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TO ONE who possesses what may be termed an orderly mind, it must at first appear a strange thing that, in so many cases, Scripture material is not arranged chronologically. One is really puzzled, when he first makes the discovery that the sacred writers did not, for some reason or other, take the pains to put their matter, even when it was historical, in the order in which the events described took place. The facts are so many and so clear that some way must be found to account for them. It is unreasonable to assume that the writer made an effort to put his material in chronological order and failed in the effort. This would reflect too severely on his ability as an author. Nor is it supposable that, in any number of cases, the original writer placed it in chronological order, and that copyists have displaced it. There is sufficient evidence to prove that this has sometimes happened in the case of verses; but no sane man would try to explain in this way the multitude of departures from the chronological order which are known to exist. It must be, then, that the writer did not make an effort to secure chronological order. He certainly might have so arranged his narrative, if he had tried, but he did not try. The fact is, we must conclude, that the question of chronological order did not seem to him an important one. The purpose he had in view could be attained without it. He probably did not consider the question. He had a distinct end in mind, and this end he accomplished. We cannot consider here the nature of the purpose which guided him. It is sufficient to say that it was a purpose independent of modern historical methods.

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INSEPARABLY connected with this lack of chronological order, and certainly in part responsible for it, is another fact, no less puzzling to the inquiring mind, viz., that in so many instances, the writer has failed to give us any indication of when or where a particular event occurred, or a particular prophecy was uttered. The insertion of four or five chronological statements in the Book of Judges would have saved us from the overwhelming flood of conflicting theories (in all, fifty) which have from time to time been presented in reference to the chronology of this book. It is hardly possible for one to get a correct understanding of the facts concerning Sennacherib in Isaiah 37: 37, 38, until it is known that twenty years elapsed between the events described in these two verses. One wonders why Ezekiel should have been so exact in this matter, while in Isaiah but few sermons have a definite statement of the time of their utterance. What an amount of discussion would have been rendered unnecessary, if a more exact statement had been made somewhere of the time of the residence in Egypt, whether 430, or 230 years. It appears that many of the Old Testament writers exercised little or no care to indicate the time of their writing. Sometimes [the date is given, more frequently, perhaps, it is omitted. What shall we say about this fact? It will not do to assume that the date was originally given in every case, and has been lost. It must be that indications of chronology were not essential to the plan of the writer. His work, the thing he sought to accomplish, the idea he endeavored to convey, was, in no sense, dependent upon a date. Let us hold these things in mind, and, at another time, consider one or two other matters which stand closely related with them.

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ONE of the apparent miracles of organization and growth in modern times is the Christian Endeavor. The progress of this movement is something almost incredible. Two questions are all the time suggesting themselves: (1) Is this progress to continue? (2) Is the ground, already gained, to be maintained? We believe,—and there are many who share with us the opinion,—that the answer to both of these

questions, is largely to be determined by the attitude assumed toward a true and vigorous Bible-study. The thing of all things, essential to spiritual growth—the growth of the Christian must be spiritual, if anything—is Bible-study; not mere Bible reading, but downright study. If the Christian Endeavor is to *grow*, in the greatest and best sense of the word, it must undertake Bible-study as an organic part of its work. It cannot afford to trust this work to the Sunday-school, to the family, or to any other agency. Let all these agencies do Bible work, each in its own way; but let the Christian Endeavor, also, if it would preserve its own existence, organize a work for its membership, a work so arranged as, when done, to furnish the foundation for the superstructure which is now being erected to so dizzy a height, and with such amazing rapidity, as to occasion no small degree of alarm. Many leaders in the work have already expressed this feeling. The recent action of the New Hampshire, Iowa, Wisconsin and other State Conventions certainly points in this direction. It is time, *now*, to act.

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IN a recent discussion of Babylonian Seals, attention was called to the fact that these seals are marked with emblems of the gods of the Babylonian pantheon. It is curious also to note that the earliest of these seals present a front view, full face, of the deities, while in those which are later the representation is in more or less of a profile. What does this fact signify? Is it that, as the gods were enveloped in greater sanctity, they were removed from the direct contemplation of their worshippers? Does it recall the biblical conception whereby no man can look upon the face of Jehovah and live? Or, should we rather see in it the growing consciousness of sin, as though, by a symbolic representation, the gods would turn their eyes from beholding the guilt of man? Thus it would ally itself with the thought of Adam, who, after his sin, would fain hide himself from God in the thick of the wood. The subject is an interesting one, and perhaps significant of a mode of thought among those ancient peoples which brings them near to their Hebrew brethren.

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No thoughtful student of the religious movements of our times can fail to see that they are chiefly characterized by some special attitude towards, or view of, the Bible. Perhaps to say that they are *chiefly* characterized thus is too indefinite a statement and therefore misleading. Certainly there can be no doubt that the positions taken by schools of religious thought in reference to the Bible is the *fundamental* thing about them. This conditions their progress. This determines their direction. That this will finally decide their permanence and usefulness in the world, none can fail to recognize.

