

T H E

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IN introducing another series of "Inductive Bible Studies," it may be permitted to refer again to the meaning and purpose in the use of the word "inductive," especially as the employment of it in this connection has received some slight criticism. This criticism would have been unnecessary had it been recognized that the term is not intended to bear its rigid, scientific signification. It is not supposed that the forms of inductive logic are implied when these "studies" are called "inductive." It is only claimed that the principle of work is *an* inductive one, not that the method is *the* inductive method. The spirit of the whole arrangement, the organization of the material for study, is intended to proceed along this line—from facts to principles, inferences, conclusions. A glance at any one of the "studies" will disclose this. It seems reasonable, in view of this fact, to entitle them "Inductive Bible Studies."

THE expectation may reasonably be cherished that, in undertaking to give help in the study of the New Testament, as well as of the Old, this journal may succeed in accomplishing a needed and important service by the very fact of its carrying on both lines of investigation under the same cover. The Old Testament has long found light cast back upon its pages from the New; but it seems fair to say that the New may find much light for its better understanding out of the Old. One field only may be suggested. An adequate treatment of the Syntax of the New Testament Greek has not yet been given. The scholar who is to give it to us, however,

will be one who is thoroughly acquainted with Hebrew Syntax. Far more than many are aware, is the New Testament influenced by the Old not only in its teachings, its words and phrases, but also especially in its Syntax. The student who, with comparatively small knowledge of Old Testament syntactical constructions, will apply this knowledge in the study of those of the New, will find himself richly rewarded. Many obscure connections and relations of thought will be unraveled and made plain by the application of some of the simplest principles of Hebrew Syntax.

MEN are beginning to see more and more clearly that the essential element of prophecy is not prediction, but religious instruction. The great importance of these conclusions is obvious. But their breadth of application, while not so clearly recognized, is striking and undoubted. They admit of application to the New Testament. When this application is made, the New Testament Gospels cease to be history or biography, and become themselves, in the highest and truest sense, prophecy. Regarded in the character of history, they are fragmentary, incomplete, not capable of complete harmonization. Their difficulties are troublesome to careful and sober scholars, and become stumbling-blocks to over-scrupulous inquirers. But when considered in their true light, as written for prophetic instruction, as religious teaching, the difficulties disappear and the real meaning and purpose of their form and character shine clearly out. This stand-point seems to be the only one from which the best progress can be made in their study. At once their fragmentary form is seen to be inseparable from their prophetic character. Then each writer is recognized as having a definite aim which governed the selection and arrangement of his material. Thus, while these Gospels remain historical in the highest sense, still they are not history but prophecy.

THIS age is blessed with an abundance of excellent helps for the investigation of the Scriptures. Some of the best thought of the ablest scholars and thinkers is constantly passing into this kind of literature either in books or in the periodicals. It is possible to name more than one commentary

of our day which is absolutely unequaled by anything which has heretofore been written. It would seem to follow as a corollary that the knowledge of the Bible possessed by those who enjoy these advantages must be superior in character and extent. This is not necessarily the case. The possession of excellent exegetical helps does not assure the wise employment of them. If it takes genius to write a good commentary, one might also almost as positively assert that it takes genius to make a right use of it. The suggestion is here gratuitously made to professors of biblical exegesis in theological seminaries that they devote a portion of their time to the instruction of young men in the right use of the right commentaries.

THE custom of making more or less extended comments while reading a passage of Scripture in the public worship of the church is attended with many advantages. It need not be said that peculiar gifts of mind seem to be necessary to achieve the highest success in doing it. But there is no reason why it might not be practiced to a greater extent than at present by many who could do a useful service to their hearers by a brief word of explanation or application in the course of their Scripture reading. In this connection an interesting note by Hatch in his "Essays in Biblical Greek" may be cited. After pointing out the ancient custom of commenting while reading in public and the use of the verb commonly translated "read" to express this double idea, he says, "It is probable that this practice of reading with comments explains the parenthesis in St. Matt. 24:15; St. Mark 13:14 [translated in R. V. 'let him that readeth, understand,' but more fully by Hatch] 'let him who reads, and comments upon, these words in the assembly take especial care to understand them.'" An excellent rule to observe in relation to all Scripture passages on all similar occasions. And then he adds, "It may also account for the coördination of 'reading' with exhortation and teaching in St. Paul's charge to Timothy, I. Tim. 4:13." While this interpretation destroys the common application of the text, it encourages a most valuable practice, and formulates an important principle. "Give attention to reading with comments in the public assembly." May many ministers be moved to obey the apostolic injunction.

IN the discussion of the inspiration of the Bible it may be noted with some surprise and just criticism that the arguments presented for any view too often depend for their validity upon the assumption of facts in themselves questionable, or which never can be fully established, nor yet positively denied. A recent writer, for example, contends that the divine origin of prophecy is conclusively shown by its predictive character, and hence that prediction forms an essential element of prophetic inspiration. He introduces, as an illustrative proof, Is. xxi. In a forcible and graphic way he shows how this oracle, assumed to have been written by Isaiah some two hundred years before the capture of Babylon by Cyrus, applies to that event. Hence it may be regarded as expressly foretelling it. But suppose that Isaiah was not the author of this prophecy, and this is not impossible; or suppose that he wrote it with reference to a siege and fall of Babylon accomplished by the Assyrians during his life-time, as is very plausibly urged by some. What then becomes of the argument, based upon this chapter, in behalf of the view that precise prediction belongs to prophetic inspiration? It loses its force. It will be said, however, that the reason for referring this oracle to another author than Isaiah, or to events of his own life-time, is to avoid allowing such inspiration. But, the reply would be made, can we allow it if it is not absolutely required? Can such a passage be introduced in arguing for this position if any other explanation for its contents can be given? Does not a law hold in reference to inspiration similar to that which is usually applied to the events of sacred history, that the miraculous is not to be alleged when natural causes suffice to explain an event? Is anything of the nature of supernatural prediction of historical events to be alleged to belong to the prophetic inspiration of a portion of Scripture when on any other grounds it can be reasonably explained? These objections are urged by many with much force. They claim that such passages should be ruled out of the discussion of such a point. This principle of procedure must be applied before one has a firm footing for determining the character of the inspiration of the Bible. Hence, while the position is firmly held that distinct prediction forms an essential element of prophetic inspiration, it might reasonably be objected that passages like Is. xxi are

unhappily chosen as the basis of this doctrine. Certainly one cannot be too careful in the testing and weighing of arguments upon subjects so vital to biblical science.

THE demand is repeatedly made that, in the study of the Jewish and Christian Scriptures, one should lay aside prejudices and approach them in the same dispassionate attitude that one studies Homer or Dante, the laws of Manu or the Institutes of Justinian, the Rigveda or the Zend-Avesta. Only in this way, it is claimed, can trustworthy scientific results be attained, since true science is incompatible with *a priori* assumptions. The phenomena of literature must be studied in the same colorless light that we investigate those of the physical universe. In other words, the Bible must be studied simply as literature, and not as a result of divine cööperation. How shall we meet this demand?

In answering this question we must bear in mind that the Bible unquestionably contains natural or literary elements aside from the spiritual or miraculous that may be blended with it or superimposed. The Bible does not shrink from the most exhaustive examination of the phenomena presented in its literary elements. Here is a field for wide and profound study, from which it is possible that criticism may yet bring to light richer results than the past has dreamed of—results that may at first be unacceptable because they seem subversive of traditional views. If these views, however dearly cherished, have nothing but a hoary tradition to rest upon and cannot withstand the test of a fair and impartial criticism, we should know it, that we may set about the discovery either of new evidence upon which they can stand, or a reasonable hypothesis that will account for the new facts. The literary element in Scripture invites and rewards the most patient and rigid scrutiny.

But it will be observed that this does not answer our question. No reasonable person denies that the literary element in the Bible can profitably be studied as such. The question is whether trustworthy scientific results can be obtained when the Bible is studied as mere literature. We say, No. For the reason that the Bible is not mere literature. The demand that the Bible should be so regarded proves that it is more than literature. It is the unique product of a two-fold activity, human and divine. It is not mere body, but

body and soul. The dissection of a corpse is not a useless study, but it is one-sided, and if put forward as an adequate conception of the powers and functions of a living man it becomes grossly false and misleading. A close study of the humanity of Jesus Christ has thrown much light on his mission and work; but if we are asked to study him as mere humanity, as a common man, the product of his age, we affirm unhesitatingly that no trustworthy results can be obtained, that all such study is misleading and pernicious, that it starts from false premises and ends in distortions and delusions. The attainment of a trustworthy gnosis begins with a humble recognition of all related facts and not with a magisterial denial of facts because they happen to transcend the critic's personal experience. The arrogance of criticism is shown nowhere so clearly as when it makes itself the measure of the universe.

Moreover, since God is a Spirit and must be spiritually discerned even in the phenomena of the physical world, and as nature hides God rather than reveals him to the vision that is not spiritually opened, so a study of the Bible as mere literature conceals rather than reveals the supernatural elements. The natural eye sees apparent disorder, grotesque mal-adjustments, improbable or impossible events, effects without causes and causes without effects. It fails to discern the inner harmony, the exact adjustments, the nice balancings of spiritual power issuing in the accomplishment of an eternal purpose which constitutes, after all, the central and essential fact, to which the natural elements are but so much machinery, necessary to be sure, but only incidental. Hebrew literature is important in itself, but it refuses to be understood except as the mere vehicle of a revelation which is of infinitely greater importance. It is a mirror which reflects the supernatural. If there is no supernatural, then of course the image in the mirror must be dismissed as the effect of jugglery or delusion. In all study of the works as well as the words of God it is very easy to descend from the supernatural into the natural, but it is impossible to ascend from the natural into the supernatural. From all these considerations it must be clear that no trustworthy scientific results can be established from the study of the Bible as mere literature, inasmuch as it presents an induction from a certain class of facts only, and these the least important.

THE JEWISH LITERATURE OF NEW TESTAMENT
TIMES: WHY SHOULD IT BE STUDIED?

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The Old Testament is not the only record of the historical antecedents of Christianity. The period between the Old and New Testaments was not barren and lifeless; it was full of incident and change. The outer events and the inner movements of this age found record in a various and extensive literature, which followed in general the old lines of law, prophecy, history, wisdom and poetry. There were the books of the Apocrypha; apocalypses, such as the Book of Enoch, the Assumption of Moses, IV Ezra and Baruch, and other pseudepigraphic writings; the histories of Josephus; the philosophical works of Philo, and other products of Alexandrian Judaism; and finally the rabbinical writings, Talmuds and Midrashim, which, though coming to writing at a later time, contain traditional material belonging to the earlier period. It is not my purpose to enumerate in detail or to describe these writings,* but to consider the general question whether it is worth while to study them, and especially to ask of what use, if any, they may be to the student of the New Testament.

The study of this literature has been undertaken, as a matter of fact, more often in the interests of dogma than of history; and particularly with the aim of disproving, or else of vindicating, the supernatural origin of Christianity. The attempt to prove, on the one side, that Christianity was the natural product of historical conditions, and, on the other, that it was entirely independent of them, has led to a diligent though prejudiced study of the writings in which those conditions come to light.

According to one view, the Messianic character taken by

* For information regarding them see Schürer's *History of the Jewish People in the Time of Christ* (T. and T. Clark), or encyclopedias at the proper headings (e. g. Herzog, Schaff-Herzog, Britannica).

Jesus and the hopes that he inspired, are explained as the result of popular beliefs and expectations which the apocalyptic writings of the age reveal and prove to have been prevalent. The moral precepts which he put forth, and in general the method and matter of his teaching, are accounted for by the Talmud and the work of the scribes. This is naturally the opinion of Jewish scholars, and is concisely stated by one of them (Geiger) as follows: "Jesus was a Pharisee who walked in the paths of Hillel; he never gave utterance to a new idea,"—a sentence which Delitzsch's "Jesus and Hillel" was written to refute. This position, taken by Jews for religious reasons, is adopted by rationalism on philosophical grounds, and is maintained in some form by all who in our own day hold to evolution in the naturalistic sense. All who from their dogmatic position cannot ascribe to Jesus more than a man's part in the origination of Christianity, are obliged to assign a proportionally larger part to the ideas and conditions of the age.

We have to thank these opponents of supernaturalism for the stimulus they have given to historical study, and for bringing to recognition the fact of a living continuity and movement in history which had been overlooked. It is unfortunate, however, that the conflict they awakened has given to the answering work of conservative scholars the tone of self-defense. The polemical use of the writings before us has been met by their apologetical use. They have been studied with the aim of proving that Christianity was not the natural outcome of Judaism, but was wholly independent of it; that the only relation was one of antagonism. If the former use led to an over-estimation of these books, the latter led as naturally to an excessive disparagement of them. They were studied diligently for the purpose of discovering whatever in them is trivial or untrue, in order to set off by contrast the superiority of the new system and its books. This is a task not hard to perform, and not without its uses; but it is evidently prejudicial to fairness and unlikely to yield results of positive historical value, unlikely moreover to do justice to the real preëminence of Christianity.

As early as the thirteenth century the Talmud and other rabbinical writings were searched with laborious thorough-

ness by Christian scholars in controversy with the Jews. The diligence of their work is admirable; but it was not truth that they looked for, and truth was not what they found. It was not even a mistaken zeal for Christianity so much as an unchristian hatred of the Jews that proved so effective an incentive to scholarship. One of the most famous monuments of this use of the Jewish writings is Eisenmenger's *Entdecktes Judenthum* (Judaism Disclosed), first printed in 1700, the learned source of numberless ignorant attacks upon the Jews, and of many misconceptions as to their books. One need not go beyond the title-page to learn the character and animus of the book. It professes to be "a thorough and truthful account of the way in which the obdurate Jews do frightfully blaspheme and dishonor the most holy trinity . . . derisively traduce the New Testament . . . and exceedingly despise and curse all Christendom." It promises to bring to light "gross errors of the Jewish religion and theology, together with many ridiculous and amusing fables and other absurd matters." Its historical value is vitiated not only by its temper and aim, but by its use of late and unrepresentative writings, whose sole claim for consideration is that they were written in Hebrew.

Happily, in our day, the old bitterness and narrowness are gone; but there is still no little searching of the Talmud for the purpose of proving that it is not equal to the Gospel and was not its source, that Jesus was not a pupil of the scribes, and that they borrowed from him, not he from them. There is much study that sets out too anxiously to find contrasts and antitheses between the old faith and the new, assuming that the one can get dignity and worth only by the disparagement of the other. All of which seems to argue a feeble grasp of the certainties of faith no less than an inadequate conception of the rights and spirit of science.

The proper task of historical science is not to vindicate the Gospel, for it waits for no such vindication, but to *understand* it. If we leave, then, both polemic and apology, and approach the study of these Jewish writings, as far as may be, in a disinterested and open-minded way, we shall find in them useful aid to the understanding of the historical beginnings of Christianity, and of the record of those beginnings in the New Testament.

In four ways, at least, they offer such service ; in language, in history, in archæology, in thought.

1. As to the help these writings give in the interpretation of New Testament language, there can be no better statement and justification than that of Dr. John Lightfoot in the dedicatory preface to his "Hebrew and Talmudical Exercitations," published between 1644 and 1664, the first serious attempt to put the Jewish writings to this use, and a book which is not even yet antiquated. He says :

"First, when all the books of the New Testament were written by Jews, and among Jews, and unto them ; and when all the discourses made there, were made in like manner by Jews, and to Jews, and among them, I was always fully persuaded, as of a thing past all doubting, that that Testament could not but everywhere taste of, and retain the Jews' style, idiom, form and rule of speaking. And hence in the second place, I concluded as assuredly that in the obscurer places of that Testament (which are very many) the best and most natural method of searching out the sense is, to inquire how and in what sense those phrases and manners of speech were understood, according to the vulgar and common dialect and opinion of that nation ; and how they took them, by whom they were spoken, and by whom they were heard. For it is no matter what we can beat out concerning those manners of speech on the anvil of our own conceit, but what they signified among them in their ordinary sense and speech. And since this could be found out no other way than by consulting Talmudic Authors who both speak in the vulgar dialect of the Jews, and also handle and reveal all Jewish matters ; being induced by these reasons, I applied myself chiefly to the reading of these books. I knew indeed well enough, that I must certainly wrestle with infinite difficulties, and such as were hardly to be overcome, yet I undervalued them all, and armed myself with a firm purpose, that, if it were possible, I might arrive to a fuller and more deep knowledge and understanding of the style and dialect of the New Testament."

To this nothing needs to be added. Lightfoot's book is a commentary on the four Gospels, part of Romans, and I Corinthians, the text being elucidated by abundant rabbinical citations. His work was supplemented in Germany a century later by Schöttgen, who carried it over the whole New Testament, by Wetstein, and in our own day by Delitzsch and Wünsche.

Work of this sort is of great value in the strictly exegetical direction, and its use is fully recognized, as a glance at the standard commentaries will show; but it by no means exhausts the service these writings are capable of rendering. The use that it makes of them is necessarily fragmentary and usually uncritical. More regard is had for verbal coincidences with the New Testament writings than for points of real contact with New Testament life and thought.

2. We pass then to the second use of these Jewish books. They enable us to reproduce the historical course of events in the midst of which Christianity arose. For this we are mainly dependent on Josephus. This is the first task of the so-called history of New Testament Times, and is thus stated by Hausrath in his book on that subject: "The task is to see the circumstances described by Josephus with the eyes of the Evangelists, and from their experiences to complete them; and also to read the narratives of the Gospels in connection with the historical circumstances described by Josephus." So Schürer, in his well-known work, which is decidedly the best text-book and introduction to this whole study, devotes the first part to a history of the Jewish people from the time of the Maccabees to the destruction of Jerusalem, saying in explanation that the sacred history, however independent and peculiar in character, yet stands not without but within the connection of temporal events; that it is "conditioned by historical presuppositions," and "connected by a thousand threads with the contemporaneous and preceding history."

