipherment of the Hittite language⁽²¹⁾, and imagination can scarcely promise too much to our hopes for the light which such a decipherment will throw upon the historical and cultural background of the Bible.

Only one important point remains to be cleared up, the relation between the Hittite language of these cuneiform tablets and the language of the Hittite hieroglyphic inscription⁽²²⁾. That these were identical is probable; that the hieroglyphic inscriptions represent an older form of the language, a kind of "Hieratic," is possible; that it was essentially different from the language of these tablets is improbable. There has been the Hittite vindication; the complete illumination of Hittite history is not likely to be long delayed.

III. THE PALESTINIAN CIVILIZATION

Other recent testimony of archaeology brings before us the Palestinian civilization of the conquest period. Palestinian explorations within the last few years have yielded a startling array of "finds" illustrating things mentioned in the Bible, finds of the same things, finds of like things, and finds in harmony with things⁽²³⁾. Individual mention of them all is here neither possible nor desirable. Of incomparably greater importance than these individually interesting relics of Canaanite antiquity is the answer afforded by recent research to two questions:

1. First in order, Does the Canaanite culture as revealed by the excavations accord with the story of Israel at the conquest as related in the Bible? How much of a break in culture is required by the Bible account, and how much is revealed by the excavations? For answer, we must find a standpoint

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somewhere between that of the dilettante traveler in the land of the microscopist scientist thousands of miles away. The careful excavator in the field occupies that sane and safe middle point of view. Petrie⁽⁶⁴⁾, Bliss⁽⁶⁵⁾, Macalister⁽⁶⁶⁾, Schumacker⁽⁶⁷⁾ and Sellin⁽⁶⁸⁾—these are the men with whom to stand. And for light on the early civilization of Palestine, the great work of Macalister at Gezer stands easily first.

HISTORICAL VALUE OF POTTERY

In determining this question of culture, too much importance has been allowed to that estimate of time and chronological order which is gained exclusively from the study of pottery. The pottery remains are not to be undervalued, and neither are they to be overvalued. Time is only one thing that shows itself in similarity or dissimilarity in pottery. Different stages of civilization at different places at the same time, and adaptation to an end either at the same time or at widely different times, show themselves in pottery, and render very uncertain any chronological deduction. And, still more, available material may result in the production of similar pottery in two very different civilizations arising one thousand years or more apart. This civilization of pots, as a deciding criterion, is not quite adequate, and is safe as a criterion at all only when carefully compared with the testimony of location, intertribal relations, governmental domination, and literary attainments.

These are the things, in addition to the pots, which help to determine—indeed, which do determine—how much of a break in culture is required by the Bible account of the Conquest, and how much is shown by excavations. Since the Israelites occupied the cities and towns and vineyards and

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olive orchards of the Canaanites, and their "houses full of all good things"⁽²⁹⁾, had the same materials and in the main the same purposes for pottery and would adopt methods of cooking suited to the country, spoke the "language of Canaan"⁽³⁰⁾, and were of the same race as many of the people of Canaan, intermarried, though against their law⁽³¹⁾, with the people of the land, and were continually chided for lapses into the idolatry and superstitious practices of the Canaanites⁽³²⁾, and, in short, were greatly different from them only in religion, it is evident that the only marked, immediate change to be expected at the Conquest is a change in religion, and that any other break in culture occasioned by the devastation of war will be only a break in continuance of the same kind of culture, evidence of demolition, spoliation, and reconstruction. Exactly such change in religion and interruption in culture as the Conquest period excavations show.

RELIGION AND CULTURE

(a) The rubbish at Gezer shows history in distinct layers, and the layers themselves are in distinct groups⁽³³⁾. At the bottom are layers Canaanite, not Semitic; above these, layers Semitic, Amorite giving place to Jewish; and higher still, layers of Jewish culture of the monarchy and later times.

(b) The closing up of the great tunnel to the spring within the fortifications at Gezer is placed by the layers of history in the rubbish heaps at the period of the Conquest⁽³⁴⁾. But when a great fortification is so ruined and the power it represents so destroyed that it loses sight of its water-supply, surely the culture of the time has had an interruption, though it be not much changed. Then this tunnel, as a great engineering feat, is remarkable testimony to the advanced state of

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civilization at the time of its construction; but the more remarkable the civilization it represents, the more terrible must have been the disturbance of the culture which caused it to be lost and forgotten⁽⁵⁵⁾.

(c) Again, there is apparent an enlargement of the populated area of the city of Gezer by encroaching upon the Temple area at the period of the Conquest⁽⁵⁶⁾, showing at once the crowding into the city of the Israelites without the destruction of the Canaanites, as stated in the Bible, and a corresponding decline in reverence for the sacred inclosure of the High Place. While, at a time corresponding to the early period of the Monarchy⁽⁵⁷⁾, there is a sudden decrease of the populated area corresponding to the destruction of the Canaanites in the city by the father of Solomon's Egyptian wife⁽⁵⁸⁾.

(d) Of startling significance, the hypothetical Musri Egypt in North Arabia, concerning which it has been said⁽⁵⁹⁾ the patriarchs descended thereto, the Israelites escaped therefrom, and a princess thereof Solomon married, has been finally and definitely discredited. For Gezer was a marriage dower of that princess whom Solomon married⁽⁶⁰⁾, a portion of her father's dominion, and so a part of the supposed Musri, if it ever existed, and if so, at Gezer, then, we should find some evidence of this people and their civilization. Of such there is not a trace. But, instead, we find from very early times, but especially at this time, Egyptian remains in great abundance⁽⁶¹⁾.

(e) Indeed, even Egyptian refinement and luxuries were not incongruous in the Palestine of the Conquest period. The great rock-hewn, and rock-built cisterns at Taannek⁽⁶²⁾, the remarkable engineering on the tunnel at Gezer⁽⁶³⁾, the great forty-foot city wall in an Egyptian picture of Canaanite

war⁽⁴⁴⁾, the list of richest Canaanite booty given by Thothmes III.⁽⁴⁵⁾, the fine ceramic and bronze utensils and weapons recovered from nearly every Palestinian excavation⁽⁴⁶⁾, and the literary revelations of the Amarna tablets⁽⁴⁷⁾, together with the reign of law seen by a comparison of the scriptural account with the Code of Hammurabi, show⁽⁴⁸⁾ Canaanite civilization of that period to be fully equal to that of Egypt.

(f) Then the Bible glimpses of Canaanite practices and the products of Canaanite religion now uncovered exactly agree. The mystery of the High Place of the Bible narrative, with its sacred caves, lies bare at Gezer and Taannek. The sacrifice of infants, probably first-born, and the foundation and other sacrifices of children, either infant or partly grown, appear in all their ghastliness in various places at Gezer and "practically all over the hill" at Taannek⁽⁴⁹⁾.

(g) But the most remarkable testimony of archæology of this period is to the Scripture representations of the spiritual monotheism of Israel in its conflict with the horrible idolatrous polytheism of the Canaanites, the final overthrow of the latter and the ultimate triumph of the former. The history of that conflict is as plainly written at Gezer in the gradual decline of the High Place and giving way of the revolting sacrifice of children to the bowl and lamp deposit as it is in the inspired account of Joshua, Judges and Samuel. And the line that marks off the territory of divine revelation in religion from the impinging heathenism round about is as distinct as that line off the coast of Newfoundland where the cold waters of the North beat against the warm, life-giving flow of the Gulf Stream. The revelation of the spade in Palestine is making to stand out every day more clearly the revelation that God made. There is no evidence of a purer religion growing

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up out of that vile culture, but rather of a purer religion coming down and overwhelming it.

2. Another and still more important question concerning Palestine civilization is, What was the source and course of the dominant civilization and especially the religious culture reflected in the Bible account of the millennium preceding and the millennium succeeding the birth of Abraham? Was it from without toward Canaan or from Canaan outward? Did Palestine in her civilization and culture of those days, in much or in all, but reflect Babylonia, or was she a luminary?

PALESTINE AND BABYLONIA

The revision of views concerning Palestinian civilization forced by recent excavations at once puts a bold interrogation point to the opinion long accepted by many of the source and course of religious influence during this formative period of patriarchal history, and the time of the working out of the principles of Israel's religion into the practices of Israel's life. If the Palestinian civilization during this period was equal to that of Egypt, and so certainly not inferior to that of Babylonia, then the opinion that the flow of religious influence was then from Babylonia to Palestine must stand for its defense. Here arises the newest problem of biblical archæology.

And one of the most expert cuneiform scholars of the day, Albert T. Clay⁽⁶⁰⁾, has essayed this problem and announces a revolutionary solution of it by a new interpretation of well-known material as well as the interpretation of newly acquired material. The solution is nothing less, indeed, than that instead of the source of religious influence being Babylonia, and its early course from Babylonia into Palestine, exactly the

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reverse is true. "That the Semitic Babylonian religion is an importation from Syria and Palestine (Amurru), that the creation, deluge, ante-diluvian patriarchs, etc., of the Babylonian came from Amurru, instead of the Hebraic stories having come from Babylonia, as held by nearly all Semitic scholars."

This is startling and far reaching in its consequences. Clay's work must be put to the test; and so it will be, before it can be finally accepted. It has, however, this initial advantage, that it is in accord with the apparent self-consciousness of the Scripture writers and, as we have seen, exactly in the direction in which recent discoveries in Palestinian civilization point.

IV. PALESTINE AND EGYPT.

Again archæology has of late furnished illumination of certain special questions of both Old and New Testament criticism.

I. "Light from Babylonia," by L. W. King^(a) of the British Museum on the chronology of the first three dynasties helps to determine the date of Hammurabi, and so of Abraham's call and of the Exodus, and, indeed, has introduced a corrective element into the chronology of all subsequent history down to the time of David and exerts a far-reaching influence upon many critical questions in which the chronological element is vital.

SACRIFICE IN EGYPT

2. The entire absence from the offerings of old Egyptian religion of any of the great Pentateuchal ideas of sacrifice, substitution, atonement, dedication, fellowship, and, indeed, of almost every essential idea of real sacrifice, as clearly estab-

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lished by recent very exhaustive examination of the offering scenes⁽²²⁾, makes for the element of revelation in the Mosaic system by delimiting the field of rationalistic speculation on the Egyptian side. Egypt gave nothing to that system, for she had nothing to give.

THE FUTURE LIFE IN THE PENTATEUCH

3. Then the grossly materialistic character of the Egyptian conception of the other world and of the future life, and the fact, every day becoming clearer, that the so-called and so-much-talked-about resurrection in the belief of the Egyptians was not a resurrection at all, but a resuscitation to the same old life on "oxen, geese, bread, wine, beer, and all good things," is furnishing a most complete solution of the problem of the obscurity of the idea of the resurrection in the Pentateuchal documents. For, whether they came from Moses when he had just come from Egypt or are by some later author attributed to Moses, when he had just come from Egypt, the problem is the same: Why is the idea of the resurrection so obscure in the Pentateuch? Now to have put forth in revelation the idea of the resurrection at that time, before the growth of spiritual ideas of God and of worship here, of the other world and the future life there, and before the people under the influence of these new ideas had outgrown their Egyptian training, would have carried over into Israel's religious thinking all the low, degrading materialism of Egyptian belief on this subject. The Mosaic system made no use of Egyptian belief concerning the future life because it was not by it usable, and it kept away from open presentation of the subject altogether, because that was the only way to get the people away from Egypt's conception of the subject.

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WELLHAUSEN'S MISTAKE

4. The discovery of the Aramaic papyri at Syene⁽⁶³⁾ made possible a new chapter in Old Testament criticism, raised to a high pitch hopes for contemporary testimony on Old Testament history which hitherto hardly dared raise their heads, and contributed positive evidence on a number of important points. Tolerable, though not perfect, identifications are made out for Bagoas, Governor of the Jews; of Josephus and Diodorus; Sanballat, of Nehemiah and Josephus; and Jochanan, of Nehemiah and Josephus. But more important than all these identifications is the information that the Jews had, at that period, built a temple and offered sacrifice far from Jerusalem. Wellhausen⁽⁶⁴⁾ lays down the first stone of the foundation of his Pentateuchal criticism in these words: "The returning exiles were thoroughly imbued with the ideas of Josiah's reformation and had no thought of worshiping except in Jerusalem. It cost them no sacrifice of their feelings to leave the ruined High Places unbuilt. From this date, all Jews understood, as a matter of course, that the one God had only one sanctuary." So much Wellhausen. But here is this petition of the Jews at Syene in the year 407 B. C. after Nehemiah's return declaring that they had built a temple there and established a system of worship and of sacrifices, and evidencing also that they expected the approval of the Jews at Jerusalem in rebuilding that temple and re-establishing that sacrificial worship, and, what is more, received from the governor of the Jews permission so to do, a thing which, had it been opposed by the Jews at Jerusalem was utterly inconsistent with the Jewish policy of the Persian Empire in the days of Nehemiah.

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NEW TESTAMENT GREEK

5. Then the redating of the Hermetic writings⁽²⁸⁾ whereby they are thrown back from the Christian era to 500-300 B. C. opens up a completely new source of critical material for tracing the rise and progress of theological terms in the Alexandrian Greek of the New Testament. In a recent letter from Petrie, who has written a little book on the subject, he sums up the whole case, as he sees it, in these words: "My position simply is that the current religious phrases and ideas of the B. C. age must be grasped in order to understand the usages of religious language in which the New Testament is written. And we can never know the real motive of New Testament writings until we know how much is new thought and how much is current theology in terms of which the *Eu-angelos* is expressed." Whether or not all the new dates for the writings shall be permitted to stand, and Petrie's point of view be justified, a discussion of the dates and a critical examination of the Hermetic writings from the standpoint of their corrected dates alone can determine; but it is certain that the products of the examination cannot but be far reaching in their influence and in the illumination of the teachings of Christ and the Apostles.

V. IDENTIFICATIONS

Last and more generally, of recent testimony from archæology to Scripture we must consider the identification of places, peoples, and events of the Bible narrative.

For many years archæologists looked up helplessly at the pinholes in the pediment of the Parthenon, vainly speculating

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about what might have been the important announcement in bronze once fastened at those pinholes. At last an ingenious young American student carefully copied the pinholes, and from a study of the collocation divined at last the whole imperial Roman decree once fastened there. So, isolated identification of people, places, and events in the Bible may not mean so much; however startling their character, they may be, after all, only pinholes in the mosaic of Bible history, but the collocation of these identifications, when many of them have been found, indicates at last the whole pattern of the mosaic.

Now the progress of important identifications has of late been very rapid. It will suffice only to mention those which we have already studied for their intrinsic importance together with the long list of others within recent years. In 1874, Clermont-Ganneau discovered one of the boundary stones of Gezer⁽⁶⁶⁾, at which place now for six years Mr. R. A. Stewart Macalister has been uncovering the treasures of history of that Levitical city⁽⁶⁷⁾; in 1906, Winckler discovered the Hittites at their capital city; in 1904-5, Schumacker explored Megiddo; in 1900-02, Sellin, Taannek; Jericho has now been accurately located by Sellin and the foundations of her walls laid bare; the Edomites, long denied existence in patriarchal times, have been given historical place in the time of Meremphah by the papyrus Anastasia⁽⁶⁸⁾; Moab, for some time past in dispute, I identified beyond further controversy at Luxor in 1908, in an inscription of Rameses II., before the time of the Exodus⁽⁶⁹⁾; while Hilprecht at Nippur⁽⁷⁰⁾, Glaser in Arabia⁽⁷¹⁾, Petrie at Maghereh and along the route of the Exodus⁽⁷²⁾, and Reisner at Samaria have been adding a multitude of geographical, ethnographical and historical identifications.

The completion of the whole list of identifications is rap-

idly approaching, and the collocation of these identifications has given us anew, from entirely independent testimony of archæology, the whole outline of the biblical narrative and its surroundings, at once the necessary material for the historical imagination and the surest foundation of apologetics. Fancy for a moment that the peoples, places and events of the wanderings of Ulysses should be identified: all the strange route of travel followed; the remarkable lands visited and described, the curious creatures, half human and half monstrous, and even unmistakable traces of strange events, found, all just as the poet imagined, what a transformation in our views of Homer's great epic must take place! Henceforth that romance would be history. Let us reverse the process and fancy that the peoples, places, and events of the Bible story were as little known from independent sources as the wanderings of Ulysses; the intellectual temper of this age would unhesitatingly put the Bible story in the same mythical category in which have always been the romances of Homer. If it were possible to blot out biblical geography, biblical ethnology, and biblical history from the realm of exact knowledge, so would we put out the eyes of faith, henceforth our religion would be blind, stone blind.

Thus the value of the rapid progress of identifications appears. It is the identifications which differentiate history from myth, geography from the "land of nowhere," the record of events from tales of "never was," Scripture from folklore, and the Gospel of the Saviour of the world from the delusions of hope. Every identification limits by so much the field of historical criticism. When the progress of identification shall reach completion, the work of historical criticism will be finished.

CONCLUSION

The present status of the testimony from archæology to Scripture, as these latest discoveries make it to be, may be pointed out in a few words.

NOT EVOLUTION

1. The history of civilization as everywhere illuminated is found to be only partially that of the evolutionary theory of early Israelite history, but very exactly that of the biblical narrative; that is to say, this history, like all history, sacred or profane, shows at times, for even a century or two, steady progress, but the regular, orderly progress from the most primitive state of society toward the highest degree of civilization, which the evolutionary theory imperatively demands, if it fulfill its intended mission, fails utterly. The best ancient work at Taannek is the earliest. From the cave dwellers to the city builders at Gezer is no long, gentle evolution; the early Amorite civilization leaps with rapid strides to the great engineering feats on the defenses and the water-works. Wherever it has been possible to institute comparison between Palestine and Egypt, the Canaanite civilization in handicraft, art, engineering, architecture, and education has been found to suffer only by that which climate, materials and location impose; in genius and in practical execution it is equal to that of Egypt, and only eclipsed, before Graeco-Roman times, by the brief glory of the Solomonic period.

HARMONY WITH SCRIPTURE

2. When we come to look more narrowly at the details of archæological testimony, the historical setting thus afforded

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for the events of the Bible narrative is seen to be exactly in harmony with the narrative. This is very significant of the final outcome of research in early Bible history. Because views of Scripture must finally square with the results of archæology, that is to say, with contemporaneous history; and the archæological testimony of these past five years well indicates the present trend toward the final conclusion. The Bible narrative plainly interpreted at its face value is everywhere being sustained, while, of the great critical theories proposing to take Scripture recording events of that age at other than the face value, as the illiteracy of early Western Semitic people, the rude nomadic barbarity of Palestine and the Desert in the patriarchal age, the patriarchs not individuals but personifications, the Desert "Egypt," the gradual invasion of Palestine, the naturalistic origin of Israel's religion, the inconsequence of Moses as a law-giver, the late authorship of the Pentateuch, and a dozen others, not a single one is being definitely supported by the results of archæological research. Indeed, reconstructing criticism hardly finds it worth while, for the most part, to look to archæology for support.

The recent testimony of archæology to Scripture, like all such testimony that has gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by criticism.

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Q. S.=Quarterly Statement of the Palestine Exploration Society.

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CHAPTER VII

THE INSPIRATION OF THE BIBLE—DEFINITION, EXTENT AND PROOF

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In this paper the authenticity and credibility of the Bible are assumed, by which is meant (1), that its books were written by the authors to whom they are ascribed, and that their contents are in all material points as when they came from their hands; and (2), that those contents are worthy of entire acceptance as to their statements of fact. Were there need to prove these assumptions, the evidence is abundant, and abler pens have dealt with it.

Let it not be supposed, however, that because these things are assumed their relative importance is undervalued. On the contrary, they underlie inspiration, and, as President Patton says, come in on the ground floor. They have to do with the historicity of the Bible, which for us just now is the basis of its authority. Nothing can be settled until this is settled, but admitting its settlement which, all things considered, we now may be permitted to do, what can be of deeper interest than the question as to how far that authority extends?

This is the inspiration question, and while so many have taken in hand to discuss the others, may not one be at liberty

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to discuss this? It is an old question, so old, indeed, as again in the usual recurrence of thought to become new. Our fathers discussed it, it was the great question once upon a time, it was sifted to the bottom, and a great storehouse of fact, and argument, and illustration has been left for us to draw upon in a day of need.

For a long while the enemy's attack has directed our energies to another part of the field, but victory there will drive us back here again. The other questions are outside of the Bible itself, this is inside. They lead men away from the contents of the book to consider how they came, this brings us back to consider what they are. Happy the day when the inquiry returns here, and happy the generation which has not forgotten how to meet it.

I. DEFINITION OF INSPIRATION

1. *Inspiration is not revelation.* As Dr. Charles Hodge expressed it, revelation is the art of communicating divine knowledge to the mind, but inspiration is the act of the same Spirit controlling those who make that knowledge known to others. In Chalmer's happy phrase, the one is the influx, the other the efflux. Abraham received the influx, he was granted a revelation; but Moses was endued with the efflux, being inspired to record it for our learning. In the one case there was a flowing in and in the other a flowing out. Sometimes both of these experiences met in the same person, indeed Moses himself is an illustration of it, having received a revelation at another time and also the inspiration to make it known, but it is of importance to distinguish between the two.

2. *Inspiration is not illumination.* Every regenerated

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Christian is illuminated in the simple fact that he is indwelt by the Holy Spirit, but every such an one is not also inspired, but only the writers of the Old and New Testaments. Spiritual illumination is subject to degrees, some Christians possessing more of it than others, but, as we understand it, inspiration is not subject to degrees, being in every case the breath of God, expressing itself through a human personality.

