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WHAT a constant temptation there is to forget that the Bible is everywhere a book of life. How much of it is a record of veritable history—the history of living men and women. Every part of it is in direct connection with human life, in touch with human interests and activities. But the tendency to ignore this fact is ever present. With the unlearned, to whom there would seem every reason for taking it as a message to living men with plain teaching for the common humanity, a constant desire dominates to find hidden and fantastical meanings in the Word. If they can get hold of a mystical sense, they imagine that they are glorifying the Scripture. If some extreme or obscure point of doctrine or practice lurks in the recesses of a biblical writing, they pounce upon it and, separating it from the life in which it lived in due subordination to other truth and to which it owed its importance, they exalt it, develop it, worship it, though in their removal of it from its place they have put it to death. The history of the church is full of such examples.

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BUT is the temptation thus to abstract—if the expression may used—and to ossify Scripture confined to the unlearned? By no means. Far more culpable in this matter are the learned doctors of the church. They, indeed, have set the standard to which the rank and file must needs attain. The many are in direct contact with present life and are therefore by the very nature of their position called and compelled to apply the Scriptures to real life and understand them as Living Oracles in the true sense of that phrase. But the student, separated, in many respects, from the world's struggle, is

liable to look upon the Bible as a thing apart, a library for classification, a subject for abstract discussion. It is to him a book of theology. Its doctrines are all-important; their setting and surroundings comparatively unimportant. Thus it is forgotten that in the Bible the very form which a doctrine assumes is dependent upon the man who utters it, the people to whom it is spoken, the age of the world, the land and the very atmosphere where it first appeared. The scholar will build his system on texts, torn from their connection and interpreted apart from that life, of which they formed a part and to which they contribute, in their own place, a share of that impulse, which went there, and was ever intended to go, to influence human hearts somewhere in the great world. But those texts had their very reason for existence, in that life and that impulse upon actual human beings. The moment they are isolated, they wither. The moment they are made independent, that moment they shrivel into unrecognizable bareness. How clearly is the fact illustrated in the study of Paul's Epistles. The books will tell you that the usual division of the most of these writings is into a doctrinal part and a moral or practical part. St Paul, the conception is, sat down and first proceeded to write a careful, scholarly, systematic treatise on some point or points in the Christian Theology and, then, having finished it, proceeded, in a few concluding chapters, to impress a few practical truths based upon this systematic Theology. Is not this a fair statement of the essential conception on which said commentaries are written? Of course it is. But is the conception true to fact? It is the farthest from it. Paul's Epistle to the Romans which the scholars have regarded as a kind of system of theology closing with hortatory remarks connected with the preceding abstract of truth by a "therefore"—is as unsystematic a letter as ever was penned. It throbs with life—not theological life merely or primarily, but with human life. It came from a great human heart and was meant not for wise heads in the nineteenth century but for plain Christians with eager loving hearts in the first ages. Were they supernaturally enlightened in these early ages so as to understand these great thoughts over which we stumble? No, they read

those glowing words with the heart. If we drew near to these biblical writings with the constant and conscious purpose to understand them as *words of life* in the sense in which they were originally such, we would not so often blunder ourselves or lead others astray in their interpretation.

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THE IDEA of God which appears in the Hebrew prophetic writings is, excepting one other, the sublimest conception ever given to the world. The fundamental element in that idea is ethical. God is supremely holy. He hates iniquity, loves truth, makes for righteousness. This is the great teaching of the prophets. Thus to make God known to the nation they lived and worked. For this conception some were willing even to die, and in their dying glorified the Name for which they gave their lives. Grant for the moment the absurd position that the conception, however sublime, has no foundation in fact, that there never was nor is such a God or a God at all. Even in that case their ideal was worth believing. If they made it, it, likewise, and in a far more real way, made them. The glory of Isaiah, of Jeremiah, of Hosea, and of all that immortal band is that they believed in Jehovah, God of Righteousness. Were they great intellects? Were their hearts warm with love for humanity and desires for the welfare of their nation? Were they men of profound insight and of remarkable powers in bringing things to pass? All these elements of character were evolved, ennobled, transfigured by their faith in Him, the Holy One, the God of Love and Truth. They became men of truth, of righteousness, of love. To adapt a noble saying of St. Augustine, they joined themselves to the Eternal God and thereby have themselves become eternal in their beneficent influence, in the reverent regard of humanity. They rose to new and nobler conceptions of their nation's God and those conceptions transformed them into new and nobler characters.

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IN THIS connection it is worth remembering that the prophets were not only preachers of present truth but taught

as well by the lessons of the past. They were the writers of the Hebrew History which we possess, history which is not strictly history, because they wrote it with a religious end in view. About the character and trustworthiness of this historical matter many questions are to-day being started. Is there anything historical about any or all of it? Was it all romancing? Did the idea produce the narrative? How far do the idea and purpose color and shape the narrative? These questions are fundamental. They must be answered. The present line of suggestion has quite a near relation to them. The argument is this. If the prophetic idea of God is ethically so exalted, if that idea is fundamental in the Hebrew prophet, if it profoundly influenced his personal life, it must have had its influence upon him as an historian. Could a man, deeply reverencing the righteous Jehovah, the God of Truth, proceed to palm off false narratives upon his readers as genuine history? The thing is psychologically impossible. A theory of Israelitish history involving that fundamental contradiction is absurd. What is to be concluded, then, as to the trustworthiness of the records and the representations which these prophets have transmitted to us, from the point of view of their sincere and profound belief in the prophetic ideal of God? Two conclusions seem self-evident. First, their historical writings would be permeated and moulded by a strong ethical and religious spirit. Second, they would present to us material which is fundamentally true to fact, germinally historical. These two characteristics are, indeed, what we do find to be the chief elements of the prophetic histories, namely an historical basis, idealized by the deep religious consciousness of a man, who worshipped and preached a righteous God, supremely loving and desiring truth.

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THE New Testament writers, indeed the biblical writers as a whole, manifest, among other shining qualities, one, for which credit is seldom given them. At least only indirectly are they praised for possessing it. It is a very homely quality with a very homely name. It is *common sense*. Really, you say, we never thought of such a thing as charac-

teristic of the Bible. But is it not true? And if you have the highest regard for common sense in practical life, will you not equally admire its presence in the Book of books? How many foolish things these writers might have written. How many opportunities they might have given us for misunderstanding, how many precedents for actions which would prove injurious to personal or associated religious life—if here or there they had not exercised the reserve or manifested the simple wisdom which is so characteristic a feature of the Scriptures. Here is indeed one of the most unique of the Bible's qualities. Common sense is an occidental virtue, belonging we think, peculiarly to the Anglo-saxon. One would feel some incongruity in applying such a term to an Oriental. Yet this most oriental of books is in this respect most occidental. Remember that the occasional words and suggestions or temporary practices of these Bible men have, by the devout, been seized upon and without regard to their historical connection or temporary character, have been made of permanent significance. They have been enshrined in dogmas and perpetuated in institutions. And yet these incidental things of Scripture, thus made lasting in Christian life, have on the whole worked no injury and in many cases been of wonderful benefit. Why is this? Who of us would not shrink from the thought that some such chance remark or unconsciously performed act on our part might in future time become the treasured possession of generations to come and the basis of their action? We would doubt mightily the ultimate helpfulness of such of our deeds and words. But just this thing has happened in the case of these Bible men—and, indeed, who would have it otherwise? But the question again comes, How do you explain it? Simply this; they were men of preëminent *common sense*. It is on this account that a great denomination of the Christian Church is to-day searching to know the mind of an Apostle who in the first century made some suggestions concerning the conduct of women in public worship in one of the little churches of Christ planted at Corinth. Men are not going to perpetuate a foolish custom even if an Apostle himself advised it. If the Bible were full of suggestions about practical things which might be theoret-

ically beautiful, but are practically unworkable or tend toward injury, all the fine theory would not save it from neglect and rejection. But the opposite is everywhere true. The practical good sense of these Scriptures is one of their most striking features. It makes very useful and important the exact understanding of what may have been a temporary and incidental piece of advice to an obscure church in Greece in the first century. It has made so generally beneficent the adoption of even temporary suggestions in biblical writings as permanent bases of action by the church at large. It will, in coming years, with the growing acceptance of the historical method of Bible study, make yet more fruitful those parts of the Scripture which, hitherto, may have been generally accepted as intended only for the place and time of their first writing. Practical good sense—the Bible is full of it. And how comes it? We are not ashamed to say; we ought to be proud to point to it and say—if they were inspired in any sense, these writers were inspired in *common sense*.

## THE SETTING OF ST. PAUL'S APOLOGY.

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Everything about Athens, about Greece indeed so far as I have seen it, seems almost a special creation for its historical purpose. One feels this in the Theatre, on the Pnyx, on the Acropolis—a persistent reminder of the exquisite taste of the old Greek in making Nature the vehicle of Art, in forever doing the right thing æsthetically in the right place. I felt this with especial keenness the other day as I stood again on "Sunium's marbled steep" and considered the simple exquisite perfection of its temple set in an environment of mountain and sea fit to transform a clod into a poet and worshipper.

And here on the Areopagus, the only query is whether the Jew of Tarsus had the Greek felicity to choose this platform or the Greeks of that day still inherited the felicity to thrust it on him. For with my Greek Testament, my Pausanias and Dr. Dörpfeld\* to assist in the formation of a judgment, I am constrained to declare that not even Demosthenes on yonder Bema had a fitter environment for his Philippics than had Paul for his Christian Apology on this Rock of Ares.

Physically, the Areopagus is at first a disappointment—to me it was the one disappointing thing in old Athens. An elongated hog's back—as the animal squats on its hams—is not a noble figure ;† and between the commanding Acropolis on the one hand and the sightly range of the Nymphs, Pnyx and Museum Hills on the other, it is a dwarf indeed. But the first impression is transient only ; seen day after day, as I

\*This accomplished archæologist has done much to correct, even radically, the map of Ancient Athens and his results are now accessible to English readers in Miss Harrison's "Mythology and Monuments." Many of these corrections are tacitly accepted in the present study.

† I find that Dean Stanley had made a more poetic, and possibly a more just comparison, viz., to "a scaly crawling monster, advancing toward the citadel."

have seen it now for a year and more, and regarded for what it really is—a colossal rock rather than a dwarfish hill—it becomes one of the thoroughly satisfying features of the Athenian landscape. But it is in its relations to all the rest—to the totality of old Athenian environment—that one finds its final and enduring attraction. And it is this totality of impression which I hope at least dimly to convey to many whose own senses can never directly receive it on the spot.

Legend and history had glorified the old Rock long before the apostle came to light the new beacon on it. Its juridical associations carry us back to the days of simple faith and very imperfect gods. Round yonder by the temple of Asklepios whose holy well still flows, medicinal of fleshly ills Poseidon's son Halirrhotos had wanted with the war-god's daughter and Ares slew him. Hence the first inquest for blood, I think, and certainly the first jury trial of which Greek mythology makes record: here on this Rock by a jury of his peers—The Twelve Gods—Ares was duly brought to bar and purged of guilt,—the verdict being, no doubt, one of justifiable homicide. Hence Areopagus, the Rock of Ares;\* and Mars Hill is an unhappy misnomer that ought to be forever put under ban. The Roman god has no sort of business here and, what is more serious, this is not a hill and the old Greeks had too fine an instinct ever to name it one.

Then, somewhere in the abyss and void of time before chronology began, came on that other *cause célèbre*—the vindication of Orestes. Living within a few hours (by rail) of Agamemnon's capital and having in daily view the golden treasure from its tombs—much of it as fresh and fine to-day as anything a Parisian goldsmith could fashion—one should not find it so very hard to think Orestes back to this judgment seat with the Erinyes shaking their snake tresses in his face.

Here stands Apollo gloriously fair to plead for the defendant, what a brief he holds! The son slayer of the mother in retribution for the father she had slain: conflict of duties fit

\*The writer is aware of the difficulties of etymology and astrology, but for his purpose the traditional view is the pertinent one. St. Paul had never thought of Areopagus as the Hill of the Aræ, *curses* i. e. Erinyes.



to consecrate a crime. The higher law is vindicated by Athena's casting vote and the holy criminal is spoken free. And here in that primal revelation of Mercy tempering justice behold those grisly Furies transformed into gracious Eumenides and given this rocky grot almost beneath our feet to be their shrine and dwelling-place; while Athena's voice is heard proclaiming:

"This council I establish pure from bribe,  
Reverend and keen to act for those that sleep,  
An ever-watchful sentry of the land."

What wonder this Rock became the fountain-head of Hellenic justice through all the glorious ages and that in the letter it is so to-day: the Supreme Court of Greece is still the Court of Areopagus,\* whose last Chief Justice we buried only a few weeks ago with well-nigh princely pomp.

Rock of Ares it may have been at first because the war-god was justiced here; but it was to further justify its name as a theatre of Ares in his more proper character. Here the Amazons, his daughters laying siege to Athens sacrificed to him; and posted here the Persians shot their burning shafts at the wooden wall of the Acropolis till they found a better way to its conquest up through the grotto of Agralos. Of the battles, sieges, catastrophes it has witnessed from that day to this under Roman, Goth, Venetian, Frank, Turk, we need not here read the roll. Rock of Ares it is by good right, however etymologists may demur. And the war-god's sanctuary at its Western foot was no less fitly placed than were the Eumenides installed in the gloomy grotto under its Eastern brow to lend their awful sanction to the court above.

On this Rock then let us open the New Testament and study the setting of that Christian apology—a sermon arrested in its exordium, yet reaching farther into the heart of things than poet or philosopher or hierophant of Greece had ever probed.

I do not know, and it does not concern us now to speculate, how the Apostle came up. It is usual to say by the steps hewn in the living rock near the Southeast corner, which was

\*It startles one at first to read in the Greek newspapers a story of Stanley Mathews as President (?) of the American *Areopagus* or the grave announcement that Mrs. Stanton aspires to be made an *Areopagite* in place of the lamented Areopagite Miller.

indeed the state approach as it continues to-day. But there is an easier way and one that gives a juster impression of the Rock itself, while unfolding gradually the glorious panorama which it has to offer. If Paul came up this way, as I have just done, the sermon may well have been conceived and elaborated on the spot. Passing the so-called *Theseion*, still intact, and how many splendid things that are no more, he would have come round to the West end of Areopagus and passed up the easy slope to the summit. At every step he would pass altars, statues, sacred structures whose foundations carved and hewn in the living rock still bear witness that this spot was once populous with gods. And at every step the unfolding panorama would buoy up his thought from gods to God; how the mountains rise and swell upon the vision—the great sweep of Aegaleos and Parnes, the sharp summit of Lycabettus with the white quarries of Pentelicus shining out behind to light the way to Marathon, and lovely-tinted Hymettus running down to the Aegean. Another rise and the mountains beyond the mountains loom blue against the azure sky: Cithæron, and Geraneia, and the Argive heights, while the long stretch of Peloponnesian coast defines itself behind rock-ribbed Salamis and Aegina. And the sea: how it smiles and shimmers under this tender overbrooding sky. Truly, if Paul's eyes beheld such a vision of the Great Artist's handiwork as one beholds from this spot to-day, 'tis no wonder that "temples made with hands" seemed too paltry for His dwelling-place and the ministry of such hands impertinent.

And it is not the distant prospect only that unrolls in the ascent. Athens in her *deisidaimonia*, in her historic pride, in her Hellenic glory, reveals herself feature by feature. Woe to the orator who passes with shut eyes through his audience to his platform,—more woe to him who attempts to address an unknown people in an unknown land. Paul did neither. Whatever he may have learned at the feet of Gamaliel, we know that Tarsus in his time was a great Hellenic university outvying even Athens and Alexandria in philosophy and encyclopedic culture.\* Bred in such an atmosphere, lisping Greek from his infancy, searching the scriptures of his own

\* Strabo xiv. 5. 13.

people in that tongue divine,\* Hebrew of the Hebrews though he was, Paul did not reach this pulpit "in the midst of Mars Hill" without knowing Greece, without a profound insight into the Greek mind. The story of Greece, the thought of Greece, the art of Greece, the religion of Greece faced him all the way. Behind him to the left he saw the olive groves stretching away for miles through the Attic Plain, and embowered in them the Academy where Plato had taught, and fair Colonus, scene of Sophocles' birth and the passing of Oedipus. To his right rose the Pnyx with all its traditions of glorious democracy, and over it Salamis. Shut in on three sides by Pnyx, Areopagus, and Acropolis lay the Agora of Athenian politics; while at his feet on the Northeast spread out the market-place with its busy chattering throngs. Skirting this on the West and following all the Northern foot of the Rock on which he stood, ran a sinuous line of sacred monuments, some of which we still see. But St. Paul saw them not as we see them to-day, monuments of well-nigh forgotten meaning. Athens was still a Greek city instinct with Hellenic life.