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THE subjects considered in the "Symposium" contained in the present number of the STUDENT are, from this point of view, of the highest importance. The fundamental questions concerning the fundamental Book—what can be of more burning interest to men of our time? It is believed that the answers there given to the inquiry concerning the great problems of Bible study are not only well-considered but exceedingly helpful. Younger scholars offer their testimony which is found in striking harmony with the conclusions of older and experienced students of life and the Word. The impressive and timely suggestions as to the Bible in its relation to personal life and in its contribution to the knowledge and appropriation of God and of the Christ, are of the utmost value in these days, when the progress in the intellectual study of the Bible is so wonderful and fascinating. It is never to be forgotten that such study is only a means, though an indispensable means, to spiritual growth.

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THE question which by all is recognized as vital, in many ways the question of questions, is that of Inspiration. The soberness and vigor with which the writers deal with this is admirable. They do not agree at all points and it is not desirable that they should agree. Some are willing to concede more to biblical criticism than are others. There is a common desire to be rid of the ordinary theological nomenclature

which obscures the facts that it seeks to unfold. In many respects the contributions of these scholars show that a new way of looking at this problem has come to us—a way which is farthest from the scholastic, which may rather be termed the vital. It recognizes that it is dealing with a living body not with a dead corpse. Language concerning such a phenomenon must be as living as its subject. It must be ample enough to admit new facts when they appear. A statement has recently been made on this subject by an English scholar which may profitably be considered in connection with those in the "Symposium." It is as follows: "We have no right to prescribe to God the method of His address to men. He employs human instruments, and it is not for us to say how far He will permit the human element—the element of imperfection—to characterize the vehicle of His communications. Let us but be sure that He has spoken to us, and our further questions as to the form and mode of His speech can only be solved by our study of the oracles themselves. *A definition of Inspiration should be the end and not the beginning of our research.*" It may be that none of the writers would entirely agree with this. Some would certainly oppose it. It dwells upon one side of the living organism. It may fail to emphasize duly its other aspects. A modification of it may be accepted from the pen of an American theologian who says: "The important thing is not to get a verbal theory; the important thing is to get a supernatural theory. In relation to God, inspiration is but a part of the supernatural plan of redemption. In relation to the man inspired, inspiration is the supernatural raising of his entire person to the highest power. As to the Book, it is the *result* of this supernatural purpose and process. More than that, the Holy Ghost is *now* with the word to keep it safe, to vitalize it and make it the power of God unto men. The whole thing is supernatural; and yet the human element is as plainly in it as it is in the person of our Lord."

The subject is a great and a complex one. Patience, forbearance, common sense, piety, scholarship, must enter into its discussion. It is not to be doubted that a solution for our time, if not for all time, will come under the guidance and blessing of the living God.

## ZEPHANIAH.

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The prophecy of Zephaniah forms one of the smallest books of the Old Testament, but has a symmetry and an apocalyptic tone which entitle it to high rank among the oracles of the Hebrew prophets. The free appropriation of language and sentiments from Joel, Micah and Isaiah takes from it certain claims to originality, but its scope and plan are obviously the product of the writer's own independent thought, as he was moved of the Spirit to announce the word of Jahveh. That the prophet was descended from king Hezekiah (verse 1) has been a prevalent opinion since the time of Aben Ezra, and is quite probable; but there is no conclusive evidence for this opinion, and the matter is of no considerable importance.

The book is assigned to "the days of Josiah," but no more definite date is given, and the attempts of interpreters to determine the exact time of the prophecy have not been successful. Some maintain that it belongs to the earlier period of Josiah's reign, before the king had undertaken the reforms for which his administration was notable; others date it during the progress of the reforms, and others during the latter part of his long reign of thirty-one years. According to 2 Chronicles (34: 8) the reformation really began in the eighth year of Josiah's reign, and was continued with greater vigor after the discovery of the book of the law, in the eighteenth year. But notwithstanding the violence of the king's measures, and the temporary suppression of idolatrous usages, it was a notorious fact that the false worship was not effectually destroyed. It revived and flourished again immediately after Josiah's death, and 2 Kings 23: 26-29, together with the whole testimony of Jeremiah's prophecies, is evidence that the Baal worship and other idolatrous practices were not abol-