3. *Inspiration is not human genius.* The latter is simply a natural qualification, however exalted it may be in some cases, but inspiration in the sense now spoken of is supernatural throughout. It is an endowment coming upon the writers of the Old and New Testaments directing and enabling them to write those books, and on no other men, and at no other time, and for no other purpose. No human genius of whom we ever heard introduced his writings with the formula, "Thus saith the Lord," or words to that effect, and yet such is the common utterance of the Bible authors. No human genius ever yet agreed with any other human genius as to the things it most concerns men to know, and, therefore, however exalted his equipment, it differs not merely in degree but in kind from the inspiration of the Scriptures.

In its mode the divine agency is inscrutable, though its effects are knowable. We do not undertake to say just how the Holy Spirit operated on the minds of these authors to produce these books any more than we undertake to say how He operates on the human heart to produce conversion, but we accept the one as we do the other on the testimony that appeals to faith.

4. When we speak of the Holy Spirit coming upon the men in order to the composition of the books, it should be further understood that *the object is not the inspiration of*

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the men but the books—not the writers but the *writings*. It terminates upon the record, in other words, and not upon the human instrument who made it.

To illustrate: Moses, David, Paul, John, were not always and everywhere inspired, for then always and everywhere they would have been infallible and inerrant, which was not the case. They sometimes made mistakes in thought and erred in conduct. But however fallible and errant they may have been as men compassed with infirmity like ourselves, such fallibility or errancy was never under any circumstances communicated to their sacred writings.

Ecclesiastes is a case in point, which on the supposition of its Solomonic authorship, is giving us a history of his search for happiness "under the sun." Some statements in that book are only partially true, while others are altogether false, therefore it cannot mean that Solomon was inspired as he tried this or that experiment to find what no man has been able to find outside of God. But it means that his language is inspired as he records the various feelings and opinions which possessed him in the pursuit.

This disposes of a large class of objections sometimes brought against the doctrine of inspiration—those, for example, associated with the question as to whether the Bible is the Word of God or only contains that Word. If by the former be meant that God spake every word in the Bible, and hence that every word is true, the answer must be *no*; but if it be meant that God caused every word in the Bible, true or false, to be recorded, the answer should be *yes*. There are words of Satan in the Bible, words of false prophets, words of the enemies of Christ, and yet they are God's words, not in the sense that He uttered them, but that He caused

them to be recorded, infallibly and inerrantly recorded, for our profit. In this sense the Bible does not merely contain the Word of God, it *is* the Word of God.

Of any merely human author it is the same. This paper is the writer's word throughout, and yet he may quote what other people say to commend them or dispute them. What they say he records, and in doing so he makes the record his in the sense that he is responsible for its accuracy.

5. Let it be stated further in this definitional connection, that *the record for whose inspiration we contend is the original record*—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.

But does this make nugatory our contention? Some would say it does, and they would argue speciously that to insist on the inerrancy of a parchment no living being has ever seen is an academic question merely, and without value. But do they not fail to see that the character and perfection of the God-head are involved in that inerrancy?

Some years ago a "liberal" theologian, deprecating this discussion as not worth while, remarked that it was a matter of small consequence whether a pair of trousers was originally perfect if they were now rent. To which the valiant and witty David James Burrell replied, that it might be a matter of small consequence to the wearer of the trousers, but the tailor who made them would prefer to have it understood that they did not leave his shop that way. And then

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he added, that if the Most High must train among knights of the shears He might at least be regarded as the best of the guild, and One who drops no stitches and sends out no imperfect work.

Is it not with the written Word as with the incarnate Word? Is Jesus Christ to be regarded as imperfect because His character has never been perfectly reproduced before us? Can He be the incarnate Word unless He were absolutely without sin? And by the same token, can the scriptures be the written Word unless they were inerrant?

But if this question be so purely speculative and valueless, what becomes of the science of Biblical criticism by which properly we set such store to-day? Do builders drive piles into the soft earth if they never expect to touch bottom? Do scholars dispute about the scripture text and minutely examine the history and meaning of single words, "the delicate coloring of mood, tense and accent," if at the end there is no approximation to an absolute? As Dr. George H. Bishop says, does not our concordance, every time we take it up, speak loudly to us of a once inerrant parchment? Why do we not possess concordances for the very words of other books?

Nor is that original parchment so remote a thing as some suppose. Do not the number and variety of manuscripts and versions extant render it comparatively easy to arrive at a knowledge of its text, and does not competent scholarship to-day affirm that as to the New Testament at least, we have in 999 cases out of every thousand the very word of that original text? Let candid consideration be given to these things and it will be seen that we are not pursuing a phantom in contending for an inspired autograph of the Bible.

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II. EXTENT OF INSPIRATION

1. *The inspiration of scripture includes the whole and every part of it.* There are some who deny this and limit it to only the prophetic portions, the words of Jesus Christ, and, say, the profounder spiritual teachings of the epistles. The historical books in their judgment, and as an example, do not require inspiration because their data were obtainable from natural sources.

The Bible itself, however, knows of no limitations, as we shall see: "All scripture is given by inspiration of God." The historical data, most of it at least, might have been obtained from natural sources, but what about the supernatural guidance required in their selection and narration? Compare, for answer, the records of creation, the fall, the deluge, etc., found in Genesis with those recently discovered by excavations in Bible lands. Do not the results of the pick-axe and the spade point to the same original as the Bible, and yet do not their childishness and grotesqueness often bear evidence of the human and sinful mould through which they ran? Do they not show the need of some power other than man himself to lead him out of the labyrinth of error into the open ground of truth?

Furthermore, are not the historical books in some respects the most important in the Bible? Are they not the bases of its doctrine? Does not the doctrine of sin need for its starting point the record of the fall? Could we so satisfactorily understand justification did we not have the story of God's dealings with Abraham? And what of the priesthood of Christ? Dismiss Leviticus and what can be made of Hebrews? Is not the Acts of the Apostles historical, but can we afford to lose its inspiration?

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And then, too, the historical books are, in many cases, prophetic as well as historical. Do not the types and symbols in them show forth the Saviour in all the varying aspects of His grace? Has not the story of Israel the closest relation as type and anti-type to our spiritual redemption? Does not Paul teach this in 1 Cor., 10:6-11? And if these things were thus written for our learning, does not this imply their inspiration?

Indeed, the historical books have the strongest testimony borne to their importance in other parts of the Bible. This will appear more particularly as we proceed, but take, in passing, Christ's use of Deuteronomy in His conflict with the tempter. Thrice does He overcome him by a citation from that historical book without note or comment. Is it not difficult to believe that neither He nor Satan considered it inspired?

Thus without going further, we may say, with Dr. DeWitt of Princeton, that it is impossible to secure the *religious* infallibility of the Bible—which is all the objector regards as necessary—if we exclude Bible history from the sphere of its inspiration. But if we include Bible history at all, we must include the whole of it, for who is competent to separate its parts?

2. *The inspiration includes not only all the books of the Bible in general but in detail, the form as well as the substance, the word as well as the thought.* This is sometimes called the *verbal* theory of inspiration and is vehemently spoken against in some quarters. It is too mechanical, it degrades the writers to the level of machines, it has a tendency to make skeptics, and all that.

This last remark, however, is not so alarming as it sounds. The doctrine of the eternal retribution of the wicked

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is said to make skeptics, and also that of a vicarious atonement, not to mention other revelations of Holy Writ. The natural mind takes to none of these things. But if we are not prepared to yield the point in one case for such a reason, why should we be asked to do it in another?

And as to degrading the writers to the level of machines, even if it were true, as it is not, why should fault be found when one considers the result? Which is the more important, the free agency of a score or two of mortals, or the divinity of their message? The whole argument is just a spark from the anvil on which the race is ever trying to hammer out the deification of itself.

But we are insisting upon no theory—not even the verbal theory—if it altogether excludes the human element in the transmission of the sacred word. As Dr. Henry B. Smith says, “God speaks through the personality as well as the lips of His messengers,” and we may pour into that word “personality” everything that goes to make it—the age in which the person lived, his environment, his degree of culture, his temperament, and all the rest. As Wayland Hoyt expressed it, “Inspiration is not a mechanical, crass, bald compulsion of the sacred writers, but rather a dynamic, divine influence over their freely-acting faculties” in order that the latter in relation to the subject-matter then in hand may be kept inerrant, *i. e.*, without mistake or fault. It is limiting the Holy One of Israel to say that He is unable to do this without turning a human being into an automaton. Has He who created man as a free agent left Himself no opportunity to mould his thoughts into forms of speech inerrantly expressive of His will, without destroying that which He has made?

And, indeed, wherein resides man's free agency? In his mind or in his mouth? Shall we say he is free while God

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controls his thought, but that he becomes a mere machine when that control extends to the *expression* of his thought?

But returning to the argument, if the divine influence upon the writers did not extend to the form as well as the substance of their writings; if, in other words, God gave them only the thought, permitting them to express it in their own words, what guarantee have we that they have done so?

An illustration the writer has frequently used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

"Gentlemen: We misunderstood your letter and will now fill your order."

Imagine the employer's surprise, however, when a little later this was set before him for his signature:

"Gentlemen: We misunderstood your letter and will *not* fill your order."

The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it is human to err. Had not his employer controlled his expression down to the very letter, the thought intended to be conveyed would have failed of utterance.

In the same way the human authors of the Bible were men of like passions with ourselves. Their motives were pure, their intentions good, but even if their subject-matter were the commonplaces of men, to say nothing of the mysterious and transcendent revelation of a holy God, how could it be an absolute transcript of the mind from which it came in the absence of miraculous control?

In the last analysis, it is the Bible itself, of course, which

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must settle the question of its inspiration and the extent of it, and to this we come in the consideration of the proof, but we may be allowed a final question. Can even God Himself give a thought to man without the words that clothe it? Are not the two inseparable, as much so "as a sum and its figures, or a tune and its notes"? Has any case been known in human history where a healthy mind has been able to create ideas without expressing them to its own perception? In other words, as Dr. A. J. Gordon once observed: "To deny that the Holy Spirit speaks in scripture is an intelligible proposition, but to admit that He speaks, it is impossible to know what He says except as we have His Words."

III. PROOF OF INSPIRATION

1. *The inspiration of the Bible is proven by the philosophy, or what may be called the nature of the case.*

The proposition may be stated thus: The Bible is the history of the redemption of the race, or from the side of the individual, a supernatural revelation of the will of God to men for their salvation. But it was given to certain men of one age to be conveyed in writing to other men in different ages. Now all men experience difficulty in giving faithful reflections of their thoughts to others because of sin, ignorance, defective memory and the inaccuracy always incident to the use of language.

Therefore it may be easily deduced that if the revelation is to be communicated precisely as originally received, the same supernatural power is required in the one case as in the other. This has been sufficiently elaborated in the foregoing and need not be dwelt upon again.

2. *It may be proven by the history and character of the*

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Bible, i. e., by all that has been assumed as to its authenticity and credibility. All that goes to prove these things goes to prove its inspiration.

To borrow in part, the language of the Westminster Confession, "the heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style and the scope and completeness of its design" all indicate the divinity of its origin.

The more we think upon it the more we must be convinced that men unaided by the Spirit of God could neither have conceived, nor put together, nor preserved in its integrity that precious deposit known as the Sacred Oracles.

3. *But the strongest proof is the declarations of the Bible itself* and the inferences to be drawn from them. Nor is this reasoning in a circle as some might think. In the case of a man as to whose veracity there is no doubt, no hesitancy is felt in accepting what he says about himself; and since the Bible is demonstrated to be true in its statements of fact by unassailable evidence, may we not accept its witness in its own behalf?

Take the argument from Jesus Christ as an illustration. He was content to be tested by the prophecies that went before on Him, and the result of that ordeal was the establishment of His claims to be the Messiah beyond a peradventure. That complex system of prophecies, rendering collusion or counterfeit impossible, is the incontestable proof that He was what He claimed to be. But of course, He in whose birth, and life, and death, and resurrection such marvelous prophecies met their fulfilment, became, from the hour in which His claims were established, a witness to the divine authority and infallible truth of the sacred records in which

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these prophecies are found.—(The New Apologetic, by Professor Robert Watts, D. D.)

It is so with the Bible. The character of its contents, the unity of its parts, the fulfilment of its prophecies, the miracles wrought in its attestation, the effects it has accomplished in the lives of nations and of men, all these go to show that it is divine, and if so, that it may be believed in what it says about itself.

A. ARGUMENT FOR THE OLD TESTAMENT

To begin with the Old Testament, (*a*) consider how the writers speak of the origin of their messages. Dr. James H. Brookes is authority for saying that the phrase, "Thus saith the Lord" or its equivalent is used by them 2,000 times. Suppose we eliminate this phrase and its necessary context from the Old Testament in every instance, one wonders how much of the Old Testament would remain.

(*b*) Consider how the utterances of the Old Testament writers are introduced into the New. Take Matthew 1:22 as an illustration, "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spake, but the Lord who spake through the prophet.

(*c*) Consider how Christ and His apostles regard the Old Testament. He came "not to destroy but to fulfill the law and the prophets." Matt. 5:17. "The Scripture cannot be broken." John 10:35. He sometimes used single words as the bases of important doctrines, twice in Matthew 22 at verses 31, 32 and 42-45. The apostles do the same. See Galatians 3:16, Hebrews 2:8, 11 and 12:26, 27.

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(d) Consider what the apostles directly teach upon the subject. Peter tells us that "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21, R. V.). "Prophecy" here applies to the word written as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without reference as to time past, present or to come. As a matter of fact, what Peter declares is that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired by God.

Of course Paul says the same, in language even plainer, in 2 Timothy 3:16, "All scripture is given by inspiration of God, and is profitable." The phrase "inspiration of God" means literally *God-breathed*. The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers, since the New Testament as such was not then generally known.

As this verse is given somewhat differently in the Revised Version we dwell upon it a moment longer. It there reads, "Every scripture inspired of God is also profitable," and the caviller is disposed to say that therefore some scripture may be inspired and some may not be, and that the profitableness extends only to the former and not the latter.

But aside from the fact that Paul would hardly be guilty of such a weak truism as that, it may be stated in reply first, that the King James rendering of the passage is not only the more consistent scripture, but the more consistent Greek. Several of the best Greek scholars of the period affirm this, including some of the revisers themselves who did not vote for the change. And secondly, even the revisers place it in the margin as of practically equal authority with their pre-

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ferred translation, and to be chosen by the reader if desired. There are not a few devout Christians, however, who would be willing to retain the rendering of the Revised Version as being stronger than the King James, and who would interpolate a word in applying it to make it mean, "Every scripture (*because*) inspired of God is also profitable." We believe that both Gaussen and Wordsworth take this view, two as staunch defenders of plenary inspiration as could be named.

B. ARGUMENT FOR THE NEW TESTAMENT

We are sometimes reminded that, however strong and convincing the argument for the inspiration of the Old Testament, that for the New Testament is only indirect. "Not one of the evangelists tells us that he is inspired," says a certain theological professor, "and not one writer of an epistle, except Paul."

We shall be prepared to dispute this statement a little further on, but in the meantime let us reflect that the inspiration of the Old Testament being assured as it is, why should similar evidence be required for the New? Whoever is competent to speak as a Bible authority knows that the *unity* of the Old and New Testaments is the strongest demonstration of their common source. They are seen to be not two books, but only two parts of one book.

To take then the analogy of the Old Testament. The foregoing argument proves its inspiration as a whole, although there were long periods separating the different writers, Moses and David let us say, or David and Daniel, the Pentateuch and the Psalms, or the Psalms and the Prophets. As long, or longer, than between Malachi and Matthew, or Ezra and the Gospels. If then to carry conviction for the

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plenary inspiration of the Old Testament as a whole, it is not necessary to prove it for every book, why, to carry conviction for the plenary inspiration of the Bible as a whole is it necessary to do the same?

We quote here a paragraph or two from Dr. Nathaniel West. He is referring to 2 Timothy 3:16, which he renders, "Every scripture is inspired of God," and adds:

"The distributive word 'Every' is used not only to particularize each individual scripture of the Canon that Timothy had studied from his youth, but also to include, along with the Old Testament the New Testament scriptures extant in Paul's day, and any others, such as those that John wrote after him.

"The Apostle Peter tells us that he was in possession, not merely of some of Paul's Epistles, but 'all his Epistles,' and places them, canonically, in the same rank with what he calls 'the other scriptures,' *i. e.*, of equal inspiration and authority with the 'words spoken before by the Holy Prophets, and the commandment of the Lord and Saviour, through the Apostles.' 2 Peter 3:2, 16.

"Paul teaches the same co-ordination of the Old and New Testaments. Having referred to the Old as a unit, in his phrase 'Holy Scriptures,' which the revisers translate 'Sacred Writings,' he proceeds to particularize. He tells Timothy that 'every scripture,' whether of Old or New Testament production, 'is inspired of God.' Let it be in the Pentateuch, the Psalms, the Prophets, the Historical Books, let it be a chapter or a verse; let it be in the Gospels, the Acts, his own or Peter's Epistles, or even John's writings, yet to be, still each part of the Sacred Collection is God-given and because of that possesses divine authority as part of the Book of God."

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We read this from Dr. West twenty years ago, and rejected it as his dictum. We read it to-day, with deeper and fuller knowledge of the subject, and we believe it to be true.

It is somewhat as follows that Dr. Gaussen in his exhaustive "Theopneustia" gives the argument for the inspiration of the New Testament.

(a) The New Testament is the later, and for that reason the more important revelation of the two, and hence if the former were inspired, it certainly must be true of the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son * * * *Therefore*, we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered still more conclusive by the circumstance that the New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old Testament. See Matthew 1:22, 23 for an illustration of the first, Acts 13:19 to 39 for the second, and Galatians 5:6 for the third. Assuredly these things would not be true if the New Testament were not of equal, and in a certain sense, even greater authority than the Old.

(b) The writers of the New Testament were of an equal or higher rank than those of the Old. That they were prophets is evident from such allusions as Romans 16:25-27, and Ephesians 3:4, 5. But that they were more than prophets is indicated in the fact that wherever in the New Testament prophets and apostles are both mentioned, the last-named is always mentioned first (see 1 Cor. 12:28, Ephesians 2:20, Ephesians 4:11). It is also true that the writers of the New Testament had a higher mission than those of the

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Old, since they were sent forth by Christ, as he had been sent forth by the Father (John 20:21). They were to go, not to a single nation only (as Israel), but into all the world (Matthew 28:19). They received the keys of the kingdom of heaven (Matthew 16:19). And they are to be pre-eminently rewarded in the regeneration (Matthew 19:28). Such considerations and comparisons as these are not to be overlooked in estimating the authority by which they wrote.

(c) The writers of the New Testament were especially qualified for their work, as we see in Matthew 10:19, 20, Mark 13:11, Luke 12:2, John 14:26 and John 16:13, 14. These passages will be dwelt on more at length in a later division of our subject, but just now it may be noticed that in some of the instances, inspiration of the most absolute character was promised as to what they should *speak*—the inference being warranted that none the less would they be guided in what they wrote. Their spoken words were limited and temporary in their sphere, but their written utterances covered the whole range of revelation and were to last forever. If in the one case they were inspired, how much more in the other?

(d) The writers of the New Testament directly claim divine inspiration. See Acts 15:23-29, where, especially at verse 28, James is recorded as saying, "for it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." Here it is affirmed very clearly that the Holy Ghost is the real writer of the letter in question and simply using the human instruments for his purpose. Add to this 1 Corinthians 2:13, where Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or as the margin of the

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Revised Version puts it, "imparting spiritual things to spiritual men." In 1 Thessalonians 2:13 the same writer says: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of man, but as it is in truth the word of God." In 2 Peter 3:2 the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 of the same chapter he does the same with the writings of Paul, classifying them "with the other scriptures." Finally, in Revelation 2:7, although it is the Apostle John who is writing, he is authorized to exclaim: "He that hath an ear let him hear what the Spirit saith unto the churches," and so on throughout the epistles to the seven churches.

C. ARGUMENT FOR THE WORDS

The evidence that the inspiration includes the form as well as the substance of the Holy Scriptures, the word as well as the thought, may be gathered in this way.

1. *There were certainly some occasions when the words were given to the human agents.* Take the instance of Balaam (Numbers 22:38, 23:12, 16). It is clear that this self-seeking prophet *thought, i. e.,* desired to speak differently from what he did, but was obliged to speak the word that God put in his mouth. There are two incontrovertible witnesses to this, one being Balaam himself and the other God.

Take Saul (1 Samuel 10:10), or at a later time, his messengers (19:20-24). No one will claim that there was not an inspiration of the words here. And Caiaphas also (John 11:49-52), of whom it is expressly said that when he prophesied that one man should die for the people, "this spake he

not of himself." Who believes that Caiaphas meant or really knew the significance of what he said?

And how entirely this harmonizes with Christ's promise to His disciples in Matthew 10: 19, 20 and elsewhere. "When they deliver you up take no thought (be not anxious) how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father which speaketh in you." Mark is even more emphatic: "Neither do ye *premeditate*, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost."

Take the circumstance of the day of Pentecost (Acts 2: 4-11), when the disciples "began to speak with other tongues as the Spirit gave them utterance." Parthians, Medes, Elamites, the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, in the parts of Libya about Cyrene, the strangers of Rome, Cretes and Arabians all testified, "we do hear them speak in our tongues the wonderful works of God!" Did not this inspiration include the words? Did it not indeed *exclude* the thought? What clearer example could be desired?