From Pausanias who came a century later we can fill in the view as Paul beheld it. Out beyond the Ceramicus gleam the fair temples of Colonus; the groves of the Academy; and the Sacred Way, a shining thread strung with shrines and monuments as far as the eye can travel until it is lost in the mystic gap of Aegaleos. It is the way of the Great Mysteries, trodden how oft by the spiritual *elite* of Athens as they went up in solemn torch-lit pomp to the great Communion at Eleusis—a communion in which, if ever, Paul might think of them as "seeking God if haply they might feel after him and find him." Traveling back over this shining way, his eyes would rest upon the great double gate of Athens, the Dipylon a fortress in itself, from which the sacred processions set forth—the Mystic outward to Eleusis, the Panathenaic inward bearing the sacred peplos to Athena on the Acropolis. True, more than a hundred years before Sulla had wrought sad havoc here probably burying under his huge *agger* the monuments of the outer Ceramicus some of which are just uncovering now; but the Dipylon was no doubt still the en-

\* His Old Testament quotations are all from the Septuagint.

trance of the city to Pausanias as it may well have been to Paul. Any way it was from that entrance his eye would follow the long stretch of *sebasmata* from the city wall to the Rock on which he stood.

Alongside the gate rose the Pompeion or depôt of the sacred processions, and near by a temple of Demeter with images of the goddess herself, her daughter, and Iacchos holding a torch—all from the chisel of Praxiteles. So that the Mystics set forth from a sanctuary of the Great Goddess at Athens to proceed to her Holy of Holies at Eleusis. Not far from this temple stood an equestrian statue of Poseidon hurling his spear at the giant Polybotes. Just inside the Dipylon still stands a round marble altar with its top broken off but its inscription yet nearly intact—dedicating it to Zeus as god of the Walled City along with Hermes of the Gate and Akamas eponymus of the tribe to which this Ceramicus belonged. This altar was at least four centuries old when Paul beheld it—the very first Athenian altar on which his eyes could have rested if he came in by this gate. Extending inward from the Dipylon runs the great Dromos or street of the Panathenaic processions—a Sacred Way within the town. Using Pausanias' eyes in part to see what Paul must have seen with his own, this is what appears: colonnades leading from the gate to the inner Ceramicus, faced by statues in bronze of famous men and women. In one of these colonnades statues of gods and a gymnasium of Hermes, as well as the house of Poulytion, wherein Alcibiades and his lewd fellows had mocked the mysteries, but now dedicated to Dionysos Melpomenos: and here statues of Athena Paionia and Zeus and Mnemosyne and the Muses, an Apollo of Eubulides and Akratos of the Dionysiac route.\* Next rises the Royal Portico: it was the palace of Democratic Athens, seat of the King Archon centering in himself all the priestly functions of the King, as the presidency of the Eleusinian Mysteries and direction of public sacrifice. Here the Court of Areopagus met for the hearing of certain secret cases, and it was here that the charge of impiety was brought against

\* In the line of these colonnades now stand the Athens-Piræus railway station and the Prometheus Steam Mill.

Socrates, as we know from the Euthyphron; and outside stood the altar whereon the Archons swore to defend the laws and take no bribe. After the Areopagus itself the Royal Portico in full sight must have impressed a man called to account, however informally, as a setter forth of strange Gods.

Adjoining is the Stoa Eleutherios flanked by statues of Conon, Timotheos, Eragoras, Hadrian, Zeus Eleutherios—each in his way a deliverer of Athens—and containing paintings by Euphranor of the Twelve Gods; of Theseus, Demokratia and Demos; and of the Battle of Mantinea. And near by at the foot of the Market hill (*Kolonos Agoraios*) on the South a temple of Apollo Patroos, called Alexikakos “because by an oracle from Delphi he stayed the plague which distressed Attica during the Peloponnesian War.”

Just above these three structures on the Hill of the Agora stood the Temple of Hephaistos.\* It must have been a thing of fresh and striking beauty to Paul's eyes for it was then scarcely six hundred years old and the eighteen centuries that have looked upon it since have passed and left it a thing of beauty still—the one almost perfect survival out of all the splendid temples of old Greece. Indeed far from marring, the ages have so mellowed its beauty that (as Wordsworth observed sixty years ago) “the Temple looks as if it had been quarried not from the bed of a rocky mountain but from the golden light of an Athenian sunset.”

Immediately under the Apostle's eyes to the Northeast appear the Metroon, the Bouleuterion, the Tholos, the Statues of the Eponymoi, the Hieron of Ares. The first was the sanctuary of the mother of the gods, with her image by Pheidias, and here under her guardianship the State archives were kept; in the second the Council of Five Hundred met and it was from the altar of Hestia therein that Theramenes was dragged to death by the minions of Kritias. The Tholos served the Prytanes as a mess-room, and it was hither the Thirty summoned Socrates in their vain desire to involve him in their ruthless crimes. Passing the statues of the ten heroes who gave name to the Attic tribes, the eye rests again

\*Traditionally called the Theseion: Dr. Dörpfeld seems to be right in turning this tradition out of court.

on sacred images (among them Eirene holding baby Ploutos in her arms) and Athenian worthies in bronze—Lycurgus, and Kallias, and last Demosthenes whom the Athenians drove into exile at Calauria—and there he took poison and died. His statue must have faced the Bema, as over the Bema the Areopagus still looks upon unhappy Calauria. From the great orator we pass to the proper deity of the Rock. Here by its Western foot stands the sanctuary of Ares, with statues of the god himself, of Athena and Aphrodite. And around it other statues of Herakles, Theseus, and Apollo binding his hair with a fillet, and the poet Pindar whom Athens delighted to honor as he honored her; and further on Harmodios and Aristogeiton, the toast of Athenian democracy ever since

"The day that they struck the tyrant down  
And made this Athens a freeman's town."

Such, roughly sketched, is what the Apostle's eyes would behold as he glanced from the Dipylon gate to the point in the narrow pass between the Hill of Nymphs and the Areopagus, where his ascent may have begun. Turning now to the South in the valley of the political Agora\* he had at his feet the Eleusinion, the sacred precinct of two temples—one of Demeter and Kore, the other of Triptolemos; of these we know too little because, as usual in all matters of the Mysteries, Pausanias on the very threshold of his account found himself prevented by a vision in a dream. To Paul it might well have supplied a pagan parable for the resurrection doctrine, had pagan patience granted him a longer hearing.

At last arrived "in the midst of Mars Hill," straight before his face, crowning all the prospect and climax of all the glory of Athens, rises that other Rock—the "stately Acropolis itself, faced with its Propylaea as a frontlet and surmounted with the Parthenon as a crown."

I find it impossible to conceive of a scholar facing that Rock, be it for the first or the hundredth time, without emotion; and Paul was a scholar. More, he was the Apostle of

\*Now, all the lower part of this Agora lying under Areopagus and stretching in front of the Pnyx, is farm-land. To-day (Dec. 2) as I revise these pages, the ground just at my feet running well up to the Acropolis road is green with the young grain, while in the bottom toward the Pnyx a ploughman is turning over the old stubble.

a Faith which burst its provincial bounds and mastered the world only as it accepted and appropriated the perfect tongue of Greece. He could not have been unconscious, then, of all that looked down upon him as he stood face to face with this supreme and concentrate expression of Hellenic genius—a genius at its best, profoundly religious.

The Rock itself is a noble bit of nature, springing sheer and symmetrical some 350 feet above the Plain, with a levelled summit 1,000 feet in length from east to west and half as broad. Its fortress walls, beautiful in decay, must have been splendid in their perfection. Its sole portal, the Propylæa, was the boast of Athens and the envy of her rivals: in position, construction, decoration, it "stood like a splendid frontispiece of the Athenian citadel." The flanking-wings, fairly well-preserved, and the broken columns of the five-fold gateway are still in place. The great Pentelic staircase of sixty steps that formed the steep approach is mostly gone, but the paved floor is well-nigh intact and the marble roadway through the splendid central door. It is the way of the Panathenaic pomp, and as our feet press it to-day we know that we are walking in the steps of every worthy of old Greece. Imposing as it is after the passing of three and twenty centuries, it requires an effort of the historical imagination to reconstruct the splendid fabric in its prime. "Let us imagine it restored to its pristine beauty, let it rise once more in the full dignity of its youthful stature, let all its architectural decorations be fresh and perfect, let their mouldings be again brilliant with their glowing tints of red and blue, let the coffers of its soffits be again spangled with stars and the white marble *antæ* be fringed over as they were once with their delicate embroidery of ivy-leaf, let it be on such a lovely day as the present day of November and then let the bronze valves of these five gates of the Propylæa be suddenly flung open and all the splendors of the interior of the Acropolis burst at once upon the view."\*

\* Wordsworth, recalling the scene in the *Knights* of Aristophanes, where the rejuvenated Demos is presented to the audience. If anyone's taste be offended by the coloring of this picture, historically true as it is, a visit to the new Academy of Athens will reconcile and charm him. Pentelic marble in red and blue and gold is only less pleasing than the same marble steeped in the Athenian sunset hues of twenty centuries.

For with all its splendor the Propylæa is a portal only; the overture, as it has been called, to the Acropolis regarded as "one vast composition of architecture and sculpture." If it is long dwelt upon here it is because from Paul's point of view it alone of all the splendid features of the Rock stood out in full relief. From the Pnyx Aristophanes' sausage-seller could command all

"The citadel's brow  
In the lofty old town of immortal renown,  
With the noble Ionian violet crown,"—

no matter whether the gates swung open or shut; of the Parthenon, indeed, there are few better views than that from the Bema and the great platform above it. Not so from Areopagus: all the way up its slope the Propylæa veils even the great temples behind; only at the very summit the northern vestibule of the Erechtheum clears the citadel wall and the capitals and entablatures of the north line of the Parthenon appear. One temple on the sacred height and one only Paul had in full and striking view. It was the exquisite little Ionic temple of the Wingless Victory perched like a bird or springing like a flower upon the lofty bastion which commands the approach to the Propylæa. As it stood then it stands now, perfect in all but its delicate sculptures—a memorial forever of the airy grace that went hand in hand with the massive grandeur of Athenian art in its prime. Its position on the Acropolis reminds one of Athena's temple at Sunium in its relation to Attica: there it stands on the razor's edge of challenge proclaiming the city invincible. But, alas! even in Paul's time the Wingless Victory seemed to have taken wing: the power of Athens had waned, the religion of Athens was waning—what was the dainty temple but an empty boast? Yet Paul's insight may have discerned what the revolving centuries have now demonstrated to excess: the Wingless Victory was and is the fit expression of an Athenian ascendancy which shall never wane—the enduring empire of taste, of imagination, of Art. And was it not religion that had inspired it all? To Paul indeed it was a worn out religion, but no less was Judaism. He could no more despise



the one whose outcome he saw in the perfect bloom of human intelligence than the other expiring before his eyes in the birth-throes of a Redeeming Faith.

One other object on the upper Rock rose full in the Apostle's view and gave direction to his thought. It was the colossal bronze Athena Promachos rising fifty feet above her pedestal and towering over all—her gleaming spear and helmet-crest a glorious beacon to the mariner as he sailed around from Sunium and a terror to invaders as when she frightened Alaric from the sack of her citadel. Wrought by Pheidias from the spoils of Marathon, she stood the incarnation of Victory invincible: founder, defender, sovereign deity of the city which bore her name.

Though he could catch but a glimpse of the great temples, they must have been present with all their associations to the Apostle's thought: the lovely temple group of the Erechtheum with its wooden image of the city goddess, Athena Polias, so ancient it was famed as fallen from heaven,—with its sacred olive and its salt well, visible record of the Athena-Poseidon struggle for the dominion of Attica as of its issue in reconciling the two heavenly powers and making Athens mighty on sea and land; the majestic Parthenon, supreme expression of art in the service of religion, with its sculptured pediments and its grand Panathenaic frieze and enshrining above all the Virgin Athena as Pheidias had conceived and fashioned her in marble and gold and ivory.

But transcending all detail, there was the Altar-Rock itself, its sheer declivities honeycombed with shrines, its platform one great sanctuary, populous with gods, glorious with trophies, resplendent with such objects and associations as were never crowded into any other spot on earth.

And here, his eyes uplifted to this sacred hill, we might leave the man with the message of the Unknown God; for we are not to pass from the setting to the sermon. Enough if this study on the spot may serve, however imperfectly, to put the reader in Paul's place as he dwells upon Paul's words.

Yet one final reflection cannot be forborne. It has come to me again and again as I have meditated here until I have come to think of it as a part of Paul's own thought. The

Apostle's pulpit faced the prison-doors of Socrates: yonder across the Agora, hewn in the rock-face of the Muses' Hill, we still look upon the scene of the Divine Tragedy of Athens. Over all the centuries we still hear the voice of him who could not bargain with iniquity: whose reasonings on Immortality, perverse and tangled as they seem to us, are yet the noblest overture of Heathen Thought to the full harmony of Christian Revelation; and who sealed the sincerity of his life by gladly dying for the Truth as God gave him to see the Truth.

Paul indeed had a diviner message to deliver, yet before he came—even in the times of ignorance—"God had not left Himself without a witness" here.

*"In the midst of Mars Hill," Athens, Nov. 30, 1890.*

## THE OLD TESTAMENT SOCIETY IN BERLIN.

By Mr. LEWIS B. PATON,

Berlin, Germany.

In the list of lectures on the first page of the catalogue of the University of Berlin this announcement appears, "Alttestamentliche Societät, Prof. Dr. Strack, Donnerstags 12-1." The name conveys so little idea of the real nature of the society that the American, intending to study abroad, into whose hands the catalogue comes is apt to pass over unnoticed an institution of great interest and importance for all students of Hebrew or of Old Testament criticism. This society is organized to facilitate the work of the large numbers of the English-speaking students of the Old Testament who come to Berlin, and as such, deserves the attention of those who intend to visit a foreign university but have not yet decided which one to select.

The American who comes to Germany for the first time, however familiar he may be with German literature and German thought, is certain to experience difficulty in adapting himself to the new methods both of instruction and of study that he finds here. Thought moves along different lines from those to which he has been accustomed, and particularly if his previous study has been in one of the more conservative American schools, he is at a loss how to adjust himself to the new environment and loses time and energy in misdirected efforts. If he is a novice in the language he is still more in need of guidance; and if he has no one to suggest to him those books that will lead him most quickly into the subject upon which he wishes to work, he will waste many hours that, with the shortness of his stay in Germany, he can ill afford to lose. If he could meet the professors personally, as in our American colleges, and ask their advice freely, the difficulty would be removed, but in the German university, particularly in such a one as Berlin, this is impossible unless, through introductions, or in some other special way, one be-

comes personally acquainted with the instructors: such interviews moreover call for a greater command of the language than most Americans possess when they first arrive.

The late Prof. Delitzsch, who felt a peculiar interest in American thought and American students, perceived this difficulty and, in the kindness of his heart, organized an American Club at Leipzig in which he put the treasures of his learning and of his experience at the disposal of the new comers and rendered aid that is gratefully remembered by all who have had the privilege of associating with him. Since his death there has been no one to take his place in this labor of love until Prof. Strack of Berlin determined to follow his example and sacrifice a portion of his own time for the good of the foreign students. The ridiculous conservatism of the University authorities did not allow the new "Seminar" to appear in the catalogue as designed for English-speaking students, but it is posted as such on the bulletin-board, and it is generally understood that only English or American students are expected to attend. The great advantage of this arrangement is that the professor is able to converse more informally and that the Americans feel less hesitation in asking questions and in making remarks than would be the case if a number of German students were present. German is spoken regularly in all of the discussions so that the American does not feel that he is losing time by hearing his own language, but Dr. Strack is one of the few professors who speak an excellent English so that the new comer who is not equal to the task of expressing his wants or his ideas in German is at liberty to use his own language. During the last Semester a Mishna tractate was taken as a permanent topic for discussion when no special subject was on hand, but all members were at liberty to hand in written questions and these were given a full discussion at a subsequent meeting, so that in this way a great variety of grammatical, exegetical and critical questions have been taken up during the past winter. In the Summer Semester the book of Leviticus will be the permanent basis of discussion, but the same freedom will be exercised in regard to the investigation of other matters that are of interest to the members.

THE HISTORICAL ELEMENT IN PROPHECY ; ITS  
RELATION TO THE DIVINE ELEMENT.\*

By WELLESLEY STUDENTS.

1. *What was prophecy in Old Testament Times ?*

Prophecy in Old Testament times was religious instruction, given by men especially fitted for the purpose under divine inspiration. It was a declaration and illustration of the principles of Divine government, necessarily limited by the language, the civilization of the times and the character of the people to whom it was addressed. Its perfect purity, its unswerving truthfulness, its power over both the speaker and the hearers,—a power yet undiminished,—all attest its divine origin. The prophets themselves bear witness to the divine influence which possessed them and which impelled them to speak sometimes in direct opposition to their own wishes, Jer. 20: 7-9. It was a gift from God, sometimes bestowed for a short period only, in other cases remaining with the prophet from early manhood until death. Hebrew prophecy was thus entirely different from heathen prophecy which was but a reaching out after the supernatural, a human interpretation of natural phenomena, a statement of conclusions in regard to half-comprehended truths arrived at through the mere workings of the human intellect, and not the outcome of a Divine communication.