3. The third use of the literature before us is the archaeological. These writings enable us to reproduce in detail the customs and manners of life in our Lord's day. Here we pass from the outer course of things to the inner state of things, which brings us still nearer to life and fact. This is the subject, for the most part, of Schürer's treatment in the second and larger part of his book,—“The inner conditions of Palestine and of the Jewish people in the time of Jesus Christ.” Edersheim, in his “Life and Times of Jesus the Messiah,” has put these books to good use in the attempt to present a “full and connected picture” of life in Christ's time. The nature and extent of our indebtedness in this respect to the Jewish writings, and especially to the Talmud, is described by him as follows:

"We know not only the leading personages in Church and State in Palestine at that time, their views, teachings, pursuits, and aims; the state of parties; the character of popular opinion; the proverbs, the customs, the daily life of the country—but we can, in imagination, enter their dwellings, associate with them in familiar intercourse, or follow them to the Temple, the Synagogue, the Academy, or to the market-place and the workshop. We know what clothes they wore, what dishes they ate, what wines they drank, what they produced and what they imported; nay, the cost of every article of their dress or food, the price of houses and living; in short, every detail that can give vividness to a picture of life." (Preface, p. xiv.)

Everyone will appreciate the value of the services which these ancient writings render in enabling us thus to know familiarly and realize vividly the outward features of the life of Christ and his first followers, to set the scene, as it were, in which these great events took place, and in some measure annul the distance and difference of habit and surroundings which separate us from them.

This is a great gain, but this is not all; and it is quite possible to over-estimate the importance of the "local and temporal background" of Christ's life.

4. The writings have a service to render that goes deeper. Beyond the information they impart as to the habits of speech and of life, is the familiarity they permit us to have with the forms and habits of thought in Christ's time. This is the fourth use to which the literature may be put. Not merely by giving details of the outer life does it enable us to look at these men and see them as they were, but by a subtler process it brings us to their point of view and helps us to look with them and see things as they saw them.

This is a matter of the utmost importance in the attempt to understand what the New Testament writers mean. Language is of course not a perfect copy and embodiment of thought. It is current coin for the exchange of thought, and it passes for more than its apparent value. The exchange depends upon a certain previous agreement, a certain large common stock of ideas and associations. There is a background and basis of life and fact behind words and beneath them, without which they cannot be understood. We may

easily be misled by the lexicon and the grammar in our attempt to get the thought of a foreign and ancient writer. We need first to get into his mental atmosphere, and change our presuppositions for his; then he can speak to us as he spoke to his contemporaries. Now the literature of the age gives precisely the help we need in order to do this. These are the books that the men of that day were writing and reading. They contain, and will impart to the student of them, the current ideas and forms of thought, that underlying view of the world with which the conceptions and the language of men are bound up and in view of which they must be interpreted.

But we cannot stop with the understanding of New Testament ideas; we must go on to the still more delicate and difficult task of constructing out of them a system of Christian truth. For this, discrimination and estimate are necessary and not to be avoided, though we are often at a loss how to make them, and though agreement in the matter is hard to reach. Divergent systems of theology are due less to differences of interpretation than to differences of choice and of emphasis; and this decisive choice and emphasis are often plainly determined by no other standard than the uncertain one of personal preference or fancy. The question, then, arises whether there may not be some outward, verifiable standard of historical fact by which our estimation may be tested and proved. May we not find in the *history* of conceptions data which shall help us, in the judgments that we cannot avoid making, as to their relative worth and position? May it not be an important help to learn to distinguish the old and the new, the ideas and ways of thinking that the first disciples had by way of natural inheritance, and which they took for granted, and the new thoughts, strange to them and scarcely grasped at first, which come from the teacher sent from God? Certainly the common fallacy of the evolutionists is to be avoided, who assume that the history of the growth of an idea determines at once its character and value. Yet on the other hand it cannot be admitted that an uncritical and arbitrary choice of biblical ideas, and an artificial arrangement of them in logical forms, give us necessarily a true system of Christian thought. In dogmatics, just as in interpretation, regard must be had for history and actual processes and relations.

It is not a matter to be ignored in our study of the Christian Apocalypse, for example, that this form of writing, so mysterious and difficult to us, was familiar to the Jew; nor can we hope to understand the book without regard to others of the same age, which, however inferior in substance, make use of the same form, and contain some of the same ideas. There is, indeed, scarcely an eschatological conception in the New Testament which is not related to contemporaneous Jewish thought, and which is not found to have a history that throws light upon its character.

Again, scarcely anything now promises greater help toward the understanding and right appreciation of the theology of Paul than a knowledge, more exact than is yet secured, of the Jewish theology in which he was trained and from whose bondage he was delivered.

But if it is of value to us in our study of New Testament conceptions to know what the Jews thought and believed when Christ first came among them, and to trace the origin and growth of the ideas then current, it follows that the study of the books that we are considering is important and even indispensable; for they are the sources from which this information can be gained. It is true that the importance of such study can easily be over-estimated, and its results misused; but the correction should be found in a juster and more truly scientific use of the literature in question, not in its neglect.

Some suggestions will be made at another time in regard to the way in which the study should be conducted.

WEBER ON THE SOTERIOLOGY OF THE TALMUD.

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II. THE ATONEMENT.

(a) The Conception of the Atonement.

The general principle of the talmudic theology is, that atonement is possible only by restitution, by a payment in repentance or suffering corresponding to the gravity of the sins to be atoned for. This conception differs materially from the biblical doctrine, which is that sins are, in the mercy of God, covered over, hid from God's face and borne in the longsuffering of God until God himself makes an atonement for them which the needy sinner appropriates in faith. On the contrary, according to the Talmud, the atonement is to counterbalance the sin and to restore sinful man to the condition which he had prior to transgression. Atonement is defined in terms of reparation and of the undoing of sin.

Among the means of atonement a distinction is made between the negative or subjective means, such as repentance and confession, and the positive and objective means, such as punishment and death. It is the latter especially which have power to restore men to God and to make them righteous, because they compensate for the evil deeds done. A gradation of redemptive acts is found in the following passages: Jer. 3:22, which teaches that repentance atones; Lev. 16:30, where the saving power of the day of atonement is stated; Isa. 22:14, which teaches that death atones for sin; Ps. 39:32, where we learn that disciplinary sufferings have atoning efficacy. Each of these means applies in a certain range of cases which are specified, the principle being that the order stated is the order of saving power.

The consequence of atonement is twofold: (1) the deliverance from the penal judgment of God, and (2) a guaranty

against Gehinnom. When atonement is made the execution of the divine judgment is suspended, and on the day of atonement the suspension is made perpetual by forgiveness. Then the sins are blotted out of the book in which they had been written. If forgiveness is not effected on the day of atonement, then must suffering and death complete the reconciling work. The efficacy of atonement is not limited to this life, but extends to the deliverance of men from Gehinnom and their salvation to eternal life and the enjoyment of the reward received for the righteous, so far as it removes guilt as a hindrance to the realization of purity. Therefore atonement is, next to the law, the way of life.

(b) Repentance and the Day of Atonement.

Repentance is an element in the divine plan of salvation. It is the door which God has opened to man for his salvation. God employs various means to induce men to repent. He punishes men and deprives them of their possessions to this end. Repentance is the return of the sinner from opposition to the law to its fulfillment. It is generally conceived as a work. When it is analyzed, confession of sin is made its first element. When one sins and confesses "I have sinned," no penalty ensues. Repentance is a meritorious act and founds a claim, even for the murderer, to eternal life. Repentance need not last more than a moment; but the longer it lasts, the more efficacious it is.

Repentance considered as self-judgment finds an actual expression in that which the sinner imposes upon himself in order to punish his sins. An example of this is fasting, which moderates the penal judgment and is the condition of the remittance of penalty. Fasting is an insurance against the fires of Gehinnom and a guaranty of prayer's being answered. Certain prayers cannot be granted without fasting. The merit of fasting is likened to that of offering fat and blood upon the altar, because by this self-denial one diminishes his own fat and blood. It is but an example of meritorious self-mortification, to which belongs especially abstinence from the marriage relation.

Repentance is adequate, however, only in cases of the non-fulfillment of a commandment. If one has positively violated a commandment, it operates only to delay the penalty till the

day of atonement. Repentance is unavailing if one sins with a view of repenting, i. e. treats it as a permission to sin. In general, the operation of repentance is connected with those other means of atonement which are considered to complete it, such as the day of atonement and the infliction of suffering and death.

The day of atonement accomplishes forgiveness for all ordinary sins and protects from punishment for the current year. Men should repent every day; but even then there will be sins on the "guilt-book" which will not be covered by this ordinary repentance. If they remain unforgiven until new year's day, they provoke the judgment of death, but penalty is suspended till the day of atonement. On new year's day God vacates the throne of justice and sits upon the throne of mercy. The respite till the great atonement-day gives opportunity for true repentance and restoration before the fate of death is pronounced; for during this time the divine *Shekinah* dwells in Israel. If repentance is delayed beyond this period, it is unavailing. Repentance on atonement-day secures the pardon of all sins, whether of neglect or of commission. The time over which this atonement extends is the whole past year. Our formula for use on the evening before atonement-day is as follows: "I confess all the evil which I have done before thee; I will not do it more. It is thy good pleasure, O Lord my God, to forgive all my transgressions, to pardon all my wrong-doing and cover all my sins." The value of confession and its equal value with the presentation is established by the passage (Ps. 51: 17): "The sacrifices of God are a broken spirit."

(c) Suffering and Death as means of Atonement.

Repentance and the day of atonement must be supplemented by suffering as a means of atonement. There is a distinction between chastisements which have no atoning significance, except so far as they incite men to repentance, and punishments in the proper sense which themselves atone for sin. No blessing can come to any one without the sufferings of chastisement. "He who lives forty days without suffering has lost the world of blessedness." Those who are always in good fortune have not their sins forgiven. The

righteous have their punishment in this world and thus escape the punishment of the next world.

A form of suffering common to all is sickness. The severity of it is dependent upon the kind and degree of sinfulness. Poverty is another disciplinary suffering. Sometimes by poverty men are deprived of a part of life as a recompense for sinful excesses. Poverty is the hardest chastisement. Childlessness and the loss of children, especially of grown-up sons, was especially deplored as a heavy chastisement.

Among national chastisements are reckoned the destruction of Jerusalem and banishment from the Holy Land. Others regard these calamities more cheerfully, interpreting them as an adequate atonement for all Israel's sins. Some think that the ruins of the sanctuary make a perpetual atonement for the people. A similar significance has the banishment. As Cain atoned for all his sins in being driven forth from the face of God, so do the chastisements of exile avert all penalties from the nation.

The only adequate atonement for the greatest sins is the death of the sinner. Death has for all men, who seek after righteousness, an atoning significance, inasmuch as it brings to a conclusion the process of atonement which, like sin, runs through the whole life. A death by violence or under specially aggravating circumstances is treated as a good fortune, since it has so much more power to compensate for sins. There are certain cases where the atoning power of death is dependent upon the man's life. An alleged criminal going to execution may know that, if innocent, his death will atone for his sins and he will pass into eternal life, but that, if guilty, his death will be unavailing for his salvation. Heresy, incest and adultery are sins for which death only can atone, to which some would add the apostasy of a scribe from the study of the law, and others, premeditated murder and idolatry. The study of the law has so great atoning power because it is equivalent to death, since in it one withdraws from the world and gives himself to divine truth.

Some authorities declare that there are unpardonable sins, as, for example, infidelity to the marriage vow. They picture one adulterer who had actually escaped from Gehinnom into Gan Eden, but was thrust back. Such a one finds no forgiveness, though he have the virtues of Abraham or Moses and

have given all his goods in alms. Others name among unpardonable sins, denial of the resurrection, magic and profanation of the divine name. But the talmudic eschatology is in general more favorable to the restoration of all Israelites than to their final rejection, and represents the work of atonement for such, which is not completed here, as carried forward in the next world.

(d) The Vicarious Sufferings of the Righteous.

To the completion of one's own righteousness by that of others, corresponds the completion of one's atonement by that of others. The possibility of this is founded in the fact that Israel is an organism whose members can represent each other. This idea of vicariousness rests upon Isa. 53. But while in this chapter the righteous one who is an atoning-offering for the unrighteous is to be the Redeemer of the world in a peculiar manner, the Talmud makes every righteous Israelite contribute to the redemption of his people. The righteous are the pledge of God for their contemporaries. Hence it is a punishment for the people when God takes away the righteous out of their midst; for who will now appear on behalf of the people and appease God's wrath against them? The atoning work of the living is supplemented by that of the dead. To Abraham especially is ascribed this power.

Intercession is one potent means of expiating the divine wrath. The prayers of the righteous can change the demand for stern justice into mercy. But further: the righteous suffer for the people. All the sufferings of the patriarchs availed to benefit the nation. God caused Ezekiel to suffer in atonement for the sins of his time. One famous rabbi suffered from toothache for ten years; in consequence there was not an untimely birth nor did any mother die in childbirth during the period; these sufferings served to exempt from these calamities those who were otherwise liable to them. So, too, the death of the righteous is redemptive. Such power had the death of Miriam and Aaron, and especially the willingness of Isaac to be offered. He is called the *Goel* (redeemer). The death of the pious is considered an atoning power to the day of atonement. The righteous can give their lives to atone for others' sins, because they do not need thus to atone for their own. When there are no righteous men who can thus die for the

sins of the guilty, God permits the children to die for them, because these in whom the "root of evil" is not yet developed, are not subject to death for their own sins and so are considered as righteous.

The living may also atone for the sins of the dead. Hence they are exhorted to remember the dead on the atonement-day and to practice almsgiving, which may be applied to their benefit. Such atoning acts avail to deliver the souls of others from Gehinnom, to endow them with fresh and perpetual youth and to open to them the highest conceivable joys of life. There remains a final means of atonement which God himself provides. As he laid the plagues upon Egypt in order that his people might go free, so in the end will he cast the nations into Hell, thus venting his wrath upon them, in order that he may withhold it from Israel.

(e) Atonement through Good Works.

Atonement for sin may take place by the balancing of good works against bad in three ways: (1) Upon the principle of compensation. The doing of commandments outweighs the transgressions for which the soul is guilty. Examples are given. One who has lied may atone for the sin by diligently teaching his children; he who has imbrued his hands in innocent blood, may atone for it by binding the words of the law upon his hands. The misuse of God's gifts may be atoned for by the right use.

(2) Where a specific compensation is not possible, atonement may be accomplished by a general devotion to the law and good works. Among these works of atoning efficacy the study of the law holds a chief place. It avails to atone even for murder. To the study of the law is assigned a greater atoning power than to sacrifice, especially after the destruction of Jerusalem. When one cannot himself study the law, he may at least, in some way, aid others to do so, and this has a meritorious value.

This study is more efficacious if almsgiving and good works are united with it. The good works of the righteous check the divine punishments and prevent them from descending upon those who have by sin become liable to them. Almsgiving has special value because it is regarded in the light of an offering of one's own. A comparison is instituted between

alms and sacrifice. The latter atones only for unintentional sins, the former for intentional; the latter extends only to this, the former to the future world. Even the heathen can by alms avert God's judgment, though only temporarily; Israel, however, may so avert the eternal punishment. Fasting should go with alms, since this good work is not to be dissociated from works of repentance.

(3) The highest gift to the honor of God is martyrdom. To martyrs is assigned a place of honor in heaven. It is also a meritorious self-giving when a person gives up his dwelling in order to come to reside in the land of Israel. If one cannot live and die in Israel, it is an advantage if he be buried there. This atones for the man's having lived and died elsewhere.

Finally, a change of condition may atone for sins. Examples are, the entrance of proselytes into the community; of the bridegroom into wedlock; of a king into his office. So also the change of name or of residence in connection with fasting and good works has an atoning value. These changes mark a new beginning and God remembers the past no more. In general, the idea prevails that repentance and the consecration of person and possession to God are necessary to accomplish atonement for sin.

(f) Summary of the teaching concerning Justification and Atonement.

Two facts stand out prominently in the talmudic doctrine of salvation: the multitude of means for securing righteousness and atonement, and, in spite of these, perhaps rather on account of them, the constant uncertainty of the sinner concerning his relation to God. As illustrating this variety of means, we have in addition to deeds of obedience to the law, a system of works of supererogation; in addition to one's own merits, we have the vicarious merit of the fathers; to daily repentance must be added special penitence on the day of atonement; we have the atonement for sins by a variety of sufferings, especially by death. Yet with all these, the certainty of salvation is not attained, peace with God is not won, and fear pursues the Israelite to the grave, nay, haunts him in the realm of the dead. The dread of death and judgment is ever present. It is only to the greatest saints that there

come peace and confidence in death, and this by special revelation and not because of a consciousness of being justified and reconciled with God. Thus the synagogue's doctrine of justification and atonement reaches out beyond itself. Eschatology must reveal the completion of salvation, alike for the community and for the individual.*

THE PESHITTO.

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§ I. THE NAME.

The name of the oldest and in every respect most valuable of the Syriac translations of the Bible is generally written *Peshito* or *Peshitto*, the latter being the more correct and accurate form. The word is a feminine form of an adjective from a root meaning to spread out or make plain. It agrees with a feminine noun understood, the equivalent of *ekdosis* or *versio*. The meaning of the word is then *plana* or *simplex*. The omission of the noun in the technical title has many parallels, as, e. g., in *Vulgata* for Jerome's Latin version, or *Koine* for the original Septuagint version as contrasted with later recensions. The exact import of the adjective is somewhat in doubt. The ordinary interpretation is that it signifies the simple or plain as over against the complex and less intelligible, and that the name refers particularly to the fidelity of the translation. Nestle (in Herzog's *Real Encycl.*, 2d ed., Vol. XV, p. 192) draws attention to the paraphrasing interpretations of Barhebræus, who explains the word as equivalent to "the version in common use," calling it the version "in which we read," "the one which is

* An abstract of Weber's discussion of the Eschatology of the Talmud may be found in the *STUDENT*, Sept.-Dec., 1888. G. B. S.

everywhere found in the hands of the people." This would agree with the prominence of the version as standing historically and intrinsically at the head of Syriac literature. The later Syriac versions, such as the *Philoxeniana*, or monophysitic translations, were made in the interests of special sects or schools, and never enjoyed anything like a general acceptance on the part of the Syrian Christians; for the Peshitto is one of several Syriac versions, just as the Septuagint is one of a number of Greek, and the Vulgate one of several Latin translations. With the Septuagint it shares the distinction of being at once the oldest and the best of its class. It has frequently been called "the queen of translations." Strange to say the name now so familiar is found in literature at a comparatively late date. Formerly it was supposed that no evidence of the existence of the word could be found earlier than the thirteenth century. But Nestle and other Syriac scholars note the fact that it is found in Massoretic manuscripts of the ninth and tenth centuries. Manifestly it was not the original appellation of the translation, for which no such special name was needed, as, e. g., Luther's translation has no particular technical name to correspond to the "Authorized Version" of the King James translation. The best explanation of the term is probably this, that it owes its origin to the time when other Syriac versions were made for special purposes, and it was found necessary to distinguish the old and common translation from its later rivals. The term seems not to have been known to earlier Syriac Christians. A number of their writers from dates as late as the close of the sixth century do not use the word, but speak of "the old Syriac version," "the Syriac copy," or simply "the Syriac."