To the same purport consider Paul's teaching in 1 Corinthians 14 about the gift of tongues. He that speaketh in an unknown tongue, in the Spirit speaketh mysteries, but no man understandeth him, therefore he is to pray that he may interpret. Under some circumstances, if no interpreter be present, he is to keep silence in the church and speak only to himself and to God.

But better still, consider the utterance of 1 Peter 1: 10, 11, where he speaks of them who prophesied of the grace that should come, as "searching what, or what manner of time, the Spirit of Christ which was in them did signify what

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He testified beforehand the sufferings of Christ and the glory that should follow, to whom it was revealed," etc.

"Should we see a student who, having taken down the lecture of a profound philosopher, was now studying diligently to comprehend the sense of the discourse which he had written, we should understand simply that he was a pupil and not a master; that he had nothing to do with originating either the thoughts or the words of the lecture, but was rather a disciple whose province it was to understand what he had transcribed, and so be able to communicate it to others.

"And who can deny that this is the exact picture of what we have in this passage from Peter? Here were inspired writers studying the meaning of what they themselves had written. With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."—A. J. Gordon in "The Ministry of the Spirit," pp. 173, 174.

2. *The Bible plainly teaches that inspiration extends to its words.* We spoke of Balaam as uttering that which God put in his mouth, but the same expression is used by God Himself with reference to His prophets. When Moses would excuse himself from service because he was not eloquent, He who made man's mouth said, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4: 10-12). And Dr. James H. Brookes' comment is very pertinent. "God did not say I will be with thy mind, and teach thee what thou shalt think; but I will be with thy mouth and teach thee what thou shalt say. This explains why, forty years afterwards, Moses said to Israel, 'Ye shall not add unto the word I command you, neither shall ye diminish ought

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from it.' (Deut. 4:2.)" Seven times Moses tells us that the tables of stone containing the commandments were the work of God, and the writing was the writing of God, graven upon the tables (Exodus 31:16).

Passing from the Pentateuch to the poetical books we find David saying, "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Samuel 23:1, 2). He, too, does not say, God thought by me, but spake by me.

Coming to the prophets, Jeremiah confesses that, like Moses, he recoiled from the mission on which he was sent and for the same reason. He was a child and could not speak. "Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold I have put My word in thy mouth" (Jeremiah 1:6-9).

All of which substantiates the declaration of Peter quoted earlier, that "no prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit." Surely, if the will of man had *nothing* to do with the prophecy, he could not have been at liberty in the selection of the words.

So much for the Old Testament, but when we reach the New, we have the same unerring and verbal accuracy guaranteed to the apostles by the Son of God, as we have seen. And we have the apostles making claim of it, as when Paul in 1 Corinthians 2:12, 13 distinguishes between the "things" or the thoughts which God gave him and the words in which he expressed them, and insisting on the divinity of both; "Which things also we speak," he says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." In Galatians 3:16, following the example of His divine Master, he employs not merely a single word, but a single letter of a word as the basis of an argument for a

great doctrine. The blessing of justification which Abraham received has become that of the believer in Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The writer of the epistle to the Hebrews bases a similar argument on the word "all" in chapter 1:8, on the word "one" in 1:11, and on the phrase "yet once more" in 12:26, 27.

To recur to Paul's argument in Galatians, Archdeacon Farrar in one of his writings denies that by any possibility such a Hebraist as he, and such a master of Greek usage could have argued in this way. He says Paul must have known that the plural of the Hebrew and Greek terms for "seed" is never used by Hebrew or Greek writers to designate human offspring. It means, he says, various kinds of grain.

His artlessness is amusing. We accept his estimate of Paul's knowledge of Hebrew and Greek, says Professor Watts; he was certainly a Hebrew of the Hebrews, and as to his Greek, he could not only write it but speak it as we know, and quote what suited his purpose from the Greek poets. But on this supposition we feel justified in asking Dr. Farrar whether a lexicographer in searching Greek authors for the meanings they attached to *spèrmata*, the Greek for "seeds," would not be inclined to add "human offspring" on so good an authority as Paul?

Nor indeed would they be limited to his authority, since Sophocles uses it in the same way, and Aeschylus. "I was driven away from my country by my own offspring" (*spèrmata*)—literally by my own seeds, is what the former makes one of his characters say.

Dr. Farrar's rendering of *spèrmata* in Galatians 3:16 on

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the other hand would make nonsense if not sacrilege. "He saith not unto various kinds of grain as of many, but as of one, and to thy grain, which is Christ."

"Granting then, what we thank no man for granting, that *spèrmata* means human offspring, it is evident that despite all opinions to the contrary, this passage sustains the teaching of an inspiration of Holy Writ extending to its very words."

3. *But the most unique argument for the inspiration of the words of scripture is the relation which Jesus Christ bears to them.* In the first place, He Himself was inspired as to His words. In the earliest reference to His prophetic office (Deut. 18:18), Jehovah says, "I will put My words in His mouth, and He shall speak * * * all that I shall command Him." A limitation on His utterance which Jesus everywhere recognizes. "As My Father hath taught Me, I speak these things;" "the Father which sent Me, He gave Me a commandment what I should say, and what I should speak;" "whatsoever I speak therefore, even as the Father said unto Me, so I speak;" "I have given unto them the words which Thou gavest Me;" "the words that I speak unto you, they are spirit and they are life." (John 6:63; 8:26, 28, 40; 12:49, 50.)

The thought is still more impressive as we read of the relation of the Holy Spirit to the God-man. "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor;" "He through the Holy Ghost had given commandments unto the apostles;" "the revelation of Jesus Christ which God gave unto Him;" "these things saith He that holdeth the seven stars in His right hand;" "He that hath an ear let him hear what the *Spirit* saith unto the churches" (Luke 4:18; Acts 1:2; Rev. 1:1; 2:1, 11.) If

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the incarnate Word needed the unction of the Holy Ghost to give to men the revelation He received from the Father in Whose bosom He dwells; and if the agency of the same Spirit extended to the words He spake in preaching the gospel to the meek or dictating an epistle, how much more must these things be so in the case of ordinary men when engaged in the same service? With what show of reason can one contend that any Old or New Testament writer stood, so far as his words were concerned, in need of no such agency." —The New Apologetic, pp. 67, 68.

In the second place He used the scriptures as though they were inspired as to their words. In Matthew 22:31, 32, He substantiates the doctrine of the resurrection against the skepticism of the Sadducees by emphasizing the present tense of the verb "to be," *i. e.*, the word "am" in the language of Jehovah to Moses at the burning bush. In verses 42-45 of the same chapter He does the same for His own Deity by alluding to the second use of the word "Lord" in Psalm CX. "The LORD said unto my Lord * * * If David then call him Lord, how is he his son?" In John 10:34-36, He vindicates Himself from the charge of blasphemy by saying, "Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

We have already seen Him (in Matthew 4) overcoming the tempter in the wilderness by three quotations from Deuteronomy without note or comment except, "*It is written.*" Referring to which Adolphe Monod says, "I know of nothing in the whole history of humanity, nor even in the field of divine revelation, that proves more clearly than this the inspiration

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of the scriptures. What! Jesus Christ, the Lord of heaven and earth, calling to his aid in that solemn moment Moses his servant? He who speaks from heaven fortifying himself against the temptations of hell by the word of him who spake from earth? How can we explain that spiritual mystery, that wonderful reversing of the order of things, if for Jesus the words of Moses were not the words of God rather than those of men? How shall we explain it if Jesus were not fully aware that holy men of God spake as they were moved by the Holy Ghost?

“I do not forget the objections which have been raised against the inspiration of the scriptures, nor the real obscurity with which that inspiration is surrounded; if they sometimes trouble your hearts, they have troubled mine also. But at such times, in order to revive my faith, I have only to glance at Jesus glorifying the scriptures in the wilderness; and I have seen that for all who rely upon Him, the most embarrassing of problems is transformed into a historical fact, palpable and clear. Jesus no doubt was aware of the difficulties connected with the inspiration of the scriptures, but did this prevent Him from appealing to their testimony with unreserved confidence? Let that which was sufficient for Him suffice for you. Fear not that the rock which sustained the Lord in the hour of His temptation and distress will give way because you lean too heavily upon it.”

In the third place, Christ teaches that the scriptures are inspired as to their words. In the Sermon on the Mount He said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

Here is testimony confirmed by an oath, for “verily” on

the lips of the Son of Man carries such force. He affirms the indestructibility of the law, not its substance merely but its form, not the thought but the word.

"One jot or tittle shall in no wise pass from the law." The "jot" means the *yod*, the smallest letter in the Hebrew alphabet, while the "tittle" means the *horn*, a short projection in certain letters extending the base line beyond the upright one which rests upon it. A reader unaccustomed to the Hebrew needs a strong eye to see the tittle, but Christ guarantees that as a part of the sacred text neither the tittle nor the *yod* shall perish.

The elder Lightfoot, the Hebraist and rabbinical scholar of the Westminster Assembly time, has called attention to an interesting story of a certain letter *yod* found in the text of Deut. 32:18. It is in the word *teshi*, to forsake, translated in the King James as "unmindful." Originally it seems to have been written smaller even than usual, *i. e.*, undersized, and yet notwithstanding the almost infinite number of times in which copies have been made, that little *yod* stands there to-day just as it ever did. Lightfoot spoke of it in the middle of the seventeenth century, and although two more centuries and a half have passed since then with all their additional copies of the book, yet it still retains its place in the sacred text. Its diminutive size is referred to in the margin, "but no hand has dared to add a hair's breadth to its length," so that we can still employ his words, and say that it is likely to remain there forever.

The same scholar speaks of the effect a slight change in the form of a Hebrew letter might produce in the substance of the thought for which it stands. He takes as an example two words, "Chalal" and "Halal," which differ from each other simply in their first radicals. The "Ch" in Hebrew is

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expressed by one letter the same as "H," the only distinction being a slight break or opening in the left limb of the latter. It seems too trifling to notice, but let that line be broken where it should be continuous, and "Thou shalt not *profane* the Name of thy God" in Leviticus 18:21, becomes "Thou shalt not *praise* the Name of thy God." Through that aperture, however small, the entire thought of the Divine mind oozes out, so to speak, and becomes quite antagonistic to what was designed.

This shows how truly the thought and the word expressing it are bound together, and that whatever affects the one imperils the other. As another says, "The bottles are not the wine, but if the bottles perish, the wine is sure to be spilled." It may seem like narrow-mindedness to contend for this, and an evidence of enlightenment of liberal scholarship to treat it with indifference, but we should be prepared to take our stand with Jesus Christ in the premises, and if necessary, go outside the camp bearing our reproach.

IV. DIFFICULTIES AND OBJECTIONS

That there are difficulties in the way of accepting a view of inspiration like this goes without saying. But to the finite mind there must always be difficulties connected with a revelation from the Infinite, and it can not be otherwise. This has been mentioned before. Men of faith, and it is such we are addressing, and not men of the world, do not wait to understand or resolve all the difficulties associated with other mysteries of the Bible before accepting them as divine, and why should they do so in this case?

Moreover, Archbishop Whately's dictum is generally accepted, that we are not obliged to clear away every difficulty

about a doctrine in order to believe it, always provided that the facts on which it rests are true. And particularly is this the case where the rejection of such a doctrine involves greater difficulties than its belief, as it does here.

For if this view of inspiration be rejected, what have its opponents to give in its place? Do they realize that any objections to it are slight in comparison with those to any other view that can be named? And do they realize that this is true because this view has the immeasurable advantage of agreeing with the plain declarations of Scripture on the subject? In other words, as Dr. Burrell says, those who assert the inerrancy of the scripture autographs do so on the authority of God Himself, and to deny it is of a piece with the denial that they teach the forgiveness of sins or the resurrection from the dead. No amount of exegetical turning and twisting can explain away the assertions already quoted in these pages, to say nothing of the constant undertone of evidence we find in the Bible everywhere to their truth.

And speaking of this further, are we not justified in requiring of the objector two things? First, on any fair basis of scientific investigation, is he not obliged to dispose of the evidence here presented before he impugns the doctrine it substantiates? And second, after having disposed of it, is he not equally obligated to present the scriptural proof of whatever other view of inspiration he would have us accept? Has he ever done this, and if not, are we not further justified in saying that it can not be done? But let us consider some of the difficulties.

1. *There are the so-called discrepancies or contradictions between certain statements of the Bible and the facts of history or natural science.* The best way to meet these is to treat them separately as they are presented, but when you

ask for them you are not infrequently met with silence. They are hard to produce, and when produced, who is able to say that they belong to the original parchments? As we are not contending for an inerrant translation, does not the burden of proof rest with the objector?

But some of these "discrepancies" are easily explained. They do not exist between statements of the Bible and facts of science, but between erroneous interpretations of the Bible and immature conclusions of science. The old story of Galileo is in point, who did not contradict the Bible in affirming that the earth moved round the sun but only the false theological assumptions about it. In this way advancing light has removed many of these discrepancies, and it is fair to presume with Dr. Charles Hodge that further light would remove all.

2. *There are the differences in the narratives themselves.* In the first place, the New Testament writers sometimes change important words in quoting from the Old Testament, which it is assumed could not be the case if in both instances the writers were inspired. But it is forgotten that in the scriptures we are dealing not so much with different human authors as with one Divine Author. It is a principle in ordinary literature that an author may quote himself as he pleases, and give a different turn to an expression here and there as a changed condition of affairs renders it necessary or desirable. Shall we deny this privilege to the Holy Spirit? May we not find, indeed, that some of these supposed misquotations show such progress of truth, such evident application of the teaching of an earlier dispensation to the circumstances of a later one, as to afford a confirmation of their divine origin rather than an argument against it?

We offered illustrations of this earlier, but to those would now add Isaiah 59:20 quoted in Romans 11:26, and Amos

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9:11 quoted in Acts 15:16. And to any desiring to further examine the subject we would recommend the valuable work of Professor Franklin Johnson, of Chicago University, entitled "The Quotations in the New Testament from the Old."

Another class of differences, however, is where the *same event* is sometimes given differently by different writers. Take that most frequently used by the objectors, the inscription on the cross, recorded by all the evangelists and yet differently by each. How can such records be inspired, it is asked.

It is to be remembered in reply, that the inscription was written in three languages calling for a different arrangement of the words in each case, and that one evangelist may have translated the Hebrew, and another the Latin, while a third recorded the Greek. It is not said that any one gave the *full* inscription, nor can we affirm that there was any obligation upon them to do so. Moreover, no one contradicts any other, and no one says what is untrue.

Recalling what was said about our having to deal not with different human authors but with one Divine Author, may not the Holy Spirit here have chosen to emphasize some one particular fact, or phase of a fact of the inscription for a specific and important end? Examine the records to determine what this fact may have been. Observe that whatever else is omitted, all the narratives record the momentous circumstances that the Sufferer on the cross was **THE KING OF THE JEWS**.

Could there have been a cause for this? What was the charge preferred against Jesus by His accusers? Was He not rejected and crucified because He said He was the King of the Jews? Was not this the central idea Pilate was providentially guided to express in the inscription? And if so, was it not that to which the evangelists should bear witness?

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And should not that witness have been borne in a way to dispel the thought of collusion in the premises? And did not this involve a variety of narrative which should at the same time be in harmony with truth and fact? And do we not have this very thing in the four gospels?

These accounts supplement, but do not contradict each other. We place them before the eye in the order in which they are recorded.

This is Jesus THE KING OF THE JEWS

THE KING OF THE JEWS

This is THE KING OF THE JEWS

Jesus of Nazareth THE KING OF THE JEWS

The entire inscription evidently was "This is Jesus of Nazareth the King of the Jews," but we submit that the foregoing presents a reasonable argument for the differences in the records.

3. *There is the variety in style.* Some think that if all the writers were alike inspired and the inspiration extended to their words, they must all possess the same style—as if the Holy Spirit had but one style!

Literary style is a method of selecting words and putting sentences together which stamps an author's work with the influence of his habits, his condition in society, his education, his reasoning, his experience, his imagination and his genius. These give his mental and moral physiognomy and make up his style.

But is not God free to act with or without these fixed laws? There are no circumstances which tinge His views or reasonings, and He has no idiosyncrasies of speech, and no mother tongue through which He expresses His character, or leaves the finger mark of genius upon His literary fabrics.

It is a great fallacy then, as Dr. Thomas Armitage once

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said, to suppose that uniformity of verbal style must have marked God's authorship in the Bible, had He selected its words. As the author of all styles, rather does He use them all at His pleasure. He bestows all the powers of mental individuality upon His instruments, for using the scriptures, and then uses their powers as He will to express His mind by them.

Indeed, the variety of style is a necessary proof of the freedom of the human writers, and it is this which among other things convinces us that, however controlled by the Holy Spirit, they were not mere machines in what they wrote.

Consider God's method in nature. In any department of vegetable life there may be but one genus, while its members are classified into a thousand species. From the bulbous root come the tulip, the hyacinth, the crocus, and the lily in every shape and shade, without any cause either of natural chemistry or culture. It is exclusively attributable to the variety of styles which the mind of God devises. And so in the sacred writings. His mind is seen in the infinite variety of expression which dictates the wording of every book. To quote Armitage again, "I cannot tell how the Holy Spirit suggested the words to the writers any more than some other man can tell how He suggested the thoughts to them. But if diversity of expression proves that He did not choose the words, the diversity of ideas proves that He did not dictate the thoughts, for the one is as varied as the other."

William Cullen Bryant was a newspaper man but a poet; Edmund Clarence Stedman was a Wall Street broker and also a poet. What a difference in style there was between their editorials and commercial letters on the one hand, and their poetry on the other! Is God more limited than a man?

4. *There are certain declarations of scripture itself.*

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Does not Paul say in one or two places "I speak as a man," or "After the manner of man"? Assuredly, but is he not using the arguments common among men for the sake of elucidating a point? And may he not as truly be led of the Spirit to do that, and to record it, as to do or say anything else? Of course, what he quotes from men is not of the same essential value as what he receives directly from God, but the *record* of the quotation is as truly inspired.

There are two or three other utterances of his of this character in the 7th chapter of 1 Corinthians, where he is treating of marriage. At verse 6 he says, "I speak this by permission, not of commandment," and what he means has no reference to the source of his message but the subject of it. In contradiction to the false teaching of some, he says Christians are permitted to marry, but not commanded to do so. At verse 10 he says, "Unto the married I command, yet not I, but the Lord," while at verse 12 there follows, "but to the rest speak I, not the Lord." Does he declare himself inspired in the first instance, and not in the second? By no means, but in the first he is alluding to what the Lord spake on the subject while here in the flesh, and in the second to what he, Paul, is adding thereto on the authority of the Holy Spirit speaking through him. In other words, putting his own utterances on equality with those of our Lord, he simply confirms their inspiration.

At verse 40 he uses a puzzling expression, "I think also that I have the Spirit of God." As we are contending only for an inspired record, it would seem easy to say that there he records a doubt as to whether he was inspired, and hence everywhere else in the absence of such record of doubt the inspiration is to be assumed. But this would be begging the

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question, and we prefer the solution of others that the answer is found in the condition of the Corinthian church at that time. His enemies had sought to counteract his teachings, claiming that they had the Spirit of God. Referring to the claim, he says with justifiable irony, "I think also that I have the Spirit of God" (R. V.). "I think" in the mouth of one having apostolic authority, says Professor Watts, may be taken as carrying the strongest assertion of the judgment in question. The passage is something akin to another in the same epistle at the 14th chapter, verse 37, where he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Time forbids further amplification on the difficulties and objections, nor is it necessary, since there is not one that has not been met satisfactorily to the man of God and the child of faith again and again.

But there is an obstacle to which we would call attention before concluding—not a difficulty or objection, but a real obstacle, especially to the young and insufficiently instructed. It is the illusion that this view of inspiration is held only by the unlearned. An illusion growing out of still another as to who constitute the learned.

There is a popular impression that in the sphere of theology and religion these latter are limited for the most part to the higher critics and their relatives, and the more rationalistic and iconoclastic the critic the more learned he is esteemed to be. But the fallacy of this is seen in that the qualities which make for a philologist, an expert in human languages, or which give one a wide acquaintance with literature of any kind, in other words the qualities of the higher critic, depend

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more on memory than judgment, and do not give the slightest guarantee that their possessors can draw a sound conclusion from what they know.

As the author of "Faith and Inspiration" puts it, the work of such a scholar is often like that of a quarryman to an architect. Its entire achievement, though immensely valuable in its place, is just a mass of raw and formless material until a mind gifted in a different direction, and possessing the necessary taste and balance, shall reduce or put it into shape for use. The perplexities of astronomers touching Halley's comet is in point. They knew facts that common folks did not know, but when they came to generalize upon them, the man on the street knew that he should have looked in the west for the phenomenon when they bade him look in the east.

Much is said, for example, about an acquaintance with Hebrew and Greek, and no sensible man will underrate them for the theologian or the Bible scholar, but they are entirely unnecessary to an understanding of the doctrine of inspiration or any other doctrine of Holy Writ. The intelligent reader of the Bible in the English tongue, especially when illuminated by the Holy Spirit, is abundantly able to decide upon these questions for himself. He cannot determine how the Holy Spirit operated on the minds of the sacred penmen because that is not revealed, but he can determine on the results secured because that *is* revealed. He can determine whether the inspiration covers all the books, and whether it includes not only the substance but the form, not only the thoughts but the words.