2. *Was the prophet a factor in the life of his day, working and sympathizing with his people ?*

The great prophet was a statesman—the possessor of a

\*In Wellesley College the students are separated into divisions for the study of the Bible. One of these divisions during a portion of the past year made a special study of prophecy. At the request of the instructor certain questions were propounded to the class and they were given the privilege of preparing answers to these questions. From all the answers handed in the following have been selected. The work was surely profitable to those who engaged in it. The plan of examination was unique. The readers of the OLD AND NEW TESTAMENT STUDENT, we are sure, will congratulate themselves that they are allowed to see the results.—THE EDITOR.

clear insight into the affairs of his day; a true patriot, caring enough for his country to acquaint himself with the dangers that threatened it, and so in touch with the temper of the times as to grasp the significance of the movements of the age. He was a man working with and for his people—sternly chiding their moral laxity (Isa. 32: 9-11); breaking into terrible denunciation of their idolatry, their faithlessness to God and His commands (Jer. 2: 5; Isa. 9: 13-21); but always prompted, even in his sternest censures by a living sympathy for man (Jer. 4: 10, 14; Isa. 9: 17, 21 [last clauses]). Samuel, Elijah, Elisha, Isaiah and Jeremiah, are examples of prophets great in their divine mission and great in their human character. Each keenly realized the sins of the people, and even when announcing God's anger delivered the message with lips that quivered and voice that trembled with intensity of sympathy. The prophet was also a political factor in the life of his day. Not only did he act as king's counsellor at critical moments in the national history (Isa. 8: 11-15 and ch. 37), but as an ambassador from God to the king to warn him of impending political crises (Jer. 34: 2). Again, every prophet was a preacher—Jonah in Nineveh; Isaiah and Jeremiah in Judah (Jon. 1: 2; Isa. 6: 8, 9; Jer. 1: 7). The text or general theme for the discourse was given by God (Isa. 51: 16), but the personality of the prophet shaped its expression. At all times the prophet was God's agent upon earth, acting with authority in secular matters: deposing officers of the king's household (Isa. 22: 15-21); chiding the women for vanity and gaudy apparel (Isa. 32: 9-20); prescribing a cure for a king's malady (Isa. 38: 21); in short doing whatever his hand found to do and doing it to the glory of God.

3. *Was the form of prophecy dependent on and colored by the events with which it was connected?*

The form of prophecy was dependent on and colored by the events with which it was connected. Circumstances determined whether it should be oral or written, dramatic or lyric, whether it should have a pastoral coloring, whether it should be ornate or severe in style. Jeremiah's prophecies were oral or written according to the needs of the time.

The letters to the captives in Babylon (Jer. 29: 1-23) and to Zedekiah after his surrender (51: 59-64) were necessarily written. His rebuke of idolatry (Jer. 44) during the exile in Egypt, on the other hand, was oral, because called forth by a present evil, and one which could be much better reproved by a spoken word than by a written discourse. His style, too, is plainly influenced by the course of events in his day. There is a remarkable absence of ornament. He was the prophet of sorrow, living in troublous times. His zeal for God's honor was great. He could not stop to ornament and adorn his language. We find, also, frequent repetitions. This is natural as his subject is much the same throughout. He had the one message to deliver and he gave it over and over to a people who would not hear. Jer. 2: 28 is repeated in 11: 13, and 7-10 in 26: 1-6. Since he met with much doubt and mistrust as a prophet, he often repeats the language of the older prophets, as if to show that there was no break or lack of harmony between himself and them. Isa. 4: 2, and 11: 1, are repeated in Jer. 33: 15. So the symbols used find their occasion in the time. The yokes sent the envoys from the nations (Jer. 27: 1-11) the sermon on the potter (chap. 18), and many others show that the choice of symbols was governed by the course of events. In all prophecy there can be traced the same close connection between form and circumstances which we see in Jeremiah.

4. *Was the time of utterance determined by historical events, personal or political?*

The time of utterance was determined by historical events. The finding of the book of the Law in the house of the Lord, gave rise to the preaching of Jeremiah throughout the kingdom, and the reformation under Josiah. The earlier or Scythian sermons of Jeremiah were occasioned by the near approach of the Scythian host. During the thirteen prosperous years preceding the death of Josiah and following the reformation of his reign, Jeremiah is silent. All is well with the people and no revelation is sent to him. But the battle of Megiddo and Josiah's death are followed by a terrible retrogression on the part of the people who forsake Jehovah and return to idolatry. Then again the prophet preaches to

them of judgment and destruction to come. In the 11th chapter of the same prophecy we see the prophet influenced to preach at a certain time by reason of a conspiracy formed against himself by the men of Anathoth.

5. *Was the substance due to a definite historical situation?*

The historical events most certainly determined the substance of a prophecy. As the people fell into different sins, the prophecies were directed against those particular sins, not against the dangers which might threaten them at some future time. The prophets before the Fall of Jerusalem, (Hosea, Isaiah, Jeremiah,) when idolatry was the prevailing vice, continually foretold punishment. After the return from captivity, when idolatry was no longer prevalent, the warnings against it cease. The book of Malachi contains no reference to it. In times of the greatest trial and despondency, the prophets do not dwell upon the wrath of God and the terrible punishment of sin, but rather encourage the people with predictions of the coming Messiah, the purified nation, and the joyful return. According as the people showed themselves ready for and in need of certain great truths, these truths were imparted to them. The power of discerning what lesson was needed at the particular time was part of the wisdom of the prophet, the result of his deep insight into the character of his people and intimate knowledge of their history.

6. *Were predictions made because of special miraculous impartation or in accordance with certain great principles divinely imparted and upon the ground of certain existing facts?*

The knowledge of God among men, as it has steadily strengthened from a mere glimmer into a constant, unwavering, ever increasing light, has come from the teaching and example of men whose lives are in harmony with the unchanging right. This *eternal life* in the world is consistent, continual, and all embracing, never fitful and uncertain. The holy men who most nearly attained the state of unity with God, grew into the wisdom, understanding and spiritual insight which gave them truly divine power in prophecy. Predictions, the enunciation of the essential meaning of past or present, the foretelling future results from existing events



or conditions, were made in accordance with the everlasting truths which obtain in the world, and herein lies the essence of their divinity. That special miraculous impartations have been granted to the servants of Jehovah, except we consider the prophet's communion with the source of all knowledge to be miraculous, is a meaningless assumption: it signifies less, although it seems to claim more: it gives a spasmodic and uneven character to the dealings between man and his Maker, lessening the dignity and continuity of their connexion. The perfection and power of prophecy breathe forth the spirit of the Eternal, the Immutable, "whose word is true from the beginning, whose judgments endure forever."

7. *Were predictions conditioned, i. e. dependent for fulfillment upon the existence of certain conditions and in case of the non-existence of these unfulfilled?*

•Prophecy was always dependent for its fulfillment upon the carrying out of certain definite lines of action. Jeremiah says: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." We have examples of predictions that were unfulfilled in the case of Jonah's prophecy against Nineveh, and the prophecies of Zephaniah and Jeremiah concerning the Scythian invasions. The prophets spoke for the purpose of turning the people from the evil of their ways. They told what would be the result of wrong doing if persisted in, and if they were successful in their efforts and the people repented, the prophecies were not fulfilled. The conditions were changed. All prophecies about Israel were conditioned upon the attitude of the people toward Jehovah.

8. *Was the purpose of prophecy an immediate one, confined in the mind of the prophet, to the people to whom it was spoken?*

The immediate desire of the prophet was to effect a refor-

mation among the people, in whose midst he was. We find each prophet denouncing the sins of his own age, from the debauched idol worship of Hosea's time to the formal Jehovah worship of Malachi's; and prophesying punishment or reward according as the sins were persisted in or abandoned. We find each prophet facing the political situation of his time and prophesying permanence to righteous action. When Zedekiah sends to the prophet to inquire of the Lord for him, it is in connection with the impending destruction by the Chaldeans, that Jeremiah promises kings sitting upon the throne of David if Judah will but execute judgment and righteousness. With the purpose of keeping pure the righteous remnant, Jeremiah foretells their restoration and their Ruler, the "righteous Branch."

9. *Was there in addition to this immediate purpose also a more distant purpose? If so, what was the relation of the latter to the former?*

There was another meaning in many of the prophecies than that in immediate connection with the life of the time. The harmony between the two meanings is their common foundation of eternal truth. The truth that idol-worship was wrong for Israel and brought punishment means in all time that the worship of what is false must bring destruction. Israel's temporal kingdom was to be holy and her Messiah-King was to have a reign of truth and righteousness. Although this has ceased to mean anything as a temporal promise, we still look forward to the perfection of the spiritual kingdom of Christ.

10. *What was the Messianic ideal presented by the prophets?*

We may trace the growth of the Messianic ideal in the prophets. "Obadiah 1: 21 says, 'And saviours shall come upon Mt. Zion to judge the mount of Esau; and the kingdom shall be the Lord's.' The idea of holiness is left to the last clause, for Obadiah thought of God as an avenging God. In Hosea, this ideal is more developed and as his prophecy deals with the redeeming love of God, so his Messianic ideal expresses the love of God. Hosea 14: 4-5 promises, 'I will heal their backsliding, I will love them freely; for my anger is turned away from him. I will be as the dew unto Israel; he shall blos-

som as the lily and cast forth his roots as Lebanon.' As God shows Himself more clearly to His prophets, the ideal of the Messiah takes on a more spiritual form. He is to be the shepherd of Israel, as in Micah 5: 4, 'And he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the Lord his God: and they shall abide; for now shall he be great unto the ends of the earth.'

This ideal again advances and in the first part of Isaiah, the Messiah is represented as the ideal ruler, e.g., Isaiah 11: 3, 'And his delight shall be in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.'

This Messianic ideal reaches its height not in the earlier prophets, nor in those who wrote in the golden age of prophecy; but in the prophet who, although perhaps unknown by name, yet has been made immortal by his description of the ideal servant, the suffering Messiah. The fifty-third chapter of Isaiah is the crown of the Messianic ideal presented by the prophets. 'But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes are we healed.'

## HIGHER CRITICISM.

By Mr. V. M. OLYPHANT,

New York City.

An objection constantly met with, when the aims and methods of higher criticism are advanced, is voiced in the short question:— How shall we know when to stop?

This question is itself misleading. The inference it suggests is that we are going wrong. If this inference is correct, the question is easily answered. Stop at once. If we are on the right track, but danger signals displayed here and there make us uneasy, run slow. If we are on the right track, and the road is clear, why should we stop until the destination is reached?

But this question is asked with especial regard to the Old Testament. Many hesitate to apply to the Old Testament the critical principles which have been applied to the New, and which have led to satisfactory results. For example:— no one would hesitate to admit that the gospels evince a two-fold origin in documentary and traditional sources of information,—the one *viva voce* information, sometimes at first hand from Christ; sometimes through intermediary witnesses, as in the case of the gospel of Luke. The documentary sources of the New Testament are found principally in the writings of the Old Testament. There is nothing unique in this. Later revelation includes the earlier. The later books of scripture depend on the earlier. Later prophets depend on earlier prophets. Christ was like unto Moses. Moses foreshadowed Christ, and Christ fulfilled the law of Moses.

When we reach Genesis, however, there is no earlier record. There was much revelation preceding Moses. If the sources from which the writer of Genesis drew his information were documentary as well as traditional, there would be nothing surprising in the fact. It would be quite analogous with the sources of information on which the writers of the New Testament relied.

The facts of the literary construction of the New Testament from the human side are so well known and recognized, and in their bearings so instructive and useful, that it seems strange that men should stand awe-struck at the possibility of similar facts being brought to light in the literary construction of the Old Testament.

There is a long line of revelation back of Moses. That it was communicated from father to son we know; whether it was preserved in documentary form before the time of Moses is now under discussion.

A prominent theologian once said, in addressing his class, "There is no doubt where you gained your knowledge of God: you were taught it. This holds true of all men back to the time of Adam; and there is no doubt where Adam obtained his knowledge of the divine. He had it direct from God."

Did Moses draw his inspiration direct from God? Certainly he drew the quickening of his own spiritual life from Him. But were the facts of church history in the time of Abraham and the patriarchs specially revealed to him, or did inspiration simply quicken his intellectual powers, so that the pertinent facts of the world's history were at his command when he wrote of them?

The apostles knew what Christ said from their natural power of hearing and the attention with which they listened; but he promised the Holy Spirit who should so quicken their power of memory that all that he said to them would be brought to their remembrance. This promise was fulfilled to such an extent that the words of Christ, as quoted by them, have a literary style of their own, and evince their common origin. This fact alone would prove that the principles and methods of the higher criticism do not invalidate the truth, but serve to corroborate it.

Higher criticism, in its wide sweep, does not invalidate inspiration as coming from God; but it serves to emphasize the fact too often overlooked, that the inspiration of God is given through men inspired and quickened by God,—so that their words, though spoken by men, are yet the words of God. As the apostle says, "As though Christ were speaking by me, I beseech you, in Christ's stead, be ye reconciled to God."

The apostle while yet a man could say this because he had been quickened into life by the spirit of God. He was a partaker of the divine nature. He was filled with the fullness of God. It was no longer he that lived, but Christ lived in him. "The life that I live I live no longer in the flesh, but by faith in the Son of God who loved me and gave himself for me." He no longer lived in the flesh; he lived in the spirit; but the spirit could only manifest itself so far as the nature and limitations of his flesh and blood, his humanity permitted. Like Christ, the Spirit of God within him was shrouded by the earthen vessel. The living word he preached through the almighty power of the living God quickened the souls of them that heard it. Nevertheless, the words of Paul, the language in which he spoke, are of the past. To the great majority of the human race the Hellenistic dialect is a dead language; but the spirit which moved Paul moves among all the nations of the earth. Every man hears the thought of Paul in that language wherein he was born.

And the further the methods and principles of higher criticism are pursued in giving us the exact standpoint of prophets and apostles, the closer are we enabled to approximate their thought as indicated in their words. The higher criticism does not mean less faith, but more faith, because founded on a clearer, more intelligent, more comprehensive understanding of the written word.

# THE GOSPEL OF JOHN.

## THEME

### JESUS MANIFESTED AS THE SON OF GOD.

#### STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED,

YALE UNIVERSITY.

#### § 5. Chapter 8 : 12-30.

##### I. The Scripture Material :

- 1) V. 12. Then said Jesus, I am the world's light, and will lead my followers in the light.
- 2) vs. 13, 14. When the Pharisees object that his testimony depends on himself alone, he replies, For all that, I testify truly since I know, as you do not, the past and the future of my life.
- 3) vs. 15, 16. You judge from what you see; I judge not, though if I do, I judge rightly, since the Father is with me.
- 4) vs. 17, 18. Your law accepts a thing as true on two men's testimony; to myself I and the Father testify.
- 5) v. 19. They ask to see his Father, he replies, You do not know me or the Father; they who know me know Him.
- 6) v. 20. Thus spoke he in the temple treasury, unmolested, for his hour was not come.
- 7) v. 21. Then he added, I go where you cannot come; you shall die in your sins without finding me.
- 8) v. 22. The Jews reply, He will kill himself, and so keep us from him.
- 9) vs. 23, 24. He says, You belong to the lower, I to the higher life; you must die sinners if you do not believe that it is I.
- 10) vs. 25-27. They answer, Who, pray? He says, The same one as before; though I might say much about you, I speak the message of Him that is true. (They miss his reference to the Father.)
- 11) vs. 28, 29. Then he adds, When you have lifted me up, you shall know that it is I, that I depend on the Father in all I do and say. He is always with me, for I always obey him.
- 12) v. 30. Many believe on him at these words.

2. "The Father is Always with Me": Jesus continues, saying, "In me is the revelation of the Father, that men need; to follow me is to live the enlightening life. Do you deny the truth of what I say, because I alone testify to it? But my testimony is sufficient, because it is that of one who knows where he has been and where he is to be. You who know neither of these things cannot impeach my testimony—you, whose estimate of testimony is so superficial. Should I judge, it would be in harmony with the Father, and hence according to the truth. Why, I have two witnesses, for the Father testifies with me. You do not see Him? Of course not,—you do not know who I am; how, then, can you know Him?" Though speaking thus in the temple-treasury, Jesus cannot be harmed before his time, and soon he proceeds, "You will die, as you have lived, in your sin, because I go where you who are of the world cannot come, and yet, in ME you must believe, to have life. You mock and ask, 'Who am I?' I would not waste words upon you—much as I might say in judgment of you—but I am commissioned to deliver a message to men from the One who is true." (As they do not understand him as speaking of the Father, he adds,) "You will come to know ME, when you have lifted me up, and that it is the Father on whom I depend, who taught me what to tell you. He is always with me, for I always do His pleasure."

This sermon moves many to believe on him.

### 3. Re-examination of the Material :

#### I. Words and Phrases :

- 1) *Unto them* (v. 12), cf. 7: 25, 32-36.
- 2) *light of the world*, (a) i. e. since he in a unique sense (b) gives men the knowledge they need, (c) in revealing the Father to them; (d) note the universal element.
- 3) *I know whence*, etc. (v. 14), (a) i. e. from the presence and life of the Father; (b) consider the consciousness which Jesus had of his past.
- 4) *whither I go*, (a) i. e. to the Father; (b) consider his consciousness of the future.
- 5) *I judge no man* (v. 15), either (a) that is not my business, or (b) I judge not individuals as such, or (c) I judge not on my own responsibility, (d) though my presence and work mean judgment to some.
- 6) *shall seek me* (v. 21), what kind of seeking?
- 7) *from beneath* (v. 23), cf. the parallel phrase of *this world*, which defines the meaning of this.
- 8) *that I am he* (v. 24), (a) the emphasis is on I, (b) cf. margin, (c) calls attention to the unique importance of himself.
- 9) *who art thou* (v. 25), does this question rise from (a) ignorance, (b) desire for knowledge, (c) malicious design, (d) scorn of his humble position?
- 10) *even that which*, etc. (a) i. e. my manifestation from the first has been the same; (b) but cf. Marg. for a better translation; (c) how explain this unwillingness to speak?
- 11) *they perceived not*, etc. (v. 27), (a) i. e. they had not recognized the allusions to the Father throughout the discussion, cf. vs. 21, 23, 26; (b) how did the writer know this?
- 12) *lifted up* (v. 28), (a) note the ambiguous meaning; (b) what is the reference? (c) what would they understand?