§ 2. CHARACTER.

The Old Testament in the Peshitto has been translated from the Hebrew and the New Testament from the Greek. The determination of the exact relations of the Syriac Old Testament to the common Massoretic Hebrew text is involved in many difficulties, not a few of them quite like the problems that perplex the text-critical study of the Septuagint. As the Peshitto was used by about all the Syrian sects, changes and alterations and even recensions of the original version were

made at different times, although matters in this regard are not as bad here as they are in the case of the Septuagint. But even as it is it often requires close critical judgment for the settlement of the original Syriac renderings. So much, however, is certain, that, on the whole, the original of the Syriac translator was a text practically the same as the ordinary Hebrew text. The fact that not all the books are translated with the same fidelity and degree of literalness, coupled with the statements of Ephrem the Syrian and Jacob of Edessa, who speak of more than one translator, it would seem that a number of scholars, and not one only, had produced this version, the case here too paralleling the Septuagint, with the difference that in the latter case the historical evidences to this effect exist in abundance. In the Peshitto of the Old Testament the Pentateuch and Job are closely rendered from the Hebrew, but are done under the spirit and spell of Jewish exegesis. On the other hand strange agreements with the Septuagint are found, particularly in Isaiah and the twelve minor prophets, where the departures from the Hebrew text by both versions are noteworthy. However, as these departures do not exist just where they are most characteristic of the Septuagint, there is no reason for accepting the view that the latter had any influence on the renderings of the former. Elsewhere, as in Ruth, there are beginnings of the paraphrasing manner of the later Aramaic targums, the amount of foreign material that has been introduced being, however, very small. Keil's explanation of these peculiarities as having resulted from exegetical traditions of the day, and in part from later interpolations, evidently covers the case fairly and satisfactorily. The New Testament Peshitto is so literal a rendition of the Greek that not only a number of Greek words have been retained, but also even some Latin ones without translation. In its present shape the version includes also the Apocrypha of the Old Testament and the whole of the New Testament canon. This was not the case originally. The Apocrypha are a later addition to the Old Testament, and the New Testament did not include the Apocalypse and the four smaller catholic letters, the canon thus not going beyond that of Irenæus, Tertullian, and Clemens of Alexandria, at a time when the question of the *Antilegomena* had not yet been definitely settled.

§ 3. AGE.

But little can be said with certainty concerning the time when this version was made, except the general statement that it is a very early translation. According to Barhebræus the Syrians themselves had three theories on this subject, the one being that the first Syriac translation of the Old Testament was made as early as the days of Solomon and Hiram; secondly, that it was made by the priest Asa, who was sent by the king of Assyria to Samaria; and, thirdly, that the Old Testament was rendered at the same time with the New in the days of the Apostle Addai and King Abgar; or, in other words, immediately at the introduction of Christianity into Syria. The last mentioned view has by all odds the greatest degree of probability in its favor. There is no historical evidence that the Syrians in pre-Christian times entered into such relationship to Judaism as to make the translation of their sacred books a probable event; nor did there exist such literary activity among the Syrians as there existed in Alexandria which called for such a version as a literary project merely. On the other hand the cases have been and are yet many in which the introduction of Christianity was accompanied by the introduction of the sacred books of the faith, which then became the beginning and foundation of the whole national literature. These data render it very probable that the whole version, the Old Testament as well as the New, is Christian in character, and that the claim of a Jewish source for the Old Testament is without good grounds. The fact that certain portions of the Old Testament show undoubted signs of the influence of a Jewish traditional exegesis is no point against this, since a similar phenomenon, to a greater or less degree, is observed in the great mass of early Christian literature. The New Testament having been translated while the canon was yet in its formative state also speaks for an early date, possibly as early as the second half of the second century, when Christianity was introduced into Syria. Some uncertainty is thrown into this matter by the recent investigations of Zahn and others on the New Testament canon of the Syrian church; but even then the date would not be later by more than a few decades.

§ 4. VALUE.

The preliminary questions in connection with the Peshitto are so many and so few have been thoroughly discussed that the text-critical value of the version as such and as a whole can scarcely be stated in direct thetical form, with the exception of this, that it presents on the whole excellent corroborative testimony to the correctness of the Massoretic Hebrew. In particular cases, however, the value of its testimony must be determined by the immediate facts. Its use in this line has not been as fully investigated as has been that of the Septuagint, though it is generally accepted as the first witness of importance after the Seventy. In modern Old Testament textual investigations, such as by Cornill, Wellhausen, Lagarde, Rysset and others, some good work has been done in this line. The exegetical and philological value is apparent from the data given above. Scarcely a beginning has been made in the thorough investigation of the problems of the Peshitto as presented from the stand-point of modern biblical study. The literature on the subject is given in its greatest completeness by Nestle, in his Syriac grammar, in the *Porta Orientalium Linguarum* series.

THE POSTEXILIC HISTORY OF ISRAEL. II.

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In the previous paper, we glanced at the events of the seventy years of the exile. Logically, the present paper should take up the whole question of the condition of Israel during the seventy years—the state of the holy land, and of religion there; the circumstances of the exiled people, their numbers, locations, institutions, religious state, and especially the changes that came to them. But most of these topics can be discussed, incidentally, in connection with the various returns of the Jews to Palestine, and all the space of the present paper is needed for one subdivision of the main subject, namely:

THE SEVENTY YEARS AS A LITERATURE-PRODUCING PERIOD.

Even with this limitation, we have room for no more than the merest outline. That the Jews of the exile were active in literary production is undisputed, though there are differences of opinion as to the direction taken by their activity. Were we to consider every case of the attributing of writings to them by respectable scholars, we should have to go over a pretty large proportion of the Old Testament books. We must leave unmentioned all views of this sort except a few of the most prominent, and must omit details in the views we discuss.

1. *Jeremiah's work.*—Traditional opinion attributes to Jeremiah the books of Jeremiah and Lamentations, the completing of the books of Kings, and one or more psalms.*

One who defends the traditional view will have to resort to hypothetical explanations in order to get rid of certain difficulties; but it should be remembered that for any other specific view there is no evidence except that which is based on hypothetical explanations. When the biblical account of Jeremiah terminates, Jer. 44, he is in Egypt, apparently not long after the burning of the temple; and Christian tradition says that he was martyred there in Egypt. But if we hold that he wrote Jer. 52:31 and 2 Kgs. 25:27, we must suppose that he was alive, and perhaps was in Babylonia, twenty-six years or more after the burning of the temple. This hypothesis, however, is not improbable, with respect either to time or place; the close of the first year of Evil-merodach was only sixty-six years after the thirteenth of Josiah, when

* The tradition in regard to the book of Jeremiah appears sufficiently in the book itself, and in Josephus. That in regard to Kings and Lamentations is found in the often cited *Baba Batra*, fol. 14 a, "Jeremiah wrote his book, the books of Kings, and Lamentations." The Septuagint introduces Lamentations with the preface: "And it came to pass that after Israel was led captive and Jerusalem was laid waste, Jeremiah sat weeping, and uttered this lamentation over Jerusalem, and said." In some copies of the Septuagint, the title of this book is "Lamentations of Jeremiah." To Ps. 71 some of the Greek copies (not A or B), followed by the Vulgate, prefix: "To David. Of the sons of Jonadab, and of the first captives." Evidently, the scribe who wrote this connected the psalm somehow with the times of Jeremiah, if not with Jeremiah himself. To Ps. 137 the Greek copies prefix: "To David. Of Jeremiah," or "To David, through Jeremiah." To the Hebrew title of Ps. 65 some copies of the Septuagint (not A or B), followed by the Vulgate, add: "A song of Jeremiah and Ezekiel, of the people of the sojourn, when they were about to go forth."

Jeremiah began to prophesy, being "a child," Jer. 1:2, 6; and the offer made him, Jer. 40:4, shows that he might have no difficulty, at some time, in removing his residence to Babylonia.*

If we hold the traditional view, we must suppose Jeremiah to have been a man of pretty wide literary range; a student of history and a popular preacher, a man who uttered his prophecies sometimes orally and sometimes in writing, an author in both prose and verse, a poet equally capable of the highly artificial acrostic pieces in Lamentations, and of the less artificial structure that often appears in the book of Jeremiah. But surely this hypothesis nowhere involves anything very improbable.

Whether the book of *Lamentations* be regarded as by Jeremiah or by some other author, and whether it be best placed among the prophets or among the Hagiographa, it is, in any case, a literary product by itself, made up of five alphabetical poems, the last two left more or less incomplete in their alphabetical structure. The discussion on this book, by Drs. Nägelsbach and Hornblower, in the Schaff-Lange Commentary, is full and able.

2. *The book of Jeremiah.*—This is commonly regarded as very puzzling, by reason of the imperfections of its text, its confused chronological order, and the great differences between the Septuagint and the Hebrew. But if we suppose these peculiarities to be due to the lack of editing, rather than to false editing, it is not difficult to frame a hypothesis that will account, in general, for the form in which the book now stands, in the Hebrew. Suppose that Jeremiah, late in his life, or some disciple of his, soon after his death, planned an edition of his works, and for that purpose got together, and began to classify, a collection of papers—the same papers now found in the book of Jeremiah. Entering upon his work, he finds the bulkiest paper in the collection to be a rough

* The ascription to Jeremiah of the 137th Psalm, and the use of his name in connection with Ps. 65 (see preceding note) imply that, near the close of the seventy years, he was living in Babylonia. The opening verses of the book of Baruch testify to the presence of his friend Baruch in Babylonia, though Baruch had previously gone with Jeremiah to Egypt, Jer. 43:6. The *Seder Olam Rabba*, chap. 26, says that in the 27th year of Nebuchadnezzar, Egypt was given into his hand, "and Jeremiah with Baruch he transported to Babylon."

sketch of the earlier discourses of the prophet; it is divided by titles into six parts, and each part is a sketch of several separate prophecies; in length, the prophecy-sketches vary from a few lines each to a pretty full report; at first, they are separated by formal sub-titles, but further on, the work is more negligently done, both in this and other respects; in some cases, poetry and prose are intermingled. In fine, this is a document covering the same ground with the volume of Jeremiah's prophecies written by Baruch, Jer. 36: 9-32. If it cannot be proved to be the same document, at least this cannot be disproved. As it is, on the whole, the earliest paper in the series, the collector takes it as the beginning of his projected work. It is our present Jeremiah, chapters 1-20.

Among the remaining larger papers, he finds a connected narrative of the experiences of Jeremiah in connection with the downfall of Jerusalem, the narrative found in Jer. 37-44. It is carefully written and classical, quite different from the rough sketch in the first twenty chapters. As it contains the latest recorded facts in the personal history of Jeremiah, he lays it beside the rough sketch, to form the conclusion of that part of the proposed work.

Next he finds, perhaps already put together, and at all events marked by their contents as a group by themselves, certain poems, of different dates, concerning the nations; and groups these, after the narrative, as a new section of his work, Jer. 46-51. To this group of poems he prefixes the little poem concerning Baruch, Jer. 45, finding no better place for it elsewhere.

Among the remaining papers, he finds one that is peculiar, the one now constituting Jer. 52; it seems to be a study in the history of Israel, connected with the matters recorded in Kings concerning the building and the destruction of Solomon's temple. As it has no affiliation with any other documents in his collection, he assigns to it its proper place, as an appendix.

He now has remaining the fifteen prophecies contained in Jer. 21-36. Most of these are dated. Among them are poems, addresses, narratives, and one epistle. Some of them deal with events already treated of in the rough sketch and the narrative; but as a whole, they belong between the two, and the collector disposes of them by placing them in that position,

without taking the trouble to arrange them further. And at this point, his work was arrested, leaving the book in the shape in which we find it. Presumably he intended to arrange these fifteen papers chronologically, and to revise the whole, but was somehow prevented from carrying out his intention.

3. *Kings. Baruch.*—A much less elaborate hypothesis would suffice to explain the alleged completing of the books of *Kings* by Jeremiah, or under his immediate influence. The positive proof that Jeremiah did the literary work attributed to him is not at all points complete, but there are no great difficulties to hinder our holding that he did it. The hypotheses that show this are capable of much variation. And if these works are not all his, at least they come from men of like spirit with him, and from the period of the seventy years.

Many of the Christian fathers connect with Jeremiah the book of *Baruch*, and the *Epistle* that is printed in the King James version as the sixth chapter of *Baruch*. Mistaken as this is, the situation in *Baruch* better fits the times of Nebuchadnezzar than most Protestant scholars have been accustomed to acknowledge.

4. *The work of Ezekiel.*—*Ezekiel* differs from the other prophetic books, in that it is made up of prophecies uttered not in Palestine, but in another country. The tradition of the *Baba Batra* is:

“The men of the great Synagogue wrote *Ezekiel* and the Twelve, *Daniel*, and the roll of *Esther*.”

Perhaps the intention of the author of this statement was to include *Ezekiel* himself, with the authors of the other books mentioned, among the men whom he designates as the men of the Great Synagogue. Later Jewish comment, however, explains that *Ezekiel*'s prophecies were written by the men of the Great Synagogue, because he himself was disqualified for writing them by living out of the holy land.

Ezekiel's prophetic career began thirty-five years later than *Jeremiah*'s. His latest dated prophecy was uttered 570 B.C., sixteen years after *Jeremiah* went to Egypt, and some ten years before the release of *Jehoiachin*, 29:17. *Jeremiah* belongs to an earlier generation than *Ezekiel*, and the difference is very apparent in their literary habit and training; but which of the two survived the other is uncertain.

The prophecies of Ezekiel are mostly dated. The first twenty-four chapters are prophecies concerning Judah, of the days of Zedekiah. Like Jeremiah, in Palestine, during the same years, he insists upon political fidelity to Nebuchadnezzar, and upon repentance before Jehovah; in default of this, he threatens present terrible destruction, but promises restoration in the future. In chapters 25-39 are later prophecies concerning Israel, and both earlier and later prophecies concerning other nations. The remainder of the book is an apocalypse of the restored Israel, with its geographical distribution, and its arrangements for worship. The text is in many places rough; it is in dispute how far this is to be accounted for as the result of corruption, and how far as an original mark of style. There are also disputes as to the relations of Ezekiel to certain parts of the Pentateuch. The date and the general character of the book are beyond doubt.

5. *The work of Daniel.*—The first six chapters of the book of Daniel are a series of wonder stories—accounts of marvelous deeds wrought by Jehovah through his servants—with a few explanatory narrative statements. This half of the book includes one brief apocalypse, 2: 31-45. The second six chapters are a series of apocalypses. These twelve chapters are easily distinguishable from the additional sections found only in the Greek copies. In regard to the canonical book of Daniel, two questions are strongly disputed: How far is it historical? When was it written?

At present, common opinion understands the apocalypses as referring to events up to the times of Antiochus Epiphanes, though it would not be surprising if there should some time be a revival of the older interpretation, extending them to the history of Rome, and of later times. Assuming that the reference to the Maccabæan times is the true one, a critic who disbelieves in miracle or miraculous prediction will of course assign the writing of the book to about the same date, and will regard most of it, at least, as unhistorical. A critic who accepts the possibility of miracle may or may not be led to the same conclusion.

In view of certain recent discoveries, the historicity of the general situation presented in Daniel, as distinguished from that of some of the details, can hardly be regarded as longer

open to doubt. Belshazzar is now known, from the inscriptions, to be a historical person (see Schrader, e. g., *K. A. T.*, p. 434 sq.). Though the Darius of Daniel is still unexplained, that does not prove him to be inexplicable. The excavations at Naucratis and Tahpanhes in Egypt (see especially "Defeneh," chap. 7, in the fourth *Memoir* of the Egypt Exploration Fund) settle the question as to Greek colonies and Greek civilization there, and the necessary contact of both Jews and Babylonians therewith, in the times of Nebuchadnezzar and earlier: and show, therefore, that the Greek terms in Daniel may be characteristic of the times of Nebuchadnezzar, rather than inconsistent with them. Such biblical passages as 2 Kgs. 18:26; Isa. 36:11 are now reinforced by such Aramaic inscriptions as the one described in *Hebraica*, October, 1884, page 116, as refuting the argument that the Aramaic writing in Daniel proves the book to be a legendary product of a period later than the Babylonian. Some powerful influence at the seat of empire is required to account for the prosperity, the national feeling, the cessation from idolatry, the activity in national literature, of the exiled Jews of the Babylonian period; and the statements made concerning Daniel and his companions precisely meet this requirement. Daniel is mentioned in Ezek. 28:3; 14:14, 20, as a distinguished example of wisdom and of power with God. He is spoken of as "Daniel the prophet" in Matt. 24:15. Josephus says that the book of Daniel was exhibited to Alexander the Great, *Ant.* XI. viii. 5. The argument from the silence of Ecclus. 49 is no stronger against the historical existence of Daniel than of Ezra.