We have spoken of scholars and of the learned. Let us come to names. We suppose Dr. Sanday, of Oxford, is a scholar, and the Archbishop of Durham, and Dean Burgon,

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and Professor Orr, of Glasgow, and Principal Forsyth, of Hackney College, and Sir Robert Anderson, and Dr. Kuyper, of Holland, and President Patton, of Princeton, and Howard Osgood, of the Old Testament Revision Committee, and Matthew B. Riddle of the New, and G. Frederick Wright and Albert T. Clay, the archæologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend, for twenty-five years professor in the Theological School of Boston University, and Arthur T. Pierson, of the *Missionary Review of the World*, and a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Baptists, Lutherans, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett, and Tregelles, and Auberlen, and Van Oosterzee, and Charles Hodge and Henry B. Smith, and so many more that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.

Once when the writer was challenged by the editor of a secular daily to name a single living scholar who thus believed, he presented that of a chancellor of a great university, and was told that he was not the kind of scholar that was meant! The kind of scholar not infrequently meant by such opposers is the one who is seeking to destroy faith in the Bible as the Word of God, and to substitute in its place a Bible of his own making.

The *Outlook* had an editorial recently, entitled "Whom Shall We Believe?" in which the writer reaffirmed the plati-

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tude that living is a vital much more than an intellectual process, and that truth of the deeper kind is distilled out of experience rather than logical processes. This is the reason, he said, why many things are hidden from the so-called wise, who follow formal methods of exact observation, and are revealed to babes and sucklings who know nothing of these methods, but are deep in the process of living. No spectator ever yet understood a great contemporary human movement into which he did not enter.

Does this explain why the cloistered scholar is unable to accept the supernatural inspiration of the scriptures while the men on the firing line of the Lord's army believe in it even to the very words? Does it explain the faith of our missionaries in foreign lands? Is this what led J. Hudson Taylor to Inland China, and Dr. Guinness to establish the work upon the Congo, and George Müller and William Quarrier to support the orphans at Bristol and Bridge of Weir? Is this—the belief in the plenary inspiration of the Bible—the secret of the evangelistic power of D. L. Moody, and Chapman, and Torrey, and Gipsy Smith, and practically every evangelist in the field, for to the extent of our acquaintance there are none of these who doubt it? Does this tell why "the best sellers on the market," at least among Christian people, have been the devotional and expository books of Andrew Murray, and Miller and Meyer, and writers of that stamp? Is this why the plain people have loved to listen to preachers like Spurgeon, and McLaren, and Campbell Morgan, and Len Broughton and A. C. Dixon and have passed by men of the other kind? It is, in a word, safe to challenge the whole Christian world for the name of a man who stands out as a winner of souls who does not believe in the in-

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piration of the Bible as it has been sought to be explained in these pages.

But we conclude with a kind of concrete testimony—that of the General Assembly of the Presbyterian Church of America, and of a date as recent as 1893. The writer is not a Presbyterian, and therefore with the better grace can ask his readers to consider the character and intellect represented in such an Assembly. Here are some of our greatest merchants, our greatest jurists, our greatest educators, our greatest statesmen, as well as our greatest missionaries, evangelists and theologians. There may be seen as able and august a gathering of representatives of Christianity in other places and on other occasions, but few that can surpass it. For sobriety of thought, for depth as well as breadth of learning, for wealth of spiritual experience, for honesty of utterance, and virility of conviction, the General Assembly of the Presbyterian Church in America must command attention and respect throughout the world. And this is what it said on the subject we are now considering at its gathering in the city of Washington, the capital of the nation, at the date named:

“THE BIBLE AS WE NOW HAVE IT, IN ITS VARIOUS TRANSLATIONS AND REVISIONS, WHEN FREED FROM ALL ERRORS AND MISTAKES OF TRANSLATORS, COPYISTS AND PRINTERS, (IS) THE VERY WORD OF GOD, AND CONSEQUENTLY WHOLLY WITHOUT ERROR.”

CHAPTER VIII

THE VIRGIN BIRTH OF CHRIST

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It is well known that the last ten or twenty years have been marked by a determined assault upon the truth of the Virgin birth of Christ. In the year 1892 a great controversy broke out in Germany, owing to the refusal of a pastor named Schrempf to use the Apostles' Creed in baptism because of disbelief in this and other articles. Schrempf was deposed, and an agitation commenced against the doctrine of the Virgin birth which has grown in volume ever since. Other tendencies, especially the rise of an extremely radical school of historical criticism, added force to the negative movement. The attack is not confined, indeed, to the article of the Virgin birth. It affects the whole supernatural estimate of Christ—His life, His claims, His sinlessness, His miracles, His resurrection from the dead. But the Virgin birth is assailed with special vehemence, because it is supposed that the evidence for this miracle is more easily got rid of than the evidence for public facts, such as the resurrection. The result is that in very many quarters the Virgin birth of Christ is openly treated as a fable. Belief in it is scouted as unworthy of the twentieth century intelligence. The methods of the oldest opponents of Christianity are revived, and it is likened to the

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Greek and Roman stories, coarse and vile, of heroes who had gods for their fathers. A special point is made of the silence of Paul, and of the other writers of the New Testament, on this alleged wonder.

THE UNHAPPIEST FEATURE

It is not only, however, in the circles of unbelief that the Virgin birth is discredited; in the church itself the habit is spreading of casting doubt upon the fact, or at least of regarding it as no essential part of Christian faith. This is the unhappiest feature in this unhappy controversy. Till recently no one dreamed of denying that, in the sincere profession of Christianity, this article, which has stood from the beginning in the forefront of all the great creeds of Christendom, was included. Now it is different. The truth and value of the article of the Virgin birth are challenged. The article, it is affirmed, did not belong to the earliest Christian tradition, and the evidence for it is not strong. Therefore, let it drop.

THE COMPANY IT KEEPS

From the side of criticism, science, mythology, history and comparative religion, assault is thus made on the article long so dear to the hearts of Christians and rightly deemed by them so vital to their faith. For loud as is the voice of denial, one fact must strike every careful observer of the conflict. Among those who reject the Virgin birth of the Lord few will be found—I do not know any—who take in other respects an adequate view of the Person and work of the Saviour. It is surprising how clearly the line of division here reveals itself. My statement publicly made and printed

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has never been confuted, that those who accept a full doctrine of the incarnation—that is, of a true entrance of the eternal Son of God into our nature for the purposes of man's salvation—with hardly an exception accept with it the doctrine of the Virgin birth of Christ, while those who repudiate or deny this article of faith either hold a lowered view of Christ's Person, or, more commonly, reject His supernatural claims altogether. It will not be questioned, at any rate, that the great bulk of the opponents of the Virgin birth—those who are conspicuous by writing against it—are in the latter class.

A CAVIL ANSWERED

This really is an answer to the cavil often heard that, whether true or not, the Virgin birth is not of essential importance. It is not essential, it is urged, to Christ's sinlessness, for that would have been secured equally though Christ had been born of two parents. And it is not essential to the incarnation. A hazardous thing, surely, for erring mortals to judge of what was and was not essential in so stupendous an event as the bringing in of the "first-begotten" into the world! But the Christian instinct has ever penetrated deeper. Rejection of the Virgin birth seldom, if ever, goes by itself. As the late Prof. A. B. Bruce said, with denial of the Virgin birth is apt to go denial of the virgin life. The incarnation is felt by those who think seriously to involve a miracle in Christ's earthly origin. This will become clearer as we advance.

THE CASE STATED

It is the object of this paper to show that those who take the lines of denial on the Virgin birth just sketched do great

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injustice to the evidence and importance of the doctrine they reject. The evidence, if not of the same public kind as that for the resurrection, is far stronger than the objector allows, and the fact denied enters far more vitally into the essence of the Christian faith than he supposes. Placed in its right setting among the other truths of the Christian religion, it is not only no stumbling-block to faith, but is felt to fit in with self-evidencing power into the connection of these other truths, and to furnish the very explanation that is needed of Christ's holy and supernatural Person. The ordinary Christian is a witness here. In reading the Gospels, he feels no incongruity in passing from the narratives of the Virgin birth to the wonderful story of Christ's life in the chapters that follow, then from these to the pictures of Christ's divine dignity given in John and Paul. The whole is of one piece: the Virgin birth is as natural at the beginning of the life of such an One—the divine Son—as the resurrection is at the end. And the more closely the matter is considered, the stronger does this impression grow. It is only when the scriptural conception of Christ is parted with that various difficulties and doubts come in.

A SUPERFICIAL VIEW

It is, in truth, a *very superficial* way of speaking or thinking of the Virgin birth to say that nothing depends on this belief for our estimate of Christ. Who that reflects on the subject carefully can fail to see that if Christ was virgin born—if He was truly "conceived," as the creed says, "by the Holy Ghost, born of the Virgin Mary"—there must of necessity enter a supernatural element into His Person; while, if Christ was sinless, much more if He was the very Word

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of God incarnate, there must have been a miracle—the most stupendous miracle in the universe—in His origin? If Christ was, as John and Paul affirm and His church has ever believed, the Son of God made flesh, the second Adam, the new redeeming Head of the race, a miracle was to be expected in His earthly origin; without a miracle such a Person could never have been. Why then cavil at the narratives which declare the fact of such a miracle? Who does not see that the Gospel history would have been incomplete without them? Inspiration here only gives to faith what faith on its own grounds imperatively demands for its perfect satisfaction.

THE HISTORICAL SETTING

It is time now to come to *the Scripture itself*, and to look at the fact of the Virgin birth in its historical setting, and its relation with other truths of the Gospel. As preceding the examination of the historical evidence, a little may be said, first, on the *Old Testament preparation*. Was there any such preparation? Some would say there was not, but this is not God's way, and we may look with confidence for at least some indications which point in the direction of the New Testament event.

THE FIRST PROMISE

One's mind turns to that *oldest of all evangelical promises*, that the seed of the woman would bruise the head of the serpent. "I will put enmity," says Jehovah to the serpent-tempter, "between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15. R. V.). It is a forceless weakening of this first word of Gospel in the Bible to explain it of a

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lasting feud between the race of men and the brood of serpents. The serpent, as even Dr. Driver attests, is "the representative of the power of evil"—in later Scripture, "he that is called the Devil and Satan" (Rev. 12:9)—and the defeat he sustains from the woman's seed is a moral and spiritual victory. The "seed" who should destroy him is described emphatically as the *woman's* seed. It was the woman through whom sin had entered the race; by the seed of the woman would salvation come. The early church writers often pressed this analogy between Eve and the Virgin Mary. We may reject any element of over-exaltation of Mary they connected with it, but it remains significant that this peculiar phrase should be chosen to designate the future deliverer. I cannot believe the choice to be of accident. The promise to Abraham was that in *his* seed the families of the earth would be blessed; there the *male* is emphasized, but here it is the *woman*—the woman distinctively. There is, perhaps, as good scholars have thought, an allusion to this promise in 1 Timothy 2:15, where, with allusion to Adam and Eve, it is said, "But she shall be saved through her (or the) child-bearing" (R. V.).

THE IMMANUEL PROPHECY

The idea of the Messiah, gradually gathering to itself the attributes of a divine King, reaches one of its clearest expressions in *the great Immanuel prophecy*, extending from Isaiah 7 to 9:7, and centering in the declaration: "The Lord Himself will give you [the unbelieving Ahaz] a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14; Cf. 8:8, 10). This is none other than the child of wonder extolled in chapter 9:6, 7: "For unto us a child is born, unto us a son is given; and the government

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shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, [Father of Eternity], The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," etc. This is the prophecy quoted as fulfilled in Christ's birth in Matt. 1:23, and it seems also alluded to in the glowing promises to Mary in Luke 1:32, 33. It is pointed out in objection that the term rendered "virgin" in Isaiah does not necessarily bear this meaning; it denotes properly only a young unmarried woman. The context, however, seems clearly to lay an emphasis on the unmarried state, and the translators of the Greek version of the Old Testament (the Septuagint) plainly so understood it when they rendered it by *parthenos*, a word which *does* mean "virgin." The tendency in many quarters now is to admit this (Dr. Cheyne, etc.), and even to seek an explanation of it in alleged Babylonian beliefs in a virgin-birth. This last, however, is quite illusory¹. It is, on the other hand, singular that the Jews themselves do not seem to have applied this prophecy at any time to the Messiah—a fact which disproves the theory that it was this text which suggested the story of a Virgin birth to the early disciples.

ECHOES IN OTHER SCRIPTURES

It was, indeed, when one thinks of it, only on the supposition that there was to be something exceptional and extraordinary in the birth of this child called Immanuel that it could have afforded to Ahaz a sign of the perpetuity of the throne of David on the scale of magnitude proposed ("Ask it either

¹ For the evidence, see my volume on "The Virgin Birth," Lecture VII.

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in the depth, or in the height above." Ver. 10). We look, therefore, with interest to see if there are any *echoes* or *suggestions* of the idea of this passage in other prophetic scriptures. They are naturally not many, but they do not seem to be altogether wanting. There is, first, the remarkable Bethlehem prophecy in Micah 5:2, 3—also quoted as fulfilled in the nativity (Matt. 2:5, 6)—connected with the saying: "Therefore will he give them up, until the time that she who travaileth hath brought forth" ("The King from Bethlehem," says Delitzsch, "who has a nameless one as mother, and of whose father there is no mention"). Micah was Isaiah's contemporary, and when the close relation between the two is considered (Cf. Isa. 2:2-4, with Micah 4:1-3), it is difficult not to recognize in his oracle an expansion of Isaiah's. In the same line would seem to lie the enigmatic utterance in Jer. 31:22: "For Jehovah hath created a new thing in the earth: a woman shall encompass a man" (thus Delitzsch, etc.).

TESTIMONY OF THE GOSPEL

The germs now indicated in prophetic scriptures had apparently borne no fruit in Jewish expectations of the Messiah, when *the event took place* which to Christian minds made them luminous with predictive import. In Bethlehem of Judea, as Micah had foretold, was born of a virgin mother He whose "goings forth" were "from of old, from everlasting" (Micah 5:2; Matt. 2:6). Matthew, who quotes the first part of the verse, can hardly have been ignorant of the hint of pre-existence it contained. This brings us to the testimony to the miraculous birth of Christ in our first and third Gospels—the only Gospels which record the circumstances of Christ's birth at all. By general consent the narratives in Matthew (chap-

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ters 1, 2) and in Luke (chapters 1, 2) are independent—that is, they are not derived one from the other—yet they both affirm, in detailed story, that Jesus, conceived by the power of the Holy Spirit, was born of a pure virgin, Mary of Nazareth, espoused to Joseph, whose wife she afterwards became. The birth took place at Bethlehem, whither Joseph and Mary had gone for enrollment in a census that was being taken. The announcement was made to Mary beforehand by an angel, and the birth was preceded, attended, and followed by remarkable events that are narrated (birth of the Baptist, with annunciations, angelic vision to the shepherds, visit of wise men from the east, etc.). The narratives should be carefully read at length to understand the comments that follow.

THE TESTIMONY TESTED

There is no doubt, therefore, about the testimony to the Virgin birth, and the question which now arises is—What is the *value* of these parts of the Gospels as evidence? Are they genuine parts of the Gospels? Or are they late and untrustworthy additions? From what sources may they be presumed to be derived? It is on the truth of the narratives that our belief in the Virgin birth depends. Can they be trusted? Or are they mere fables, inventions, legends, to which no credit can be attached?

The answer to several of these questions can be given in very brief form. The narratives of the nativity in Matthew and Luke are undoubtedly *genuine parts* of their respective Gospels. They have been there since ever the Gospels themselves had an existence. The proof of this is convincing. The chapters in question are found in every manuscript and version of the Gospels known to exist. There are hundreds

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of manuscripts, some of them very old, belonging to different parts of the world, and many versions in different languages (Latin, Syriac, Egyptian, etc.), but these narratives of the Virgin birth are found in all. We know, indeed, that a section of the early Jewish Christians—the Ebionites, as they are commonly called—possessed a Gospel based on Matthew from which the chapters on the nativity were absent. But this was not the real Gospel of Matthew: it was at best a mutilated and corrupted form of it. The genuine Gospel, as the manuscripts attest, always had these chapters.

Next, as to the Gospels themselves, they were not of late and non-apostolic origin; but were *written by apostolic men*, and were from the first accepted and circulated in the church as trustworthy embodiments of sound apostolic tradition. Luke's Gospel was from Luke's own pen—its genuineness has recently received a powerful vindication from Prof. Harnack, of Berlin—and Matthew's Gospel, while some dubiety still rests on its original language (Aramaic or Greek), passed without challenge in the early church as the genuine Gospel of the Apostle Matthew. Criticism has more recently raised the question whether it is only the "groundwork" of the discourses (the "Logia") that comes directly from Matthew. However this may be settled, it is certain that the Gospel in its Greek form always passed as Matthew's. It must, therefore, if not written by him, have had his immediate authority. The narratives come to us, accordingly, with high apostolic sanction.

SOURCES OF THE NARRATIVES

As to the *sources* of the narratives, not a little can be gleaned from the study of their internal character. Here two facts reveal themselves. The first is that the narrative of Luke

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is based on some old, archaic, highly original Aramaic writing. Its Aramaic character gleams through its every part. In style, tone, conception, it is highly primitive—emanates, apparently, from that circle of devout people in Jerusalem to whom its own pages introduce us (Luke 2:25, 36-38). It has, therefore, the highest claim to credit. The second fact is even more important. A perusal of the narratives shows clearly—what might have been expected—that the information they convey was derived from no lower source than Joseph and Mary themselves. This is a marked feature of contrast in the narratives—that Matthew's narrative is all told from Joseph's point of view, and Luke's is all told from Mary's. The signs of this are unmistakable. Matthew tells about Joseph's difficulties and action, and says little or nothing about Mary's thoughts and feelings. Luke tells much about Mary—even her inmost thoughts—but says next to nothing directly about Joseph. The narratives, in short, are not, as some would have it, contradictory, but are independent and complementary. The one supplements and completes the other. Both together are needed to give the whole story. They bear in themselves the stamp of truth, honesty, and purity, and are worthy of all acceptance, as they were evidently held to be in the early church.

UNFOUNDED OBJECTIONS

Against the acceptance of these early, well-attested narratives, what, now, have the objectors to allege? I pass by the attempts to show, by critical elimination (expurgating Luke 1:35, and some other clauses), that Luke's narrative was not a narrative of a Virgin birth at all. This is a vain attempt in face of the testimony of manuscript authorities. Neither need I dwell on the alleged "discrepancies" in the genealogies

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and narratives. These are not serious, when the independence and different standpoints of the narratives are acknowledged. The genealogies, tracing the descent of Christ from David along different lines, present problems which exercise the minds of scholars, but they do not touch the central fact of the belief of both Evangelists in the birth of Jesus from a virgin. Even in a Syriac manuscript which contains the certainly wrong reading, "Joseph begat Jesus," the narrative goes on, as usual, to recount the Virgin birth. It is not a contradiction, if Matthew is silent on the earlier residence in Nazareth, which Luke's object led him fully to describe.

SILENCE OF MARK AND JOHN

The objection on which most stress is laid (apart from what is called the evidently "mythical" character of the narratives) is the *silence* on the Virgin birth in the remaining Gospels, and other parts of the New Testament. This, it is held, conclusively proves that the Virgin birth was not known in the earliest Christian circles, and was a legend of later origin. As respects the Gospels—Mark and John—the objection would only apply if it was the design of these Gospels to narrate, as the others do, the circumstances of the nativity. But this was evidently not their design. Both Mark and John knew that Jesus had a human birth—an infancy and early life—and that His mother was called Mary, but of deliberate purpose they tell us nothing about it. Mark begins his Gospel with Christ's entrance on His public ministry, and says nothing of the period before, especially of how Jesus came to be called "the Son of God" (Mark 1:1). John traces the divine descent of Jesus, and tells us that the "Word became flesh" (John 1:14); but how this miracle of becoming flesh was wrought he does not

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say. It did not lie within his plan. He knew the church tradition on the subject: he had the Gospels narrating the birth of Jesus from the Virgin in his hands: and he takes the knowledge of their teaching for granted. To speak of contradiction in a case like this is out of the question.

SILENCE OF PAUL

How far Paul was acquainted with the facts of Christ's earthly origin it is not easy to say. To a certain extent these facts would always be regarded as among the privacies of the innermost Christian circles—so long at least as Mary lived—and the details may not have been fully known till the Gospels were published. Paul admittedly did not base his preaching of his Gospel on these private, interior matters, but on the broad, public facts of Christ's ministry, death, and resurrection. It would be going too far, however, to infer from this that Paul had no knowledge of the miracle of Christ's birth. Luke was Paul's companion, and doubtless shared with Paul all the knowledge which he himself had gathered on this and other subjects. One thing certain is, that Paul could not have believed in the divine dignity, the pre-existence, the sinless perfection, and redeeming headship, of Jesus as he did, and not have been convinced that His entrance into humanity was no ordinary event of nature, but implied an unparalleled miracle of some kind. This Son of God, who "emptied" Himself, who was "born of a woman, born under the law," who "knew no sin" (Phil. 2:7, 8; Gal. 4:4; 2 Cor. 5:21), was not, and could not be, a simple product of nature. God must have wrought creatively in His human origin. The Virgin birth would be to Paul the most reasonable and credible of events.

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So also to John, who held the same high view of Christ's dignity and holiness.