- 13) *son of man*, i. e. as I seem to you, who judge "according to the flesh."  
 14) *taught me*, when? cf. v. 26.  
 15) *believed on him* (v. 30), in what sense?

## 2. Connections of Thought:

- 1) *Again therefore*, etc. (v. 12), (a) having routed the Scribes and Pharisees (v. 9), he *therefore* goes to teaching again, or (b) (if 7: 53-8: 11 does not belong here), because the effort to arrest him had failed (7: 45, 46), he *therefore* proceeds with the address of 7: 37, 38.  
 2) *the Pharisees therefore said*, etc. (v. 13), he has made the positive assertion about himself (v. 12), and so they reply, (a) you are the sole authority for it, (b) you cannot prove it on your own authority, (c) it is a lie.  
 3) vs. 14-19. The course of thought is (a) either I am deceived about my statement (of v. 12), or you cannot see light when it shines, (b) but I know myself thoroughly, and you do not (v. 14), (c) you are blind to things as they are (v. 15), (d) while I have the Father's insight (v. 16), (e) He is my second witness (vs. 17, 18), (f) unable to see me, you must fail to see Him.  
 4) *and no man*, etc. (v. 20), though he spoke boldly, and in so public a place, *yet* no man, etc.  
 5) *he said therefore*, etc. (v. 21), (a) i. e. since he was unmolested, he was *therefore* free to continue, etc., (b) does this imply the close connection in time and thought of vs. 12-19 and vs. 21-30? (c) note the logical relation of v. 21 to the preceding—you deny my manifestation of the Father, and that involves my near departure to Him.  
 6) *and shall die*, etc. i. e. and *yet* shall die, for all your seeking.  
 7) *for except ye believe*, etc. (v. 24), (a) i. e. I made so unqualified a statement about your dying in sin, *because* the only escape from so dying is to believe in me, (b) implying that they will not believe?  
 8) vs. 25b, 26, the order of thought is—(a) what is the use of saying more to you? (b) (v. 26a is parenthetical), I could say much in condemnation of you, (c) (the thought returns to 25b), though words to you seem hardly worth while, *yet* He is worthy to be believed, and He has given me a message to the world to which you belong.  
 9) *Jesus therefore said*, etc. (v. 28), i. e. (a) because they had failed to catch the reference of all his words to the Father, (b) he *therefore* tells them (c) that it is the Father's word he brings, (d) that the Father's presence and favor are always with him (v. 29).  
 10) *for I do always*, etc. (v. 29), (a) i. e. He is always with me, *because* I obey him always, (b) note the condition of the Father's presence with Jesus, (c) is it also a sign that He is always present with him? (d) light on Jesus' personality?  
 11) *as he spake*, etc. (v. 30), (a) these last words or the whole discourse? (b) what especial motive to believe was contained therein?

## 3. Historical Points:

*Your law* (v. 17), consider the attitude Jesus assumes toward the law.

## 4. Manners and Customs:

- 1) *The light* (v. 12), note (a) a probable allusion to the ceremony at the Feast, (b) the original basis for this ceremony, Ex. 13: 21, 22, (c) Jesus' application of all to himself.  
 2) *the treasury* (v. 20), study the position and points connected with this place in the Temple.

## 5. Comparison of Material:

- 1) *Shall have the light of life* (v. 12), cf. Mt. 5: 14 for similar teaching.  
 2) Study the relation of this section to Ch. 5: 19-47, noting (a) the similar teachings, (b) the advance in boldness and fullness of statement here.

## 6. Literary Data:

- 1) Mark instances of parallelism, e. g. v. 23, etc.  
 2) Note (a) familiar words, "light," "witness," "world," etc., (b) familiar modes of expression and methods of narration, (c) the Jewish elements in the section in their bearing on the authorship, (d) marks of an eye-witness.

## 7. Review:

With the results of the "re-examination," the student may review the material of 1 and 2.

**4. Religious Teaching :** *Jesus presents himself on his own most competent testimony as our Light in life, the sole revealer of God and leader to God. Shall our wilful ignorance give the lie to his clear knowledge of the truth of this fact? On the one side darkness and blindness, on the other side light and life. These are the alternatives depending on whether we will believe that He is.*

#### § 6. Chapter 8 : 31-59.

##### 1. The Scripture Material :

- 1) Vs. 31, 32. Jesus tells the "Jews," who believe him, Live by my words and you will know truth, and be made free by it.
- 2) v. 33. They reply, Descended from Abraham, we have never been slaves. How do you promise us freedom?
- 3) vs. 34, 35. He answers, He who sins, is sin's slave; and a son, not a slave, has a permanent place in the household.
- 4) v. 36. So, freed by the Son, your freedom shall be real.
- 5) v. 37. Though Abraham's seed, you would kill me, because my word is not acceptable to you.
- 6) v. 38. I act in harmony with my Father's character; you with yours.
- 7) vs. 39, 40. To their claim of Abraham as their father, he says, Show his spirit, then, not try to kill one who speaks the truth to you as I do.
- 8) v. 41. You are like your father. They answer, We are lawful sons. God is our father.
- 9) v. 42. He replies, If so, you would love me, his representative.
- 10) v. 43. You do not grasp my meaning, because you cannot accept my teaching.
- 11) vs. 44, 45. Your father is the devil, a murderer and the first begetter of lies; hence you imitate him and reject my true word.
- 12) vs. 46, 47. You cannot prove me a sinner. Why not believe me then? It is because you are not from God.
- 13) v. 48. The "Jews" reply, We do well to call you a Samaritan and a demoniac.
- 14) vs. 49, 50. But I am not, he answers. You insult me when I exalt the Father. I am not self-seeking, as the watchful judge knows.
- 15) v. 51. Be assured that to obey my word is to never die.
- 16) vs. 52, 53. They say, Only a demoniac would speak so. Abraham and the prophets are dead. You are not greater than they.
- 17) vs. 54, 55. Says he, I am not boasting. The Father honors me. Your claim to know him is as false as would be my claim not to know him.
- 18) v. 56. Your father Abraham saw my coming with joy.
- 19) vs. 57, 58. They answer, A young man like you having seen Abraham! He replies, Before his birth, I am.
- 20) v. 59. They would like to stone him, but he disappears.

##### 2. "Obey my Word: In It alone is your Salvation:"

Jesus says to "Jews," who accepted his teaching as true, "Stand faithfully by my teaching, and you will have freedom." They reply, "We are free born sons of Abraham, not slaves, to need

freedom." "You are sinners," he says, "and therefore slaves, without a permanent place in God's household. That place you can obtain only when the Son gains for you sonship. You are not sons of Abraham, or you would not seek to kill me." They retort, "Do not cast a slur on our descent; if you are talking about spiritual relationships, we are sons of God." He answers, "But you are not such, for you reject me whom He has sent. You misunderstand my remarks on these points, because you cannot accept my fundamental teachings. Your deeds show that you are the children of the devil, who is a murderer and the father of lies. Even while you cannot prove a charge of sin against me, you will not hear the truth from me. That shows who is your father." "We have good reason," say the "Jews," "to disown you as a Samaritan and a demoniac." He replies, "I leave to my Father my defence against these insults. I do not need to boast—only know this, that there is no death to him who obeys me." They answer, "This settles what you are, claiming to be superior in the matter of death to Abraham and the prophets, who are dead!" "As I said," he responds, "I leave my defence to my Father, whom I know and obey, as you do not; this is true, however, Abraham rejoiced at my coming."—"So this young man has seen Abraham, has he?" He answers, "Before he was born, I am." They would have killed him, but he escapes them.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Jews* (v. 31), i. e. those who sympathized with the hierarchy.
- 2) *believed him*, (a) not "accepted him," as in v. 30, but (b) believed that he spoke truth, (c) for the special truth they believed cf. vs. 21-29, especially that of his relation to the Father.
- 3) *ye abide in my word*, (a) note that "ye" is emphatic, why? (b) consider the figure in "abide" and its meaning, (c) what is the "word" referred to? cf. vs. 21-29.
- 4) *the truth* (v. 32), i. e. (a) the special, fundamental truth of Jesus' mission, or (b) truth in general.
- 5) *free*, (a) not civil and national freedom as they expected, but (b) spiritual emancipation from (1) their own notions of God and His will, (2) positive sinfulness.
- 6) *seek to kill me* (v. 37), does he refer (a) to the present feeling of those of v. 31, or (b) to the party with which they sympathized, or (c) to the issue of the spirit they manifest?
- 7) v. 38, study carefully the marginal reading, and decide as to which reading suits the course of thought better.
- 8) *not born of fornication* (v. 41), i. e. either (a) our nation has never deserted God for idols, as a wife her husband, or (b) our right to be legitimate sons of Abraham is sure, cast no reflections on it.
- 9) *my speech* (v. 42), i. e. such simple statements as I am here making to you.
- 10) *cannot hear my word*, i. e. (a) wilful service of sin prevents you, (b) from accepting my teaching as a whole, my message, my revelation of the Father.

- 11) *say we not well* (v. 48), note the reference to the epithets commonly applied to him.  
 12) *Samaritan*, (a) reference to his Samaritan ministry? (b) for a different explanation, cf. Edersheim, *Life of Jesus*, vol. II., p. 174.

## 2. Connections of Thought:

- 1) *Jesus therefore*, etc. (v. 31), His former sermon having moved many to accept him, he would speak to those who were less heartily persuaded, and *therefore* said, etc.
- 2) *and have never yet been*, etc. (v. 33), i. e. *and so* have never, etc., (a) as descendants of Abraham, we are sons of a freeman, (b) to whom special privileges are given, (c) hence we have never been made slaves, (d) no reference to political freedom.
- 3) *if therefore the Son*, etc. (v. 36), study the whole "parable," (a) the slave's position in a household is not secure, the son's is secure, (b) you are slaves and must be sons to be secure in God's household, (c) the Son can obtain sonship for you (cf. 1: 12), (d) *therefore* his work of liberation is permanent and complete.
- 4) *because my word*, etc. (v. 37), i. e. (a) since what I have taught you and you have believed is not permitted to become a part of your life, to rule you, (b) you want to get rid of me who require this submission (cf. v. 31).
- 5) *but because I say the truth*, etc. (v. 45), i. e. (a) *you* are the devil's children, and *he* is the father of lies and liars, *but I* am different, (b) and it is *because* I deal in truth, while you deal in lies, that (c) you do not believe me.
- 6) *which of you convicteth*, etc. (v. 46), a new turn of thought, i. e. (a) you do not believe me, (b) yet you cannot prove a charge of sin against me, and so (c) discredit the truth of my words, (d) why then "if," etc., "do ye not believe?" (e) you are rejecting the message of a man of sinless life.
- 7) *shall never see death*, etc. (v. 51), note the course of thought in vs. 47-51, i. e. (a) v. 47, it is all explained because you are not God's children, (b) v. 48, such a charge assures us that you are beside yourself, (c) v. 49, not so, you are insulting me for upholding God's cause in denying that you are His children, (d) v. 50, but I do not care to praise myself, God will defend his own cause, (e) v. 51, only be sure of this, for it is a fact (do with it what you will), a man shall not die, (f) if he carefully observes and obeys my teaching (cf. v. 31).

## 3. Historical Points:

- 1) *Abraham rejoiced*, etc. (v. 56), lit. "rejoiced in order that he might see," etc., i. e. (a) rejoiced at what he saw, and with a view to seeing more, (b) of my manifestation to the world, (c) as pre-incarnate or incarnate saviour?
- 2) *he saw it*, etc., i. e. (a) as it was manifested in the deliverance of Isaac, (b) in some special revelation granted to him on earth, or (c) in paradise (consider the use of the past tense)?
- 3) Note the points concerning Jesus and his past life here (a) v. 58, his consciousness of his personality, (b) v. 56, his consciousness of his past, (c) v. 46, his consciousness of his moral character, (d) his age as suggested in v. 57.

## 4. Manners and Customs:

- 1) *Took up stones therefore*, etc. (v. 59), (a) they thought he spoke blasphemy, and (b) therefore would stone him, cf. Lev. 24: 16.

## 5. Comparison of Material:

- 1) *He was a murderer*, etc., (v. 44), consider the reference whether to (a) bringing death into the world by the fall, or (b) the death of Abel, cf. Gen. 2, 3.
- 2) Observe correspondence in certain points with the Synoptic Gospels, e. g. (a) the idea of descent from Abraham, cf. Mt. 3: 9, (b) Jesus called a demoniac, cf. Mk. 3: 22, (note the argument there, vs. 23-30, the differences and resemblances to this passage,) (c) the figure of "sonship," cf. Mt. 5: 45; 23: 31-33.

## 6. Literary Data:

- 1) Notice examples of literary characteristics already mentioned, e. g. (a) conversational, vivid, style, (b) parallelism vs. 38, 42, 43, 47, etc. (c) familiar words and phrases, vs. 32, 49, 51, etc.
- 2) Consider (a) the allusions to Jewish customs, (b) the knowledge of Jewish life displayed here as bearing on the question, (c) is the author a Palestinian Jew?

## 7. Review:

- In view of the work done in this "re-examination," the student may make a further study of 1 and 2.

**4. Religious Teaching :** *Would you have thought that these "Jews," who at first believed that what Jesus said was true, would end by denying that same truth and rejecting him whom they acknowledged to be without sin and from God? Yet this was what they did—and all because they refused to make this truth a part of their lives, to act upon it, yield to it, "abide" in it. It is not enough that the "word" of Jesus impresses you as a true "word." You must let it have free course in you, give it the ruling of your life. Only thus will it be to you the potency of freedom, the power of endless life.*

### *Résumé.*

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§ 6. 8 : 31-59. "Obey my Word; in it alone is your Salvation."

*Division IV. 9 : 1-10 : 42. The Formal Breach with the Religious Leaders.*

## § 1. Chapter 9 : 1-38.

## 1. The Scripture Material :

- 1) Vs. 1, 2. Jesus, looking at a man born blind, is asked by the disciples, Did this blindness come because of his sin or that of his parents ?
- 2) vs. 3-5. He replies, Because of neither ; but that I may manifest God's works in him while I am here as the word's light.
- 3) vs. 6, 7. Thereupon he puts upon the man's eyes earth which he has moistened with spittle, and sends him to wash in the Pool of Siloam (i. e. "Sent") ; having done which he comes seeing.
- 4) vs. 8, 9. People, knowing that he was once a blind beggar, question whether he is the man they had known ; he says, I am.
- 5) vs. 10-12. They ask how he received sight. He tells them how Jesus did it. They ask for Jesus, but he does not know where he is.
- 6) vs. 13-16. The Pharisees, to whom he was brought, investigate the cure, and as it was done on the Sabbath, are divided as to its bearing on the character of Jesus, whether it testifies to or against his divine mission.
- 7) v. 17. They ask the man's estimate of Jesus ; he replies, A Prophet.
- 8) vs. 18-23. The "Jews" doubt his ever having been blind, until his parents testify that he was born so, though they will say nothing about his cure because they fear the "Jews," who have decided to cast out Jesus' followers.
- 9) vs. 24, 25. They recall the man, and bid him give glory to God as they know Jesus is a sinner ; he answers, Whether he is a sinner or not, I know that once blind I now see.
- 10) vs. 26-29. They ask how he did it. He answers, Do you ask with a view to being his disciples ? They reply, We are disciples of Moses, God's prophet. Where does he come from, whose disciple you are ?
- 11) vs. 30-34. He says, Strange, you cannot tell, when he has given me sight. God is with good men, not bad. He must be from God to open my eyes. They reply, You, a sinner from birth, teach us ? They cast him out.
- 12) vs. 35-38. Jesus finds him, says, Do you believe in the Son of God ? Finding him willing, he reveals himself to him, and receives his faith and worship.

2. Sight given to a blind man ; what comes of it : One Sabbath day, Jesus, in passing, beholds in a blind beggar the opportunity for manifesting the merciful work of God which he himself is in the world to reveal to men. Making clay of earth mixed with his spittle, he anoints the man's eyes, and bids him wash in the Pool of Siloam. He comes back seeing. His old acquaintances wonder whether he is the same man ; they ask how it happened ; they learn how Jesus did it ; but Jesus himself is not to be found.

They bring the case to the attention of the Pharisees, who, finding that Jesus in doing it had violated the Sabbath, are

divided in their opinion about him. They find the man thinks him a prophet. The "Jews" now summon the man's parents, who certify to his being born blind, but, for fear of excommunication with which Jesus' followers are threatened, will say nothing of the cure. Then the man is urged to confess the truth, for the "Jews" know that Jesus is a sinner, and that his authority has no basis of fact compared with the Divine commission of Moses, whose disciples they are. But he insists that to do such a work as this, of giving him sight, Jesus must be sent from God. Thereupon with insults they excommunicate him.