But if it be granted that Daniel was a historical person, then we cannot disregard his claim, made by the use of the first person, or by the statements of the narrative, to the authorship of most of the parts of the book of Daniel, and therefore substantially of the whole. If it is said that the prayer in Dan. 9, e. g., presupposes those in Ezra and Nehemiah, it is easy to reply that the presupposition is the other way. In fine, both the book of Daniel itself and the events mentioned in it seem, on their face, to belong to the seventy years of the exile; and the careful student will require more than merely negative proof, before he assigns them to any other period.

6. *The second part of Isaiah.*—I suppose that the analysis of the last twenty-seven chapters of Isaiah which regards these as a unit, made up of three divisions, each consisting of three times three short poems, is substantially correct. One of these poems mentions Cyrus by name, and others are commonly understood to refer to the burning of the temple and the approaching return of the exiles from Babylon, e. g. Isa. 44:28; 45:1; 64:11; 62:10. To one who denies the possibility of inspired prediction, this is conclusive evidence that these passages belong to a date when the arms of Cyrus were already threatening Babylon. To one who accepts the possibility of such prediction, the question arises whether we have here predictions, or contemporary statements. Accordingly, many scholars now regard these chapters as the product of the later years of the exile, instead of maintaining the traditional opinion that Isaiah the son of Amoz wrote them. Those who assign these chapters to the time of the exile would likewise assign other parts of the books of the pre-exilic prophets to the same date.

Now I suppose that theological orthodoxy would not be materially affected, if men should come to hold that our book of Isaiah is a collection of the prophecies of Isaiah, with some other prophecies, put together, just as the books of Kings were put together, by an editor of the times of the exile; but the literary difficulties in the way of supposing that most of these prophecies were written in the times of Cyrus are very serious. Begin with Isa. 40, and note how steadily the writer maintains a Palestinian point of view, and speaks of Jerusalem as in existence, surrounded by her neighbor cities; was this written in Babylonia, while Jerusalem and her cities were desolate ruins? Read Isa. 46:1, 2; 43:14; 47:1 sq., and note how accurately these statements fit what Sargon and Sennacherib say in regard to their captures of Babylon, while they fit nothing that is known in regard to the capture of Babylon by Cyrus. Or take the apocalyptic-liturgical prophecies of Ezekiel as one term in the line of prophecy, and the visions of Zechariah, Zech. 1-8, as another term, and inquire what sort of an intermediate term you have a right to expect, in accordance with laws of historical continuity; can Isa. 40-66 possibly be that intermediate term? If this body of literature belongs to the seventy years, it is at least very different from the other literature of that period.

7. *The question of Deuteronomy.*—Many of the scholars who hold that the body of laws in Deuteronomy was written in the times of Josiah, also hold that other parts of our present book of Deuteronomy, say *Deut. 1: 5-4: 40; 4: 44-11: 32; and chaps. 27-30*, are separate pieces of composition, written by secondary Deuteronomists, in the times of the exile. But these parts of Deuteronomy, in their own text, date themselves just before the close of the career of Moses; the theory that they were written during the exile involves the supposition that their dates are fictitious. *Deut. 28-29* are distinctly cited and referred to in *Lam. 2: 17* and context, as Jehovah's "word that he commanded in the days of old." The avowed writings of the exile are replete with Deuteronomic ideas, but widely different from Deuteronomy in style. Certainly, the natural impression made by the case is that these parts of Deuteronomy were influential in the times of the exile, not because they were contemporaneous writings, but because of a revived interest in an ancient book.

8. *The question of the Levitical Code.*—Writers on the Pentateuchal analysis recognize in *Lev. 17-26* a code of legislation which they say has been combined with later matter, but whose original form can be approximately restored. This code is assigned by Kuenen and those who agree with him to the last twenty years of the exile, largely on the ground of its affinity with the passages in Deuteronomy just cited, and with *Ezek. 40-48*. Evidently, the one argument that these writers here regard as strongest is the closeness with which *Lev. 26* and *Deut. 28-29* fit the phenomena of the times of the exile. With those who accept the possibility of inspired prediction, this argument would have more weight if the fitness of the description were confined to the scenes of the Babylonian exile, instead of fitting the case of Israel from the deportation of the ten tribes to the present day. As in the case of the parts of Deuteronomy just mentioned, the testimony of the text of *Lev. 17-26*, and its general literary and linguistic character are against assigning it to the period of the exile.

Of course, this paper has been a mere presentation of the subjects to be studied, rather than a study of them; whatever value it has consists in its grouping together certain things

that ought to be studied together, but are too often studied separately. If we make the supposition, in regard to each of the writings that have been mentioned, that it originated during the seventy years, then Jeremiah, Kings, and possibly Lamentations were Palestinian work, probably finished in Babylonia; all the others were products of Jewish-Babylonian training. How many distinct types of literature are we at liberty to assign to this short period of Jewish-Babylonian culture? This question is the more significant since the writings we have been considering are none of them mere mechanical scribe-work, but are all products of literary genius. How does any alleged writing of this period stand the test of comparison with Ezekiel, the acknowledged product of the period?*

* Students who merely desire to read up in a general way may be referred to the articles on Jeremiah, Lamentations, Ezekiel, etc., in the various encyclopædias and commentary introductions. These also contain references to additional works on the various subjects. For the field covered by the present paper, the articles in Smith's *Bible Dictionary* are especially valuable, except in relation to discoveries made since that work was published. The Schaff-Herzog *Encyclopædia* gives the fullest bibliographical lists. The articles in the *Encyclopædia Britannica* ordinarily give the views of the Kuenen-Wellhausen school, and give them quite fully. Some of these articles are briefly traversed and supplemented in the *Encyclopædia Americana*, published by J. M. Stoddart, Philadelphia and London, 1883-1889.

All the works on the history of Israel treat, of course, of this period of the history. The latest great work of this kind is the *Geschichte des Volkes Israel*, by Stade and Holtzmann, Berlin, 1888, written from essentially the Kuenen-Wellhausen point of view.

Jeremiah—his Life and Times, by T. K. Cheyne, with Dr. Cheyne's commentaries on Isaiah and Jeremiah, written from a point of view which assigns a late date to parts of Isaiah and to Deuteronomy, are among the ripest and best works recently published in this field. *The Life and Times of Daniel*, by H. Deane, is a work in the same series with Dr. Cheyne's work, and both are published in this country by A. D. F. Randolph & Co.

The Text of Jeremiah, by the Rev. E. C. Workman, of Victoria University, Cobourg, Canada, published in Edinburgh, 1889, is a comparison of the Hebrew text with the Septuagint. It is sharply criticised by Driver, in the *Expositor* for May, 1889. Cornill's *Ezekiel* is an older, yet recent work, attempting the emendation of the text of that prophet.

For English readers, probably Kuenen's *Hexateuch*, translated by Wicksteed, London, 1886, affords the best presentation of the views of that school, as to the exilic origin of parts of Deuteronomy and Leviticus; including a discussion of the different views held by Dillmann and others.

Naturally, the works on the conservative side of all these questions are, in general, relatively brief and unelaborate—hurried replies to assailants, and criticism of their attacks. Fuller and more careful presentations may be expected in due time. The book of Dr. Charles Elliott on the Old Testament prophets, just issued is quite full, and covers some points presented in this paper.

JUDAS ISCARIOT.

By PROFESSOR WM. G. BALLANTINE, D.D.,

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Many ingenious suggestions have been made to mitigate our condemnation of Judas. It accords with the temper of our day to speak charitably of him. The theory that he was "only a commonplace sinner" finds advocates.

At the outset, it is thought, he was as honest and earnest as any of the apostles. Possibly even in the betrayal he only intended to hasten on the Messianic kingdom, knowing the miraculous powers of his master, and thinking that if a crisis were precipitated it would lead to a speedier triumph. At worst, he was playing a deep game, anticipating that Jesus would, as on former occasions, slip from the grasp of his would-be captors, and that then he (Judas) would enjoy the sight of their chagrin and the thirty pieces of silver at the same time.

But all such suggestions are purely unfounded guesses. All that we know of Judas is in the New Testament, and every word points one way. All that is said of him is very brief; if printed together it would occupy hardly more than a single page. Every one of those brief sentences reads like a knell of doom. The sum of the testimony is that Judas was from first to last a monster of cool and devilish wickedness.

The gentle Saviour, who in Gethsemane excused the sleep of the disciples, saying, "The spirit indeed is willing, but the flesh is weak"; who at Calvary said of his murderers, "Father, forgive them; for they know not what they do,"—never spoke of Judas but in words that chill the blood. "Did I not choose you the twelve, and one of you is a devil?" "The Son of man goeth even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition."

The evangelist John, the beloved disciple and the theolo-

gian of love, is unsparing in severity upon Judas. Judas, according to John, was a liar and a thief. "Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." John tells us that "after the sop, then entered Satan into him."

When the apostles, as narrated in the first chapter of the book of Acts, came to fill up the vacancy in their number, they prayed, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place." The 109th Psalm is the most terrible passage in all Scripture. In it "no less than thirty anathemas have been counted." There is only one individual in all history to whom we have scriptural warrant to apply it—that person is Judas, to whom Peter found a reference in it on this occasion.

If inspiration tells us that Judas was a hypocrite, a thief, a traitor, a devil, one into whom Satan entered, a suicide, a son of perdition, for whom it would have been better not to have been born, one who left the company of the redeemed to go to his own place remote from God,—all thought of human defense or extenuation is precluded. In silence and in horror we contemplate the perdition of a guilty soul.

But does not the subsequent sorrow and suicide of Judas show that there was some right feeling left in him? No; the suicide was a crowning act of petulance, unbelief and selfishness. Judas knew the gentleness of Jesus, yet he would not, like Peter, seek his pardon. He possessed one-twelfth of the trained preparation for telling the story of Jesus to a world in darkness, but he carried that knowledge away with him out of the world. The suicide of Judas was a gross insult to the divine love, which none knew better than he, and a cruel unfaithfulness to the interests of all mankind.

The first question that comes is why Jesus ever chose such a man into the number of the apostles. It was not in ignorance of his true character; for we are expressly told that "Jesus knew from the beginning who they were that believed not, and who it was that should betray him." We come here unexpectedly upon one of the most touching proofs of the completeness of our Lord's humiliation. Jesus never used his superhuman powers to shield himself from human trials.

He would not make stones bread when alone in the wilderness; but afterwards he fed five thousand fainting men. He touched the ear of the high-priest's servant and healed it; but he let his own wounds bleed. We know that he never saved himself a weary step, a pang, a blow which would have come to any mere man in the same place. The cruelest injury that any man can suffer is to be betrayed by a trusted friend; and therefore it was necessary that Jesus should bear this too. And so, in choosing his intimates, Jesus chose as men must—by fairness of profession, by the outward appearance, by natural endowments, and by general reputation.

Jesus never allowed his superhuman knowledge to save him a pain, but how many it must have added. He knew Judas from the first; he knew his hollowness, his secret profanity, his unbelief, his petty thieving, his smooth-tongued hypocrisy, his murderous treachery. The life of Jesus was spent in the daily society of Judas. He walked with him, he ate with him, he prayed with him. Judas was admitted into all the sacred privacies of that life of loving labors and measureless sorrows.

Did any mere man ever suffer a trial so great as this? Was there ever a greater victory than this—to carry out to the end a plan of gentleness and frankness, face to face with treachery? Jesus felt all the pain of Judas' presence; yet he was not silenced by it, was not embittered by it, was not defeated by it. He washed Judas' feet with the rest, he dipped into the dish with him as with the rest. The serpent which human vision could not detect he saw creeping closer, but would not shield himself from the deadly sting.

Thus we see that a right estimate of the awful wickedness of Judas is necessary that we may appreciate the love and sufferings of our Saviour, and also that we may receive the full benefit of his example when disheartened by the discovery of gross wickedness within the church of to-day. Since the Christian era probably the wickedest men of each generation have been within the pale of the Christian church; yet their presence is no argument against the truth of Jesus and no more an excuse to us for unfaithfulness than the hypocrisy of Judas was a reason why Mary should fail to break her alabaster box of ointment.

SAMUEL, SAUL, DAVID AND SOLOMON.

(Inductive Bible Studies, Third Series; Copyrighted, 1889.)

Prepared by William R. Harper, Yale University.

STUDY V.—DAVID INTRODUCED AND BANISHED; 16-19.

- Remarks:** 1. The most difficult of all things, in study, is to grasp the *unity* of a subject. One is always in danger of getting lost in the intricacies of detail.
2. The only way by which this difficulty may be avoided, is (1) to keep up constant review of the details, and (2) to systematize the material as it is gathered.
3. In the line of *review*, it is suggested that, before beginning work on a new "study," the two preceding "studies" be taken up rapidly in the order in which they were originally studied.
4. It need hardly be suggested that, where classes are pursuing these "studies," it will be wise to assign to individual members *special parts of the work*.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 16-19, and write down, as you go along, the main points of the story; e. g., (1) Samuel's visit to Jesse's family, (2) the anointing of David, (3) Saul's evil spirit, (4) David called in to soothe him, (5) the challenge of Goliath, [(6) David is sent to the camp,*] (7) David fights and slays Goliath, (8) flight of Philistines, [(9) Saul's inquiry about David, (10) Jonathan's friendship,] (11) celebration of the victory, [(12) Saul attempts David's life,] (13) David is promoted and becomes still more popular, [(14) Saul's offer of Merab to David], (15) Saul designs evil against David; David marries Michal.
2. **Second Reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each of the fifteen or more subjects the particular verses belonging to it.
3. **Résumé:** Take up the topics one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-study.

1. **Ch. 16: 1-5:** (1) *Jesse* (v. 1), his genealogy (Ruth 4: 18-22); (2) *say, I am come*, etc., (v. 2), was this right? (3) *Bethlehem* (v. 4); (4) *trembling* (v. 4), why? (5) *sanctify yourselves*, how? cf. Gen. 35: 2; Ex. 19: 10, 11.
2. **Ch. 16: 6-13:** (1) *as man seeth* (v. 7), cf. 1 Chr. 28: 9; Luke 16: 15; Acts 1: 24; (2) *ruddy* (v. 12), cf. description of Joseph (Gen. 39: 6), Moses (Ex. 2: 2); (3) *presence of his brethren* (v. 13), how explain their later attitude?
3. **Ch. 16: 14-23:** (1) *spirit of the Lord* (v. 14); (2) *be well* (v. 16); (3) *son of Jesse* (v. 18), note carefully the points of commendation; (4) *Jesse took* (v. 20), note the simple character of the presents.
4. **Ch. 17: 1-11:** (1) *Socoh* (v. 1); (2) *Goliath*, (a) his height, (b) other giants of ancient and modern times, (c) his armor, (d) his reproachful speech.
5. **Ch. 17: 12-29:** (1) *David*, the force of this verse after 16: 1-13; (2) *went to and fro* (v. 15), cf. 16: 21-23; (3) *harshed corn* (v. 17), cf. Ruth 2: 14; 1 Sam. 25: 18; (4) *the trench* (v. 20); (5) *wilderness* (v. 28); (6) *not a cause* (v. 29), cf. margin.

* For the explanation of these brackets see topic No. 2, under *Topic-study* (below).

6. **Ch. 17: 30-58** : (1) *lion, bear* (v. 34); (2) *am I a dog?* (v. 43); (3) *not with sword and spear* (v. 47), cf. 2: 1-10; 14: 6; Ps. 44: 6, 7; Hos. 1: 7; Zech. 4: 6; (4) *Jerusalem, was it yet in Israel's possession?* (5) *whose son is this youth?* (v. 55), the difficulty here.
7. **Ch. 18: 1-9** : (1) *as his own soul* (v. 1), cf. 20: 17; Deut. 13: 6; 2 Sam. 1: 26; (2) *stripped himself* (v. 4); (3) *came to pass* (v. 6), this connects with 17: 54; (4) *dancing* (v. 6) cf. Ex. 15: 20, 21; Jud. 11: 34; 2 Sam. 6: 14; (5) *answered one another* (v. 7); (6) *eyed David* (v. 9).
8. **Ch. 18: 10-30** : (1) *prophesied* (v. 10); (2) *a poor man* (v. 23); (3) *not expired* (v. 26); (4) *set by* (v. 30).
9. **Ch. 19: 1-18** : (1) *life in his hand* (v. 5), cf. 28: 21; Judges 12: 3; Ps. 119: 109; (2) *in the evening* (v. 11) cf. the superscription of Psalm 59; (3) *the teraphim* (v. 13), cf. Gen. 31: 19; Judges 17: 5; 18: 14; 2 Kings 23: 24; what were they? (4) *Michal's answer* (v. 17). For similar cases of deceit cf. Josh. 2: 4 seq.; 2 Sam. 17: 20.
10. **Ch. 19: 18-24** : (1) *to Ramah* (v. 18), why to this place? (2) *prophets prophesying* (v. 20); (3) *naked* (v. 24), is this to be taken literally? (4) *is Saul also among the prophets?* (v. 24), cf. 10: 11 and explain the repetition.

Third Step: Topic-study.

1. **The Appointment of David** : Consider (1) the circumstances of the appointment (16: 1-13); (2) the legitimacy of Samuel's conduct in the matter; (3) whether David was himself conscious of the significance of the appointment; (4) whether this appointment was known to the people in general; (5) the real attitude sustained by David toward Saul in the whole transaction, whether that of a loyal supporter, or that of a conspirator.
2. **David's Introduction to the Court*** : Consider (1) the inconsistency which seems to be found in the comparison of 16: 19-21, in which David is brought to court to soothe Saul and becomes his armor-bearer, and chap. 17, in which he is represented as at home in time of war, unaccustomed to the use of weapons, and unknown to the king and to Abner; (2) the improbability of Saul's attempt to murder David on the day after battle (18: 10, 11), and the inconsistency of this with his later promotion; (3) the apparent inconsistency between 18: 19 and 2 Sam. 21: 8 as to the name of the wife of Adriel; (4) the fact that the following passages are omitted from the Vatican Septuagint, viz., 17: 12-31; 41: 48 (in part); 50: 55-58; 18: 1-5; and portions of 6: 9-11, 17-19, 29 b, 30; cf. the margin of the R. V.; (5) the advisability, in view of all this, of omitting from the text these passages, and what is involved in making such changes; (6) the gradual development of Saul's enmity according to the text as thus reconstructed, seen in a comparison of the texts 18: 12; 18: 15; 18: 29 and 19: 1; (7) on the other hand the various explanations of these difficulties;† (8) the bearing of all this on the comparative value of the Hebrew and Septuagint texts.