CHRIST'S SINLESSNESS A PROOF

It is sometimes argued that a Virgin birth is no aid to the explanation of Christ's sinlessness. Mary being herself sinful in nature, it is held the taint of corruption would be conveyed by one parent as really as by two. It is overlooked that the whole fact is not expressed by saying that Jesus was born of a virgin mother. There is the other factor—"conceived by the Holy Ghost." What happened was a divine, creative miracle wrought in the production of this new humanity which secured, from its earliest germinal beginnings, freedom from the slightest taint of sin. Paternal generation in such an origin is superfluous. The birth of Jesus was not, as in ordinary births, the creation of a new personality. It was a divine Person—already existing—entering on this new mode of existence. Miracle could alone effect such a wonder. *Because* His human nature had this miraculous origin Christ was the "holy" One from the commencement (Luke 1:35). Sinless He was, as His whole life demonstrated; but when, in all time, did natural generation give birth to a sinless personality?

THE EARLY CHURCH A WITNESS

The history of the early church is occasionally appealed to in witness that the doctrine of the Virgin birth was not primitive. No assertion could be more futile. The early church, so far as we can trace it back, in all its branches, held this doctrine. No Christian sect is known that denied it, save the Jew-

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ish Ebionites formerly alluded to. The general body of the Jewish Christians—the Nazarenes as they are called—accepted it. Even the greater Gnostic sects in their own way admitted it. Those Gnostics who denied it were repelled with all the force of the church's greatest teachers. The Apostle John is related to have vehemently opposed Cerinthus, the earliest teacher with whom this denial is connected.

DISCREDITED VAGARIES

What more remains to be said? It would be waste of space to follow the objectors into their various theories of a *mythical* origin of this belief. One by one the speculations advanced have broken down, and given place to others—all equally baseless. The newest of the theories seeks an origin of the belief in ancient Babylonia, and supposes the Jews to have possessed the notion in pre-Christian times. This is not only opposed to all real evidence, but is the giving up of the contention that the idea had its origin in *late* Christian circles, and was unknown to earlier apostles.

THE REAL CHRIST

Doctrinally, it must be repeated that the belief in the Virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality. Here is One, as Paul brings out in Romans 5:12 ff, who, free from sin Himself, and not involved in the Adamic liabilities of the race, reverses the curse of sin and death brought in by the first Adam, and establishes the reign of righteousness and life. Had Christ been naturally born, not one of these things could be affirmed of Him. As one of Adam's race, not an entrant

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from a higher sphere, He would have shared in Adam's corruption and doom—would Himself have required to be redeemed. Through God's infinite mercy, He came from above, inherited no guilt, needed no regeneration or sanctification, but became Himself the Redeemer, Regenerator, Sanctifier, for all who receive Him. "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15).

CHAPTER IX

THE CERTAINTY AND IMPORTANCE OF THE REAL AND BODILY RESURRECTION OF JESUS CHRIST FROM THE DEAD

BY DR. R. A. TORREY

The resurrection of Jesus Christ from the dead is the corner stone of Christian doctrine. It is mentioned directly one hundred and four (or more) times in the New Testament. It was the most prominent and cardinal point in the apostolic testimony. When the apostolic company, after the apostasy of Judas Iscariot, felt it necessary to complete their number again by the addition of one to take the place of Judas Iscariot, it was in order that he might "Be a witness with us of His resurrection." (Acts 1:21, 22.) The resurrection of Jesus Christ was the one point that Peter emphasized in his great sermon on the Day of Pentecost. His whole sermon centered in that fact. Its keynote was "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32 cf. vs. 24-31). When the Apostles were filled again with the Holy Spirit some days later, the one central result was that with "great power gave the Apostles *witness of the resurrection of the Lord Jesus.*" The central doctrine that the Apostle Paul preached to the Epicurean and Stoic philosophers on Mars Hill was Jesus *and the resurrection.* (Acts 17:18 cf. Acts 23:6; 1 Cor. 15:15.) The resurrection of Jesus Christ is one of the two fundamental truths of the Gospel, the other being His atoning death. Paul says in 1 Cor. 15:1, 3, 4, "Moreover, brethren, I declare unto you **THE GOSPEL** which I preached unto you, which also ye have received, and wherein

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ye stand. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, *and that he rose again* the third day, according to the Scriptures." This was the glad tidings; first, that Christ died for our sins and made atonement, and second, that He rose again. The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ was only the heroic death of a noble martyr. With the resurrection, it is the atoning death of the Son of God. It shows that death to be of sufficient value to cover all our sins, for it was the sacrifice of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for. Disprove the resurrection of Jesus Christ and Christian faith is vain. "If Christ be not risen," cries Paul, "then is our preaching vain, and your faith is also vain" (1 Cor. 15:14). And later he adds: "If Christ be not risen, your faith is vain. You are yet in your sins." Paul, as the context clearly shows, is talking about the bodily resurrection of Jesus Christ. The doctrine of the resurrection of Jesus Christ is the one doctrine that has power to save any one who believes it with the heart. As we read in Rom. 10:9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised Him from the dead, thou shalt be saved.*" To know the power of Christ's resurrection is one of the highest ambitions of the intelligent believer, to attain which he sacrifices all things and counts them but refuse (Phil. 3:8-10. R. V.).

While the literal bodily resurrection of Jesus Christ is the corner stone of Christian doctrine, it is also the Gibraltar of Christian evidence and the Waterloo of Infidelity and Rationalism. If the Scriptural assertions of Christ's resurrection can be established as historic certainties, the claims and doc-

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trines of Christianity rest upon an impregnable foundation. On the other hand, if the resurrection of Jesus Christ from the dead cannot be established, Christianity must go. It was a true instinct that led a leading and brilliant agnostic in England to say, that there is no use wasting time discussing the other miracles; the essential question is, Did Jesus Christ rise from the dead? adding that if He did, it was easy enough to believe the other miracles; but if He did not, the other miracles must go.

Are the statements contained in the four Gospels, regarding the resurrection of Jesus Christ, statements of fact, or are they fiction, fables, myths? There are three separate lines of proof that the statements contained in the four Gospels, regarding the resurrection of Jesus Christ, are exact statements of historic fact.

I. THE EXTERNAL EVIDENCE OF THE AUTHENTICITY AND TRUTHFULNESS OF THE GOSPEL NARRATIVES

This is an altogether satisfactory argument. The external proofs of the authenticity and truthfulness of the Gospel narratives are overwhelming, but the argument is long and intricate, and it would take a volume to discuss it satisfactorily. The other arguments are so completely sufficient and overwhelming and convincing to a candid mind that we can do without this, good as it is in its place.

II. THE INTERNAL PROOFS OF THE TRUTHFULNESS OF THE GOSPEL RECORDS

This argument is thoroughly conclusive, and we shall state it briefly in the pages which follow. We shall not

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assume anything whatever. We shall not assume that the four Gospel records are true history. We shall not assume that the four Gospels were written by the men whose names they bear, though it could be easily proven that they were. We shall not even assume that they were written in the century in which Jesus is alleged to have lived and died and risen again, nor in the next century, nor in the next. We will assume absolutely nothing whatever. We will start out with a fact which we all know to be a fact, namely, that we have the four Gospels to-day, whoever wrote them and whenever they were written. We shall place these four Gospels side by side and see if we can discern in them the marks of truth or of fiction.

I. The first thing that strikes us, as we compare these Gospels one with another, is that they are *four separate and independent accounts*. This appears plainly from the apparent discrepancies in the four different accounts. These apparent discrepancies are marked and many. It would have been impossible for these four accounts to have been made up in collusion with one another, or to have been derived from one another, and so many and so marked discrepancies to be found in them. There is harmony between the four accounts, but the harmony does not lie upon the surface; it comes out only by protracted and thorough study. It is precisely such a harmony as would exist between accounts written or related by several different persons, each looking at the events recorded from his own standpoint. It is precisely such a harmony as would not exist in four accounts manufactured in collusion or derived one from the other. In four accounts manufactured in collusion, whatever of harmony there might be would appear on the surface: whatever discrepancy there might be would only come out by minute and careful study.

But with the four Gospels the case is just the opposite. The harmony comes out by minute and careful study, and the apparent discrepancy lies upon the surface. Whether true or false, these four accounts are separate and independent from one another. The four accounts supplement one another, the third account sometimes reconciling apparent discrepancies between two.

These accounts must be either a record of facts that actually occurred, or else fictions. If fictions, they must have been fabricated in one of two ways. Either independently of one another or in collusion with one another. They cannot have been fabricated independently of one another; the agreements are too marked and too many. It is absolutely incredible that four persons, sitting down to write an account of what never occurred, independently of one another, should have made their stories agree to the extent that these do. On the other hand, they cannot have been made up, as we have already seen, in collusion with one another; the apparent discrepancies are too numerous and too noticeable. It is proven they were not made up independently of one another; it is proven they were not made up in collusion with one another. So we are driven to the conclusion that they were not made up at all; that they are a true relation of facts as they actually occurred. We might rest the argument here and reasonably call the case settled, but we will go on still further.

2. The next thing that we notice is that *each of these accounts bears striking indications of having been derived from eye witnesses.*

The account of an eye witness is readily distinguishable from the account of one who is merely retailing what others have told him. Any one who is accustomed to weigh evidence in court or in historical study soon learns how to distinguish

the report of an eye witness from mere hearsay evidence. Any careful student of the Gospel records of the resurrection will readily detect many marks of the eye witness. Some years ago, when lecturing at an American University, a gentleman was introduced to me as being a skeptic. I asked him: "What line of study are you pursuing?" He replied that he was pursuing a post-graduate course in history, with a view to a professorship in history. I said: "Then you know that the account of an eye witness differs in marked respects from the account of one who is simply telling what he has heard from others?" "Yes," he replied. I next asked: "Have you carefully read the four Gospel accounts of the resurrection of Christ?" He replied: "I have." "Tell me, have you noticed clear indications that they were derived from eye witnesses?" "Yes," he replied; "I have been greatly struck by this in reading the accounts." Any one who carefully and intelligently reads them will be struck with the same fact.

3. The third thing that we notice about these Gospel narratives is *their naturalness, straightforwardness, artlessness and simplicity*. The accounts, it is true, have to do with the supernatural, but the accounts themselves are most natural. There is a remarkable absence of all attempt at coloring and effect. There is nothing but the simple, straightforward telling of facts as they actually occurred. It frequently happens when a witness is on the witness stand, that the story he tells is so artless, so straightforward, so natural, there is such an entire absence of any attempt at coloring or effect that his testimony bears weight independently of anything we may know of the character or previous history of the witness. As we listen to his story we say to ourselves: "This man is telling the truth." The weight of this kind of evidence is greatly increased and reaches practical certainty when we have sev-

eral independent witnesses of this sort, all bearing testimony to the same essential facts, but with varieties of detail, one omitting what another tells, and the third unconsciously reconciling apparent discrepancies between the two. This is the precise case with the four Gospel narratives of the resurrection of Christ. The Gospel writers do not seem to have reflected at all upon the meaning or bearing of many of the facts which they relate. They simply tell right out what they saw, in all simplicity and straightforwardness, leaving the philosophizing to others. Dr. William Furness, the great Unitarian scholar and critic, who certainly was not over-much disposed in favor of the supernatural, says: "Nothing can exceed, in artlessness and simplicity, the four accounts of the first appearance of Jesus after His crucifixion. If these qualities are not discernible here, we must despair of ever being able to discern them anywhere."

Suppose we should find four accounts of the battle of Monmouth. Suppose, furthermore, that nothing decisive was known as to the authorship of these four accounts, but when we laid them side by side we found that they were manifestly independent accounts. We found, furthermore, striking indications that they were from eye witnesses. We found them all marked by that artlessness, straightforwardness and simplicity that always carries conviction; we found that, while apparently disagreeing in minor details, they agreed substantially in their account of the battle—even though we had no knowledge of the authorship or date of these accounts, would we not, in the absence of any other accounts, say: "Here is a true account of the battle of Monmouth"? Now this is exactly the case with the four Gospel narratives. Manifestly separate and independent from one another, bearing the clear marks of having been derived from eye witnesses, character-

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ized by an unparalleled artlessness, simplicity and straightforwardness, apparently disagreeing in minor details, but in perfect agreement as to the great central facts related. If we are fair and honest, if we follow the canons of evidence followed in court, if we follow any sound and sane law of literary and historical criticism, are we not logically driven to say: "Here is a true account of the resurrection of Jesus"? Here, again, we might rest our case and call the Resurrection of Jesus from the Dead proven, but we go on still further.

4. The next thing we notice is the *unintentional evidence of words, phrases, and accidental details*.

It oftentimes happens that when a witness is on the stand, the unintentional evidence that he bears by words and phrases, which he uses, and by accidental details, which he introduces, is more convincing than his direct testimony, because it is not the testimony of the witness, but the testimony of the truth to itself. The Gospel accounts abound in evidence of this sort.

Take, as the first instance, the fact that in all the Gospel records of the resurrection, we are given to understand that Jesus was not at first recognized by His disciples when He appeared to them after His resurrection (*e. g.* Luke 24:16; John 21:4.) We are not told why this was so, but if we will think a while over it, we will soon discover why it was so. But the Gospel narratives simply record the fact without attempting to explain it. If the stories were fictitious, they certainly would never have been made up in this way, for the writer would have seen at once the objection that would arise in the minds of those who did not wish to believe in His resurrection, that is, that it was not really Jesus whom the disciples saw. Why, then, is the story told in this way? For the self-evident reason that the evangelists were not making up a story for effect, but simply recording events precisely as they

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occurred. This is the way in which it occurred, therefore this is the way in which they told it. It is not a fabrication of imaginary incidents, but an exact record of facts carefully observed and accurately recorded.

Take a second instance: In all the Gospel records of the appearances of Jesus after His resurrection, there is not a single recorded appearance to an enemy or opponent of Christ. All His appearances were to those who were already believers. Why this was so we can easily see by a little thought; but nowhere in the Gospels are we told why it was so. If the stories had been fabricated, they certainly would never have been made up in this way. If the Gospels were, as some would have us believe, fabrications constructed one hundred, two hundred or three hundred years after the alleged events recorded, when all the actors were dead and gone and no one could gainsay any lies told, Jesus would have been represented as appearing to Caiaphas and Annas and Pilate and Herod, and confounding them by His reappearance from the dead. But there is no suggestion even of anything of this kind in the Gospel stories. Every appearance is to one who is already a believer. Why is this so? For the self-evident reason that this was the way that things occurred, and the Gospel narratives are not concerned with producing a story for effect, but simply with recording events precisely as they occurred and as they were observed.

We find still another instance in the fact that the recorded appearances of Jesus after His resurrection were only occasional. He would appear in the midst of His disciples and disappear and not be seen again, perhaps, for several days. Why this was so, we can easily think out for ourselves: He was evidently seeking to wean His disciples from their old-time communion with Him in the body and to prepare them

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for the communion with Himself in the Spirit that was to follow in the days that were to come. We are not, however, told this in the Gospel narratives. We are left to discover it for ourselves, and this is all the more significant for that reason. It is doubtful if the disciples themselves realized the meaning of the facts. If they had been making up the story to produce effect, they would have represented Jesus as being with them constantly, as living with them, eating and drinking with them day after day. Why, then, is the story told as recorded in the four Gospels? Because this is the way in which it had all occurred. The Gospel writers are simply concerned with giving the exact representation of the facts as witnessed by themselves and others.

We find another very striking instance in what is recorded concerning the words of Jesus to Mary at their first meeting (John 20:17). Jesus is recorded as saying to Mary: "Touch Me not, for I am not yet ascended to My Father." We are not told why Jesus said this to Mary. We are left to discover the reason for it if we can, and the commentators have had a great deal of trouble in discovering it. Their explanations vary widely one from another. I have a reason of my own, which I have never seen in any commentary, but which, I am persuaded, is the true reason; but it would probably be difficult to persuade others that it was the true reason. Why, then, is this little utterance of Jesus put in the Gospel record without a word of explanation, and which it has taken eighteen centuries to explain, and which is not altogether satisfactorily explained yet? Certainly a writer making up a story would not put in a little detail like that without apparent meaning and without an attempt at an explanation of it. Stories that are made up are made up for a purpose; details that are inserted are inserted for a purpose—a purpose more

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or less evident—but eighteen centuries of study have not been able to find out the purpose why this was inserted. Why, then, do we find it here? Because this is exactly what happened. This is what Jesus said; this is what Mary heard Jesus say; this is what Mary told, and, therefore, this is what John recorded. We cannot have a fiction here, but an accurate record of words spoken by Jesus after His resurrection.

We find still another instance in John 20:4-6. "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie." This is all in striking keeping with what we know of the men from other sources. Mary, returning hurriedly from the tomb, bursts in upon the two disciples and cries: "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." John and Peter sprang to their feet and ran at the top of their speed to the tomb. John, the younger of the two disciples (it is all the more striking that the narrative does not tell us here that he was the younger of the two disciples), was fleet of foot, and outran Peter and reached the tomb first, but, man of retiring and reverent disposition that he was (we are not told this here, but we know it from a study of his personality as revealed elsewhere), he did not enter the tomb but simply stooped down and looked in. Impetuous, but older, Peter comes lumbering on behind as fast as he can; but when once he reaches the tomb, he never waits a moment outside but plunges headlong in. Is this made up, or is it life? He was indeed a literary artist of consummate ability, who had the skill to make this up, if it did not occur just so. There is,

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incidentally a touch of local coloring in the report. When one visits today the tomb which scholars now accept as the real burial place of Jesus, he will find himself unconsciously obliged to stoop down to look in.

Still another instance is found in John 21:7: "Therefore that disciple, whom Jesus loved, saith to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea." Here, again, we have the unmistakable marks of truth and life. The Apostles had gone, at Jesus' commandment, into Galilee to meet Him there, but Jesus does not at once appear. Simon Peter, with the fisher's passion still stirring in his bosom, says: "I go a-fishing." The others replied: "We also go with thee." They fished all night and with characteristic fishermen's luck, caught nothing. In the early dawn Jesus stands upon the shore, but the disciples did not recognize Him in the dim light. Jesus calls to them: "Children, have ye any meat?" And they answer: "No." He bids them cast the net on the right side of the ship and they would find. When the cast was made, they were not able to draw it for the multitude of fishes. In an instant, John, the man of quick spiritual perception, says: "It is the Lord." No sooner does Peter, the man of impulsive action, hear it than he grasps his fisher's coat, casts it about his naked form and throws himself overboard and strikes out for shore to reach his Lord. Is this made up, or is it life? This is not fiction. If some unknown author of the fourth Gospel made this up, he is the master literary artist of the ages, and we should take down every other name from our literary pantheon and place his above them all.

We find a still more touching instance in John 20:15: "Jesus saith unto her, Woman, why weepest thou? Whom

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seekest thou? She, supposing Him to be the gardener, saith unto Him, "Sir, if thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away." Here is surely a touch that surpasses the art of any man of that day or any other day. Mary had gone into the city and notified John and Peter that she had found the sepulchre empty. They start on a run for the sepulchre. As Mary has already made the journey twice, they easily far outstrip her, but with heavy heart and slow and weary feet, she makes her way back to the tomb. Peter and John have been long gone when she reaches it, broken-hearted, thinking that not only has her beloved Lord been slain, but that His tomb has been desecrated. She stands without, weeping. There are two angels sitting in the tomb, one at the head and the other at the feet where the body of Jesus had lain. But the grief-stricken woman has no eye for angels. They say unto her: "Woman, why weepest thou?" She replies: "Because they have taken away my Lord, and I know not where they have laid Him." A rustle in the leaves at her back and she turns around to see who is coming. She sees Jesus standing there, but blinded by tears and despair she does not recognize her Lord. Jesus also says to her: "Why weepest thou? Whom seekest thou?" She, supposing it to be the gardener who is talking to her says: "Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him and I will take Him away." Now, remember, who it is that makes the offer, and what she offers to do—a weak woman offers to carry a full-grown man away. Of course, she could not do it, but how true to a woman's love that always forgets its weakness and never stops at impossibilities. There is something to be done and she says: "I will do it! Tell me where Thou hast laid Him, and I will take

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Him away." Is this made up? Never! This is life; this is reality; this is truth.

We find another instance in Mark 16:7: "But go your way, tell His disciples *and Peter* that He goeth before you into Galilee: there shall ye see Him, as He said unto you." What I would have you notice here are the two words "*and Peter*." Why "*and Peter*"? Was not Peter one of the disciples? Surely he was, the very head of the Apostolic company. Why, then, "*and Peter*"? No explanation is given in the text, but reflection shows it was the utterance of love toward the despondent, despairing disciple, who had thrice denied his Lord. If the message had been simply to "the disciples" Peter would have said: "Yes, I was once a disciple, but I can no longer be counted such. I thrice denied my Lord on that awful night with oaths and cursings. It does not mean me." But our tender, compassionate Lord, through His angelic messenger, sends the message: "Go, tell His disciples, and whoever you tell, be sure you tell poor, weak, faltering, backslidden, broken-hearted Peter." Is this made up, or is this a real picture of our Lord? I pity the man who is so dull that he can imagine this is fiction. Incidentally, let it be noted that this is recorded only in the Gospel of Mark, which, as is well known, is Peter's Gospel. As Peter dictated to Mark one day what he should record, with tearful eyes and grateful heart he would turn to him and say: "Mark, be sure you put that in, 'Tell His disciples *and Peter*.'"