But Jesus finds him, and calls forth his faith in the Messiah. The man only waits to know him as the Messiah, when he at once accepts and worships him.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Who did sin*, etc. (v. 2), note the argument (a) some one must have sinned that such a thing should be permitted, (b) how could they connect it with the sin of the man himself?
- 2) *neither did this man*, etc. (v. 3), (a) not, no sin had been committed by them, but (b) they had committed no sin that resulted in this affliction.
- 3) *day . . . night* (v. 4), either (a) life, death, (b) time for labor, time for rest, (c) season of opportunity, the passing away of it.
- 4) *sent* (v. 7), a symbolic reference to Jesus as the "sent" of God.
- 5) *bring to the Pharisees* (v. 13), (a) a formal meeting? (b) why bring him?
- 6) *give glory to God* (v. 24), is this an exhortation, (a) to give God all the credit for the cure, or (b) to confess the truth about the matter, cf. Josh. 7 : 19.
- 7) *would ye also*, etc. (v. 27), i. e. (a) ye as well as so many others, or (b) ye as well as I?
- 8) *altogether born in sin* (v. 34), (a) a reference to his former infirmity, (b) note a possible connection with v. 2.
- 9) *cast him out*, i. e. (a) either, ejected him from the place, or (b) excommunicated him.
- 10) *son of God* (v. 35), note margin, and decide which reading accords better with the context.

#### 2. Connections of Thought:

- 1) *As he passed*, etc. (v. 1), either (a) on some occasion indefinite as to time and place, or (b) from the temple whence he had been driven (8 : 59), (c) note in that case the close connection with ch. 8.
- 2) *but that*, etc. (v. 3), i. e. (a) it was not their sin that caused the affliction, (b) *but*, the affliction is permitted, (c) in order that God's mercy may be manifested in removing it.
- 3) *again therefore*, etc. (v. 15), i. e. (a) as the deed was done on the Sabbath, (b) the Pharisees wanted him to say again how it was done, (c) to see whether it was a breach of Sabbath observance.
- 4) *they say therefore*, etc. (v. 17), i. e. (a) because they could not agree, (b) they conclude to leave the matter to the man, (c) *and so* they say, etc., (d) did they hope that he would say something against Jesus?
- 5) *the Jews therefore*, etc. (v. 18), i. e. (a) the authorities, hostile to Jesus, take a hand, (b) because of the man's favorable witness, (c) they must discredit his story, (d) *therefore* they deny the fact.
- 6) *so they called*, etc. (v. 24), i. e. (a) the parents threw the responsibility on him, (b) and the "Jews" must somehow overawe and silence the man, (c) *therefore* they bid him confess, etc.
- 7) *we know*, etc., i. e. (a) do not try to lie about this thing, (b) for we know what kind of a man he is, (c) so you may as well confess.

- 8) *he therefore answered*, etc. (v. 25), i. e. (a) since he was thus adjured to tell the truth, (b) *he therefore* confines himself to the exact facts of his knowledge.
- 9) *they said therefore*, etc. (v. 26), i. e. (a) having apparently frightened him into telling the facts, (b) they proceed to seek for the exact facts about Jesus' methods, (c) hoping to reduce the whole thing to naught, (d) *and so* they said, etc.
- 10) *and who is he*, etc. (v. 36), i. e. (a) I am ready to do so, (b) *and am* only waiting to know *who*, etc.

### 3. Historical Points :

Study the whole episode from the following points of view :

- 1) The purpose of Jesus in healing the man.
- 2) The attitude of the people (vs. 8-12).
- 3) The course of the examination, (a) the Pharisees, (b) the Jews, (c) the determination to which they have come (v. 22).
- 4) The purpose of the examination, as it related to (a) the man, (b) Jesus.
- 5) The growth of faith in the man.
- 6) The attitude of Jesus (a) toward the man, (b) significance of accepting an excommunicated man, (c) the formula of faith (v. 35).
- 7) The meaning and issue of the whole affair.

### 4. Manners and Customs :

- 1) Vs. 6, 7. Note (a) Jesus' method of cure, (b) connection with medical ideas of the time, (c) the purpose of this method, (1) symbolic of Jesus and his work, (2) practically helpful.
- 2) *beggar* (v. 8), characteristic feature in Jewish life ?
- 3) *put out of the Synagogue* (v. 22), look up the kinds of excommunication and the significance of the penalty.

### 5. Comparison of Material :

Consider reasons for the omission of this miracle from the Synoptical Gospels.

### 6. Geographical Points :

*Pool of Siloam* (v. 7), consider its place, history and use.

### 7. Literary Data :

- 1) *Which is by interpretation* (v. 7), (a) cf. 1 : 38, 42 ; 6 : 4, (b) an element in determining whether the writer was a Hebrew.
- 2) note (a) familiar phrases in vs. 3-5, etc., (b) familiar modes of literary style throughout the passage.
- 3) Study the narrative as the production of (a) an eye-witness, (b) one perfectly familiar with the Jewish thought of the time.

### 8. Review :

A careful attention to the above material has prepared the student for going over again the work of 1 and 2 with critical study.

**4. Religious Teaching :** *Having observed at each stage of the narrative the faithfulness of the man to his knowledge and experience of Jesus, you ask, What was the reward of this faithfulness? Acceptance of his statements and favorable consideration on the part of his examiners? Far from it. He received insult and excommunication. This was his recompense—a progressive apprehension of God and His son Jesus Christ, consummated in the presence and self-revelation of Jesus as the Son of God. This is the best, the highest return for our fidelity that God gives us—more of Himself. Such a supreme boon He will bestow on every one who is faithful.*



## § 2. Chapter 9 : 39-10 : 21.

REMARK.—Jesus has accepted the man whom the religious leaders have attempted to keep from him, and, failing in this, have cast out. He offers his comments upon their conduct, and upon the spirit and results of such leadership as they manifest.

## 1. The Scripture Material:

- 1) Ch. 9 : 39. Jesus says, My coming was for judgment, to condemn the seeing to blindness, and to give sight to the blind.
- 2) vs. 40, 41. To Pharisees with him, asking whether they too are blind, he replies, Were you blind, you would be free from sin; it abides, because you profess to see.
- 3) ch. 10 : 1, 2. Be assured that he who enters the sheepfold by the door is the shepherd; those who enter otherwise are thieves.
- 4) vs. 3-5. The porter admits the shepherd, the sheep obey his call, and, knowing his voice, follow his lead; but they will not follow when a strange voice calls.
- 5) v. 6. (This parable conveys no meaning to them.)
- 6) vs. 7-9. Jesus adds, I am the door—all before me being thieves not obeyed by the sheep—through which whoever enters has salvation, and finds pasture.
- 7) v. 10. The thief's purpose is to steal and kill, mine to give life in abundance.
- 8) v. 11. I am the good shepherd, who even dies for the sheep.
- 9) vs. 12, 13. The hireling fears when the wolf comes, and leaves the sheep to be worried, for he has no real care for them.
- 10) vs. 14, 15. But I and my sheep know one another as the Father and I know one another—and I die for them.
- 11) v. 16. My sheep from another fold shall be collected and obey me, and flock and shepherd shall be one.
- 12) vs. 17, 18. The Father loves me, because, according to His wish, I, of my own free will, give up my own life to take it again.
- 13) vs. 19-21. The "Jews" divide in their opinion of him, questioning whether he can be a demoniac and say such things, or give the blind sight.

2. "The True Leader and the False Ones:" Jesus says, "I am in the world that in me men may be judged, the ignorant enlightened, the wise blinded." Interested Pharisees interrupt, saying, "You would not call us blind in either sense, would you?" But he replies, "Sin remains with you, too, because you claim superior insight." [He proceeds.] "Listen to me! Only a robber avoids the door of a sheepfold. A shepherd is admitted by the porter, and calls out his own sheep; they obediently follow his lead, though they would flee from a stranger." [They are at a loss to find his meaning in this enigma, and so he proceeds.] "Listen! I am like that door. For those who, before I came, sought to lead the people, but taught them not to look for me, are simply thieves with purposes of destruction. But those who honor me shall find life for themselves and for the people. For I am here to give life in abundance. I am the ideal shep-

herd, too, for I am ready to die for my disciples. There are teachers, like hired tenders of sheep before the wolf, who sacrifice the people to their own selfish interests, so little real regard have they for them. But I and my disciples are as closely drawn together as I and the Father are—even my disciples in other nations, too, whom in due time I shall gather into the one flock. In carrying out this work, I expect to give my life for them. That is my Father's desire, and I freely accept it. He loves me because I thus give up my life with the purpose of taking it again (all of my own free choice), and finishing the work."

The "Jews" again discuss him, the majority thinking him a demoniac, some urging the absurdity of such an idea.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *They which see* (9 : 39), i. e. either (a) those who think themselves righteous, or (b) those who have their own ideas of the Christ and his work.
- 2) *Pharisees . . . with him* (v. 40), are these (a) spying enemies, (b) disciples partially persuaded, (c) who, yet, have their preconceptions of the Christ?
- 3) *sin* (v. 41), is this (a) sin in general, or (b) the particular sin of declining to submit and accept Jesus as the Christ?
- 4) *understood not*, etc. (10 : 6), how could they have failed to understand?
- 5) *door of the sheep* (v. 7), i. e. (a) to or for the sheep, (b) if you would get at the people to lead them, you must accept me as the Christ.
- 6) *came before me*, etc., (v. 8), (a) i. e. in time, (b) note use of "came" (cf. Lk. 7 : 19), as false Christs or self-instructed teachers.
- 7) *any man* (v. 9), i. e. either (a) any one who would lead or teach the people, (b) any person whatsoever, whether teacher or taught.
- 8) *find pasture*, either (a) for himself, or better (b) for the "flock."
- 9) *layeth down his life* (v. 11), (a) i. e. defends to the last extremity, (b) with the purpose of saving the sheep, (c) any reference to ransoming them by his life?
- 10) *I have power*, etc. (v. 18), is this (a) the authority to do what is specified, or (b) liberty of doing or not doing the things specified? (c) was Jesus' resurrection in his own power?
- 11) *this commandment received I*, etc. (a) was he commanded to die and rise again, or (b) was this a command that he should be free to do so or not, (c) when did he receive it?
- 12) *division . . . among the Jews* (v. 19), even the hostile authorities are impressed.

#### 2. Connections of Thought:

- 1) *And Jesus said* (9. 39), i. e. (a) *and so* he said, (b) summing up the situation of ch. 9.
- 2) *are we also*, etc. (v. 40), either (a) as well as the common people, or (b) like those other Pharisees who oppose you.
- 3) *I say unto you*, etc. (10 : 1), note relations of thought, (a) Jesus addresses these proud, half-persuaded religious teachers, (b) instructing them as to the character of false teachers and the results of their teaching, (c) pointing out the dependence of all teachers on himself, (d) separating himself and his disciples from all false teachers.
- 4) *Jesus therefore*, etc. (v. 7), i. e. (a) as they did not comprehend, (b) *therefore* he explained what he meant by (1) the door (vs. 7-10), (2) the shepherd (vs. 11-18).
- 5) *and I know*, etc. (v. 14), i. e. (a) *and so* I know, (b) since I am the ideal shepherd, (c) I am on the most intimate terms of sympathy with my disciples.
- 6) *and I lay down*, etc., i. e., (a) *and so* I lay down, etc., (b) because the relation to my disciples is so close.
- 7) *therefore doth*, etc. (v. 17), i. e. (a) the Father loves me *on this account*, (b) because I

give up my life, etc., (c) with the purpose of taking it up again, (d) with all the intimate relations with and former activities in behalf of the disciples, (e) i. e. rising to a completer life and a larger service on behalf of men.

- 8) *no one taketh*, etc. (v. 18), i. e. (a) when I come to be put to death as I foresee, (b) it will be of my own free will to submit to death, (c) in spite of what my murderers may claim, (d) for I am acting under my Father's authorization.

**3. Manners and Customs:**

Make a careful study of the *pastoral life* as illustrated here, e. g. (a) sheep and sheepfolds, (b) shepherds, (c) *thief* (10 : 1), crafty like Judas (cf. 12 : 6), and *robber*, violent like Barabbas (cf. 18 : 40), (d) the *wolf* (10 : 12), (e) other points.

**4. Comparison of Material:**

- 1) Make a study of the comparison of false teachers to shepherds here in connection with Jer. 23 : 1-4; Ezek. 34; Zech. 11 : 4-17.  
2) *I am the door*, etc. (10 : 4), cf. for similar teaching Matt. 7 : 13, 14; Lk. 13 : 23-28.  
3) *good shepherd*, etc. (10 : 11), cf. Lk. 15 : 3-7; Mt. 18 : 12-14 for similar teaching.

**5. Literary Data:**

- 1) Note (a) familiar phrases, e. g. *verity* (10 : 1, 7), etc., (b) repetitious style, e. g. 10 : 11, (cf. 1 : 1-5).  
2) *this parable* (10 : 16), (a) observe different word for "parable" from that used in synoptic gospels, (b) compare this parable and its interpretation with the synoptic parables, e. g. Mk. 4 : 1-20.  
3) *other sheep*, etc. (10 : 16), (a) observe reference to Gentiles, (b) that they are even now disciples,—who are particularly referred to? (c) note the universal element, cf. 3 : 14, 15, etc., (d) bearing of this thought on this authorship?  
4) *open the eyes*, etc. (10 : 21), (a) note reference to episode of ch. 9, (b) bearing of this upon connection of chapters 9 and 10 : 1-21?

**6. Review:**

The student may review the material of 1 and 2, with the aid of the points considered above.

**4. Religious Teaching:** *The fellowship of Jesus the Christ with His followers, is, as we are here taught, both a source of encouragement and a solemn lesson to them. The personal relation sustained by Him to each one and every one, the wonderful love that exists between them—a love on His part that stops not short of death—may well cheer and beautify the life. But not less important is it for them to remember that as examples to others, whether leaders, teachers, helpers of mankind, they must efface themselves and represent Him. Self-commissioned teachers and leaders will only waste their own life, while their service to others must in the end prove a mockery and a failure.*

**§ 3. Chapter 10 : 22-42.**

REMARK.—The unmistakable words of Jesus have had their effect even on the "Jews." Whether in real earnestness or with malicious purpose they push the question to an issue. Jesus accepts it. The next scene raises the struggle to what is thus far its intensest point.

**1. The Scripture Material:**

- 1) Vs. 22, 23. At the feast of dedication in the winter Jesus walks in Solomon's porch at Jerusalem.

- 2) vs. 24, 25. Asked by the "Jews" to state clearly whether he is the Christ, he says, You do not believe what I say; what I do in the Father's name is testimony.
- 3) vs. 26-30. You are not of my sheep and so believe not; my sheep I know, they obey me, and I keep them forever; my Father has given them to me, from Him they cannot be taken; I am one with Him.
- 4) vs. 31-33. When they would stone him, he asks, For which of the Father's deeds that I do, would you stone me. They answer, Not for these, but because you, a man, claim to be equal with God.
- 5) vs. 34-36. He replies, Your law calls men to whom God spoke "Gods"; why then accuse of blasphemy one calling himself Son of God, when the Father set him apart for a mission to mankind?
- 6) vs. 37, 38. Do not believe me if I do not His works; but if I do, believe the works, that you may see that I and the Father are one.
- 7) vs. 39, 40. He escapes their attempt to take him, and stays in John's country across Jordan.
- 8) vs. 41, 42. Many come and believe on him there, saying, John did no signs, but he told the truth about this man.

**2. The Tumult at the Feast of Dedication:** Jesus is in Jerusalem again, walking in the temple at the Feast of Dedication. "Jews" gather round him and demand a definite statement about his being the Christ. He refers them to his previous words and to the Divine works he has done. Then he adds, "You do not believe because you do not belong to those whom the Father has given to me. They yield themselves up to me, and I give them eternal life and keep them forever. Indeed, the almighty Father keeps them, and certainly they cannot be taken from Him. This is simply to say—'I am one with the Father.'" They start to stone him, but he confronts them with the question, "For which of the deeds done at the Father's bidding do you propose to stone me?" They retort with the charge of outrageous blasphemy, but he quotes the Law to show that men who are God's representatives are there called 'Gods,' and argues that one whom the Father has especially commissioned to represent Him should not be accused of blasphemy in calling himself the Son of God. "At least," he adds, "let the deeds of the Father which I do show that we are one." They would now arrest him, but he retires to the scene of John's first work, and there makes many disciples who recognize John's testimony to Jesus—given in that region—as true.

**3. Re-examination of the Material :**

**1. Words and Phrases :**

- 1) *Was walking*, etc. (v. 23), i. e. (a) and teaching, (b) in the porch, on account of the weather.

- 2) *came round about him* (v. 24), was it a hostile movement?
- 3) *how long*, etc., consider the motive and spirit of the question, (a) vexed uncertainty, (b) desire to secure ground for accusation if he spoke, (c) wish to prejudice the people against him if he refused.
- 4) *the Scripture cannot be broken* (v. 35), i. e. (a) this particular passage, (b) cannot be explained away, (c) as was the habit of the rabbis.
- 5) *whom the Father*, etc. (v. 36), a fragment of autobiography.
- 6) *believe the works* (v. 38) i. e. (a) accept the testimony that the works bring, (b) to the person doing them, (c) that he is in fellowship with the Father.
- 7) *again to take him* (v. 39), (a) not to stone him, (b) but to arrest him as in 7: 30, 32, 44, (c) and to try him for blasphemy.
- 8) *went away again*, etc. (v. 40), when had he gone there before (1) after the words of 10: 1-18, or (2) cf. 1: 28, 29?
- 9) *believed on him* (v. 42), i. e. accepted him as the Christ.