Fourth Step: Classification of Material.

Material of various kinds, bearing on many subjects, has presented itself in our study. It must be classified (i. e., arranged under different heads). Go through the material, gathered from the general study of chapters 15-19, from the word-study of the same, and from the topic-study, and classify it in your note-book under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) manners and customs; (10) historical allusions.

* See especially Kirkpatrick's *1 Sam.*, p. 241.

† The best brief statement will be found in Kirkpatrick's note just referred to.

Fifth Step: Organisation.

1. Prepare now, in the light of all the work thus far accomplished, a condensed statement upon each of the following topics:*

§ 1. **Ch. 16: 1-13:** David chosen as Saul's successor.

§ 2. **Ch. 16: 14-23:** David's introduction to the court.

§ 3. **Ch. 17: 1-18: 9:** David's advancement, omitting (1) David's errand to the camp (17: 12-31); (2) Saul's inquiry about David (17: 55-58); (3) Jonathan's friendship for David (18: 1-5) (see topic 2 above).

§ 4. **Ch. 18: 10-19: 24:** Saul's growing jealousy of David, omitting (1) Saul's attempt on David's life (18: 10, 11); (2) Saul's offer of his daughter Merab to David (18: 17-19).

Remarks: (1) These omissions are suggested in order that the straightforward narrative may be appreciated. Let the student afterward consider each of the five omitted passages in its relations to the material already studied.

(2) Connect all these details in a manner which will embody the results of your previous study, under the theme, *The decline of Saul and the rise of David.*

Sixth Step: Religious Teaching.

Many helpful considerations are suggested by the *Story of David's Youth*; (1) he, like Samuel, was set apart at an early age for a work of great significance not only to his own people and times, but to the world and the kingdom of God; (2) he was selected by One who sees "not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (16: 7); (3) he was, in his youth, "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person," but more than all this, "the Lord was with him;" (4) he encountered the Philistine giant "in the name of the Lord of hosts, the God of the armies of Israel;" (5) God being with him, his power and influence grow rapidly;—and in all this we see the hand of God preparing and directing one to whom untold millions should be indebted for spiritual quickening and uplifting.

STUDY VI.—DAVID'S OUTLAW-LIFE; 20: 1-23: 28.

Remarks: 1. Note that the Old Testament teaches, not by dogmatic statement, but rather through the *lives* which are presented. The teaching is *concrete*.

2. It may again be suggested that the true method for the study of biblical geography is to connect it with historical personages and historical movements.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 20: 1-23: 28, and write down as you go along the main points of the story; e. g., (1) David and Jonathan; (2) David's flight to Nob and Gath; (3) David a wanderer in Moab and Judah; (4) destruction of the priests of Nob; (5) David and the Keillites; (6) David's last meeting with Jonathan; (7) David in the wilderness of Ziph.

2. **Second Reading:** Study again, (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.

* These are taken from Kirkpatrick's *Samuel*.

3. **Résumé :** Take the points, one at a time, and in thought associate with each all the details of the narrative which connect themselves with it.

Second Step : Word-study.

1. *Ch. 20 : 1-10 :* (1) *what have I done?* (v. 1), cf. the thought of Ps. 7; (2) *a step between me and death* (v. 3); (3) *the new moon* (v. 5), cf. Num. 28 : 11-15; Num. 10 : 20; Amos 8 : 5; 2 Kgs. 4 : 23; (4) *yearly sacrifice* (v. 6), was this a deception?
2. *Ch. 20 : 11-23 :* (1) *the Lord do so*, etc., cf. 3 : 17; (2) verses 14, 15, do these imply a conviction on the part of Jonathan that David will succeed to the kingdom? (3) *the Lord is between thee and me* (v. 23), cf. Gen. 31 : 49, 53.
3. *Ch. 20 : 24-42 :* (1) *he is not clean* (v. 26), Lev. 7 : 20, 21; 1 Sam. 16 : 5; (2) *son of a perverse, rebellious woman* (v. 30); (3) *fell on his face* (v. 41), cf. Gen. 33 : 3 and 42 : 6.
4. *Ch. 21 : 1-15 :* (1) *Nob* (v. 1), where situated? (2) *king hath commanded* (v. 2), note the lie and its consequences; (3) *the shewbread* (v. 6), cf. Ex. 25 : 23-30, on this passage compare also Matt. 12 : 3, 4; Mark 2 : 25, 26; Luke 6 : 3-5; (4) *went to Achish* (v. 10); was David acting as traitor? (5) *changed his behavior* (v. 13), cf. Ps. 24.
5. *Ch. 22 : 1-9 :* (1) *cave of Adullam* (v. 1); (2) *and everyone*, etc., (v. 2), classify the companions of David; (3) *the prophet Gad* (v. 5), why does he give this command? (4) *Saul was sitting* (v. 6), try to picture the scene in your mind; (5) *answered Doeg* (v. 9), cf. Ps. 52.
6. *Ch. 22 : 10-23 :* (1) *inquired of the Lord* (v. 10), cf. 10 : 22; (2) *have I to-day begun?* (v. 15), what is implied? (3) *the guard* (v. 17), cf. 8 : 11; 2 Kings 10 : 25; (4) *Nob, the city of the priests*, (v. 19), was this in fulfillment of the prophecy in 2 : 31? (5) *Abiathar* (v. 20), the companion of David, 23 : 9; 30 : 7; 2 Sam. 22 : 1; cf. also his end, 1 Kgs. 2 : 26, 27.
7. *Ch. 23 : 1-28 :* (1) *Keilah* (v. 1), cf. Josh. 15 : 44; (2) *the ephod* (v. 9), cf. 14 : 18; 30 : 7; (3) *deliver them up* (v. 12), cf. Judges 15 : 10-13; (4) *strengthened his hand* (v. 16); (5) *the Ziphites* (v. 19), cf. Ps. 54; (6) compare with this narrative that of ch. 26.

Third Step : Topic-study.

1. **David's Outlaw-life :** Gather material and consider (1) the occasion of this outlaw-life; (2) the character of his companions; (3) the various places of abode; (4) the occupation of this band of men; (5) their means of subsistence; (6) David's conduct from the point of view of a patriot.
2. **David and Jonathan :** Consider (1) the facts of this friendship; (2) the character of Jonathan as gathered from 14 : 6; 14 : 28-30; 14 : 43; (3) the religious views of Jonathan as seen in 20 : 8; 20 : 1-16; 20 : 22, 23; (4) the explanation of this wonderful friendship; (5) other remarkable friendships of similar character, disclosed in classical or later literature and history.
3. **David and Saul :** (1) From 17 : 26, 36, 45-47; 19 : 18-24; 19 : 9-15, formulate a statement concerning David and his religious views; (2) from 18 : 17; 19 : 18-24; 19 : 4-7; 24 : 16-22, formulate a statement concerning Saul and his religious views; (3) consider the following list of adjectives, and strike out those which you think are not applicable to Saul: fickle, narrow, unsympathetic, ungrateful, dishonest, cowardly, treacherous, passionate, vengeful, murderous, superstitious.
4. **Religious Condition of the Times :** Endeavor to gain some conception of the religious condition of the times (1) from the details of the topics just discussed and (2) from 16 : 1-6; 19 : 18-24; 19 : 13; 20 : 18, 24-29; 21 : 1-9; 22 : 6-19; 23 : 6 (cf. also 25 : 26-31; 30 : 26; 2 Sam. 1 : 12, 14).

Fourth Step : Classification.

Too much cannot be said in behalf of such work as has here been suggested. It will prove not only of immediate benefit, but also of great help in the later work of a more general character which is to be undertaken upon the books of Samuel as a whole. Follow the directions given in preceding "studies."

Fifth Step: Organisation.

1. The material of this "study" cannot easily be organized, consisting, as it does, of a large number of disconnected stories. The following are perhaps the principal points:

- § 1. Ch. 20: 1-42: David's return to Gibeah, and last effort to conciliate Saul; this effort made through Jonathan; the plan; its outcome; the parting.
- § 2. Ch. 21: 1-15: David's flight, first to Nob (the shewbread and the sword); and then to Gath, where he pretends to be insane.
- § 3. Ch. 22: 1-23: David gathers a company and moves about from place to place; Saul takes vengeance upon the priests of Nob, Abiathar alone escaping to David.
- § 4. Ch. 23: 1-28: David and the Keilites; last meeting with Jonathan; in the wilderness of Ziph.

2. All this may appropriately be grouped under the head, *David's Outlaw-life*; although these events do not complete this period of his life.

Sixth Step: Religious Teaching.

It is at first difficult to understand how one selected and appointed by God should become an *outlaw*; but whatever may be the difficulties in the case, the experience was for him a most valuable one, and from this experience much may be learned. The more important lessons are, (1) the beauty and the sacredness of true friendship, as seen in the loving intercourse of David and Jonathan; (2) the possibility of unselfishness even under circumstances the most peculiar,—a crown-prince voluntarily surrendering his kingdom, and covenanting that he himself shall be "next"; (3) the proneness of even God's servants to resort to falsehood and deceit in emergencies; (4) such conduct, however, not sanctioned by God, and attended often by the most fatal consequences (22: 6-19); (5) the providential protection afforded by God to those whom he regards as his own.

STUDY VII.—DAVID'S OUTLAW-LIFE (cont.); 23: 29-27: 12.

Remarks: 1. Try to get the scenes of the "study" before you in as vivid a form as possible. It is only when history is made to *live* that it makes an impression.

- 2. We must not forget that we are dealing with matter that is very old. If we compare the date of these events with those of the earliest events in Greek and Roman history, one begins to gain some idea of their relation to the world's history, so far as time is concerned.

First Step: General Study.

- 1. **First Reading:** Study (with note-book and pencil in hand) chapters 23: 39-27: 12, and write down, as you go along, the main points of the story; e. g., (1) David spares Saul's life in the cave; (2) the interview, David declaring his innocence, Saul confessing his injustice; (3) Samuel dies; (4) the story of David and Abigail; (5) the Ziphites again betray David; (6) David again spares Saul's life; (7) his final expostulation with Saul; (8) David becomes a vassal of the Philistines, living at Ziklag, and making incursions among the neighboring tribes.
- 2. **Second Reading:** Study again, (1) correcting or improving the work done, and (2) indicating in connection with each point the verses belonging to it.

3. **Résumé:** Take up the points or topics one by one, and in *thought* associate with each all the details of the narrative which connect themselves with it. If necessary, read the chapters a third time; but do not be satisfied until the entire material is firmly grasped.

Second Step: Word-study.

1. **Ch. 23: 29-24: 8:** (1) compare the account in ch. 26; (2) compare the headings of Pss. 57, 142; (3) *En-gedi* (v. 29), location and occurrence in previous history; (4) *sheep cotes . . . cave* (v. 3); (5) *cut off the shirt* (v. 4); (6) *heart smote him* (v. 5); (7) *did obeisance* (cf. 20: 41; 1 Kgs. 1: 16, 32).
2. **Ch. 24: 9-22:** (1) *men's words* (v. 9), cf. Ps. 7; (2) *wickedness, etc.* (v. 13); (3) *a dead dog, a flea* (v. 14); (4) *I know well* (v. 20), cf. 18: 9; (5) *swear now* (v. 21), cf. 20: 14.
3. **Ch. 25: 1-13:** (1) *in his house* (v. 1), cf. 2 Chr. 33: 20 with 2 Kgs. 21: 18; (2) *wilderness of Paran* (v. 1); (3) *Maon, Carmel* (v. 2); (4) *thou hast shearers* (v. 7), cf. 2 Sam. 13: 23, 24; (5) *stuff* (v. 13), cf. 10: 22; 30: 24.
4. **Ch. 25: 14-44:** (1) *son of Belial* (v. 17); (2) *skins of wines* (v. 18); (3) *parched corn* (v. 18); (4) *cakes of figs* (v. 18), cf. 2 Sam. 16: 1; 1 Chr. 12: 40; (5) *God do so unto the enemies, etc.* (v. 22); (6) *the trespass of thine handmaid* (v. 28); (7) *make my lord a sure house* (v. 28), what did this imply? (8) *bundle of life* (v. 29); (9) *he shall sling out* (v. 29); (10) *accepted thy person* (v. 35); (11) *heart died* (v. 37); (12) *returned upon his own head* (v. 39); (13) *Yezreel, Gallim* (Isa. 10: 30).
5. **Ch. 26: 1-12:** (1) compare ch. 24; (2) *Ahimelech the Hittite* (v. 6); from a concordance look up all the biblical references to Hittites; (3) *Abishai* (v. 6), cf. 2 Sam. 21: 17; 10: 10; 3: 30; (4) *Yehovah shall strike him* (v. 10).
6. **Ch. 26: 13-25:** (1) *and he said* (v. 18), compare this speech with that in 24: 9 seq.; (2) *let him accept an offering* (v. 19); (3) *abiding in the inheritance of Yehovah* (v. 19); (4) *Yehovah render to every man, etc.*, cf. 24: 19.
7. **Ch. 27: 1-12:** (1) *Achish* (v. 2), cf. 21: 10; 1 Kgs. 2: 39; (2) *Zihlag* (v. 6); (3) *Geshurites* (v. 8); (4) *Amalekites* (v. 8), cf. 15: 18; (5) *came to Achish* (v. 9); (6) *and David said* (v. 11).

Third Step: Topic-study.

1. **Saul's Evil Spirit:** (1) Consider the following passages: 16: 14; 16: 15, 16; 18: 10; 19: 9; 18: 23; 1 Kgs. 22: 19-22; (2) the various designations of this "spirit" in these passages; (3) what in Saul's physical or mental condition showed the influence of this "spirit"? (4) in connection with this the "demons" of the New Testament times; (5) the power of music upon disease of the mind; (6) whether Saul was simply insane, or whether his case was one of special supernatural interference; (7) in either case, to how great an extent was he responsible for his condition?
2. **David's Early Training:*** Consider (1) the training received at home, as a shepherd boy in solitude and amid dangers, and the traces of this seen in his later life; (2) the training received at court, in the midst of "the terrible discipline of flattery"; the discipline also of success; the qualities here cultivated; (3) the training received from his outlaw-life, viz., ability to govern, contact with men of every class; (4) the qualifications secured by this training for his future work.
3. **David and the Ziphites:**† Consider (1) the details of the story (ch. 26); (2) the details of the similar story (ch. 23); (3) the points of agreement touching the conduct of the Ziphites, the pursuit of David, David's generosity towards

* See Kirkpatrick's *1 Samuel*, pp. 38 seq.

† See Kirkpatrick's *1 Samuel*, pp. 243 seq.

Saul; (4) probability of the repetition of these circumstances; (5) the many points of difference between the narratives, and the difficulty of explaining them except upon the supposition that similar events happened twice; (6) what would follow the acceptance of the view that we have here two distinct narratives of the same event?

Fourth Step: Classification.

Follow the directions given in previous "studies" and classify the details of the material according to the general heads there given, with the addition of any that may be necessary.

Fifth Step: Organization.

Combine the material of the sixth and seventh "studies," and make a complete list of the events included in these "studies" which bear directly or indirectly upon *David's Outlaw-life*.

Sixth Step: Religious Teaching.

Many other lessons than those noted in the preceding "study" are suggested by the events of *David's Outlaw-life*; among these may be mentioned (1) that of magnanimity and generosity, from David's treatment of Saul at the cave of Engedi (24:7 seq.); (2) that of the hardening and undermining influence of sin, from the attitude of Saul toward David; (3) the possible fickleness, treachery and general depravity which may characterize one who has been given a position because he is supposed to possess qualities the very opposite of these; (4) the dangers and difficulties which beset a good man when he is on any other than the right path.

STUDY VIII.—SAUL'S LAST DAYS; 28:1-31:13.

- Remarks: 1. We are now approaching the end of the book. It is important that we hold together the material which has been gathered. To this end, let a rapid survey be taken of (1) the several "topic-studies," (2) the outlines as found under the head of "organization."
2. If the pupil has been faithful, the details and order of the material should now be so familiar that the number of a chapter, e. g., 15, 21, will suggest the subject of that chapter.
 3. For variety, and for the sake of discipline, an entirely different plan will be pursued in the eight "studies" which shall be given to 2 Samuel.

First Step: General Study.

1. **First Reading:** Study (with note-book in hand) chapters 27-31, and write down as you go along the main points of the story; e. g., (1) war again with Philistia; (2) Saul goes to the witch of En-dor; (3) David is dismissed from the Philistine army; (4) Ziklag is plundered; (5) the pursuit and rescue, and distribution of spoil; (6) death of Saul and his sons in the battle of Gilboa; (7) their bodies exposed and rescued.
2. **Second Reading:** Study these chapters again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.

3. **Résumé:** Take up the "main points," one at a time, and in *thought* associate with each all the details of the narrative which connect themselves with it.

Second Step: Word-study.