Take, still, another instance in John 20:27-29: "Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus said unto

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him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." Note here two things: The action of Thomas and the rebuke of Jesus. Each is too characteristic to be attributed to the art of some master of fiction. Thomas had not been with the disciples at the first appearance of our Lord. A week had passed by. Another Lord's Day had come. This time Thomas makes sure of being present; if the Lord is to appear, he will be there. If he had been like some of our modern doubters, he would have taken pains to be away; but doubter though he was, he was an honest doubter, and wanted to know. Suddenly Jesus stands in the midst. He says to Thomas: "Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side: and be not faithless but believing." At last Thomas's eyes are opened. His faith long dammed back bursts every barrier and, sweeping outward, carries Thomas to a higher height than any other disciple had as yet reached—exultingly and adoringly, he cries, as he looks up into the face of Jesus: "My Lord and my God!" Then Jesus, tenderly, but oh, how searchingly, rebukes him. "Thomas," He says, "because thou hast seen Me, thou hast believed. Blessed are they [who are so eager to find and so quick to see, and so ready to accept the truth that they do not wait for actual visible demonstration, but are ready to take truth on sufficient testimony] that have not seen and yet have believed." Is this made up, or is this life? Is it a record of facts as they occurred or a fictitious production of some master artist?

Take still another instance. In John 21:15-17 we read: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He

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saith unto him, Feed My lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him *the third time*, Simon, son of Jonas, lovest thou Me? Peter was grieved *because He said unto him the third time*, Lovest thou Me? And he said unto Him, 'Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep." Note especially here the words: "Peter was grieved because He said unto him *the third time*, Lovest thou Me." Why did Jesus ask Peter three times "Lovest thou Me?" And why was Peter grieved because Jesus did ask him three times? We are not told in the text, but if we read it in the light of Peter's thrice repeated denial of his Lord, we will understand it. As Peter had denied his Lord thrice, Jesus three times gave Peter an opportunity to reassert his love. But this, tender as it was, brings back to Peter that awful night when, in the courtyard of Annas and Caiaphas, he thrice denied his Lord, and "Peter was grieved because He said unto him the third time, Lovest thou Me." Is this made up? Did the writer make it up with this fact in view? If he did, he surely would have mentioned it. It cannot have been made up. It is not fiction. It is simply reporting what actually occurred. The accurate truthfulness of the record comes out even more strikingly in the Greek than in the English version. Two different words are used for "love." Jesus, in asking Peter "Lovest thou Me" uses a strong word, denoting the higher form of love. Peter, replying: "Lord, Thou knowest that I love thee," uses a weaker word, but one denoting a more tender form of love. Jesus, the second time uses the stronger word, and the second time, in his reply, Peter uses the weaker word. In His third question, Jesus comes down

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to Peter's level and uses the weaker word that Peter had used from the beginning. Then Peter replies: "Lord, Thou knowest all things, Thou knowest that I love Thee," using the same weaker word. This cannot be fiction. It is accurately reported fact.

Take still another instance. In John 20:16 we read: "Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master." What a delicate touch of nature we have here. Mary is standing outside the tomb overcome with grief. She has not recognized her Lord, though He has spoken to her. She has mistaken Him for the gardener. She has said, "Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away." Then Jesus utters just one word, He says, "Mary." As that name came trembling on the morning air, uttered with the old familiar tone, spoken as no one else had ever spoken it but He, in an instant, her eyes were opened. She falls at His feet and tries to clasp them, and looks up into His face, and cries: "Rabboni, My Master." Is this made up? Impossible! This is life! This is Jesus, and this is the woman who loved Him. No unknown author of the second, third or fourth century could have produced such a masterpiece as this. We stand here, unquestionably face to face with reality, with life, with Jesus and Mary as they actually were.

One more important illustration. In John 20:7 we read: "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." How strange that such a little detail as this should be added to the story with absolutely no attempt at explaining why. But how deeply significant this little unexplained detail is. Recall the circumstances. Jesus is dead. For three days and three nights, from Wednesday evening at sunset until Saturday

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evening at sunset (the evidence for Christ being crucified on Wednesday and not on Friday seems to be overwhelming, but it does not matter for the purpose of our present argument), His body is laying cold and silent in the sepulchre, as truly dead as any body was ever dead; but at last the appointed hour has come, the breath of God sweeps through the sleeping and silent clay, and in that supreme moment of His own earthly life, that supreme moment of human history when Jesus rises triumphant over death and grave and Satan, there is no excitement upon His part, but that same majestic self-composure and serenity that marked His whole career, that same Divine calm that He displayed upon storm-tossed Galilee when His affrighted disciples shook Him from His slumbers, and said: "Lord, carest Thou not that we perish?" and He arose serenely on the deck of the tossing vessel and said to the wild, tempestuous waves and winds: "Be still," and there was a great calm. So now, again, in this sublime, this awful moment, He does not excitedly tear the napkin from His face and fling it aside, but absolutely without human haste or flurry, or disorder, He unties it calmly from His head, rolls it up and lays it away in an orderly manner in a place by itself. Was that made up? Never! We do not behold here an exquisite masterpiece of the romancer's art—we read here the simple narrative of a matchless detail in a unique life that was actually lived here upon earth, a life so beautiful that one cannot read it with an honest and open mind without feeling the tears coming into his eyes.

But some one will say, all these are little things. True, and it is from that very fact that they gain much of their significance. It is just in such little things that fiction would disclose itself. Fiction displays its difference from fact in the minute; in the great outstanding outlines you can make

fiction look like truth, but when you come to examine it minutely and microscopically, you will soon detect that it is not reality, but fabrication. But the more microscopically we examine the Gospel narratives, the more we become impressed with their truthfulness. There is an artlessness and naturalness and self-evident truthfulness in the narratives, down to the minutest detail, that surpasses all the possibilities of art.

III. The third line of proof that the statements contained in the four Gospels regarding the resurrection of Jesus Christ are exact statements of historic fact, is the CIRCUMSTANTIAL EVIDENCE FOR THE RESURRECTION OF CHRIST. There are certain proven and admitted facts that demand the resurrection of Christ to account for them.

I. Beyond a question, the foundation truth preached in the early years of the church's history was the resurrection. This was the one doctrine upon which the apostles were ever ringing the changes. Whether Jesus did actually rise from the dead or not, it is certain that the one thing that the apostles constantly proclaimed was that He had risen. Why should the apostles use this as the very corner stone of their creed if not well attested and firmly believed. But this is not all: they laid down their lives for this doctrine. Men never lay down their lives for a doctrine which they do not firmly believe. They stated that they had seen Jesus after His resurrection, and rather than give up their statement, they laid down their lives for it. Of course, men may die for error, and often have, but it was for error that they firmly believed. In this case they would have known whether they had seen Jesus or not, and they would not merely have been dying for error but dying for a statement which they knew to be false. This is not only incredible but impossible. Furthermore, if the apostles really firmly believed, as is admitted, that Jesus

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rose from the dead, they had some facts upon which they founded their belief. These would have been the facts that they would have related in recounting the story. They certainly would not have made up a story out of imaginary incidents when they had real facts upon which they founded their belief. But if the facts were, as recounted in the Gospels, there is no possible escaping the conclusion that Jesus actually arose. Still further, if Jesus had not arisen there would have been evidence that He had not. His enemies would have sought and found this evidence; but the apostles went up and down the very city where He had been crucified and proclaimed, right to the faces of His slayers, that He had been raised and no one could produce evidence to the contrary. The very best they could do was to say the guards went to sleep and the disciples stole the body while the guards slept. Men who bear evidence of what happens while they are asleep are not usually regarded as credible witnesses. Further still, if the apostles had stolen the body they would have known it themselves and would not have been ready to die for what they knew to be a fraud.

2. Another known fact is the change in the day of rest. The early church came from among the Jews. From time immemorial the Jews had celebrated the seventh day of the week as their day of rest and worship, but we find the early Christians, in the Acts of the Apostles and also in early Christian writings, assembling on the first day of the week. Nothing is more difficult of accomplishment than the change in a holy day that has been celebrated for centuries and is one of the most cherished customs of the people. What is especially significant about the change is that it was changed by no express decree, but by general consent. Something tremendous must have occurred that led to this change. The apostles

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asserted that what had occurred on that day was the resurrection of Christ from the dead, and that is the most rational explanation. In fact, it is the only reasonable explanation of the change.

3. But the most significant fact of all is the change in the disciples themselves, the moral transformation. At the time of the crucifixion of Christ, we find the whole apostolic company filled with blank and utter despair. We see Peter, the leader of the apostolic company, denying his Lord three times with oaths and cursings, but a few days later we see this same man filled with a courage that nothing could shake. We see him standing before the council that had condemned Jesus to death and saying to them: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this Man stand before you whole." (Acts 4:10.) A little further on, when commanded by the council not to speak at all nor teach in the name of Jesus we hear Peter and John answering: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20.) A little later still, after arrest and imprisonment, in peril of death, when sternly arraigned by the council, we hear Peter and the apostles answering their demand that they should be silent regarding Jesus, with the words: "We ought to obey God rather than man. *The God of our fathers raised up Jesus Whom ye slew and hanged on a tree.* Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things." (Acts 5:29-32.) Something tremendous must have happened to account for such a radical and

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astounding moral transformation as this. Nothing short of the fact of the resurrection and of their having seen the risen Lord will explain it.

These unquestionable facts are so impressive and so conclusive that even infidel and Jewish scholars now admit that the apostles believed that Jesus rose from the dead. Even Ferdinand Baur, father of the Tübingen School, admitted this. Even David Strauss, who wrote the most masterly "Life of Jesus" from the rationalistic standpoint that was ever written, said: "Only this much need be acknowledged that the apostles firmly believed that Jesus had arisen." Strauss evidently did not wish to admit any more than he had to, but he felt compelled to admit this much. Schenkel went even further and said: "It is an indisputable fact that in the early morning of the first day of the week following the crucifixion, the grave of Jesus was found empty. It is a second fact that the disciples and other members of the apostolic communion were convinced that Jesus was seen after the crucifixion." These admissions are fatal to the rationalists who make them. The question at once arises: "Whence these convictions and belief?" Renan attempted an answer by saying that "the passion of a hallucinated woman (Mary) gives to the world a resurrected God." (Renan's "Life of Jesus," page 357.) By this Renan means that Mary was in love with Jesus; that after His crucifixion, brooding over it, in the passion of her love, she dreamed herself into a condition where she had a hallucination that she had seen Jesus risen from the dead. She reported her dream as a fact, and thus the passion of a hallucinated woman gave to the world a resurrected God. But the reply to all this is self-evident, viz., the passion of a hallucinated woman was not competent to this task. Remember the make-up of the apostolic company; in the apostolic company

were a Matthew and a Thomas to be convinced, outside was a Saul of Tarsus to be converted. The passion of a hallucinated woman will not convince a stubborn unbeliever like Thomas, nor a Jewish tax-gatherer like Matthew. Whoever heard of a tax-gatherer, and, most of all, of a Jewish tax-gatherer, who could be imposed upon by the passion of a hallucinated woman? Neither will the passion of a hallucinated woman convince a fierce and conscientious enemy like Saul of Tarsus. We must look for some saner explanation than this. Strauss tried to account for it by inquiring whether the appearances might not have been visionary. Strauss has had, and still has, many followers in this theory. But to this we reply, first of all, there was no subjective starting point for such visions. The apostles, so far from expecting to see the Lord, would scarcely believe their own eyes when they did see Him. Furthermore, whoever heard of eleven men having the same vision at the same time, to say nothing of five hundred men (I Cor. 15:6) having the same vision at the same time. Strauss demands of us that we give up one reasonable miracle and substitute five hundred impossible miracles in its place. Nothing can surpass the credulity of unbelief.

The third attempt at an explanation is that Jesus was not really dead when they took Him from the cross, that His friends worked over Him and brought Him back to life, and what was supposed to be the appearance of the risen Lord was the appearance of one who never had been really dead and was now merely resuscitated. This theory of Paulus has been brought forward and revamped by various rationalistic writers in our own time and seems to be a favorite theory of those who, today, would deny the reality of our Lord's resurrection. To sustain this view, appeal has been made to the short time Jesus hung upon the cross and to the fact

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that history tells us of one, in the time of Josephus, taken down from the cross and nursed back to life. But to this we answer: (1) Remember the events preceding the crucifixion; the agony in the Garden of Gethsemane; the awful ordeal of the four trials; the scourging and the consequent physical condition in which all this left Jesus. Remember, too, the water and the blood that poured from His pierced side. (2) In the second place, we reply, His enemies would take, and did take, all necessary precautions against such a thing as this happening. (John 19:34.) (3) We reply, in the third place, If Jesus had been merely resuscitated, He would have been so weak, such an utter physical wreck, that His reappearance would have been measured at its real value, and the moral transformation in the disciples, for which we are trying to account, would still remain unaccounted for. The officer in the time of Josephus, who is cited in proof, though brought back to life, was an utter physical wreck. (4) We reply, in the fourth place, If brought back to life, the apostles and friends of Jesus, who are the ones who are supposed to have brought Him back to life, would have known how they brought Him back to life, and that it was not a case of resurrection but of resuscitation, and the main fact to be accounted for, namely, the change in themselves, would remain unaccounted for. The attempted explanation is an explanation that does not explain. (5) In the fifth place, we reply, that the moral difficulty is the greatest of all, for if it was merely a case of resuscitation, then Jesus tried to palm Himself off as one risen from the dead when, in reality, He was nothing of the sort. In that case He would be an arch-impostor and the whole Christian system rests on a fraud as its ultimate foundation. Is it possible to believe that such a system of religion as that of Jesus Christ, embodying such exalted principles and precepts of

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truth, purity and love "originated in a deliberately planned fraud?" No one whose own heart is not cankered by fraud and trickery can believe Jesus to have been an impostor and His religion to have been founded upon fraud. A leader of the rationalistic forces in England has recently tried to prove the theory that Jesus was only apparently dead by appealing to the fact that when the side of Jesus was pierced blood came forth, and asks: "Can a dead man bleed?" To this the sufficient reply is that when a man dies of, what is called in popular language, a broken heart, the blood escapes into the pericardium and after standing there for a short time it separates into serum (the water) and clot (the red corpuscles, blood), and thus, if a man were dead, if his side were pierced by a spear, and the point of the spear entered the pericardium, "blood and water" would flow out just as the record states it did; and what is brought forth as a proof that Jesus was not really dead, is, in reality, a proof that He was, and an illustration of the minute accuracy of the story. It could not have been made up in this way if it were not actual fact.

We have eliminated all other possible suppositions. We have but one left: namely, Jesus really was raised from the dead the third day, as recorded in the four Gospels. The desperate straits to which those who attempt to deny it are driven are themselves proof of the fact.

We have, then, several independent lines of argument pointing decisively and conclusively to the resurrection of Christ from the dead. Some of them taken separately prove the fact, but taken together they constitute an argument that makes doubt of the resurrection of Christ impossible to the candid mind. Of course, if one is determined not to believe, no amount of proof will convince him. Such a man must be left to his own deliberate choice of error and falsehood,

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but any man who really desires to know the truth and is willing to obey it at any cost, must accept the resurrection of Christ as an historically proven fact.

A brilliant lawyer in New York City some time ago spoke to a prominent minister of that city asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered in proof away and studied it. He returned to the minister and said: "I am convinced that Jesus really did rise from the dead. But," he then added, "I am no nearer being a Christian than I was before. I thought that the difficulty was with my head. I find that it is really with my heart."

There is really but one weighty objection to the doctrine that Jesus arose from the dead, and that is, "There is no conclusive evidence that any other ever arose." To this a sufficient answer would be, even if it were certain that no other ever arose, it would not at all prove that Jesus did not arise, for the life of Jesus was unique. His nature was unique. His character was unique, His mission was unique, His history was unique, and it is not to be wondered at, but rather to be expected, that the issue of such a life should also be unique. However, all this objection is simply David Hume's exploded argument against the possibility of the miraculous revamped. According to this argument, no amount of evidence can prove a miracle, because miracles are contrary to all experience. But are miracles contrary to all experience? To start out by saying that they are is to beg the very question at issue. They may be outside of your experience and mine, they may be outside the experience of this entire generation, but your experience and mine and the experience of this entire generation is not "all experience." Every student of ge-

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ology and astronomy knows that things have occurred in the past which are entirely outside of the experience of the present generation. Things have occurred within the last ten years that are entirely outside of the experience of the fifty years preceding it. True science does not start with an a priori hypothesis that certain things are impossible, but simply examines the evidence to find out what has actually occurred. It does not twist its observed facts to make them accord with a priori theories, but seeks to make its theories accord with the facts as observed. To say that miracles are impossible, and that no amount of evidence can prove a miracle, is to be supremely unscientific. Within the past few years, in the domain of chemistry, for example, discoveries have been made regarding radium, which seemed to run counter to all previous observations regarding chemical elements and to well-established chemical theories. But the scientist has not, therefore, said that these discoveries about radium cannot be true; he has, rather, gone to work to find out where the trouble was in his previous theories. The observed and recorded facts in the case before us prove, to a demonstration, that Jesus rose from the dead, and true science must accept this conclusion and conform its theories to this observed fact. The fact of the actual and literal resurrection of Jesus Christ from the dead cannot be denied by any man who will study the evidence in the case with a candid desire to find what the fact is, and not merely to support an a priori theory.

CHAPTER X

THE DEITY OF OUR LORD AND SAVIOUR, JESUS CHRIST

BY DR. R. A. TORREY

I well remember that when I was examined for license to preach, one of the questions put to me was, "What are the proof texts for the Divinity of Christ?" And in answering the question I racked my brain for a few proof texts, but when I came to study the Bible in a thorough way, I discovered, to my surprise, that there were not merely a few proof texts, but that the doctrine of the Deity of Christ was found everywhere. There are at least six distinct lines of proof in the Bible that Jesus Christ is not merely divine, but that He is God, God manifest in the flesh.

I. The first line of proof is that *sixteen names clearly implying Deity are used of Christ in the Bible, some of them over and over again, the total number of passages reaching far into the hundreds.* These names are:

1. "*The Son of God.*" That this was a distinctly divine name appears from John 5:18, where we are told, "Therefore the Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father, *making Himself equal with God.*"

2. "*The only begotten Son.*" This occurs five times. It is evident that the statement that Jesus Christ is the Son of God only in the same sense that all men are the sons of

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God is not true. In Mark 12:6, Jesus says: "Having yet therefore *One Son*, His well-beloved, He sent Him also last unto them, saying, They will reverence My Son." Here Jesus Himself, having spoken of all the prophets as servants of God, speaks of Himself as "One," a "beloved SON."

3. "*The First and the Last.*" Rev. 11:17. That this is a distinctly divine name is evident from Is. 41:4, and Is. 44:6, where it is used of Jehovah.

4. "The Alpha and Omega."

5. "The Beginning and the Ending." These two last names are used of Jesus Christ in Rev. 22:12, 13, 16, and in Rev. 1:8, it is the Lord God Who is called "The Alpha and Omega."

6. "The Holy One." Acts 3:14. In Hos. 11:9, and many other passages, it is God, who is "The Holy One."

7. "The Lord." This name or title is used of Jesus several hundred times. The name translated "Lord" is used in the New Testament in speaking of men nine times, but not at all in the way it is used of Christ. When used of men the definite article is omitted. Jesus is spoken of as "THE Lord," just as God is. In Acts 4:26, God, the Father, is spoken of as "The Lord," and eight verses further on Jesus is called "The Lord." If any one doubts the attitude of the apostles of Jesus toward Him as Divine, they would do well to read one after another the passages which speak of Him as Lord.

8. "Lord of all," Acts 10:36.

9. "The Lord of Glory," 1 Cor. 2:8. In Ps. 24:8-10, "The Lord of Hosts, He is the King of Glory."

10. "Wonderful." Is. 9:6; cf. with this Judges 13:18; R. V., where it is the Angel of Jehovah, who says His name is Wonderful. And it would be easy to prove, from Old

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Testament Scripture, that the Angel of Jehovah was a Divine Person, namely, Christ, before His incarnation.

11. "Mighty God," Is. 9:6.

12. "Father of Eternity," Is. 9:6; R. V. Margin.

13. "God." In Heb. 1:8 Jesus is called "God" in so many words, "But Thy throne, O GOD, is forever and ever." In John 20:28 when Thomas fell at the feet of our Lord and cried to Him: "My Lord and MY GOD," Jesus accepted the ascription of Deity to Himself and gently rebuked Thomas for not believing it before.

14. "God with us," Matt. 1:23.

15. "Our Great God," Titus 2:13, R. V.

16. "God blessed forever," Rom. 9:5.

II. The second line of proof of the Deity of our Lord is that *five or more distinctively divine attributes are ascribed to Jesus Christ and all the fullness of the Godhead is said to dwell in Him.*

1. In Heb. 1:3 and Eph. 1:20 OMNIPOTENCE is ascribed to Jesus Christ. In many passages we are taught that He had power over disease, that it was subject to His Word; He had power over death, that it was subject to His Word; that He had power over the winds and the sea, that they were subject to His Word; that He had power over demons, that they were subject to His Word. 2. In John 21:17 and 16, 30, OMNISCIENCE is ascribed to Jesus Christ. In many passages we are taught that He knew the secret thoughts of men; that He knew all men; that He knew what was in man. Whereas, in Jer. 17:9, 10, we are taught that *Jehovah only* knows the hearts of men. We are also taught in the New Testament that Jesus knew, from the beginning, man's present thoughts and their future choices; that He knew what they were doing at a distance; that He knew the future, not only

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regarding God's acts, but regarding the minute specific acts of men, and even regarding the fishes of the sea. And in Col. 2:3, we are taught that in Him "are hid all the treasures of wisdom and knowledge."