## 2. Connections of Thought:

- 1) *The Jews therefore*, etc. (v. 24), can we say (a) because he had been away from Jer. for a season, and nothing definite had transpired, (b) but now he appeared again in Jer., (c) they *therefore* come, etc.?
- 2) vs. 25-30. Note order of thought, (a) you do not believe my words or my works, (b) the reason is clear, you are not chosen to be my followers, you are left out, you the religious leaders of the nation are passed over, (c) my followers, the true Israel, submit themselves to me, they have no cause to fear from you, I keep them safe, (d) or, rather, my Father has them under His protection, (e) I and He are one.
- 3) *I and the Father are one* (v. 30), is this (a) they are safe in my hand, (b) safe in His hand, (c) they cannot be snatched from either, (d) the power in each case is of the same invincible kind, (e) *therefore* I and the Father are one?
- 4) *Jesus answered*, etc. (v. 32), i. e. (a) they threaten him with stoning, (b) he answers their threat, (c) note the attitude of fearless defiance, and cf. 8: 59.
- 5) *because I said*, etc. (v. 36), was this really what he said?
- 6) *John indeed did*, etc. (v. 41), i. e. (a) great prophets perform "signs," to substantiate their words, (b) John did not do this, (c) yet he spoke the truth about Jesus, (d) is the remark an indirect argument for the reality of Jesus' signs?

## 3. Manners and Customs:

- 1) *Feast of the dedication* (v. 22), learn something of the origin, date and character of this feast.
- 2) *winter*, note the length and character of the winter season.

## 4. Comparison of Material:

*Written in your law*, etc. (v. 34), make a careful study of this argument, (a) the original reference Ps. 82: 6 and its details, (b) the phrase "word of God came," equivalent to (1) given authority from God, or (2) made the mouthpiece for the will of God, (c) is this a virtual weakening of Jesus' whole case? (d) note a similar use of an O. T. passage in the Synoptics, Mk. 12: 35-37.

## 5. Literary Data:

- 1) *Not of my sheep* (v. 26), (a) note similar teaching to that of 10: 1-18, (b) bearing of this on the relation in time of these sections?
- 2) observe the lyrical form of verses 27, 28, noting parallelism, etc.
- 3) collect familiar words and forms of expression.

## 6. Historical Points:

- 1) *Solomon's porch* (v. 23), investigate its history, etc.
- 2) *beyond Jordan*, etc. (v. 40), (a) note the place, (b) why that region? (c) how long did he stay, (d) consider the historic associations connected with it, (e) what record have we of this stay? (f) a peaceful, prosperous ministry.
- 3) *and it was the feast*, etc. (v. 22), consider the relation of this section to the preceding material, (a) reasons for regarding Chs. 9 and 10 as all connected with this feast, (b) reasons for connecting the preceding material with the feast of tabernacles, (c) what length of time would then intervene?
- 4) Sum up the situation and its issues:
  - (a) The outcome of the episode of the blind man.
  - (b) the new attitude assumed by Jesus.

- (c) the development of this purpose of separation.
- (d) its culmination in 10 : 22-42.

**7. Review:**

The student may review points 1 and 2 in the light of work just done in the examination of the material.

**4. Religious Teaching :** *Jesus makes permanent and strong—as none others can—the bond that brings the least of his followers into fellowship with the Father of all. He proclaims this blessed fact at a time when crafty and malignant foes seek to overawe him and send doubt or terror among his disciples. Surely, in the midst of life, with its tumult and turmoil, its doubt and danger, the assurance comes not amiss that “the sheep cannot be snatched from the Father’s hand.”*

## JUDAISM AND CHRISTIANITY.\*

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The scope of this work is sufficiently indicated by the title. That Christianity is the outgrowth of Judaism is now an axiom, but no scholar has hitherto set his hand to the task of presenting in a comprehensive way the history of the development. There are those who hold the view that the so-called "inter-Biblical period," extending from the date of the last Old Testament book till the beginning of our era, was a time of intellectual and spiritual stagnation in Israel. Prof. Toy shows, on the contrary, that the two hundred and fifty years preceding the birth of Christ was a period of great importance for Jewish thought, witnessing the rise of doctrines which appear in full form in the New Testament, while in the Old Testament they are either unknown or are but vaguely hinted at.

The introduction of 46 pages is a discussion of the general laws of advance from national to universal religions. This discussion is justified by the author, because he considers that Judaism gives rise to Christianity "in conformity with a well-defined law of human progress." The social basis of religion is the first point considered and it is shown that religion is a human product, subject to the same laws of growth, arrest, retrogression and decay, as apply to society in general. The general conditions of religious progress are then stated. In a growing community religious ideas are being constantly refashioned under the influence of politics, art, science and ethics. With increasing intercourse between nations various religions exercise greater or less influence on one another. Local usages become abandoned, ideas are broadened, a central religious idea is adopted by the community under the control of some leading mind. But these changes can produce a universal religion only in response to a demand of the times and as "the outcome of generations of thought." In extending beyond national limits the universal religion prevails over others by regular laws. The third division of the introduction considers the actual historical results. Only three religions have grown into universal form, "Brahmanism into Buddhism, Judaism into Christianity, and the old Arabian faith into Islam." These all illustrate the same laws of progress. Mohammed "fitted his transforming ideas into the existing social system," combining "an idea and its dogmatic ritual clothing into a unity which answered the demand of his time" (40). And so with Christianity and Buddhism. "The other outward conditions of progress were also fulfilled in the rise of these three religions,—religious vagueness and emptiness around them, distinctness, organization, and enthusiasm within them" (40). The smallness of the number of religions which have reached the universal form is due to the mass of conditions which have to be met. Failure in any one of these makes a stunted or arrested growth. Thus stoicism and Confucianism lack

\**Judaism and Christianity: A Sketch of the Progress of Thought from Old Testament to New Testament.* By Crawford Howell Toy, Professor in Harvard University. Boston: Little, Brown, and Company, 1890.

theological frame work and make too little of the purely religious side of human nature. Other defects hindered the growth of the Egyptian and the Persian religions. The three great religions of to-day, Prof. Toy thinks, are destined to occupy the whole world, and the victory over the other two is to rest finally with Christianity, not however without important modifications of existing Christian creeds. This prediction of victory is based partly on the moral and spiritual superiority of Christianity and partly on outward conditions, notably the relations of this religion to the leading nations of the world.

The transition from this introduction to the subject proper of the book is made in a short chapter summing up the results of Israel's religious thought up to Ezra's time. These results are a practical monotheism reached by slow growth and by no means a theoretical and thorough-going monotheism: a reasonably sound and satisfactory system of practical social ethics: the organization of public worship with its two effects—the isolation of the people from their neighbors, and the confirmation and development of the legal conception of life: and the hope of ultimate glory for the nation. This hope had passed through several phases, and in the fifth century B. C. various outward conditions made the people less disposed than formerly and later to look to the future. It is at this point that Dr. Toy's work begins. The centre of the development is Palestine, but the movement of thought among the Jews in Egypt and elsewhere as well as the Persian and Greek influences which have affected Jewish theology have all to be included in the study.

With any supernatural elements in religion the author does not attempt to deal. In the section of the introduction devoted to great men, he admits an inexplicable something in the achievement of the guiding mind. We may understand a man's relation to the past and to his own times, but when we reach the creative moment it is impossible to give the history of the process. This mystery meets us not only in religion but in every department of life, and bears various names, genius, intuition, inspiration. The word inspiration "has been almost exclusively set apart to denote the deep spiritual knowledge and the transforming religious energy which, it has seemed to men, could issue only from a supernatural source" (23).

The eight chapters of the work discuss successively the literature, the doctrine of God, subordinate supernatural beings, man, ethics, the kingdom of God, eschatology, and the relation of Jesus to Christianity.

The most important subject at the outset of the study is the date and the chronological order of the writings which furnish the materials of the discussion. Lack of space has forced the writer to content himself with brief indications of the ground of his chronological classification and he refers the reader for details to the works of Reuss, Kuenen, Stade, Weiss, Meyer and others (Preface). Both the literary development and the canons are sketched in a comprehensive way. The period of the great prophets is past. The reconstruction of the national life under the control of Law made necessary a re-writing of the old history from a new point of view. Chronicles, Ezra and Nehemiah belong about 300 B. C. Jonah, Esther, Judith and Tobit fall between 250 and 150 B. C. In the same period come the books of Wisdom including Proverbs, Ecclesiastes, The wisdom of Solomon, and The Wisdom of the Son of Sirach. Marked Greek influences are clear in those Wisdom books. "The body of the Psalter came into existence after the year 350 B. C." (61). From this book "the theology of the Greek period may be constructed with considerable fullness" (61). After the Wisdom literature in chronological



order come the apocalypses, a natural product of the Greek and Roman oppression and of the Maccabaean triumph. Here belong Daniel, about B. C. 164, Enoch, somewhat later, the Sibylline Oracles, Baruch, the Assumption of Moses, the Psalter of Solomon (shortly after B. C. 48), Jubilees, Second Esdras, the Testament of the Twelve Patriarchs and the Ascension of Isaiah. The books bearing the name Maccabees, and the works of Josephus are also of value for the history of religious thought. Philo (first half of the first century of our era) exercised a deep influence on Christian thought.

Parallel with the development of the literature was the movement toward the establishment of a canon, i. e., the selection and collection of books believed to be of divine inspiration and of absolute authority. The details are meagre regarding the principles of selection. The tests were external and internal: a book to be chosen needed the support of some recognized high authority, and the contents had also to commend themselves to the best thought of the time (69). Other religions besides Judaism have developed canons. The order of the Jewish canons was the Law, closed in the days of Ezra and Nehemiah; the Prophetic Writings, closed about 250 B. C.; and the Non-Prophetic Writings ("ethical-religious discussions, proverbs, histories, stories, temple-songs and apocalypses"), a century later. Besides these three Palestinian collections, the Greek translation made in Egypt in the third and second centuries B. C. included various other writings (the Apocrypha). This canon was probably closed in the first century B. C. Still other works never attained a place in the canon at all.

The Doctrine of God is the subject of chapter II. At the introduction of the complete Levitical law in the fifth century, B. C., monotheism was practically established though the belief was not theoretically complete. The governmental side of the idea of God was early developed. He controls all individuals and nations. But his rule has special regard for Israel. "The conception of a universal, divine providence in the form in which it is now held is not found in the earlier books of the Old Testament" (79). He has in the late literature close connection with inanimate and brute nature. He is held to be just, but the content of this word is determined by the ethical ideas of the age. The wicked and the enemies of Israel are hardly thought of as having rights. In the New Testament likewise we sometimes find the belief that God's judgments are determined by non-ethical considerations, but in the Sermon on the Mount is the pure ethical conception: "the divine justice in estimating men takes into account only their conformity to the law of right" (83).

That God is a being of love is a view which naturally arose later, depending as it does on a more advanced stage of society. The idea was at first a national one. Yahwe loves Israel. The conception of God's faithful care of the individual arose later, perhaps a couple of centuries before our era. It is fully stated in the Sermon on the Mount. It is probable that the growth of the conception was aided by the influence of Greek thought (86).

There is a parallel growth of the belief in God as pure spirit and in his personal spiritual relation to the individual man. The Babylonian exile greatly helped to throw off the local conception which bound God to the Jerusalem temple and to special forms of worship. The growth was slow. It was hard to get rid of nationalism, which was shared even by the earliest Christians. But the entrance of Gentiles into the Church made a change necessary.

The section on the hypostatic differences in the divine nature (89-121) is one

of much importance. All religions tend toward the development of a pantheon and the introduction of a mediating power between the deity and the world. The later Judaism, while discarding polytheism, still felt the necessity of differentiating the functions of God and bringing him into contact with man's life. Among arrested growths may be named the "face or presence of God," "the name" and the "angel of Yahwe." The term "spirit," often used in a vague way, shows marked tendency to be treated as a personality. Philo means by it more than a mere name for divine power. In the New Testament there is evident advance of the hypostatic conception of the spirit, due probably chiefly to Gentile Christianity.

The Old Testament personification of Wisdom approaches the very verge of hypostasis but does not reach it. The conception is a philosophical one, based on the orderly course of nature. In the growth of the idea the influence of Greek thought is clear. Complete hypostasis of wisdom was not reached even by the Wisdom of Solomon, or by Philo, though in Wisdom 7: 26, 27, (cf. Heb. 1: 2, 3) it is described as "the reflection of the everlasting light, a mirror and image of God, omnipotent for good" (101). The "word" or Logos attained a complete hypostatical form and a longer discussion is accordingly devoted to the history of the process. In Isa. 55: 11, "my word shall not return to me void," etc., there is an approach to personification. In some of the Psalms the personification is more distinct. Although the conception did not keep its hold on Jewish thought, it probably helped the foundation of the Christian doctrine of the "word." Philo's doctrine of the logos is many-sided and intricate. In its nature the logos is, according to this writer, "the personalization of the divine energy which mediates between God and the world" (111). The function and work of the logos are in accordance with this conception. He is the director of the life of the world, its actual maker, the "oldest son" of the father of beings, "the first begotten." The world is his garment. He is mediator between God and man. It is true that Philo has also other representations of the logos, but in spite of diversities there is a "very serious and persistent unity in his portrayal of the logos as shaper and director of all things,—the mediator between God and the world" (112). The logos is a creature of God, but a Jewish monotheist could take no other view. Philo was not in a position to conceive a complete hypostatization of the logos. His view was much influenced by Stoic philosophy. The final step was taken by the writer of the Fourth Gospel, who identifies the logos with Jesus of Nazareth. This writer adds nothing to what is found in Philo on the subject of the logos except the incarnation. The two elements in the process of identifying Jesus and the logos are "the gradual idealizing of the person of Jesus, and the acceptance by a part of the Christian world of the Greek philosophy as adapted to monotheistic ideas by the Alexandrian Jews" (116). In the New Testament itself there are two distinct lines of advance regarding the person of Jesus,—the one Pauline, the other Alexandrian. The former was soteriological, the latter philosophical (120). "The New Testament, with all the grandeur of character and function that it ascribes to the Christ, maintains the unique supremacy of the one God" (121).

The next section is devoted to the "conception of the relation of God's self-manifestation to the laws of the natural world." At first there was no sharp distinction between natural and supernatural. The deity was everywhere, showing himself on all occasions of life. A second stage of belief regards Israel as under the special care and guidance of its God, who often interferes

in its behalf. But besides this view there was also the non-religious way of looking at life as in the story of Samson and in the book of Esther. The world is thought of as governed by law and all things run their well-ordered course. Miraculous interventions appear at various stages, notably in the oldest history and in the times of Samson, Elijah, and Elisha. In the New Testament there is again an outburst of miracle, whose ground Prof. Toy finds in "the belief that the Messianic age, as the final era of prosperity for Israel, would be ushered in and maintained by the direct introduction of divine power" (125). Reverent tradition ascribed the power of miracles to Jesus, and for centuries the Church supposed that every great saint had the same power. The New Testament view is the same as that of the theocratic stage in the Old Testament representation.

As an appendage to the doctrine of God there is a section devoted to the authority accorded to the Scriptures from the time of Ezra to the end of the first Christian century.

Chapter III., on subordinate supernatural beings, treats of survivals from early animistic beliefs (teraphim, demons, magic, Azazel), of spirits and of angels. In the development of the doctrine of angels Persian influence is seen. Particularly instructive are the pages devoted to Satan (154-172). The first appearance of "the adversary" is post-exilian, and his function is to oppose the welfare of Israel, as in Zechariah. In Job his relations are with humanity, he is attached to the person and service of God, is "a member of the divine court, presents himself among the sons of God before the divine throne, is called on by Yahwe to make report of his doings, and receives from him his commission to test the character of Job" (156). After 1 Chron. 21, where he incites David to number Israel, he appears no more in the Old Testament. The Wisdom of Solomon identifies him with the serpent tempter of Genesis 3. Enoch makes him the head and ruler of evil spirits, who do his wicked bidding (158). Between Enoch and the New Testament he does not appear in the literature. But since he is a well-developed figure in the earliest parts of the New Testament, we may conclude that in the preceding two centuries he had formed a distinct part of Jewish belief (159). It is not easy to account for the origin of the belief in Satan. The conception seems to have been forced on the Jewish religious consciousness by the circumstances of the time (167). In the later development of the doctrine of Satan and evil spirits the influence of the Persian system is unmistakable.