1. **Ch. 28: 1-7:** (1) *therefore thou shalt know, etc.* (v. 2), in what respect ambiguous? (2) *keeper of mine head* (v. 3); (3) *now Samuel, etc.* (v. 3), relation of v. 3 to what precedes, to what follows; (4) *familiar spirits, wizards* (v. 3), cf. 15: 23 and Lev. 19: 31; 20: 27; Deut. 18: 10 seq.; (5) *Shunem* (v. 4); (6) *Saul inquired of Jehovah* (v. 6), cf. 1 Chr. 10: 13, 14; (7) *by dreams* (Num. 12: 6); (8) *En-dor* (v. 7).
2. **Ch. 28: 8-25:** (1) *bring me up Samuel* (v. 11); (2) *gods* (v. 13); (3) *an old man cometh up* (v. 14); (4) *Saul perceived* (v. 14); (5) *thine adversary* (v. 16), cf. margin; (6) *will deliver Israel also* (v. 19).
3. **Ch. 29: 1-11:** (1) *now the Philistines* (v. 1), this connects with 28: 1, 2; (2) *Aphék* (v. 1); (3) *fountain in Jezreel* (v. 1); (4) *and David said* (v. 8), the character of this answer; (5) *as an angel of God* (v. 9), cf. 2 Sam. 14: 17, 20; 19: 27.
4. **Ch. 30: 1-31:** (1) *the south and Ziklag* (v. 1); (2) *spoke of stoning him* (v. 6); (3) *bring me hither the Ephod* (v. 7); (4) *his spirit came* (v. 12); (5) *Cherethites* (v. 14), cf. 2 Sam. 8: 18; (6) *evening of the next day* (v. 17); (7) study the places mentioned in vs. 27-31.
5. **Ch. 31: 1-13:** (1) *Saul's sons* (v. 2), cf. 14: 49; (2) *went sore against* (v. 3), cf. 1 Kgs. 22: 31 seq.; (3) *these uncircumcised* (v. 4); (4) *fell upon it* (v. 4), cf. 2 Sam. 1: 9 seq.; (5) *Ashtaroth* (v. 10); (6) *Beth-shan* (v. 10); (7) *inhabitants of Jabesh-gilead* (v. 11), cf. ch. 11; (8) *burnt them* (v. 12), was cremation common?

Third Step: Topic-study.

1. **The Witch of En-dor:*** Consider (1) the view that Samuel really appeared and spoke, which is favored (a) by Jewish tradition (1 Chr. 10: 13; Ecclesiasticus 46: 20; Josephus, etc.), (b) by the narrative itself, e. g., vs. 15, 16, 20; in this case, was it the witch who called him up? or was he sent by God? (2) the view that there came a demon counterfeiting Samuel,—held by Jerome, Luther, Calvin, "it being inconceivable that the soul of any saint, much less of a prophet, was drawn forth by a demon;" (3) the view that the witch, in her state of self-excitement, was herself deceived; (4) the view that the witch deliberately imposes upon Saul; (5) the evident idea of the writer of this narrative; (6) the objections to each of these views; (7) the question, to whom we are indebted for the story,—the witch, or Saul, who died on the next day; (8) the relation of the transaction to modern spiritualism.
2. **Battle of Gilboa** (ch. 31): Consider (1) the parallel account 1 Chron. 10: 1-12; (2) the place of the battle, the plain of Esdraelon; (3) other battles fought here, cf. Judg. 4: 15; Judg. 7; 2 Kgs. 23: 29; (4) the details of the battle; (5) the great interests involved, and the issues which grew out of it.
3. **Saul's Reign as a whole:** Consider (1) the three divisions of the reign, and the important events of each; (2) the general character of the reign, and its policy; (3) the relation of the reign, so far as it was a failure, to the people's request for a king; (4) the points in respect to which it was a *good* preparation for what was to follow; (5) the points in respect to which it was a *bad* preparation.
4. **Comparison of Pentateuch-passages:** Compare the following passages with those cited, in each case, from the Pentateuch, and give the results: (1) 14: 32, with Gen. 9: 4; Lev. 3: 17; 7: 26; 17: 10-14; 19: 26; Deut. 12: 16, 23, 24; (2) 19: 5, with Deut. 19: 10-13; (3) 20: 26, with Lev. 7: 20, 21; (4) 21: 6, with Lev. 24: 5-9; (5) 28: 3, with Lev. 19: 31; 20: 27; Deut. 18: 10; (6) 30: 24, 25, with Num. 31: 27.

* See especially Kirkpatrick's *1 Samuel*, pp. 244, 245.

5. **Moral Difficulties**: Consider (1) the command to destroy the Amalekites (15: 3); (2) the cases of deception 16: 2, 3; 19: 13, 14, 17; 20: 6; 21: 2; 27: 10, 11; 29: 8; (3) some of the principles which are to be adopted in dealing with these and similar passages.

Fourth Step: Classification.

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs; (10) historical allusions.

Fifth Step: Organisation.

1. Arrange the material of this study under the heading, *Saul's Last Days*, and make out a series of topics which will include all the more important events.
2. Organize now the material of the whole book in some such way as the following:
 1. Samuel's early life, 1: 1-4: 1 a.
 2. The close of the theocracy, 4: 1b-7: 17.

This may be taken as Part I of the black book—the close of the period of the Judges.

3. Saul, appointed, elected, established, 8-11.
4. Saul's reign till his rejection, 12-15.
5. David introduced and banished, 16-19.
6. David's outlaw-life, 20-23: 28.
7. David's outlaw-life (cont.), 23: 29-27: 12.
8. The last days of Saul, 29-31.

This may be taken as Part II of the book—the beginnings of the Monarchy.

Sixth Step: Religious Teaching.

The last scenes of Saul's life are pathetic and tragic. Nothing in Old Testament history appeals so strongly to our sympathies as the inglorious end of this first king. The teachings of these events are clear and definite. We see (1) what must be the end of a career guided and regulated by false principles; (2) the strength of superstition; even over one who had for years endeavored to root out that particular form of it which finally gains control of him; (3) the infamy and disgrace which may result where opportunities existed for success and glory; (4) what it really means to be deserted by Jehovah.

AN EXPOSITORY TREATMENT OF THE GOSPEL OF MARK.*

Preliminary.—If any parts of the New Testament are capable of an expository treatment, the Gospels would seem specially adapted to it. They are made up of episodes which are at the same time related and independent, and capable, therefore, of a treatment in a course of expositions as well as in distinct and separate sermons. If what is suggested on another page† be correct, it is possible and eminently advisable to make the whole of any one Gospel the subject of a single discourse. Why? Because it is not merely a chronicle, but is organized about a few ideas, if not indeed but one controlling thought. Canon Farrar has done just this in his "Messages of the Books" in an admirable way worthy of study and imitation. If he has erred or partially failed, it is in making his sermons too scholarly. But it is possible, also, to handle, in an expository way, sections from these Gospels, and here is the material with which most of those who practice expository preaching begin and in which they feel most at home. It may be worth while to devote a portion of our space to the study of some expository work on the Gospels.

The Material.—The book chosen as the basis of criticism and suggestion is a series of sermons, published a few months ago by an eminent preacher. A brief preface informs the reader that "in character they are meant to be plain expository sermons, with illustrations and enforcements easily joined together." One may expect, then, to find here the writer's idea of what an expository sermon is. A glance at the contents reveals a series of twenty-eight discourses, beginning with "Beginnings of the Gospel" and closing with "Lessons at the Sepulchre." It is an endeavor to cover the whole Gospel of Mark in a series of sermons, and will afford an illustration of both the methods mentioned above. Manifestly, a résumé of its contents would occupy too much space. The student, if he has the book in hand, can follow closely the analysis and criticism which will here be given. And though, without it, he must be content with our condensed remarks, he will be greatly profited by accompanying these outlines with an independent study and comparison of the Gospel itself.

Analysis of the Material.—This analysis will follow the two lines of treatment which, as has already been said, find their place in the work. There is both the discussion of passages taken in regular order, proceeding through the Gospel from beginning to end, and also a detailed treatment of particular sections as they are reached in the course of the more general survey.

First, the question may be asked, What is given as an exposition of the Gospel as a whole? Manifestly a statement of the contents of the entire series of twenty-eight discourses would be as unnecessary as it is impossible in the limits of this brief article. It is sufficient for all purposes simply to indicate the passages treated in the three first sermons, which fairly represent the method adopted throughout.

* *STUDIES IN MARK'S GOSPEL.* By Rev. Charles S. Robinson, D.D. New York: The American Tract Society. Pp. 299. Price \$1.25.

† See page 114.

The introductory discourse has as its text Mark 1: 1. The following one takes up Mark 1: 2. The third considers Mark 1: 34. No exposition or discussion is given of the intervening verses. As the writer proceeds in his work, he is found to make many such omissions, even to the extent of passing over entire chapters, while on the other hand several sermons are found to be devoted to the consideration of single verses in the same chapter.

Secondly, the character of these discourses as expositions of particular sections or passages of Scripture may be analyzed. Take the twenty-fifth discourse, which is a fair example of all. It considers Mark 14: 55-65, and is entitled *Misunderstood to the End*. Its main points are summarized as follows:

Introduction: Jesus stands alone before the Council. He is above his age and is therefore misunderstood.

I. These misunderstandings relate to

1. His entire life (v. 56);
2. His doctrines (vs. 57, 58);
3. His silence (v. 60);
4. His entire purpose (vs. 61, 62);
5. His temper (vs. 64, 65).

II. Lessons from these misunderstandings,

1. Every saint must expect to be solitary;
2. Gentleness makes men great.

A careful observation of the above outline shows that the preacher has grouped the scripture material in the section treated under one general head, viz., "misunderstanding." Each verse is made to contribute something to this main topic. The result is a clear, compact and definite discussion. The same may be said of nearly all the sermons under review. They are admirably organized and seem to introduce in the course of the discussion the larger part of the scripture material of each passage treated.

Criticisms.—Bearing in mind the characteristics of the sermons as a whole and as particular independent discussions, we may proceed to the task, which, if less agreeable, may be equally profitable, of making some criticisms upon their form and method.

1. The analysis of what is given by the writer as an exposition of the Gospel of Mark as a whole in this series of sermons proves clearly that his endeavor must be acknowledged a failure. After one has read them all through thoughtfully, he is left with no distinct apprehension of the meaning, contents, and purpose of this Gospel. The discourses might have been founded on Luke or Matthew, except so far as they are labeled with a text from Mark, or now and then discuss passages peculiar to him. Exception might reasonably be taken to the frequent and large omissions of passages, as noted in the analysis. Should it be replied that not all the material is equally important and that a selection of passages was necessary, this may be allowed, provided that a principle of selection is followed which has its basis in the evangelist's material. No such principle is found governing the selections of the preacher. How, indeed, could this be claimed when, following the second sermon, discussing Mark 1: 2, comes a study of Mark 1: 34, events so fundamental to this Gospel and to its controlling ideas as the baptism, temptation, first preaching of Jesus, and calling of disciples being passed over almost without a word? As sermons expository of the Gospel of Mark they would seem to be far from accomplishing their purpose.

2. But what may be said of the exposition of the particular sections of the Gospel, one of which has been analyzed? It was noted as a commendable feature of that outline, that it grouped the scripture verses about a single thought, "Misunderstanding." Yet here it must be asked, Was this the thought of the evangelist in the passage in question? If it is not, the sermon, as an exposition, is a failure. And when the passage is studied, no such thought is found to be the fundamental and dominant teaching there. It is there, no doubt, but not as the central idea, the prominent truth designed to be conveyed as the lesson of the passage. Here, again, a failure must be recorded in the endeavor to expound a section of the Gospel in its meaning and purpose.

3. It is possible now to lay bare the secret of the failure. What has impaired the value of these discourses as expository sermons is this, that they are expositions of a particular thought or subject which the preacher lights upon in the passage, not an exposition of the passage itself. The reader cannot fail to notice this fact in the discourse already outlined above. The same thing can be observed in any of the others, as, for example, in the third sermon, entitled, "A Day in Capernaum," where the work done and the words said during that eventful day, are not considered; but the subject of the miracles of Jesus is discussed with the use of this particular section merely as illustrative material. It is evident that a method of treatment like this not only fails to satisfy the expository demands of the individual passage, but will result in no adequate development of the entire Gospel. No combination of independent selections dealt with upon so vicious a method can produce a harmonious, progressive, unified whole.

Conclusion.—This criticism discloses an important fact, namely, that "expository preaching" is sometimes made to include the exposition of a theme or a thought. This is a conception which is not to be regarded as legitimate. Exposition in the true sense is concerned primarily with the scripture passage, not with any subject for discussion which may arise out of the passage. Expository studies in any Gospel consider what is the meaning of the Scripture and its application to life. Whoever gets a good idea and finds it congruous with a Gospel passage, and so proceeds to illustrate it by that and other passages, will scarcely be able to turn out more vigorous and more beautiful work than this of Dr. Robinson—but he has not yet begun to produce an expository sermon.

Synopses of Important Articles.

Jesus of Nazareth.*—Among "liberal Christians" the interest in Jesus Christ and regard for him as a personal being seem to be dying out. Yet the liberalizing and progressive tendencies among men to-day come originally and directly from him. Nevertheless some regard his influence as having vanished and others think that he stands in the way of progress. "I have no idea that this way of thinking can endure." The man who exerts this marvelous and unceasing power over humanity in favor of progress ought to be to us the most interesting of beings. "While I am far from thinking it essential to the Christian character that it should be formed by the direct personal influence of Jesus, I hold it to be a very great loss when he is ignored as outgrown and obsolete, he who is the original and still richest source of inspiration, of truth, of love, and of power." They who seek for a new ideal would do well to realize the ideal actualized in him before looking for a new one. In seeking to know more about Jesus, we turn to the Gospels.

1. What is their origin? They were probably written not by any of the immediate adherents of Jesus, but by persons who derived their information from them. They are collections of memorabilia, compilations of memoranda. The fourth Gospel is best explained as written by a younger friend and disciple of John, from whom he learned the events and the kernel of the sayings. The spirit of Jesus inspired this writer.

2. What is their character? They show on the face of them certain strong marks of being accounts of events that actually occurred: 1) They contain copious references to times, places and persons. Grant that there is fable in the Gospels, to infer from this fabulous element that they are wholly of this character is irrational. The exaggerated and fictitious only prove the existence of an underlying basis of truth. Where there is smoke there must be fire.

2) The narratives admit of being thoroughly sifted by a candid and fearless criticism. The miracles of healing admit of a natural interpretation—the supremacy of spirit over flesh. "In believing in Jesus the people were believing in God." Jesus emphasized their faith, not any peculiar gift he had in healing.

3) The extraordinary power of characterization as revealed in the Gospels; e. g., Martha and Mary. Only a Shakspeare could have *invented* such figures. Take Jesus—portrayed by no mortal hand. Nature, God himself, wrote between the lines of the narrators. It is in the perfection of his human nature that his divinity consists. We cannot afford to neglect him. His personal influence is still here determining the course of human history with increasing power as he becomes better understood—born to be the Conqueror and Re-creator of the world.

The spirit of the article is of the loftiest kind. The writer is a man of spiritual insight and profound thought. He reasons in apothegms, if he reasons at all. Much of what he says is acceptable to every devout mind and worthy of the careful consideration of religious iconoclasts. But he is on untenable ground. His language, however lofty, has, even in its most beautiful cadences, a hollow and unsatisfying echo of the truth. His arguments mean more than he would have them mean. As a devout student of the Evangelists he is constrained to say, "My Lord and my God."

The Image and the Stone.†—Nebuchadnezzar is interesting to us because of his relation to God's chosen people. God makes him His minister and grants him a vision. Of this vision concerning the Image and the Stone we seek a sym-

* By Dr. W. H. Furness, in *The Unitarian Review*, July, 1889. Pp. 47-66.

† By Josiah Gilbert in *The Expositor*, June, 1889. Pp. 448-460.

bolic rather than a definite historical meaning. 1) The image is of a man, representing worldly, immovable power; metallic; fashioned by human hand, product of human skill; unassailable except in the feet of clay. The stone is a natural product; of no recognizable or definite shape. The cause of its descent is not observable. Then when it has destroyed the image, it seems to have life, grows, fills the horizon. 2) The destruction is accomplished by striking on the flaw in the image, the mixed iron and clay aptly representing the moral corruption which destroys kingdoms. The image may still stand, apparently untouched, but it is doomed. This does not imply dissolution of order and authority in human affairs, but the overthrow of elements antagonistic to God's kingdom. 3) The stone is not the visible kingdom of Israel, no earthly kingdom. It appears as a simple, unsuspected force, involving great and grand possibilities. It is a kingdom of peace, a mountain unassailable, universal, enduring. It is the divine kingdom of Christ. 4) This marvelous narrative must have as its basis essential truth. It could not have been an invention. It would not have served its purpose, nor were there men who could invent it at the time supposed. It fits into the historical crisis in which the Bible puts it. It was to the king a true revelation of the counsels of God.

An excellently conceived and expressed exposition of this vision from a symbolic point of view.

The Ministerial Priesthood.*—It is admitted on all sides in the church that the church considered as a whole is priestly. But it is also maintained by some that over and above this universal priesthood of all believers there is provision made in the New Testament for a "Ministerial Priesthood," resting on an entirely distinct foundation and clothed with special powers. It is true that ministers share in the priestly powers of the church as a whole, that they are a special order by divine appointment, and that they are in part qualified for its duties by the laying on of hands by their predecessors; but the question is whether there are two lines of grace flowing directly from Christ, one to laymen, the other to ministers, each different in kind and perfectly distinct from the other—or whether laymen and ministers stand in the same relation to Christ and that the privileges and duties of the ministry are concentrated in them only for the sake of a more orderly attainment of ends in which all have an equal interest. In John 20:21-23 ministerial privileges were conferred not on the apostles alone but to the church as a whole, as shown in Lk. 24:33. In James 5:16 a fair interpretation cannot limit confession to the ministry. The use of the word "church" in Mt. 18:15-17 shows that the entire body is referred to. In the account of the descent of the Spirit in Acts 2:1, an attempt is made to limit it to the twelve. This is manifestly impossible, among other reasons, in view of verse 17. The conclusion is that there is no ground for the theory of two original lines of grace or that one line of grace flows to the church through the ministry. This is further established by the fact that the Christian minister is nowhere called "priest" in the New Testament. While other Old Testament terms were applied to the church, this one was carefully dropped. Therefore there is a ministerial priesthood in the church only as ministers partake of the universal priesthood of all believers. Ministers have no pre-eminence over the church except as servants of the church, returning to it the favors which through the church have been bestowed on them.

An able discussion of this important question, remarkable for breadth and candor, but yielding to the advocates of apostolic succession more than many would be willing to allow.

* By Rev. Professor W. Milligan, D.D., in *The Expositor*, July, 1889, pp. 1-23.

Critical and Exegetical Notes.

Errors in the Bible.