3. In Matt. 18:20 and 28:30 and John 3:13; 14:20; 2 Cor. 13:5; Eph. 1:23, OMNIPRESENCE is ascribed to Jesus Christ. 4. In John 1:1; Micah 5:2; Col. 1:17; Is. 9:6; John 17:5; John 8:55; 1 John 1:1; Heb. 13:8; ETERNITY is ascribed to Jesus Christ. 5. In Heb. 13:8; 1:12, IMMUTABILITY is ascribed to Jesus Christ. 6. In Phil. 2:6, we are taught that Jesus Christ, before His incarnation, was IN THE FORM OF GOD. The *Greek* word translated "form" means "the form by which a person or thing strikes the vision, the external appearance." (Thayer's Greek-Eng. Lexicon of the N. T.). Summing it all up under this head, Paul declares in Col. 2:9, that "IN HIM DWELLETH ALL THE FULLNESS OF THE GODHEAD BODILY."

III. The third line of proof of the Deity of our Lord is that *seven distinctively divine offices are predicated of Jesus Christ*. 1. In Heb. 1:10; John 1:3; Col. 1:16, CREATION is ascribed to Jesus Christ. 2. In Heb. 1:3, THE PRESERVATION OF THE WHOLE MATERIAL UNIVERSE IS ASCRIBED TO JESUS CHRIST. 3. In Mark 2:5-10; Luke 7:48, and many other passages, THE FORGIVENESS OF SINS IS ASCRIBED TO JESUS CHRIST. In this connection it is worthy of note that in Luke 7:40-47, Jesus says that sins are against Himself. He speaks of both Simon and the woman as sinners, being debtors to Himself. But sin can only be committed against God. We can wrong others, but not sin against them in the strict sense of the word (cf. Ps. 51:4). 4. In John 6:39-44, THE RAISING OF THE DEAD IS ASCRIBED TO JESUS CHRIST. 5. In Phil. 3:21, R. V., THE TRANSFORMATION OF OUR EARTHLY BODIES

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INTO THE CELESTIAL BODY IS ASCRIBED TO JESUS CHRIST. 6. In 2 Tim. 4:1, R. V., THE JUDGMENT OF THE LIVING AND THE DEAD IS ASCRIBED TO JESUS CHRIST. Jesus Himself emphasized the divine character of these offices in John 5:22, 23. He says, "For the Father judgeth no man, but hath committed all judgment unto the Son: *That all men should honor the Son, even as they honor the Father.* He that honoreth not the Son honoreth not the Father, which hath sent Him." 7. In John 10:28; 17:2, THE BESTOWAL OF ETERNAL LIFE IS ASCRIBED TO JESUS CHRIST.

IV. The fourth line of proof of the Deity of our Lord Jesus is that *statements which, in the Old Testament, are made distinctly of Jehovah, God, are taken in the New Testament to refer to Jesus Christ.* That is, IN NEW TESTAMENT THOUGHT AND DOCTRINE, JESUS CHRIST OCCUPIES THE PLACE THAT JEHOVAH OCCUPIES IN OLD TESTAMENT THOUGHT AND DOCTRINE. For example, in Heb. 1:10-12, we read these words, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thy hands; they shall perish, but Thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." This is a quotation of a statement made about God in Ps. 102:24-27. In Luke 1:68, 69, 76, we read: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David. . . . And Thou, Child, shalt be called the prophet of the Highest; for Thou shalt go before the face of the Lord to prepare His ways." Here, it is evident, that Jesus is the Lord before whose face the messenger goes to prepare His way before Him, but in Is. 40:3, 4 (see Amer.

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R. V.), it is Jehovah whose way the messenger is to prepare before Him. In Rev. 2:23, we read, "And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." Here it is Jesus who searcheth the reins and hearts, but in the Old Testament, in Jer. 11:20; 17:10, Jehovah is represented as saying that He is the One who tries the reins and heart. In Luke 2:32, we read of Jesus, "A light to lighten the Gentiles, and the glory of Thy people Israel"; but in Is. 60:19, we read (Am. R. V.), "Jehovah will be unto thee an everlasting light and thy God thy glory." In Is. 6:1, 3, 10, we read certain words that Isaiah spoke *when He saw the glory of Jehovah of hosts*, but in John 12:37-41, John says it was when Isaiah saw the glory of Jesus Christ that he said this. Of course, the inference is plain. There are many other passages of a similar character where statements which, in the Old Testament, are made unmistakably of Jehovah God are taken in the New Testament to refer to Jesus Christ. "Lord" in the Old Testament always refers to God, except where the context clearly indicates otherwise. "Lord" in the New Testament always refers to Jesus Christ, except where the context clearly indicates otherwise.

V. The fifth line of proof of the Deity of our Lord Jesus is that THE NAME OF JESUS CHRIST IS COUPLED WITH THAT OF GOD, THE FATHER, IN NUMEROUS PASSAGES IN A WAY THAT IT WOULD BE IMPOSSIBLE TO COUPLE THE NAME OF ANY FINITE BEING. Illustrations of this can be found in 2 Cor. 13:14; Matt. 28:19; 1 Thess. 3:11; 1 Cor. 12:4:6; Tit. 3:4, 5; Rom. 1:7; Jas. 1:1; especially John 14:13; 2 Pet. 1:1; cf. R. V.; Col. 2:2 (see R. V.); John 17:3; John 14:1; cf. Jer. 17:5-7; Rev. 7:10; 5:13

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VI. The last, and, if possible, the most decisive proof of the Deity of our Lord Jesus is that WE ARE TAUGHT IN SCRIPTURE THAT JESUS, THE SON OF GOD, IS TO BE WORSHIPPED AS GOD BY ANGELS AND MEN. Passages in point are Matt. 28:9; Luke 24:52; Matt. 14:33 cf. Acts 10:25, 26; Rev. 22:8, 9; Matt. 4:9, 10. In these passages we see that Jesus Christ accepted, without hesitation, the worship which men and angels declined with fear and horror. It is often said that the verb translated "worship" in these passages is sometimes used of reverence paid to men in high position. We are so told in the margin of the American R. V. The statement is true, but it is misleading. The word is used of reverence paid to men in high position, but it is not used in this way by worshippers of Jehovah, as is seen by the way in which both Peter and the angel drew back when such worship was offered to them. In Heb. 1:6 we read, "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship Him." There can be no possible mistaking of the meaning of this passage. And in Phil. 2:10, 11, we read, "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." And from all these passages it is evident that Jesus Christ is a Person to be worshipped by angels and men, even as God, the Father, is worshipped.

To sum it all up, by the use of numerous Divine names, by the ascription of all the distinctively Divine attributes, by the predication of several Divine offices, by referring statements which, in the Old Testament, distinctly name Jehovah God as their subject to Jesus Christ in the New Testament, by coupling the name of Jesus Christ with that of God, the

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Father, in a way in which it would be impossible to couple that of any finite being with that of the Deity and by the clear teaching that Jesus Christ should be worshipped even as God, the Father, is worshipped—in all these unmistakable ways God, in His Word, distinctly proclaims that Jesus Christ is a Divine Being—is GOD.

CHAPTER XI

THE DEITY OF CHRIST

BY PROF. BENJAMIN B. WARFIELD, D. D., LL. D.,
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A recent writer has remarked that our assured conviction of the Deity of Christ rests, not upon "proof-texts or passages, nor upon old arguments drawn from these, but upon the general fact of the whole manifestation of Jesus Christ, and of the whole impression left by Him upon the world." The antithesis is too absolute, and possibly betrays an unwarranted distrust of the evidence of Scripture. To make it just, we should read the statement rather thus: Our conviction of the Deity of Christ rests not alone on the Scriptural passages which assert it, but also on His entire impression on the world; or perhaps thus: Our conviction rests not more on the Scriptural assertions than upon His entire manifestation. Both lines of evidence are valid; and when twisted together form an unbreakable cord. The proof-texts and passages do prove that Jesus was esteemed divine by those who companied with Him; that He esteemed Himself divine; that He was recognized as divine by those who were taught by the Spirit; that, in fine, He was divine. But over and above this Biblical evidence the impression Jesus has left upon the world bears independent testimony to His Deity, and it may well be that to many minds this will seem the most conclusive of all its evidences. It certainly is very cogent and impressive.

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EXPERIENCE AS PROOF

The justification which the author we have just quoted gives of his neglecting the scriptural evidence in favor of that borne by Jesus' impression on the world is also open to criticism. "Jesus Christ," he tells us, "is one of those essential truths which are too great to be proved, like God, or freedom, or immortality." Such things rest, it seems, not on proofs but on experience. We need not stop to point out that this experience is itself a proof. We wish rather to point out that some confusion seems to have been fallen into here between our ability to marshal the proof by which we are convinced and our accessibility to its force. It is quite true that "the most essential conclusions of the human mind are much wider and stronger than the arguments by which they are supported"; that the proofs "are always changing but the beliefs persist." But this is not because the conclusions in question rest on no sound proofs; but because we have not had the skill to adduce, in our argumentative presentations of them, the really fundamental proofs on which they rest.

UNCONSCIOUS RATIONALITY

A man recognizes on sight the face of his friend, or his own handwriting. Ask him how he knows this face to be that of his friend, or this handwriting to be his own, and he is dumb, or, seeking to reply, babbles nonsense. Yet his recognition rests on solid grounds, though he lacks analytical skill to isolate and state these solid grounds. We believe in God and freedom and immortality on good grounds, though we may not be able satisfactorily to analyze these grounds. No true conviction exists without adequate rational grounding in

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evidence. So, if we are solidly assured of the deity of Christ, it will be on adequate grounds, appealing to the reason. But it may well be on grounds not analyzed, perhaps not analyzable, by us, so as to exhibit themselves in the forms of formal logic.

We do not need to wait to analyze the grounds of our convictions before they operate to produce convictions, any more than we need to wait to analyze our food before it nourishes us; and we can soundly believe on evidence much mixed with error, just as we can thrive on food far from pure. The alchemy of the mind, as of the digestive tract, knows how to separate out from the mass what it requires for its support; and as we may live without any knowledge of chemistry, so we may possess earnest convictions, solidly founded in right reason, without the slightest knowledge of logic. The Christian's conviction of the deity of his Lord does not depend for its soundness on the Christian's ability convincingly to state the grounds of his conviction. The evidence he offers for it may be wholly inadequate, while the evidence on which it rests may be absolutely compelling.

TESTIMONY IN SOLUTION

The very abundance and persuasiveness of the evidence of the deity of Christ greatly increases the difficulty of adequately stating it. This is true even of the scriptural evidence, as precise and definite as much of it is. For it is a true remark of Dr. Dale's that the particular texts in which it is definitely asserted are far from the whole, or even the most impressive, proofs which the Scriptures supply of our Lord's deity. He compares these texts to the salt-crystals which appear on the sand of the sea-beach after the tide has receded. "These

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are not," he remarks, "the strongest, though they may be the most apparent, proofs that the sea is salt; the salt is present in solution in every bucket of sea-water." The deity of Christ is in solution in every page of the New Testament. Every word that is spoken of Him, every word which He is reported to have spoken of Himself, is spoken on the assumption that He is God. And that is the reason why the "criticism" which addresses itself to eliminating the testimony of the New Testament to the deity of our Lord has set itself a hopeless task. The New Testament itself would have to be eliminated. Nor can we get behind this testimony. Because the deity of Christ is the presupposition of every word of the New Testament, it is impossible to select words out of the New Testament from which to construct earlier documents in which the deity of Christ shall not be assumed. The assured conviction of the deity of Christ is coëval with Christianity itself. There never was a Christianity, neither in the times of the Apostles nor since, of which this was not a prime tenet.

A SATURATED GOSPEL

Let us observe in an example or two how thoroughly saturated the Gospel narrative is with the assumption of the deity of Christ, so that it crops out in the most unexpected ways and places.

In three passages of Matthew, reporting words of Jesus, He is represented as speaking familiarly and in the most natural manner in the world, of "*His* angels" (13:41; 16:27; 24:31). In all three He designates Himself as the "Son of man"; and in all three there are additional suggestions of His majesty. "The Son of man shall send forth *His* angels, and they shall gather out of *His* kingdom all things that cause

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stumbling and those that do iniquity, and shall cast them into the furnace of fire."

Who is this Son of Man who has angels, by whose instrumentality the final judgment is executed at His command? "The Son of man shall come in the glory of His Father with *His* angels; and then shall *He* reward every man according to his deeds." Who is this Son of man surrounded by His angels, in whose hands are the issues of life? The Son of man "shall send forth *His* angels with a great sound of a trumpet, and they shall gather together *His* elect from the four winds, from one end of heaven to the other." Who is this Son of man at whose behest His angels winnow men? A scrutiny of the passages will show that it is not a peculiar body of angels which is meant by the Son of man's angels, but just the angels as a body, who are His to serve Him as He commands. In a word, Jesus Christ is above angels (Mark 13:32)—as is argued at explicit length at the beginning of the Epistle to the Hebrews. "To which of the angels said he at any time, Sit thou on my right hand, etc." (Heb. 1:13.)

HEAVEN COME TO EARTH

There are three parables recorded in the fifteenth chapter of Luke as spoken by our Lord in His defence against the murmurs of the Pharisees at His receiving sinners and eating with them. The essence of the defence which our Lord offers for Himself is, that there is joy *in heaven* over repentant sinners! Why "in heaven," "before the throne of God"? Is He merely setting the judgment of heaven over against that of earth, or pointing forward to His future vindication? By no means. He is representing His action in receiving sinners, in seeking the lost, as His proper action, because it is the normal

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conduct of heaven, manifested in Him. He is heaven come to earth. His defence is thus simply the unveiling of what the real nature of the transaction is. The lost when they come to Him are received because this is heaven's way; and *He* cannot act otherwise than in heaven's way. He tacitly assumes the good Shepherd's part as His own.

THE UNIQUE POSITION

All the great designations are not so much asserted as assumed by Him for Himself. He does not call Himself a prophet, though He accepts this designation from others: He places Himself above all the prophets, even above John, the greatest of the prophets, as Him to whom all the prophets look forward. If He calls Himself Messiah, He fills that term, by doing so, with a deeper significance, dwelling ever on the unique relation of Messiah to God as His representative and His Son. Nor is He satisfied to represent himself merely as standing in a unique relation to God: He proclaims Himself to be the recipient of the divine fullness, the sharer in all that God has (Matt. 11:28). He speaks freely of Himself indeed as God's Other, the manifestation of God on earth, whom to have seen was to have seen the Father also, and who does the work of God on earth. He openly claims divine prerogatives—the reading of the heart of man, the forgiveness of sins, the exercise of all authority in heaven and earth. Indeed, all that God has and is He asserts Himself to have and be; omnipotence, omniscience, perfection belong as to the one so to the other. Not only does He perform all divine acts; His self-consciousness coalesces with the divine consciousness. If His followers lagged in recognizing His deity, this was not because He was not God or did not sufficiently

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manifest His deity. It was because they were foolish and slow of heart to believe what lay patently before their eyes.

THE GREAT PROOF

The Scriptures give us evidence enough, then, that Christ is God. But the Scriptures are far from giving us all the evidence we have. There is, for example, the revolution which Christ has wrought in the world. If, indeed, it were asked what the most convincing proof of the deity of Christ is, perhaps the best answer would be, just Christianity. The new life He has brought into the world; the new creation which He has produced by His life and work in the world; here are at least His most palpable credentials.

Take it objectively. Read such a book as Harnack's "The Expansion of Christianity," or such an one as Von Dobschütz's "Christian Life in the Primitive Church"—neither of which allows the deity of Christ—and then ask, Could these things have been wrought by power less than divine? And then remember that these things were not only wrought in that heathen world two thousand years ago, but have been wrought over again every generation since; for Christianity has reconquered the world to itself each generation. Think of how the Christian proclamation spread, eating its way over the world like fire in the grass of a prairie. Think how, as it spread, it transformed lives. The thing, whether in its objective or in its subjective aspect, were incredible, had it not actually occurred. "Should a voyager," says Charles Darwin, "chance to be on the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have reached thus far. The lesson of the missionary is the enchanter's wand." Could this transforming in-

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fluence, undiminished after two millenniums, have proceeded from a mere man? It is historically impossible that the great movement which we call Christianity, which remains unspent after all these years, could have originated in a merely human impulse; or could represent today the working of a merely human force.

THE PROOF WITHIN

Or take it subjectively. Every Christian has within himself the proof of the transforming power of Christ, and can repeat the blind man's syllogism: Why herein is the marvel that ye know not whence He is, and yet He opened my eyes. "Spirits are not touched to fine issues who are not finely touched." "Shall we trust," demands an eloquent reasoner, "the touch of our fingers, the sight of our eyes, the hearing of our ears, and not trust our deepest consciousness of our higher nature—the answer of conscience, the flower of spiritual gladness, the glow of spiritual love? To deny that spiritual experience is as real as physical experience is to slander the noblest faculties of our nature. It is to say that one half of our nature tells the truth, and the other half utters lies. The proposition that facts in the spiritual region are less real than facts in the physical realm contradicts all philosophy." The transformed hearts of Christians, registering themselves "in gentle terms, in noble motives, in lives visibly lived under the empire of great aspirations"—these are the ever-present proofs of the divinity of the Person from whom their inspiration is drawn.

The supreme proof to every Christian of the deity of his Lord is then his own inner experience of the transforming power of his Lord upon the heart and life. Not more surely does he who feels the present warmth of the sun know that the

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sun exists, than he who has experienced the re-creative power of the Lord know Him to be his Lord and his God. Here is, perhaps we may say the proper, certainly we must say the most convincing, proof to every Christian of the deity of Christ; a proof which he cannot escape, and to which, whether he is capable of analyzing it or drawing it out in logical statement or not, he cannot fail to yield his sincere and unassailable conviction. Whatever else he may or may not be assured of he knows that his Redeemer lives. Because He lives, we shall live also—that was the Lord's own assurance. Because we live, He lives also—that is the ineradicable conviction of every Christian heart.

CHAPTER XII

THE BIBLE TEACHING REGARDING FUTURE PUNISHMENT

BY DR. R. A. TORREY

There is no doctrine of the faith of our fathers which is more widely questioned at the present day than that concerning the future destiny of those who reject Jesus Christ in the life that now is. Even in circles that have little sympathy with the destructive criticism, or with the denial of the Virgin birth of our Lord and His bodily resurrection from the dead and other phases of thought which are characteristic of "the new theology," there is widespread denial, or at least doubt, of the endless, conscious suffering of the persistently impenitent. Where there is no denial or doubt regarding this doctrine, there is at least silence concerning it. Very grave evils have arisen from the general questioning regarding the reality and awfulness of a future hell. A firm belief that there is a hell and that men would receive, in a future life, punishment for the sins that went unpunished in the life that now is, exerted a mighty restraining influence over the lives of men. With the weakening of that belief there has been an appalling increase in suicide, social impurity, unfaithfulness of husbands to wives and wives to husbands, divorce, and all kinds of lewdness, lawlessness and anarchy. There has also been an appalling decrease in the churches of separation from the world and of concern and prayer for the salvation of the lost,

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at home and abroad. A strong belief in a stern doctrine, regarding the future punishment of the impenitent, drives Christians to prayer and to effort for the salvation of the lost as almost nothing else does.

The only really important question regarding future punishment is, What does the Bible teach? Human speculations on such a subject as this have no value whatever. All we know about it is what God has been pleased to reveal. Of ourselves we know nothing of the life beyond the grave. God knows all about it. God has been pleased to reveal to us much that He knows, and on a subject like this, one ounce of God's revelation is worth ten tons of man's speculation. Most of the false theories regarding future punishment are built upon the proposition that God is love. To this fact they constantly appeal to give force to their arguments. But how do we know that God is love? Only from the Bible. Human reason cannot prove that God is love if we discard the Bible. The physical universe and human history teach that there is a God who is a wise and beneficent being, but they do not teach that God is love. We learn this entirely from that revelation of Himself which God has made in the Bible. Discredit the Bible and we have no satisfactory proof that God is love. Now the teaching of the Bible is true, or else it is not true. Now if the teaching of the Bible is true, then we must accept all that it teaches, and we must accept what it teaches about future punishment. It is utterly illogical to take out of the Bible the things that we like and reject the things we do not like. To take a statement out of the Bible and to draw from it inferences that contradict other plain teachings of the Bible is to be utterly illogical. On the other hand, if the Bible is not true, we have no proof that God is love, and all the arguments built upon that fundamental proposition fall to

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the ground, and consequently all the loose theories of future punishment, which start out with the love of God as their premise, collapse. We may take whichever horn of the dilemma that we please—that the teaching of the Bible is true, or that the teaching of the Bible is not true—and in either case, the doctrine of the ultimate salvation of all men can be shown to be untrue.

Many seek to discredit the Bible in order to get relief from this stern doctrine regarding future retribution, but no relief can be obtained by discrediting the Bible. There are two absolutely certain facts of experience and observation. The first fact is that whoever sins must suffer, and suffer more or less for every sin which he commits. We all know that to be true. The second certain fact of experience and observation is that the longer one sins, the more deeply he sinks down into sin and into the moral bondage and blindness and misery and shame and agony and despair which are the consequence of sin. Now put these two facts together, that whoever sins must suffer, and the longer he sins the deeper he sinks down into the moral bondage, blindness, misery, shame, agony and despair which are the consequence of sin, and when the possible day of repentance has passed (and it must be passed some time), what have we left but an everlasting hell. The only change that the Bible introduces into the problem is that it points out the way of escape and salvation from sin and its consequences, and those who seek to do away with the doctrine of an awful and eternal hell by discrediting the Bible are guilty of the incredible folly of trying to shut up hell by closing the only door of escape. Loose doctrines, regarding future punishment, do not come from consulting reason but consulting our prejudices and our un-sanctified wishes.