The chapter on man considers his constitution, the nature and origin of sin, the removal of sin, the conception of righteousness in the Old Testament and in the New Testament. While the whole chapter will claim the attention of the reader, the sections on the removal of sin and the New Testament conception of righteousness will be found of peculiar interest. On the latter point an antithesis is found between the teachings of Jesus and Paul. As appears from the Synoptics, Jesus accepted the national system of sacrifices and the national law (266). "His conception of righteousness was nomistic in so far as it was conceived of by him as obedience to law" (268). "As far as we can judge, his hope for the nation was that it should continue under the Law, only with a higher spirit of obedience" (268). It is precisely here that his conception of righteousness is peculiar and revolutionary. The divine father of men must be the standard of human conduct, and the highest motive of life must be the desire to be in perfect harmony with him. Jesus finds the source of this spiritual righteousness in the soul itself. He speaks of no mediator, but

pictures man as standing face to face with God and dealing with him alone.

"A radical change in the conception of righteousness was introduced by the Apostle Paul" (271). To him it seemed that perfect righteousness was to be prepared and bestowed by God himself. The righteousness of the perfect and glorified Messiah is imputed to the believer. This idea of a transfer of moral character was not strange to Paul's generation, is indeed a familiar one in the preceding and succeeding Jewish literature (272, 273). The instrument by which this righteousness was to be appropriated is faith, of which Paul finds a hint in the history of Abraham (Gen. 15 : 6). To Paul's view of the plan of salvation there is a profoundly spiritual side. "He who believes, not only has no desire to sin, but has intense desire to do what is pleasing in the sight of God, and performs from an inward impulse of love what others wearily toil over, urged on by a mechanical and commercial hope of salvation" (276). There is assimilation to the perfect character of Jesus, a desire to be free from sin, a psychological process culminating in "the establishment of a hearty and intimate friendship with God" (277). It is here that Paul shows his deep insight into human nature," and it is here that his teaching in its last analysis, in spite of all dogmatic differences, is at one with the teaching of the Master.

The chapter on the kingdom of God is largely devoted to the New Testament teachings on this subject and is a full and able presentation of the material. Lack of space forbids an analysis of its contents. In the chapter on eschatology there is much information regarding the doctrines of immortality, resurrection, a final judgment, and the abode of the righteous. The growth of these various doctrines is carefully traced.

The final chapter on the relation of Jesus to Christianity is perhaps the one which will first attract the attention of the reader. In discarding the national idea of religion and making the essence of the new life to be the purity of the individual soul, Jesus becomes the founder of a new faith. "Jesus announced those germinal principles of which the succeeding history of Christianity is only a development" (416). He grasped the situation as no one else did. It seems improbable that he represented himself as a sacrifice for sin (419). "Decidedly alien to his teaching is the dogma that justification before the divine tribunal was effected by his righteousness imputed to the believer" (421). He contemplates no intermediating between God and man. He knew himself to be the Son of God in the sense of his consciousness of profound sympathy with the divine mind. But he did not declare himself to be God. His life made a deep impression and after his death his name became the bond of union for his disciples. In the dogmatic development that followed, Paul was the constructive mind. But the person of Jesus assimilated all the elements of thought of the time. His wonderful power is shown by the variety and vividness of the portraiture of him, and by the activity and enthusiasm of thought which they exhibit (433). Since his day there have been many theological changes, but he remains ever the leader and model of religious experience, and "he alone is in the highest sense the founder of Christianity" (435).

Such is a brief outline of one of the most significant and important modern contributions to theological literature. The attempt to comprehend Judaism and Christianity historically, assigning to internal and external forces their due influence in the process of development, is in harmony with the spirit of the age. It is true that the idea of treating the history in this scientific fashion will grieve many readers, because it runs counter to preconceptions. But it must be said that Prof. Toy does not deny divine guidance in the history. He

would allow a fashioning hand, a leading thought, behind all the phenomena. Only it is the same hand and thought which show themselves in all human development. They lie beyond our comprehension. The author's task is to present the steps of the growth in a systematic way and to show how each phase of the development proceeds from its predecessor. While enormous significance is allowed to the persons and teachings of Jesus and Paul, and the Christian movement is recognized as a great outburst of spiritual energy, yet at the same time the development of thought is traced uninterruptedly from Old Testament to New Testament, but always with strict adherence to the data furnished by the literature. Even those who cannot lay aside their repugnance to this method of treating "sacred history," will find Prof. Toy's book highly instructive, especially in the array of extra-biblical sources of influence.

Some readers will judge the work by its attitude toward the supernatural. The view that the miracles ascribed to Jesus are the product of "reverent tradition" will seem to them unsatisfactory. But the work will have immense value to any thoughtful person, even though on this point he feels constrained to ascribe historical value to the tradition. The book is a storehouse of information aside from any theory regarding the supernatural. The exalted theme, the dignified and lucid style, the calm, scientific tone, the evident mastery of details, above all the comprehensive, natural, and attractive array of the material, will make this work a welcome addition to many libraries.

The well-digested table of contents (10 pages), the index of citations from the Scriptures, Apocrypha, Philo and Josephus (7 pages), and the index of subjects (12 pages) make the use of the work very easy for purposes of reference. The large type and beautiful mechanical execution add no little to the pleasure of the reader.

## Biblical Notes.

The Plural "us" in Gen. 1: 26. Professor H. E. Ryle in explanation of this use of the plural writes in the *Expository Times* as follows: (a) Compare the parallels presented in Gen. 3: 22, "as one of us:" 11: 7, "let us go down;" Isa. 6: 8, "Who will go for us." (b) It would be a mistake to regard it as merely an instance of the careless use of the plural for the singular not infrequently adopted in conversational language. In the context there is nothing that would favor such an explanation (*cf.* ver. 29). (c) It must not be explained as containing any reference to the doctrine of the Holy Trinity. This has been a common view in the Church. But it is really indefensible. The doctrine of the Trinity belongs to the revelation of the New Covenant. There are not wanting signs in the Old Testament Scriptures which denote the steps preparatory to that doctrine. But the introduction of specifically New Testament teaching into Old Testament exegesis is productive of much mental confusion, and tends to obscure the gradual process of development through which the teaching of Revelation leads up to the glory of the Incarnation. However tempting it may be to assume such a doctrinal anachronism for homiletic purposes the principles of a sound exegesis are wholly against this view. (d) Some regard it as the plural of majesty, (*cf.* Ezra 4: 18). But somehow the idea of attributing the phraseology of an Oriental king to the utterance of the Almighty, in this chapter, does not carry probability with it. (e) It is a possible explanation that God is represented as addressing Himself to the heavenly beings, the angels, "the sons of God" (*cf.* Job 38: 7), by whom, according to Israelite belief, the heavenly throne was environed. In the last and crowning work of creation the Almighty speaks, as it were, to the blessed beings in whose spiritual existence man should be privileged to share. That He should seem to identify Himself with created spirits is an objection to this interpretation; but both here and in 3: 22 and 11: 7 such language is not out of harmony with the pictorial style of the narrative. The student will do well to refer to Ps. 8: 5, where the name Elohim is by some rendered "God" and by others "the angels." Compare also the mention of "the sons of God" in Job 1: 6; 2: 1; Gen. 6: 2, 4. (f) Lastly, the explanation should be mentioned that the plural pronoun corresponds in thought to the plural substantive "Elohim." The plural noun "Elohim" is explained by some to denote the variety and manifold energy of Divine power; and the plural is compared with the words "mayyim"—water and "shamayim"—heaven. By others it is explained as a relic of the vocabulary of the polytheism, which the Israelites shared with other Semitic races (*cf.* Jos. 24: 2) before they obeyed the call to serve the living God. It does not, however, appear probable that the plural of manifold energy in the substantive should affect the use of the pronoun; while the suggestion that the plural is here an accidental survival of the old polytheistic form of the primeval tradition, or the exact reproduction of some kindred (*e.g.* Babylonian) legend, is too hypothetical to be adopted. The difficulty remains unsolved; but the supposition (e) that the Almighty is represented as addressing the inhabitants of heaven is the one which, in our present state of knowledge, seems to be the most probable.

**Chronology of Paul's Life.** In an article introductory to the study of St. Paul's Epistles, Prof. G. C. Findlay, in the *Preacher's Magazine* for Feb., 1891, summarizes his chronological results in the following useful table:—

EVENTS OF PAUL'S LIFE.	A. D.	LEADING EVENTS OF GENERAL HISTORY
Saul's Conversion.	36	Deposition of Pontius Pilate.
First visit to Jerusalem, and acquaintance with Peter and James.	37	Death of the Emperor TIBERIUS and accession of CALIGULA.
	38	Aretas in possession of Damascus.
	40	Caligula attempts to set up his statue in the Temple at Jerusalem.
	41	Death of CALIGULA and accession of CLAUDIUS.
Paul joins Barnabas at Antioch.	43	Herod Agrippa I. made King of the whole of Palestine.
Barnabas and Paul visit Jerusalem, with help against the approaching famine, at the time of Herod's persecution of the Church.	44	King Herod dies.
		Judæa is placed again under a Roman Procurator.
Barnabas and Paul make an expedition to Cyprus, Pisidia, and Lycaonia. <i>First Missionary Journey.</i>	46?	
The Conference of Barnabas and Paul with James, Peter and John, at Jerusalem.	48	Herod Agrippa II. made King of Chalcis. His power was afterwards extended.
	51?	
<i>Second Missionary Journey</i> of Paul and Silas through Asia Minor, Macedonia, and Greece.	52-54	
	52	Felix appointed Procurator of Judæa.
	53	Expulsion of the Jews from Rome. Gallio Pro-Consul of Achaia.
EPISTLES TO THE THESSALONIANS.	53, 54	
	54	Death of CLAUDIUS, and accession of NERO.
Collision between the Jewish and Gentile Apostles at Antioch.	Winter 54, 55	
<i>Third Missionary Journey</i> of Paul with Timothy and Titus through Asia Minor to Ephesus, then to Macedonia and Corinth.	55-59	
	57	Jonathan, the High Priest, assassinated at Jerusalem by the <i>Sicarii</i> (Daggersmen).
EPISTLES TO THE CORINTHIANS, GALATIANS AND ROMANS.	58	
Voyage to Jerusalem, arrest, and imprisonment at Cæsarea.	59	
Appeal to Cæsar and voyage to Rome.	61	Felix succeeded by Festus as Procurator.
		Rebellion of Boadicea in Britain.
Two years of captivity at Rome.	62-64	
EPISTLES TO THE COLOSSIANS AND PHILEMON AND EPHESIANS; ALSO PHILIPPIANS (later).	62-64	
	64	Great fire of Rome July 19-25; followed by terrible persecutions of Christians at Rome.
<i>Fourth Missionary Journey.</i> Churches of Asia Minor, Macedonia, and Greece re-visited; Crete and Spain (?) evangelized.	64-66	
EPISTLES TO TIMOTHY AND TITUS.	65, 66?	
	66	Outbreak of the Jewish War against Rome.
Martyrdom of St. Paul.	66 or 67?	
	68	Death of NERO.
	70	Fall of Jerusalem.

**The Vulgate Old Testament.** Prof. H. P. Smith, in the *Pres. and Ref. Review* for April 1891, subjects the Vulgate of First Samuel to a critical examination with a view to determining the value of that Version in textual criticism. His conclusions are that (1) Jerome's Hebrew Bible was of the same general type with ours. It is clear that at some period subsequent to the work of the Seventy a single copy of the Old Testament was adopted as authentic by the Synagogue. This was probably before the time of Jerome, for his copy in its general features agrees with our Hebrew text. (2) Nevertheless the Hebrew of Jerome was not yet settled in all points in the stereotyped form to which it was brought by the Massorettes. His copy preserves various readings which in many cases are independent of the Greek, as, in other cases, of the Syriac also. (3) While the results of the collation of the Vulgate cannot be compared in importance with those gained from the Septuagint, yet they are sufficient to enable us to say that for a really critical text the Vulgate is an indispensable authority. In order to its adequate use, however, it must itself first be published in a critical edition.

**The Common Language of Palestine in our Lord's Time.** An informing article in the *Expository Times*, by Rev. G. H. Gwilliam, discusses this important and difficult question. He argues for a Semitic dialect, though stating clearly the opposing view that in Palestine it is supposed that all classes used Greek (debased and corrupted, no doubt) as a vernacular, while the knowledge of Hebrew was the possession of the few, or at most, that its use was confined to the synagogue and the schools. But in Acts 1:19 we are informed on good authority that the Semitic name lately given to a certain field was in the characteristic or common dialect of Jerusalem. Certainly the *onus probandi* lies on those who declare that the Jews of Palestine had adopted the alien speech of Greece as their own. It is improbable *à priori*: for the Jews were not traders, to whom the language of the Mediterranean littoral would be an advantage. It is inconsistent with the admitted distinction between the *Jews*, or *Hebræi* of Palestine (Acts 6:1), and the *Hellenists*, who used the Septuagint version. It is opposed to the universal judgment of writers in different parts of the ancient Church. It is contradicted by the indirect evidence of facts of the Gospel story. Peter was recognized as a Galilean by his accent. There is evidence that the inhabitants of Northern Palestine pronounced their Semitic letters somewhat barbarously, but it is not known that a Galilean and a Jerusalemite would accent Greek differently. The threefold inscription on the Cross is inexplicable, if those who could not understand the official Latin could read the Hellenistic version without requiring a Hebrew interpretation. Again, the words of Josephus in *Antiq.* xx. 11 afford the clearest evidence that not Greek, but some form of *Hebrew*, was the language of the educated Jews; much less, therefore, is it likely that Greek was the language of the peasants and fishermen of Galilee, amongst whom our Lord dwelt and labored, and from whom He chose His apostles. It must therefore be assumed, in spite of the warm advocacy of an opposite opinion, that the vernacular of Palestine was *Semitic* during the last century of the national existence. The particular dialect he would regard as "Aramaized Hebrew."



## Synopsis of Important Articles.

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**Immanuel.—Prophecy and Fulfilment** [Isaiah 7: 14-17; 8: 8; 9: 5-7; Matt. 1: 22].\* These four passages constitute the biblical material relating to the name Immanuel. Taking them up in order (1) Isaiah 7: 14-17. Isaiah before Ahaz, who declines hypocritically to tempt Jehovah by asking a sign, replies in mingled promise and warning, chiefly and primarily the latter. The passage has two perfectly symmetrical parts each consisting of two verses—14, 15—16, 17. The second part is explanatory of the first. The whole may be translated somewhat as follows: *Though* the young woman who now conceiveth, when she beareth [a son], may call his name Immanuel, curds and honey will he eat by the time when he knoweth enough to reject evil and choose good: for, before he knoweth enough to reject evil and choose good, the land, whose two kings thou loathest, will be deserted; *but* Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days such as have not come" etc. Note (a) *ha'almah* means "the young woman of marriageable age" (indefinite use of the article) i. e., "young women" (the class), (b) "shall call," etc., should be "will call," i. e., when the temporary deliverance from Rezin comes, mothers will think that Jehovah has espoused their cause and so "will call" etc., (c) "Immanuel," is a name which describes not the child but the condition of the land at the time when the name is given i. e. not "God with us," but "God *is* with us," (d) "sign" means "proof" and when the temporary deliverance came Ahaz would have a proof that the prophet spoke from God, (e) hence the whole idea is, when this respite comes mothers will think wrongly that Jehovah has taken sides with them, they will call their children born during that period "God is with us," but the outcome will prove that a worse fate is in store for the nation before such children have grown to years of understanding. (2) Isaiah 8: 8. Here the phrase "O Immanuel" is mistakenly regarded by some as a prayer for the Deliverer's advent. Really it is a warning, as the context shows. The thought is of any child born during this period of respite the promise of whose birth is soon to be cruelly broken, when Judah, at the beginning of the child's life prosperous, is now, as it has grown, all but ruined by war. But v. 9 shows that the prophet does not despair; a remnant will remain who will have the faith and the right to say "God is with us." (3) How this deliverance of the remnant is wrought, is told in 9: 5-7 where the prophet bursts forth into the joyful proclamation of the birth of a child. The child in chs. 7 and 8 is not the same as this child. This child has not yet been born. The first Immanuel was the creation of a thoughtless and misguided people. This is a definite person, the ideal king, the Messiah. (4) Matthew 1: 22, 23, introduces some interesting questions, (a) it contains errors in translation, especially the grave one, of translating *'almah* by a word which means strictly *virgin*, (b) the application in Matthew is to Jesus, while Isaiah refers to a child to be born in the near future, (c) the

\*By Professor H. G. Mitchell, in the *Andover Review*, April 1891, pp. 439-447.

Evangelist both misquoted and misapplied Isaiah's words, (d) yet he used the Septuagint, neglected to distinguish between fulfillment and coincidence as did all the Jews of his time, (e) therefore his application from this point of view was perfectly legitimate, but the birth of Jesus "fulfilled" it only in the *Jewish* sense.

Rather startling to the ordinary reader; for one of the "surest" of the predictions becomes by this treatment, to say the least, uncertain. The discussion is cautious, painstaking, reverent, but not in every point convincing.

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## General Notes and Notices.

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Sir Monier Williams whose recent work on "Buddhism" is an authority in its department is about to bring out a new edition of the older companion volume on "Brahmanism and Hinduism."

It is said that Prof. Sayce, who resigned his Deputy Professorship of Comparative Philology last fall, is to have a chair of Assyriology created for him at Oxford. It is to stand for four years. The stipend, stated to be about \$750, seems to us ridiculously small. Professor Sayce has always had a supreme interest in Assyrian studies and his acceptance is assured.