Are there errors in the history, geography and chronology of the Bible? That there are is not only the claim of rationalistic critics, but even the admission of certain evangelical scholars. On the other hand the great mass of the evangelical teachers and preachers in this country are not willing to admit this. They stoutly maintain that the Scriptures, at least in their original copies, were errorless. This view is held with great tenacity because it is said, and that truly with great force, "That the primary and secondary matter in Scripture, such as doctrine and history, are so indissolubly connected with each other, that uncertainty in respect to the latter, casts uncertainty upon the former. If for example, the history of the residence of the Israelites in Egypt and of their exodus and wanderings, is mythical and exaggerated like the early history of Assyria and Babylon, this throws discredit upon the decalogue as having been received from the lips of God on Sinai. If the history, geography and chronology in the midst of which the doctrinal elements of the Pentateuch are embedded, contain fictions and contradictions, these doctrinal elements will not be accepted as an infallible revelation from God." Thus also is it said to be with the entire Bible; and if you begin to admit errors of statement of facts where are you going to stop? will you not land at last like Robert Elsmere by the side of the grave of a *dead* Lord? Such, indeed, is the tendency of admitting errors, although we by no means believe it to be the inevitable conclusion of that position. Then, moreover, it is asked, where are the alleged errors which cannot reasonably be explained as those of copyists, or arising from a wrong translation or interpretation, or from our ignorance of all attending circumstances, or, like many of those previously alleged, may not be proved by further discovery and research to have been wrongly so called? This indeed is the important question. What are the facts? By the facts the evangelical doubters are willing to abide. If, however, these errors exist, they should be able to be stated with such force and clearness as to obtain the verdict of the intelligent evangelical Bible students of this country in their favor. It will not do to allege errors in a general way or to appeal to the authority of German scholars in their behalf; if they really exist they should be able to be definitely and exactly pointed out. If the Bible, also, is like other ancient writings in respect to its history, chronology and geography, and the errors in these particulars have only been explained away by unscientific reasoning, as some hold, then let this same unscientific reasoning be applied to the writings of a Homer or a Livy or or some other ancient writer, and thus let such writings be proved equally errorless with the Bible, or any particular book of the Bible, in historic statements.

Unless some such work is done as it has not yet been, those of our evangelical teachers and preachers who regard the original documents of the Bible errorless cannot be expected to change their views or countenance those whose first assumption is that the Bible is not infallible in its statements of history, geography or chronology.

C. L. E.

Numbers 20: 7--12.

Three things are here to be noted.

First: What was Moses commanded to do?

Second : What did Moses do and say ?

Third : What accusation is made against him ?

First : He was to take the rod, gather the assembly together and *speak* unto the *rock*.

Second : He took the rod, gathered the congregation, said unto *them* : "Hear now ye rebels; must we fetch you water out of this rock?" and smote the rock twice.

Third : He is accused of unbelief: "Because ye believed me not," vs. 12; of rebellion: "Because ye rebelled against my word," vs. 24, 27 : 14; of improper speaking: "He spake unadvisedly with his lips," Ps. 106 : 33.

Of these three, unbelief, disobedience and speaking unadvisedly (lip-talk), can we find one to be chief? or were all equally prominent in his wrong doing? What was there wrong in the words or act of Moses? He smote the rock, when he was commanded to speak unto it. Why did he smite it? Was he angry? Was he indifferent? Perhaps the reason for his *acts* can be determined from his *words*. "Hear now ye rebels; must we fetch you water out of this rock?"

If "exegesis is a matter of emphasis," how shall we emphasize this to determine its significance? Shall we read it: "*must we?*" etc., or "*must we?*" . . . or how? Our English translation does not determine for us which word ought to be emphasized. But the Hebrew does. And as we turn to that we find that the pronoun is not expressed at all. Of course then that must not be emphasized. For if it was to be, it would have been put in the text. In the Hebrew any word is emphasized by taking it out of its regular position and placing it first in the sentence. Here we find the words "from this rock" at the beginning of the sentence, and thus made emphatic. We should then read the words: "*From this rock* shall we fetch you water?" And this clearly means that Moses doubted the possibility of getting water from that rock. He showed unbelief in his words. And that is the charge: "Because ye did not believe." He showed it in his act, "he smote the rock *twice*." Speaking would not be efficient. One stroke would not be efficient, he thought. He had not full faith. His unbelief led to disobedience, and it led to his "lip-talk."

BARNARD C. TAYLOR, Chester, Pa.

On the Number of the Babylonian Captives.

Considerable difficulty has been found in reconciling the number of the Jews carried into captivity by Nebuchadnezzar as given in the second book of Kings, and in the prophet Jeremiah. It is believed that the difficulty is purely a chronological one, and not at all in regard to the number carried away. By comparing and synchronizing the dates given this becomes evident, and also gives information in regard to the number of successive deportations and the probable sum total of the captives.

The first deportation to Babylon is not recorded at all in the historical books, but is mentioned in the opening verses of the prophet Daniel (Dan. i. 3, 4). No numbers are given there, but it is said that certain peculiarly gifted young men were selected "of the king's seed and of the princes" among whom were Daniel and his three companions. It appears, then, that there must have been others "of the king's seed and of the princes," probably many of them, and also others who were not thus distinguished. No definite cipher can be fixed, but it seems probable that the number must have been reckoned by hundreds. This occurred in the third year of Jehoiakim, which was the year before Nebuchadnezzar's accession to the throne (see Jer. xxv. 1) although he is very naturally spoken of as "king." Eight years after this, i. e. in Nebuchadnezzar's seventh year, Jeremiah mentions (lii. 28) that 3023 of the Jews were carried off by him to Babylon. This must have

occurred in the early part of the same campaign in which he laid siege to and took Jerusalem. In the following year, the eighth of Nebuchadnezzar, Jerusalem was taken and the king, Jehoiachin, with 10,000 of the people (2 Ki. xxiv. 14) was carried captive. It was at this deportation that the prophet Ezekiel (i. 1 with xxxiii. 2) was carried off. There is no record of any further captivity for a period of ten years. At the end of that time, in the eighteenth year of Nebuchadnezzar, Jeremiah, (lii. 29) mentions that 832 were carried away. This also was doubtless in the early part of a campaign which ended in the destruction of Jerusalem and the temple. At the close of this campaign it is said (2 Ki. xxv. 11) that "in the nineteenth year of Nebuchadnezzar," the "rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, and the remnant of the multitude" were carried away. The numbers are not given, but were probably very large, as they seem to have included the whole mass of the people. Subsequently, in the twenty-third year of Nebuchadnezzar, (Jer. lii. 30) 745 more were taken to Babylon. The whole period of the carrying off of the Jews is thus seen to have covered twenty-four years, extending from the year before Nebuchadnezzar ascended the throne to the twenty-third year of his reign. The sum of the various numbers mentioned is 14,600; but none are given in connection with two of the deportations, that at the time Daniel was taken, which probably amounted to only a few hundreds, and that after the destruction of the temple, when probably a much larger body was carried off than in all the others put together. There were then six successive deportations, instead of only the three commonly spoken of; while three of these were each of a less number than 1,000 (two of them certainly, the other probably); the other three were large, one just over 3,000, the next 10,000, and the third probably many tens of thousands.

The mention, often incidentally, of these various deportations may show that there were still others of which no record has been preserved, so that the process was going on at every convenient opportunity for a quarter of a century. The number of Jews remaining in the land at the time of the murder of Gedaliah must therefore have been small, and when these fled to Egypt, the country appears to have become almost entirely depopulated.

FREDERIC GARDINER, Middletown, Conn.

Not to Destroy, but to Fulfill.

MATT. 5:17-20.

Probably other students have had experience similar to mine upon this passage. It is an utterance that seems to determine how the two dispensations shall be viewed in relation to each other; but in fact, after the bringing-up that Christian students generally have had, it will be interpreted in the light of what one already thinks upon that subject. It is often so; determinative words of our Lord are understood in the light of our more general conclusions, and progress toward a better understanding of them consists largely in a slow escape from the sway of these conclusion-premises. By such a course of experience this passage has gradually lost its difficulties, and has come to throw its light backward and forward over the two dispensations. There is nothing original in my view of it, and yet the following paraphrase may be helpful to some students.

"Think not that I came to destroy the law or the prophets, the authorities of the earlier dispensation in the Hebrew race. I came not to destroy, but to fulfill. I have come to accomplish all that the law and the prophets ever set before them; to reach, by other means, but really the end that they always had in view. So my mission has the law and the prophets on its side; they are no enemies to me, nor am I an opponent to them. I am destined to do what they foresaw as the true

good and sought to accomplish but were not able. Thus do I fulfill the law and the prophets; I accomplish their purpose, I reach their end.

"No, I make no attack upon the law, or any of its institutions. On the other hand I declare that while the world stands, no smallest item shall be abrogated in the law of the old covenant, till the purpose of the law has been attained, and thus the fulfillment has come. The law must live out its day. Of course, however, it cannot live beyond its day. Of course it is right that fulfillment should abrogate law. When the end for which that law of commandments was instituted has been reached, the law will be no longer needed. Jots and tittles then will pass away, and matters more central too; nay, the whole system will end, when the great fulfillment of its purpose has become real. When I shall have opened the new and living way to filial fellowship with God, the system of law will no more be needed, and will drop away. But though fulfillment will abrogate the law of the old covenant, nothing else will. I, you may be sure, shall lay no violent hands upon it, to hasten the end of its dominion. I shall fulfill it, but I shall not destroy it, and until it has reached the fulfillment that I bring to it, nothing can destroy one jot or tittle of the law. The law will stand and be binding, until it is superseded.

"If therefore any one meantime breaks a command of the law, even though it be one of the least commands, and teaches others to do the same, while yet the law remains un-superseded by its spiritual fulfillment; if any one thus treats an un-abolished law with disrespect, and thrusts it aside as unimportant; that man shall be called a man of low rank in the kingdom of heaven. He may be in that kingdom of heaven which I introduce, but he has not caught my meaning,—he would destroy the law before it is fulfilled. But whosoever, understanding this my teaching and my purpose, shall obey and teach others to obey every un-abolished, unfulfilled command, and shall thus preserve the law until the day of its dissolution, with the reverence which so sacred a law deserves, that man has caught my idea, and shall be recognized as one who has attained high rank in the kingdom of heaven.

"For the whole kingdom of heaven, even to the lowest rank that it includes, is higher than the whole law, even to the highest examples of its characteristic quality. The righteousness that is illustrated in the teaching and example of the scribes and Pharisees is strictly a righteousness of law, and well illustrates what a righteousness of law must be; it regards the law as final, looks for no fulfillment, and seeks for nothing beyond strict technical obedience. But the righteousness of the kingdom is an inward righteousness, a reality of the heart. It moves above the law. It is a righteousness of love and liberty, not of labor and detail. It is a life of faith and fellowship with God, a righteousness not of law but of fulfillment; whereas the pharisaic righteousness is wholly within the law, and aims no higher. And now I tell you that unless your righteousness reach above the law, out of which that of scribes and Pharisees has never passed; unless your righteousness has vitality in that higher realm of fulfillment to which I am leading you on, and can live when it is no longer judged by legal standards; you are not on the level of that kingdom of heaven which I am bringing, and cannot be among its members. The righteousness of that kingdom is not legal, but vital, and into that kingdom the men of mere law cannot enter."

In this light we can understand the conduct of our Lord in living loyally under Judaism, although He knew that the effect of His own mission would be to bring Judaism to an end. In this light, also, the conduct of the apostles with regard to the law, from the day of the Ascension to the fall of Jerusalem, appears as a rich and instructive comment upon this great utterance of the Master.

W. N. CLARK, Hamilton, N. Y.

General Notes and Notices.

Semitic Languages.

The following Semitic courses will be given in Yale University during the year 1889-90 by Professor Harper, assisted by Mr. C. E. Crandall, Mr. Geo. S. Goodspeed, and Mr. F. K. Sanders:

I. Hebrew and the Old Testament.

(1.) *Genesis i-viii*, including (a) the grammatical principles of the language; (b) acquisition of a vocabulary; (c) translation of English into Hebrew: *five hours* a week, first term.

(2.) *Deuteronomy*, critical translation with (a) review of grammar; (b) study of accents; (c) special exercises in Hebrew prose composition; (d) special study of the principal points of syntax; (e) principles of Hebrew poetry: *four hours* a week, second term.

(3.) *Hexateuchal Analysis*, (a) translation and comparison of the several documents of which the Hexateuch is composed; (b) an examination of the grounds on which the analysis rests: *two hours* a week, second term.

(4.) *Hosea; Zechariah*, a textual, grammatical, exegetical and historical study: *two hours* a week, both terms.

(5.) *Old Testament Prophetical Literature*, including (a) critical study of selected prophetic passages; (b) the growth and development of prophecy in the various periods of Hebrew history; (c) the study of prophetic life and methods, prophetic politics, prophetic historiography, prophetic ethics and theology; (d) a comparison of Old Testament prophetic literature with the corresponding literature of other nations: *two hours* a week, both terms.

[Those who take this course will be expected to pass examination on all the prophetical books.]

(6.) *Old Testament Prophetical Literature*, same as course 5, except that a knowledge of Hebrew is not required: *two hours* a week, both terms.

(7.) *The early History and Institutions of the Hebrews*; University lectures: *one hour* a week.

(8.) *Hebrew Readings*: (a) in Kings and Chronicles, *two hours* a week, first term, Mr. Crandall; (b) *Isalah xl-lxvi*, *two hours* a week, second term, Mr. Crandall; (c) in Joshua, Judges, Samuel: *three hours* a week, second term, Mr. Sanders.

(9.) *The Book of Judges*: translation and interpretation with discussion of the text, literary form, and historical contents: *ten lectures*, first term, Mr. Sanders.

(10.) *The Books of Ezra and Nehemiah*: translation and interpretation with discussion of the text, literary form and historical contents: *ten lectures*, second term, Mr. Goodspeed.

II. Assyrian and Babylonian.

(1.) *Assyrian for Beginners*, including (a) the grammatical principles; (b) study of cuneiform texts in Lyon's *Assyrian Manual*; (c) rapid reading of transliterated texts in same: *two hours* a week, first term.

- (2.) *Syllabaries, Historical Inscriptions*, Delitzsch's *Assyrische Lesestuecke*, pp. 53-67, 110-121, II and V Rawlinson: *one hour* a week, second term.
- (3.) *Assyrian Creation Account, Deluge Account*, etc., Delitzsch's *Assyrische Lesestuecke*, pp. 93-110; with study of Assyrian and Babylonian religion: *one hour* a week, second term.
- (4.) *Nebuchadnezzar East India House* (1 R. 53-58 [59-64]): *two hours* a week, first term.
- (5.) *Various Babylonian Inscriptions*, with study of later Assyrian and Babylonian history: *two hours* a week, second term.

III. Arabic, Aramaic, and Ethiopic.

- (1.) *Arabic for Beginners*, including (a) the grammatical principles; (b) translation of Genesis i-iii, and selections from the Kuran: *two hours* a week, first term.
- (2.) *Kuran*. Suras written during the sixth to the tenth years of Muhammed's life, 67, 53, 32, 39, 73, 79, 54, 34, 31, 69, 68, 41, 71, 52, etc., twenty-two in all, with special reference to the Scripture material and the Rabbinical and Arabic legends found in the Kuran: *two hours* a week, first term.
- (3.) *Arabic Bible*, sight-reading in historical books: *one hour* a week, second term.
- (4.) *Arabic Poets and Historians*, using Arnold's *Chrestomathy*: *one hour* a week, second term.
- (5.) *Syriac*, using Nestle's *Syriac Grammar*: *one hour* a week, second term.
- (6.) *Ethiopic*, principles of grammar and translation in "Liber Baruch" and "Carmina," Dillmann's *Chrestomathia Ethiopica*: *two hours* a week, first term.
- (7.) *Comparative Semitic Grammar*, lectures based upon a comparison of the text of Genesis i-iii in Hebrew, Arabic, Aramaic, Syriac, Ethiopic, with references to the corresponding forms in Assyrian: *one hour* a week, both terms.

The Semitic Club of the University holds meetings every other week at which papers upon special topics are read and discussed.

Book Notices.

Abbot's Critical Essays.

The Authorship of the Fourth Gospel and Other Essays, selected from the published papers of the late Ezra Abbot. George H. Ellis. Boston, 1888. Price, \$3.00. Pp. 501.

America has never produced a biblical scholar of greater attainments and acumen than the late Dr. Ezra Abbot, Professor in Harvard University. His labors were of the most thorough and advanced character. His painstaking researches connected with important and difficult questions in the textual criticism, lexicography and exegesis of the New Testament place him in the very first rank of the world's specialists. His publications during his life-time were chiefly confined to learned review articles and pamphlets embodying the results of his exhaustive researches upon special topics. He was not a voluminous writer. A great part of his work was freely contributed to enrich the volumes of other men. He was a self-denying student who pursued learning for the love of it, stimulated chiefly by zeal for advancing sound and scientific knowledge.

A good work has been done in bringing together into a handsome volume a considerable number of his most valuable publications which were scattered about in reviews and pamphlets. The series is appropriately headed by his great essay on the external evidence of the genuineness of the Fourth Gospel, the most exhaustive treatment of that subject in the English language. This extended essay was issued in a single volume in 1880 by the publisher of the "Critical Essays." In it the Johannine authorship of the Fourth Gospel is defended with such an array of historic evidence and cogent argument as to leave little ground for the subjective and conjectural objections which have been so current in recent years.

One of the most elaborate essays in the volume is that on Romans ix. 5. In an exhaustive paper before the American Society of Biblical Literature and Exegesis, Dr. Dwight of Yale had defended the sense of this passage which is given in both our English versions: (R. V.) "And of whom is Christ as concerning the flesh, who is over all, God blessed for ever." According to this reading Christ is called God (so still more plainly in the older version), and the passage is one of much doctrinal importance. Dr. Abbot in his essay defends the construction of the sentence which yields the sense of the marginal reading of the Revised Version: "Christ *** who is over all, God be (is) blessed forever." On this view the statement concerning Christ ends with the word "all" and there follows an ascription of praise to God. Hence Christ is not here called God. It is a question in which many fine points are involved, and for an example of fair, candid and acute controversy we commend our readers to these two essays. Dr. Dwight's paper was published in the *Journal of the Society of Biblical Literature and Exegesis* for 1887. It would be a happy circumstance if theological controversies and discussions in biblical science might always be conducted with something of the fairness and dignity which characterize this debate.