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BUT WHAT DOES THE BIBLE TEACH REGARDING FUTURE PUNISHMENT?

I. That there is a Hell. In Matt. 5:29, R. V., Jesus says, "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." These words certainly teach that there is a hell. If there is no hell, these words of Christ's are without meaning, and the One who uttered them is a fool, so whoever denies that there is a hell makes Jesus out to have been a fool. Again our Lord Jesus says, in Matt. 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." And in the forty-sixth verse of the same chapter, "And these shall go away into everlasting punishment: but the righteous into life eternal." These words also certainly teach that there is a hell. The Apostle Paul says, in 2 Thess. 1:7-9, R. V., "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." When we come to see later what destruction means in the Bible we will see that these verses also plainly teach that there is a hell. The Apostle Peter says, in 2 Pet. 2:4, 9, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the

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day of judgment to be punished." These words certainly teach that there is a hell. The Apostle John says, in Rev. 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire." These words teach that there is a hell. Our Lord Jesus says once more, in Rev. 21:8, after He Himself has died and gone down into the abode of the dead and come up therefrom and risen and ascended to the right hand of the Father—He certainly knows now what He is talking about—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." These words certainly teach that there is a hell. All these passages, taken in their context, point unmistakably to a hell, and to a hell that is not merely a condition, but a place, and a place of awful and prolonged conscious suffering.

II. In the second place, the Bible teaches that HELL IS A PLACE OF EXTREME BODILY SUFFERING. That is plain from many passages in the New Testament. But a few illustrations will serve our present purpose. The commonest words used in the Bible to express the doom of the impenitent are "death" and "destruction." They constantly recur. Now what do "death" and "destruction" mean? God always takes pains to define His terms and He has defined these terms. We will find God's definition of destruction by a comparison of Rev. 17:8 with Rev. 19:20 and Rev. 20:10. In Rev. 17:8 we are told that the beast shall "go into *perdition*." The word here translated "perdition" is the same word which is elsewhere translated "destruction," and ought to be so translated here, or else it ought to be translated differently in the other passages. Now if we can find where the beast goes, we will

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have God's own definition of "perdition" or "destruction." In Rev. 19:20 we are told that the beast "was cast alive into the lake of fire burning with brimstone" (R. V.). Now if we turn to Rev. 20:10 we are told that *a thousand years after* the beast was cast into the "lake of fire burning with brimstone" that the Devil is cast into the same "lake of fire burning with brimstone" where the beast and false prophet still "are" (that is, they are there still after a thousand years) and "shall be tormented day and night forever and ever." By God's own definition "perdition" or "destruction" is a portion in a place defined as a "lake of fire burning with brimstone," whose inhabitants are tormented consciously forever and ever.

We will find God's definition of "death" in Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone: *which is the second death.*" God's definition of death, therefore, is a portion in the lake which burneth with fire and brimstone, just the same as His definition of "perdition." It may be said that these statements are highly figurative. Very well, let it go at that, but we must remember that God's figures always stand for facts, and God is no liar and God's figures never overstate the facts, and if these words be figures, they mean at least this much, bodily suffering, and that of the intensest kind. We should remember, furthermore, that in the next life we do not exist as disembodied spirits. All this theory, so common today of the immortality of the soul independent of the body, where we float about as disembodied spirits, is ethnic philosophy, and not New Testament teaching. According to the Bible, in the world to come the redeemed spirit is clothed upon with a body, **not this same body, it is true, a radically different body, but**

still a body, perfect counterpart of the redeemed spirit that inhabits it and partaker with it in all its blessedness. On the other hand, according to the Bible, there is a resurrection of the unjust as well as of the just (John 5:28, 29), and the lost spirit is clothed upon with a body, not the same body with which it is clothed in the present life, but a body, perfect counterpart of the lost spirit that inhabits it and partaker with it in all its misery.

II. The Bible teaches that HELL IS A PLACE OF MEMORY AND REMORSE. Our Lord Jesus has given us a picture in Luke 16:19-31 (there is no indication in the narrative that it is merely a parable) of the condition of a lost man after death. It is true that this picture has to do with the intermediate state, that is, the condition of the lost before the final judgment of the great White Throne, but it clearly indicates what will be the condition after that also. In the picture which Christ has given us of the rich man in Hades, Abraham said to the rich man "Remember." The rich man had not taken much that he had on earth with him into Hades, but he had taken one thing; he had taken his memory. And men and women today who go on in sin and therefore are doomed to spend eternity in hell, will not take much with them that they have in their present life, but they will take one thing, they will take their memories. Men will remember the women whose lives they have blasted and ruined, and women will remember the lives they have squandered in fashion and frivolity and foolishness that they ought to have lived for God. Everyone will remember the Christ they have rejected and the opportunities for salvation which they have despised. There is no torment known to man like the torment of an accusing memory. I have seen, in my office in Chicago, strong

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men weeping like children. What was the matter? Memory! I have seen one of the brainiest, nerviest, strongest men I ever knew throw himself upon the floor of my office and roll and sob and groan and wail. What was the matter? Memory! I have had men and women hurry up to me at the close of a service with pale cheeks, with drawn lips, with haunted eyes and beg a private conversation. What was the matter? Memory! And the memory and the conscience that are not set at peace in the life that now is by the atoning blood of Christ and the pardoning grace of God, never will be. *Hell is a place where men remember and suffer.*

III. *The Bible teaches that HELL IS A PLACE OF INSATIABLE AND TORMENTING DESIRE.* Jesus tells us that the rich man in Hades, cried, "Send Lazarus that he may dip the tip of his finger in water that he may cool my tongue, for I am in anguish in this flame." (R. V.) These are dreadful words, appalling words, but they are the words of Jesus. Hell is evidently a place where desire and passion exist in their highest potency and where there is nothing to gratify them. The men and the women who, in this present life, are living in sin, or living in worldliness, are developing into ruling power passions and desires for which there is no gratification in that world toward which they are hastening on, and where they must spend eternity. Happy is that man or woman who, by setting their affection on things above in the life which now is, cultivates into ruling power desires and aspirations for which there is abundant satisfaction in the eternal world to which we are all going. Wretched, indeed, is that man or woman, who, by living for sin or living for the world, cultivates into ruling power passions and desires for which there is no gratification in that eternal world toward which they are hastening

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on. What could more accurately represent their condition than the picture of a man in a scorching flame with parched tongue longing for one drop of water to cool his tongue, but no water to be had.

V. The Bible teaches that *Hell is a place of shame and contempt*. We read in Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." How heart breaking is the agony of shame. How many it drives to despair, insanity and suicide. Hell is a place of universal shame where every inhabitant is dishonored, disgraced and exposed to everlasting contempt and abhorrence.

VI. The Bible teaches that *Hell is a place of vile companionships*. Jesus Christ Himself has given us a picture of the society of hell in Rev. 21:8, "But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." That is the society of hell. It may be said that some men and women of brilliant gifts and attractive character reject Christ, and, therefore, according to the teaching of the Bible, must spend eternity in hell. This is true, but how long will it take the most gifted man or woman to sink in such a world as that beneath the level of the vilest moral leper that now walks our streets. I can go to the lowest dives in Chicago and pick you out men who were once physicians, lawyers, congressmen, college professors, leading business men, and even ministers of the Gospel, but who are now living with thugs, drunkards, whoremongers and everything that is vile and bad. How did they get there? They began to sink. And in such society as that of hell, the best man or woman that ever enters there will

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soon sink beneath the level of the vilest that we know here upon earth.

VII. The Bible teaches that HELL IS A WORLD WITHOUT HOPE. There are those that contend that there is hope even in hell, and that men and women who die impenitent will have another chance to repent and be saved. For many years men have been seeking to prove this from the Bible. I do not wonder that men try to prove it. I would to God that they could prove it. If any one could give me one good proof (*i. e.* Bible proof, for no other proof on this subject is of any value) that there is hope, even in hell, and that those that die impenitent will have another chance, and that all will ultimately repent and accept Christ, it would be the happiest day of my life. If any one could show me one single passage of Scripture that, properly interpreted in its context taught that, it would bring unspeakable gladness to my heart, but they cannot do it. I have carefully examined every passage on this subject that has ever been produced to prove that proposition. I once thought that I had discovered one that really taught this, and I taught it, but the time came when I found that the passage would not bear the burden that I put upon it and, with great reluctance, I gave up my doctrine of eternal hope and that all men would ultimately be saved. I have read and pondered the best literature on this subject in English and in German with the hope that I might find proof that was really satisfying, that even after death men might repent and be saved, but at last I had to give up the hope. It is said by those who would have us believe that there is hope even in hell, that the word *Aionios*, translated "everlasting," does not necessarily mean never-ending. It is true that it does not necessarily mean never-ending. This is its natural meaning

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and its usual meaning, but there are places where it is used without the full significance of never-ending. What it does mean, therefore, in any given instance, must be determined by the context. In Matt. 25:46, we read, "These shall go away into everlasting punishment: but the righteous into life eternal." The word which is translated "everlasting" in the first part of the verse is the same as the word translated "eternal" in the latter part of the passage, and what it means in the last half of the verse, it must also mean in the first part of the verse. But no one doubts that in the last part of the verse it means absolutely endless; therefore, it must mean that in the first part of the verse. We must admit that our Lord was at least an honest man and He was too honest to use a word with one meaning in one half of a verse and with another meaning in the other half of the verse. Our Lord Jesus then teaches the absolute endlessness of the future punishment of sin.

But this is not the worst of it. There is another expression, *Eis tous aiōnas tōn aiōnōn* (or as it is sometimes found, *Eis aiōnas aiōnōn*). This expression is used twelve times in one book, the last book in the Bible. Eight times it is used of the existence of God and the duration of His reign; once of the duration of the blessedness of the righteous; and in every remaining instance of the punishment of the beast, the false prophet and the impenitent. It cannot be doubted, then, that it means absolute endlessness. It is the strongest known expression for absolute endlessness. It represents not merely years tumbling upon years, or centuries tumbling upon centuries, but ages tumbling upon ages in endless procession. I have hunted my Bible through again and again and again for one ray of hope for men that died impenitent—just one ray of hope that can be called such when the passage is properly

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interpreted by the right laws of exegesis and I have failed after years of search to find one. The Bible does not hold out one ray of hope for men and women who died without Christ. Any one who dares to do so dares to do what God has not done, and takes a fearful responsibility upon himself.

VIII. The Bible teaches that THE ETERNAL FUTURE DESTINY OF MEN IS SETTLED IN THE LIFE THAT NOW IS. Jesus says in John 8:21, "Ye shall die in your sins: Whither I go, ye cannot come." Thus settling it that a man who dies in sin, dies unsaved, cannot go where He does. In Heb. 9:27, we read, "It is appointed unto men once to die, and after this [that is, after death, without an opportunity of further repentance] the judgment." We read in 2 Cor. 5:10, that "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that which he has done whether it be good or bad." That is to say, "the things done in the body," the things done this side of the grave; the things done before we shuffle off this mortal coil, are the basis of eternal judgment. The same truth is clearly implied in the words of our Lord in John 9:4, "I must work the works of Him that sent Me while it is day; the night cometh when no man can work." The clear implication of these words, taken in their context, is that the time when a man must work is this side the grave. We read in Rev. 20:12, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The clear teaching of this passage is that the eternal judgment of the Great White Throne is decided by what one has been and done in the life that now is. The Bible does not con-

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tain one hint of another chance. The only passage that might seem to imply the possibility of another chance is I Pet. 3:18, 19, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison." This has been taken to mean that Christ, after His crucifixion and His death, went in His spirit into that part of Hades where lost spirits dwell and there preached the Gospel to them, and it is thought by some to imply that there was a chance of their repentance. I formerly so interpreted the passage, but, on further study, I found out that it did not so teach. In the first place, "the spirits in prison" are, presumably, the fallen angels who sinned in the days of Noah (See Gen. 6:1, 2 cf. Jude 6, 7). The word "spirits" is not used of men anywhere in the Bible in this way. However, this does not greatly matter, for, in the second place, there are two words translated "preach" in the New Testament. One means to herald, as, for example, to herald the kingdom, and the other means to preach the Gospel. The word used in this passage is not the word that means to preach the Gospel, but the word which means to herald, and the utmost that the passage can teach is that Jesus went to the abode of the lost dead and heralded there the triumph of the kingdom. It was not a Gospel proclamation, neither is there the slightest indication that any one, either angel or man, repented and was saved.

Some one may ask, may not those who have never heard of Christ in this world have another opportunity. To this we must answer, that there is not a line of Scripture upon which to build such a hope. All men have sufficient light to condemn them if they do not obey it. We read in Rom. 2:12, 16, "For as many as have sinned without law shall also perish

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without law: and as many as have sinned in the law shall be judged by the law. . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." It is sometimes strangely imagined that this passage was given to show how men are saved by the light of nature. Any one who will study the context will discover that it was given to show not how man was saved by the light of nature, but how the Gentile is under condemnation by the law written in his heart, just as the Jew is under condemnation by the law of Moses. The conclusion of the whole matter is found in Rom. 3:19, 20, 21, 22, 23, "Now we know that what things soever the law saith, it saith to them who are under the law: *that every mouth may be stopped, and all the world become guilty before God.* Therefore, by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and *upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God.*"

The conclusion of the whole matter is that the future state of those who reject the redemption offered to them in Jesus Christ is plainly declared to be a state of conscious, unutterable, endless torment and anguish. This conception is an awful and appalling one. It is, however, the Scriptural conception and also the reasonable one, when we come to see the appalling nature of sin and especially the appalling nature of the sin of trampling under foot God's mercy toward sinners and rejecting God's glorious Son Whom His love has provided as a Saviour. Shallow views of sin and of God's holiness and of the infinite glory of Jesus Christ

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and of His claims upon us lie at the bottom of weak theories of the doom of the impenitent. When we see sin in all its hideousness and enormity, the holiness of God in all its perfection, and the majesty and glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin, who love darkness rather than light and who persist in the rejection of the Son of God, shall endure everlasting anguish, will satisfy the demands of our own moral intuitions. Nothing but the fact that we dread suffering more than we loathe sin and more than we love the glory of Jesus Christ makes us repudiate the thought that beings who eternally choose sin shall eternally suffer, or that men who despise God's mercy and spurn His Son shall be given over to endless anguish.

But some one will ask, What about our impenitent friends and loved ones? To these we would answer, it is better to recognize facts, no matter how unwelcome they may be and to try to save those friends from the doom to which they are certainly hurrying on, than to quarrel with facts and seek to remove them by shutting our eyes to them. Furthermore, if we love Christ supremely, as we should love Him, and realized His infinite glory and His supreme claims upon man, as we should realize them, then will we say, if even the dearest friend we have on earth persists in trampling this infinitely glorious Christ under foot, he ought to be banished from the presence of God and to suffer forever and ever. If some one you greatly love should commit some hideous wrong against one whom you loved still more and persist eternally in that wrong, would you not consent to his eternal separation from the one whom he seeks to wrong and to his eternal suffering? If, after men have sinned against God and God still offers them mercy and makes the tremendous sacrifice of

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His Son to save them, if they still despise that mercy and trample God's Son under foot, if then they are consigned to everlasting torment, all right-minded people, all persons who are in sympathy with God and His righteous government, must exclaim, "Amen! Hallelujah! True and righteous are Thy judgments, O Lord!"

At all events, the doctrine of the conscious, endless suffering of persistently impenitent man is clearly revealed in the Word of God, and whether we can defend it on philosophical grounds or not, it is our business to believe it and to proclaim it and to leave it to the clear light of eternity to explain what we cannot now understand, realizing that an infinitely wise God may have many infinitely wise reasons for doing things for which we, in our ignorance, can see no sufficient reason at all. It is the most unpardonable conceit for beings, so limited in knowledge, and so foolish, as the wisest of men are, to attempt to dogmatize how a God of infinite wisdom must act. All we know about how God will act is what God has been pleased to reveal to us.

Two things are certain. First, the more closely men walk with God and the more devoted they become to His service, the more likely are they to believe this doctrine. There are many who tell us that they love their fellowmen too much to believe this doctrine, but the men who show their love in more practical ways than sentimental protestations about it, the men who show their love for their fellowmen as Jesus Christ showed His love, by laying down their lives for them, they believe the doctrine. And what is more to the point, Jesus Christ Himself believed it and taught it, and surely no one of us would think of comparing our love to our fellowmen with His love to man. As professed Christians become worldly and easy-going they grow loose in their doctrine

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concerning the doom of the impenitent. The fact that loose doctrines regarding future punishment are spreading so rapidly and so widely in the church in our day is nothing in their favor. It is rather against them, for who can deny that worldliness is also spreading in the church. (See 1 Tim. 4:1; 2 Tim. 3:1; 4:2, 3.) Increasing laxity of life and increasing laxity of doctrine go arm in arm. The church that dances and frequents theatres and plays cards and lives in all manner of self-indulgence during the week, enjoys a doctrine on the Lord's Day that makes the punishment of the wicked not so awful after all.

The second thing that is certain is that those who accept a loose doctrine regarding the ultimate penalty of sin (whether it be restorationism, or universalism or annihilation, or millennial dawnism, or whatever it may be) lose their power for God. They often are very clever at argument and zealous in proselyting, but they are always poor at soul-saving. They are seldom found beseeching men to be reconciled to God. They are far more likely to be found trying to upset the faith of those already won by the efforts of others than trying to win men who have no faith at all. If you really believe the doctrine of the endless, conscious suffering of the persistently impenitent, and the doctrine really gets hold of you, you will work as you never worked before for the salvation of the lost. If you, in any wise abate the doctrine, it will abate your zeal. Time and time again, the writer of these pages has come up to this appalling doctrine and tried to find some way to escape from it, but when he has failed to find such a way of escape (as he always has in the final outcome when he was honest with the Bible and with himself) he has returned to his work with an increased burden for souls and an intensified determination to spend and be spent for their salvation.

CHAPTER XIII

TRIBUTES TO CHRIST AND THE BIBLE BY BRAINY MEN NOT KNOWN AS ACTIVE CHRISTIANS

"Their rock is not as our Rock, even our enemies themselves being judges."—Deut. 32:31.

BENJAMIN FRANKLIN

"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures, for this is your certain interest. I think Christ's system of morals and religion, as He left them with us, the best the world ever saw or is likely to see."

THOMAS JEFFERSON

"I have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

DANIEL WEBSTER

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all

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our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority and render it proper for me to believe what He asserts."

NAPOLEON BONAPARTE

"I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Cæsar, Charlemagne and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force. Jesus Christ alone founded His empire upon love; and at this hour millions of men will die for Him. In every other existence but that of Christ how many imperfections! From the first day to the last He is the same; majestic and simple; infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words, 'I am God.'

"The Bible contains a complete series of acts and of historical men to explain time and eternity, such as no other religion has to offer. If it is not true religion, one is very excusable in being deceived; for everything in it is grand and worthy of God. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events and above the human mind. Even the impious themselves have never dared to deny the sublimity of

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the Gospel, which inspires them with a sort of compulsory veneration. What happiness that Book procures for those who believe it!"

GOETHE

"It is a belief in the Bible which has served me as the guide of my moral and literary life. No criticism will be able to perplex the confidence which we have entertained of a writing whose contents have stirred up and given life to our vital energy by its own. The farther the ages advance in civilization the more will the Bible be used."

THOMAS CARLYLE

"Jesus is our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired into and anew made manifest."

JAMES ANTHONY FROUDE

"The most perfect being who has ever trod the soil of this planet was called the Man of Sorrows."

CHARLES DICKENS IN HIS WILL

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and exhort my dear children humbly to try to guide themselves by the teachings of the New Testament."

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SHAKESPEARE IN HIS WILL

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

LORD BYRON

"If ever man was God, or God man, Jesus Christ was both."

MATTHEW ARNOLD

"To the Bible men will return because they cannot do without it. The true God is and must be pre-eminently the God of the Bible, the eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity."

DIDEROT

"No better lessons can I teach my child than those of the Bible."

PROFESSOR HUXLEY

"I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible."

JOHN STUART MILL

“Who among His disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to Him? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to His mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life.”

ROUSSEAU

“Can it be possible that the sacred personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the son of Sophroniscus and the Son of Mary. Socrates dies with honor, surrounded by his disciples listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death

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that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for His most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a god.

“Peruse the books of philosophers with all their pomp of diction. How meager, how contemptible are they when compared with the Scriptures? The majesty of the Scriptures strikes me with admiration.”

PECAUT

“Christ’s moral character rose beyond comparison above that of any other great man of antiquity. No one was ever so gentle, so humble, so kind as He. In His spirit He lived in the house of His heavenly Father. His moral life is wholly penetrated by God. He was the master of all, because He was really their brother.”

ERNEST RENAN

“All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice.

CHAPTER XIV

A PERSONAL TESTIMONY

BY HOWARD A. KELLY, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly :

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have

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not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archæology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out “Word,” when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without

A Personal Testimony

human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in

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God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.









~~Terrey, Reuben Archer,~~
~~1856-1928~~ ed.

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