Among other new appointments it may be mentioned that Prof. W. H. Bennett, fellow of St. John's College, Cambridge, is appointed to the chair of Hebrew at New College, London. Prof. Edward L. Curtis, Ph. D., professor of Hebrew and the Old Testament in the McCormick Theological Seminary, Chicago, has been elected to a similar chair in the Divinity School of Yale University. Prof. Curtis is well known to readers of the *STUDENT* as one of its constant and valued contributors. It is understood that he will accept the position thus offered him.

A Summer School which holds its first session the present year is the Summer School of Ethics. The precise place is not yet determined nor the time. It is expected to hold for six weeks beginning in July. The subject which will most interest our readers is that of the History of Religions under the direction of Prof. Toy of Harvard University. Prof. Toy will offer a general course of eighteen lectures, extending through the six weeks, treating the history, aims, and method of the science of History of Religions, and illustrating its principles by studies in the laws of religious progress, with examples drawn from the chief ancient religions. The provisional scheme for the special course is as follows: Buddhism, Prof. M. Bloomfield, Johns Hopkins University; The Babylonian-Assyrian Religion, Prof. M. Jastrow, University of Pennsylvania; Mazdaism (not yet provided for); Islam, Prof. G. F. Moore, Andover Theological Seminary; The Greek Religion (not yet provided for); The Old Norse Religion, Prof. G. L. Kittredge, Harvard University. It is hoped also

to arrange a set of Sunday evening lectures, in which the positions of various religious bodies, Catholic, Protestant, and Jewish, will be expounded by prominent members of these bodies.

Three eminent men whose achievements lay wholly or in part within the realm of biblical scholarship have recently died. Dr. Edward Reuss, a great biblical critic, was born in Strasburg, in 1804, was a pupil of Gesenius, and subsequently a professor of theology in his native city. He was a profound student and critic and a prolific writer, and became widely known as one of the leaders in the opposition to the exclusive Mosaic authorship of the Pentateuch. Wellhausen's "Prolegomena" was based on Reuss' teachings.

E. de Pressense, D. D., a French statesman, historical and theological writer, died on April 8th. He was born in Paris in 1824. His family were of Catholic origin; and he himself pursued his theological studies at Lausanne, under Vinet, whose most eminent disciple he was, and whose views he rendered popular. From Lausanne, he went to Halle and to Berlin, where he attended the lectures of the celebrated Neander. In 1847, he was called to the charge of the Taitbout chapel at Paris, and was its faithful and eloquent pastor for more than twenty years. At first, he appeared to lean towards negative criticism, the system so brilliantly advocated at that time in the *Revue Theologique*, by Messrs. Schœrer and Colain. But it was not long before he became aware of, and pointed out, the dangers of that school, and in 1856, he founded the *Revue Chrétienne*, whose editor he remained for nearly thirty years, and in which he warmly defended liberal evangelical theology, of which Vinet had been the apostle, and which exercised considerable influence over all French-speaking Protestant Churches. His principal works are: "The History of the Three First Centuries of the Christian Church," "The Life of Jesus," and "The Council of the Vatican."

The third eminent scholar was Thomas J. Conant, D. D., a biblical student, commentator and translator, who died in Brooklyn, N. Y., on April 30th, in his eighty-ninth year. He was born in Brandon, Vt., Dec. 13, 1802. He graduated at Middlebury College, in his native state, in 1823. In 1825 he became a tutor in Columbian College, Washington, but soon after accepted a Professorship of Languages in Waterville College, now Colby University. After remaining here some ten years, he was called, in 1835, to the Professorship of Biblical Literature and Criticism at Hamilton Theological Seminary, N. Y., continuing in this service until 1850, when he resigned to accept a similar chair in the new theological seminary at Rochester. In this he remained until 1857, when he resigned, and entering the service of the American Bible Union, devoted himself from that time onward to the work of Bible translation, or revision. A treatise from his pen upon the laws of translation attracted much attention at the time, and may be received as setting forth the principles by which he himself was guided in his revision of the Old and New Testament. The books so revised by him were, in the Old Testament, "Genesis," "The Book of Job," "The Psalms," the first thirteen chapters of Isaiah, and the historical books. In association with Dr. H. B. Hackett, he prepared a complete revision of the New Testament. He published, in 1839, a translation from the German of the Hebrew Grammar of Gesenius, which was long a standard work in American seminaries.

## Book Notices.

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### The Jews under Roman Rule.

*The Jews under Roman Rule.* By W. D. Morrison. "Story of the Nations" series. New York: G. P. Putman's Sons. Pp. xxv., 426. Price \$1.50.

The period covered by this volume is substantially that of the New Testament History. This fact gives it a peculiar importance in the eyes of the biblical student. It is well nigh impossible to recommend any one book which adequately supplies the materials for making the background of the New Testament life—a book which is within the purse of the average student. There are Schürer and Hausrath, whose books are standard so far as value of material and fullness of it are concerned, but they are costly. Stapfer's "Palestine in the Time of Christ" is comprehensive and generally trustworthy, but it tries to cover a good deal of ground, and its brevity in particulars is sometimes trying. It is also a high-priced volume. Other cheaper books which might be mentioned are out of date and untrustworthy.

Will this new issue in the "Story of the Nations" series help to fill the gap at this point? Let us notice the material it contains. It is divided into two parts. Part I. is entitled "Roman Rule," and in seven chapters gives the history of Rome's relations to Palestine from B. C. 164, the time of the Maccabæan revolt, to A. D. 135, the revolt of Bar-Kokheba and Akiba. In Part II., entitled "The Structure of Jewish Society under the Romans," ten chapters discuss the following topics: The Sanhedrin, or Supreme National Council; The Temple; The Synagogue; The Law and Tradition; The Teachers of the Law (Scribes); The Pharisees and Sadducees; The Essenes; The People; The Messianic Hope; The Jews Abroad. In these latter chapters the historical method is carefully followed. The origin and growth of these institutions, sects, ideas or parties, as the case may be, are traced out in quite a little detail. The writer has had at hand the latest and best authorities, and has relied on them, yet with the exercise of an independent judgment. Over fifty illustrations, some of them of much value, increase the usefulness and beauty of the volume, which is finely printed. An index of ten pages is added. It seems that this book, both by the fullness of the material it contains, and on account of the reasonable price at which it is issued, is to be numbered among those volumes which any intelligent Bible student can purchase and ought to own. It is worthy of much commendation. For Sunday-school libraries and teachers it is invaluable. It should have a permanent place in popular biblical literature as an aid in the better understanding of New Testament life and thought.

THE AMERICAN INSTITUTE OF SACRED  
LITERATURE.

After six months of work upon the Old Testament, the Sunday school world will with July first take up the study of the Gospel of John. Already those who must teach this most interesting gospel are looking forward with pleasure to the lessons of those six months. Perhaps few of these will realize the beauty of this wonderful picture of the inner life of Christ and his beloved disciple and many will pass lightly over all but the most apparent teachings.

This will be due to several causes which apply as well to the teaching during the past six months. Let us name a few of them.

1. Inadequate preparation for teaching the subject.
2. Lack of systematic method in presenting it.
3. Unwise direction in the preparation of the lessons.
4. Lack of responsive study on the part of the pupils.

This is a discouraging outlook and we could not afford to present it were there no remedy for all this.

Suppose we set over against these negatives their affirmatives,—

1. Adequate preparation.
2. Systematic method.
3. Inspiring helps and helpers.
4. Enthusiastic preparation by the pupils.

What is needed for the first. (1) To make a careful study of the *whole gospel of John*. (No one can adequately teach a part of this gospel without some comprehension of the whole); (2) to acquire a connected and chronological outline of the discourses of Jesus; (3) to study the peculiar words and phrases which John uses; (4) to grasp in a general way the critical questions involved; (5) to obtain an organized view of the purpose and teachings of the Gospel, taking first each section by itself and then as a part of the whole book; (6) a constant appreciation of the *practical* teachings of the Book.

The second requirement will follow as a result of the first and third.

But what of the third. We have no wish to undervalue the usual Sunday school helps. If they were used conscientiously as confirmation and condensation of the preparatory study of the teacher, they would be valuable. The difficulty is that for the ordinary teacher they do all the work. Such a teacher is by these means able to grasp what seems to him the entire lesson in a few minutes, or a brief hour, and goes to his class with this shallow preparation.

To avoid this result, lessons should be suggestive rather than complete. They should require one who is to teach the lesson to give to it daily study and careful thought. The results which he attains, should, while guided by suggestions, be independent and his own. Such a series of lessons has been prepared for the Student and has been publishing since January first. These lessons are now issued in quarterly form and can be used by Sunday schools and other organizations for Bible study.

A plan by which yet closer direction can be given to Sunday school teachers has been devised by the American Institute of Sacred Literature. Through

its corps of competent instructors, teachers may take up an individual correspondence course in which they will themselves be carefully and personally taught the lessons which they must in turn teach. Better still, a body of teachers may form a club for the same study. The close instruction given by the Institute through the leader of this club may be by him imparted to all. Each member of the club will also receive general direction, suggestion, and criticism from the Institute. Thus to the interest of systematic thorough study will be added the inspiration of class work.

Many earnest teachers have already availed themselves of this opportunity and are waiting eagerly for the opportunity to impart to their pupils the comprehension of the word which they have gained in the past few weeks. How many more will, before July, wake to their responsibility and come into the ranks of Bible students cannot be told here. We welcome each one, however, as a sign of the new and widespread interest in the study of the Book of books, in this age of Christian renewal.

*It is not for Sunday school teachers alone* that the Bible Club plan referred to above has proven helpful. It has found a home in some of the leading Universities of the country, in Colleges and Academies. Sunday schools have formed clubs in their adult classes and Sunday school teachers have converted their weekly teachers' meetings into these organizations. Pastors have organized classes among their church members. Christian Endeavor and other young people's societies have come into the work in a body. Business men have been attracted by the novel idea and banding themselves together have spent pleasant evenings in following out the club instructions. Busy mothers and housekeepers have taken this means of keeping abreast of and beyond their children in the Sunday school. Surely this work is for the world.

*Examinations.* The fourth point of which we purposely omitted to speak in connection with the work of Sunday school teachers, is one which is to them a serious question, viz., how shall we get the children to study? The careful preparation of the teacher may do much to inspire a desire for independent study on the part of the pupil, but this is not a sufficient incentive. The vague idea in the mind of the child of the *result* of such study prevents any deep interest in it. In the day school at the end of a period of study and recitation the pupil is allowed through the monthly, quarterly, or annual examination to see in appreciable form the result of his work. The Institute plan of Biblical examinations supplies this incentive to the study of the Sunday school lessons and has been in the past year productive of the best results. We hope that many teachers will at the outset persuade their pupils to study with the examination in view. We shall be glad to receive not only applicants for the examination but volunteers for the work of Special Examiner.

## Current Old Testament Literature.

### American and Foreign Publications.

289. *Praeparation u. Commentar zum Buche Hiob m. wortgetreuer Uebersetzung.* By J. Bachmann, 1. Hft. Kap. 1-3. Berlin: Mayer and Müller.
290. *The Book of Proverbs. The Expositor's Bible.* By Rev. R. F. Horton. New York: Armstrongs. \$1.50.
291. *People's Bible: Ecclesiastes.* By J. Parker, D. D. London: Nisbet. 8s.
292. *How to Read Isaiah.* By B. Blake. Edinburgh: T. and T. Clark. \$1.00.
293. *De alexandrinae interpretationis libri Danielis indole critica et hermeneutica. P. I.* By A. Bludau. Münster, [Aschendorff] m. 1.50.
294. *The Massoretic Text and the Ancient Versions of the Book of Micah.* By C. Taylor, London: Williams and Norgate. 5s.
295. *History of the Jews.* By Professor H. Grätz. Authorized English Translation. 5 vols. London: David Nutt. Per vol. 10s. 6d.
296. *Who wrote the Bible?* By Washington Gladden, D. D. Boston: Houghton, Mifflin and Co. \$1.25.
297. *The Change of Attitude towards the Bible.* By J. H. Thayer, D. D. Boston: Houghton, Mifflin and Co. .50.
298. *Etude historique et critique sur la Sapience de Salomon, la pensée juive, la pensée grecque et leurs rapports avec la pensée chrétienne.* By E. Rochat. Dissertation. Genève: impr. J. G. Fick.
- Articles and Reviews.**
299. *Sweet's Septuagint.* Review by R. B. Woodworth, in Pres. Quar., Apr. 1891.
300. *Gedanken über Gen. 2: 17 u. 3: 1-6.* By A. Meyer, in Mitthlgn. u. Nachrn. f. die evang. Kirche in Russland, Dec. 1890.
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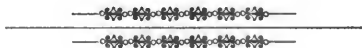
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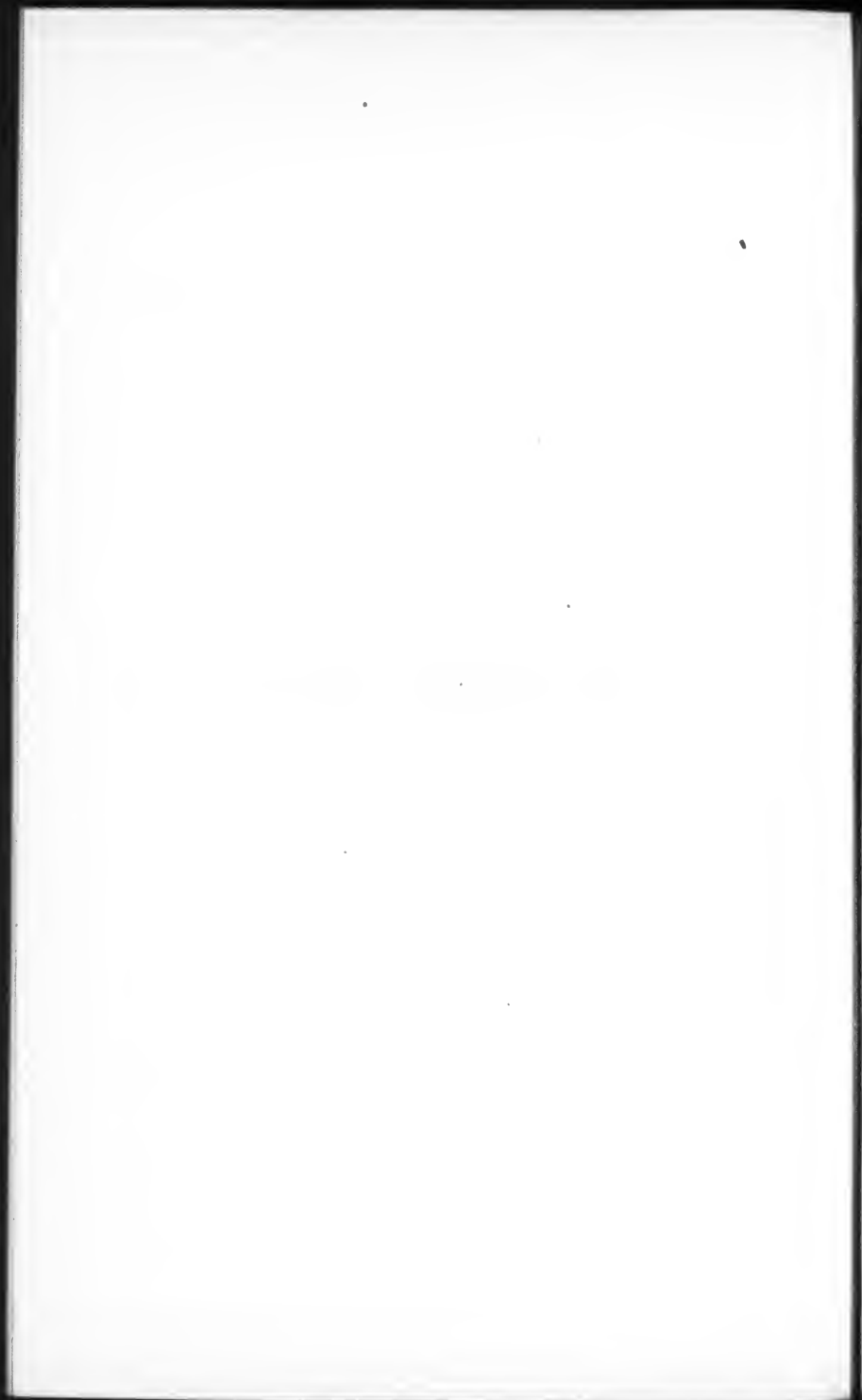
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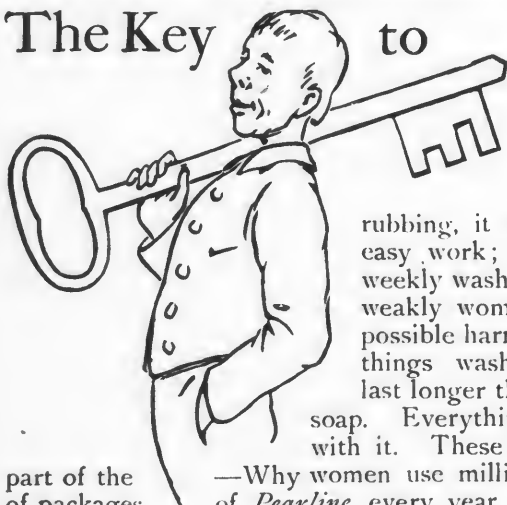
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