An essay of similar character discusses the expression in Titus ii. 13: "our great God and Saviour Jesus Christ," with a view to determining whether the words "God" and "Saviour" refer to one and the same person, namely Jesus Christ, or are coordinate terms and refer to different persons. Here, too, it will be seen that the construction which Dr. Abbott defends finds place in the marginal reading of the Revision.

These three papers to which we have made brief reference fairly represent the character of this volume. It is a book which no student of the New Testament criticism should be without. It represents the researches of one of the most learned men of the age; and while we can by no means concur with him in all his conclusions, we can always value his great learning and admire his conspicuous candor.

A Contribution to the Science of Religion.

Some Chapters on Judaism and the Science of Religion. By Rabbi Louis Grossmann, D.D.; 12 mo, pp. 190. New York and London: G. P. Putnam's Sons, 1889. Price, \$1.50.

This book, if it does not stimulate thought, will be likely to be provocative of discussion. Its author is a Jewish rabbi, apparently of not very orthodox views. His aim is to show the contribution of Judaism as a religious belief and system of ideas to the science of religion in general. In this endeavor he is successful in developing the argument that the fundamental principles of Judaism are the most elevating and most universal of all religious conceptions. But his success is obtained at the cost of the sacrifice of all that has hitherto been regarded as essential to Judaism itself. The Judaism which he holds forth is so exceedingly modified as to be unrecognizable. Prophecy, as divinely derived or as prediction, is denied. The Bible is not inspired except as Spencer's "First Principles" may be said to be inspired. The spirit of reverence is reduced to "an attitude of respectful expectancy." The glory of Israel lies in her doctrine of providence and her zeal for conduct. It is in this emasculated system that our author finds the hope for humanity. Like all endeavors to form the universal religion out of the assumed wrecks of belief known as the partial or national religions among which Christianity is to figure, this composite photograph of faith is devoid of all strong and distinctive marks, a diluted natural religion, rationalistic in the extreme, broad to the limit of shallowness, benevolent to the verge of consideration for, and sympathy with, downright wickedness because forsooth it is sincere.

The truth is that the author, though brilliant, is not solid. He has not thought through his subject. His historical conclusions are not sound. His comparative estimate of Moses and Jesus, according to which he ranks Moses as a man of genius above Jesus who is a man of talent only, is a revelation of the quality of his critical insight. His abundant quotations from rabbinical literature, not the least valuable part of the book, are evidences of the weakness of his thesis. The world is not going back to Rabbinism such as is here revealed.

Some things are very sharply and clearly put by the writer, who now and then discloses a fine faculty for epigrammatic statement. Some examples may be cited. Religion "is the wisdom of history" (p. 61), "The antithesis to theological religion is personal religion" (p. 75), "The moralness (*sic*) of our deeds throws our dogmatics into the waste-basket" (p. 129), "Neither tradition nor theoretic religion has a right to brand a peaceable life as immoral, just because it was not turned out of their workshop" (p. 113). We are warranted in asking something more mature, more carefully thought out, from such a writer as this. If he had

only seen a little deeper than he has seen, what he has furnished us in this volume would be more valuable. Had he put ten years more of meditation upon this book, it would have made a larger contribution to the solution of these supreme problems of religion and would have had a chance of becoming permanently useful to thinking men.

Essays in Biblical Greek.

Essays in Biblical Greek. By Edwin Hatch, M.A., D.D., Reader in Ecclesiastical History, Oxford. New York: Macmillan & Co. 8vo, pp. 293. Price, \$2.75.

These essays by a distinguished Oxford scholar are important rather in what they suggest and promise than in what they actually furnish, though the latter is by no means inconsiderable. The author himself declares that the book "is designed not so much to furnish a complete answer to the questions which it raises as to point out to students of sacred literature some of the rich fields which have not yet been adequately explored, and to offer suggestions for their exploration." It consists of the substance of the lectures delivered by him as Grinfield Lecturer on the Septuagint. The three first essays will probably be most attractive and helpful to the general scholar. The first one treats of the value and use of the Septuagint, in which the materials for the study of Biblical Greek furnished by the Septuagint are elaborately presented. As a result of this presentation the conclusion is that "the great majority of New Testament words are words which, though for the most part common to biblical and to contemporary secular Greek, express in their biblical use the conceptions of a Semitic race, and which must consequently be examined by the light of the cognate documents which form the LXX." The assertion is made that "it is a safe rule to let no word, even the simplest, in the N. T. pass unchallenged." The second essay applies the methods and principles of Essay I. in short studies of certain N. T. words. These shed great light upon the meanings of words which have hitherto been in dispute, or concerning which there has been some doubt as to the exact shade of meaning. Sometimes a new and striking turn is given to a word, as in Luke 11: 53, the verb ἀποστοματίζειν is translated, in view of certain parallel uses in post-classical Greek, "to put questions to, as to a pupil on points of theology." This discussion is full of interest to all students of N. T. Greek. A third essay subjects to a careful examination the psychological terms used in the Septuagint and Philo, with a view to their bearing on similar terms in the N. T. The writer here comes to one important and wide-reaching conclusion, viz., "that the use of such terms in St. Paul differs in essential respects from the use of them in Philo, and that consequently the endeavor to interpret Pauline by Philonean psychology falls to the ground." The remaining essays are of less general interest.

Phoenicia.

The Story of Phoenicia. By George Rawlinson, M.A., Camden Professor of Ancient History in the University of Oxford. "Story of the Nations" Series. New York: G. P. Putnam's Sons. Pp. 356. Price, \$1.50.

The land and people which form the subject of this volume are full of fascinating interest to the student of ancient history. The Phoenicians were the great navigators and explorers of antiquity. Their relations to the commerce and manufactures of ancient nations, together with their service to all succeeding generations in connection with the alphabet and written language, make their history worthy of study by all intelligent persons. They are fitly included in a series of

volumes which present in a simple, popular yet scholarly way the story of the careers of the leading nations of ancient and modern times. It is to be regretted that the sources of information regarding Phoenicia are very few and unsatisfactory. Even where the materials are more ample, they come from such writers as Herodotus, Josephus, Philo Byblius, and others, whose statements are to be received with caution and carefully compared and sifted before they can be used with any high degree of certainty. The monumental remains of this people are also very meagre. It might almost be said that more information is given concerning Tyre and Sidon by the Assyrian inscriptions than their own records supply. The statement would certainly be true of the biblical material as compared with the Phoenician remains. Professor Rawlinson has utilized all these sources, giving, perhaps, more credence to Herodotus than many would be willing to allow. He has written his book in a vivid and pictorial way which will attract and hold the attention of the reader. He brings the history of the nation down to the third century A. D. and includes a sketch of the greatest maritime exploit of the Phoenicians, the circumnavigation of Africa, as well as a clear and stirring account of the siege and capture of Tyre by Alexander the Great. The book is among the best of an excellent series.

Bible Characters.

Bible Characters. By Charles Reade, D.C.L. New York: Harpers. Pp. 106. Price, 75 cts.

A very clever series of sketches has here been given us by the late popular novelist, Charles Reade. As might be expected, he has a purpose in writing. It is this. He advances and successfully maintains the thesis that "the characters of Scripture are a marvel of the mind," "a part of Scripture truth and aids to reasonable faith in a matter where faith is a boon and disbelief a calamity." The qualities, the characteristics of the biblical narratives are such as to make the acceptance of the things they relate as true the most reasonable conclusion. This view is enforced both by close and pressing argument and by illustrative examples. Chief among the latter is a vivid outline of Nehemiah's character and work. Briefer sketches of Jonah, David and Paul follow. The style sometimes verges on flippancy but in general the interest is roused and sustained by this new telling of the old tales.

A Bible Dictionary.

Dictionary of the Holy Bible for general use in the Study of the Scriptures, with engravings, maps and tables. Revised and enlarged edition. New York: American Tract Society. 8vo, pp. 720. Price, \$2.00.

The American Tract Society has done a useful service to Bible students in issuing a revised edition of their Bible Dictionary. The book is well gotten up with clear type and good paper at a cheap price. The articles seem to be well abreast of the times and reasonably full. The attitude on disputed questions of criticism is a conservative and sensible one. While the later views are usually stated (an exception must be made in the case of the book of Isaiah), the older ones are approved. The book is a safe guide to put into the hands of young people as an aid in the study of the Scriptures.

Current Old Testament Literature.

American and Foreign Publications.

80. *Manual of Oriental Antiquities.* By Ernest Babelon. New York: G. P. Putnam's Sons. 3.00.
81. *Studien u. Skizzen, theologische, aus C. Preussen*, hrsg. v. A. Klöpffer, C. Cornill, F. Zimmer u. F. Arnold. 2. Bd. od. 6.—11. Hft. Königsberg, Hartung, 1889. 5.—; in Hftn. 7.60
Inhalt: 6. Die 70 Jahrwochen Daniels. Von C. H. Cornill. (32 S.) 1.—. — 7. Zum Buche Hob. Von H. Preiss. (40 S.) 1.20. — 8. Der 2. Brief an die Thessalonicher, erläutert u. kritisch untersucht v. A. Klöpffer. (68 S.) 1.80. — 9. Das Aposteldekret. [Act. XV.] Entstehung, Inhalt u. Geschichte seiner Wirksamkeit in der christl. Kirche. Von J. G. Sommer. II. (104 S.) 2.50. — 10. Das Gebet im Alten Testament im Lichte d. Neuen betrachtet. Von Theel. (14 S.) —.50. — 11. Zur Hebung d. Kirchengesanges. Von F. Zimmer. (19 S.) —. 60.
82. *New Commentary on Genesis.* By Franz Deltzsch, D.D., Vol. II. New York: Scribner and Welford. \$3.00.
83. *David: His Life and Times.* By Rev. W. J. Deane, M.A., in "Men of The Bible." New York: A. D. F. Randolph & Co. Price \$1.00.
84. *Das Buch Hiob, übersetzt u. erklärt nach Handschriften der Bodlejana u. der Königl. Bibliothek in Berlin, hrsg. u. m. Anmerkgn. versehen v. J. Cohn.* Von G. Saadia Altona, 1889. 3.
85. *The Kings of Israel and Judah.* By George Rawlinson. London. s. 2.6.
86. *The Prophecies of Isaiah.* By Dr. C. von Orelli. New York: Scribner and Welford. 3.00.
87. *Fabula Josephi et Aenethae Apocrypha.* E libri syriaci latine vertit G. O. By G. Oppenheim. Berlin. 1.50.
88. *Die Composition d. Hexateuch u. der histor. Bücher d. Alten Testament.* 2 Druck mit Nachtragen. By J. Wellhausen. Berlin: Reimer. M. 9.
89. *The Tree of Life: or the Development of the Doctrine of Life Eternal in the Scriptures of the Old Covenant.* By John Sharpe, B.D. Cambridge: Deighton, Bell & Co. s. 9.
90. *La Kabbale, ou la philosophie religieuse des Hébreux.* Nouvelle édition. Par A. Franck. Paris: Hachette. 7.50.

Articles and Reviews.

91. *La Religion primitive des Hébreux.* By Ch. Piepenbring in Revue de l'Hist. des Religions, Mar.-Apr., 1889.
92. *Pastoral Life among the Ancient Hebrews.* By Alexander Kohut, D.D., in The Sunday School Times, June 22, 29, 1889.
93. *Kantsch and Socin's Genesis.* Review by Guthe in Theologische Litztg., June 15, 1889.
94. *Terry and Newhall's Commentary on Genesis.* Review in Methodist Review, July, 1889.
95. *Genesis. Drs. Harper and Green on the Composite Authorship of Genesis.* By Rev. T. W. Chambers, D.D., in The New York Observer, July 4, 1889.
96. *The Babylonian Flood-Legend and the Hebrew Record of the Deluge.* By Prof. John D. Davis, Ph.D., in The Presbyterian Review, July, 1889.
97. *On the Legends Concerning the Youth of Moses. II.* By Dr. A. Wiedemann, in P. S. B. A., xl., 7.
98. *Jephthé, le Droit des Gens et la répartition de la Palestine Entre les tribus.* By M. Vernes, in Rev. d. Etudes Julv. xviii., 1889.
99. *Psalm xlix., 15; 1. 20; lxxx., 7; lxxv., 14.* By A. A. Bevan, in The Journal of Philology xviii., 35.
100. *Smith's Book of Isaiah I.* Review by Budde in Theol. Litztg., June 15, 1889.
101. *Falsche und wahre Gottesküfe I.* Studie über Jesaja, Kapitel 7-12. By P. Seeberg in Theol. Stud. aus Württ. 1, 1889.
102. *Workman's Jeremiah.* Review in Methodist Review, July, 1889.
103. *Cheyne's Jeremiah; Deane's Daniel.* Reviews by G. B. Stevens in The New Englander, July, 1889.
104. *Le Sarouveau's Le Prophète Joel.* Review by Budde in Theol. Litztg., June 15, 1889.
105. *Note on Zechariah x., 11.* By A. A. Bevan, in The Journal of Philology, xviii., 35.
106. *Notices. Fischer's Die Alte Testament und die Christl. Sittenlehre; Fischer's Biblische Psychologie; Sack's Alt.-Jud. Kel. im Uebergange vom Bibelthume zum Talmudismus.* By Matron M. Curtis in The Andover Review, July, 1889.
107. *Renan's Israel. II.* Notice in The Unitarian Review, July, 1889.

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108. *A Short Life of Christ*. By Cunningham Geikle, D.D. New York: James Pott and Co. pp. 481. Price \$1.60.
109. *The Man of Galilee*. By Atticus G. Haywood, D.D. New York: Hunt and Eaton. Price \$80.
110. *Socrates and Christ: a Study in the Philosophy of Religion*. By R. M. Wenley. Edinburgh: Blackwoods. s. 6.
111. *The Sternness of Christ's Teaching and its Relation to the Law of Forgiveness*. By ———. London. s. 2. 6.
112. *Echtheit und Glaubwürdigkeit unserer Evangelien, Vortrag*. Von P. Klaembt. Breslau: Düller. 50. ☩☩
113. *Das Christenthum der Bergpredigt*. In Predigten dargelegt. Von W. Bahnsen. Berlin: H. Peters. 3.
114. *Beiträge zum Verständniss der Johannischen Evangeliums. IV. Das Nachgespräch Jesu mit dem Nikodemus*. By F. L. Steimeyer. Berlin: Wiegandt and Grieben, 1889. 2.
115. *Paul of Tarsus*. By the author of "Rabbi Jeshua." New York: Scribner and Welford. \$1.80.
116. *The Nicene and Post-Nicene Fathers. Vol. XI. Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans*. New York: The Christian Literature Publishing Co.
117. *Die Echtheit d a Briefes Petri untersucht*. By H. Grosch. Berlin: G. Nanck, 1889. 2.
118. *The Pulpit Commentary: Peter, John, and Jude*. By Rev. B. C. Coffin. London: Kegan Paul. s. 15.
119. *The Epistles of John: Twenty-one Discourses, with Gk. text, comparative versions, notes*. By Bishop William Alexander. London: Hodder and Stoughton. s. 7. 6.
120. *The Revelation of St. John*. (The Expositor's Bible). By Rev. William Milligan, D.D. London: Hodder and Stoughton. New York: A. C. Armstrong & Co. s. 7. 6.
121. *Essays on the work entitled "Supernatural Religion."* By the Rt. Rev. J. B. Lightfoot, D.D. New York: Macmillan and Co. \$2.50.
122. *Sunday, its Origin, History, and present Obligation*. Bampton Lectures, 1860. By Archdeacon Hessey. Fifth edition with new preface and excursus. London: Cassell & Co.

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123. *Unity of the Gospels. IV*. By W. R. Hartpence In The Christian Quarterly Review, July, 1889.
124. *Zu einzelnen Stellen des Neuen Testaments (In der 3 u. 4 Aufl. der Weizsäcker'schen Uebersetzung; Luca 2:14; Marc 2:23; 7:19)*. By E. Nestle, in Theo. Stud. aus Wurt. 1, 1889.
125. *Der auf 1 Kor. 15:3-8 und ein pneumatisches Schauen gestellte Grundbau Karl Weizsäcker's in dessen apostolischem Zeitalter auf seine Fertigkeit untersucht (schluss)*. By Deck, in Theol. Stud. aus Wurt. 1, 1889.
126. *Ein Votum zur Frage nach der Echtheit, Integrität u. Composition der vier Paulinischen Hauptbriefe*. By D. Volter, in Theol. Tjld. 3, 1889.
127. *La Base dogmatique de la Morale de Saint Paul*. Par E. Ménégot, in Revue Chretienne, June, 1889.
128. *Notices; Vallings' Jesus Christ (C. W. Hodge); Houghton's John the Baptist (Brown); Chadwick's Mark (Riddle); Abbot's Authorship of the Fourth Gospel, etc. (Schaff); Lyman Abbot's Romans (Warfield); Findlay's Galatians (Riddle); Monier Williams' Buddhism (S. H. Kellogg);* in The Presbyterian Review, July, 1889.
129. *Jesus of Nazareth*. By William Henry Furness, in The Unitarian Review, July, 1889.
130. *Valling's Life and Times of Jesus Christ*. Review by G. B. Stevens, in The New Englander, July, 1889.
131. *Jesus Christus, Gottes und des Menschen Son*. By Holtzener, in Evang. Kirch. Ztz. 21, 1889.
132. *The Christ:—in Prophecy, in Person, in History. I*. By B. F. Maurice, in The Christian Quarterly Review, July, 1889.
133. *Le Nom de Jésus dans le Koran*. By J. Derenbourg, in Rev. d. Etudes Julv. xxlii., Jan.-Mar., 1889.
134. *Wohlenberg's Die Lehre der zwölf Apostel in ihrem Verhältniss zum neuen testamentlichen Schrifttum*. Review by Loofs, in Theol. Lztng., June 15, 1889.
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