ished, but at most only driven into secret, by the rigid measures of the pious King of Judah and those who were associated with him in the work of reform. Hence the mention of such idolatry as is referred to in Zeph. 1: 4-6 is no certain proof that the prophecy was uttered before Josiah's reforms, nor is the expression "remnant of Baal" (chap. 1: 4) any sufficient evidence that the worship of Baal had already in great part been destroyed. As well might one argue that the words "remnant of the house of Judah" in chap. 2: 7, prove that the Jews were already in exile. In short the prophecy of Zephaniah would fit either the beginning or the close of Josiah's reign. If it were made before the reforms, the allusions to existing idolatry and wickedness would have been very natural and direct. But if made towards the close, about the time that Pharaoh-necho marched against the Assyrians (2 Kings 23: 29), these same allusions would have been sufficiently pertinent, for to every man of the kingdom, gifted with the discerning insight of Zephaniah, it must have been apparent that the false worship had only concealed its face for a time, and was not really abolished. Comp. 2 Kings 23: 26-28. If obliged to express a judgment where certainty is not attainable, we prefer on the whole the later date. This judgment is based, not on particular allusions like those above referred to, but on the apocalyptic tone of the whole prophecy, which may well be supposed to have been prompted by the military movements of the great nations on the south and north just before the fall of Assyria, and the deep conviction that nothing short of national overthrow and captivity would eradicate the deeply-rooted evils of the kingdom of Judah. In the signs of the times the prophet recognizes the imminent "day of Jahveh," day of dense darkness and overwhelming wrath.

The prophecy is naturally divisible into three parts. The first is the announcement of a rapidly approaching day of judgment upon the nations, especially upon Judah, and occupies chapter 1. The second consists of a hortatory appeal, based upon the foregoing decree of judgment and the further prophecy that the heathen powers of the four quarters of the earth shall be overthrown. This part extends from chapter

2:1 to 3:7. The third part completes the book (chap. 3:8-20), and consists of a glorious promise of restoration and salvation to the remnant of Israel who are true to Jahveh. These sections embody the three great elements of apocalyptic prophecy, namely, the proclamation of judgment, admonition and encouragement for such as will hear God's word, and the glorious purpose of the Most High to redeem unto himself a holy people and thereby vindicate his administration of the world, and magnify his name.

The following translation exhibits the prophecy under the form of short but quite regular and harmonious parallelisms. The first section falls into six strophes of nearly equal length, presenting so many different phases of the approaching day of wrath. The admonition which follows is divided into the same number of strophes, consisting of so many various arguments and appeals. The third section contains the promise, in four strophes, which present so many different aspects of the future restoration and joy.

#### THE DECREE OF JUDGMENT. CHAP. I.

##### I.

- ² Gathering I will sweep everything away  
From off the surface of the ground, saith Jahveh.
- ³ I will sweep off both man and beast,  
Sweep fowls of heaven, and fishes of the sea,  
And things that cause the wicked to stumble;  
And I will cut off the whole race of man  
From off the surface of the ground, saith Jahveh.

##### II.

- ⁴ And over Judah I will stretch my hand,  
And on all dwellers in Jerusalem,  
And cut off Baal's remnant from this place,  
The name of idol-priests along with the priests,

² *Gathering . . . sweep*:—Two words of different origin and meaning, combined here so as to express not only intensity of action, but also the two-fold idea of gathering together for judgment and then sweeping them away into destruction.

³ *Things that cause*:—Probable reference to idols.

⁴ *Idol-priests*:—Comp. 2 Kings 23:5.



- 5 And those that on the roofs bow to heaven's host,  
 And those that bow down, those that swear to Jahveh,  
 And those that swear by Milcom,  
 6 And those that turn away from Jahveh back,  
 And who have not sought Jahveh, nor inquired of him.

## III.

- 7 Hush, in the presence of the Lord Jahveh!  
 For near at hand is Jahveh's day,  
 For Jahveh has prepared a sacrifice,  
 Has sanctified the ones whom he has called.  
 8 And in the day of Jahveh's sacrifice,  
 I'll visit on the princes and king's sons,  
 And on all them that clothe in foreign garb,  
 9 And visit all who leap o'er thresholds in that day,  
 Who fill their lord's house full of force and fraud.

## IV.

- 10 And it shall be in that day, Jahveh saith,  
 A voice of crying shall rise from the fish-gate,  
 And lamentation from the second ward,  
 And a great crashing ruin from the hills.  
 11 Lament, O ye that in the Mortar dwell,

5 *Roofs*:—Comp. Jer. 19: 13. *Milcom*—The worship of this god of the Ammonites had been made familiar in Jerusalem (1 Kings 11: 5, 7; 2 Kings 23: 13). The decree is against those that swear both by Jahveh and Milcom, not recognizing any important distinction.

7 *Sacrifice*:—Slaughter of his enemies. Comp. Isaiah 34: 6-8. *Sanctified*—Set apart and made ready to execute his decrees. Comp. Isaiah 10: 5, 6; 13: 3.

8 *King's sons*:—No necessary reference here to Josiah's sons in particular. *Foreign garb*—Costumes adopted from foreign nations.

9 *Leap thresholds*:—Enter houses violently, as do those who plunder or collect dues by sheer force. The reference is not to the superstition mentioned in 1 Sam. 5: 5, but to the exactions of the rich and noble, who ground the faces of the poor by requiring these toll-gatherers to collect by force if necessary. Comp. Isaiah 3: 14, 15. These minions of the rich filled their lord's houses with the product of their violence and fraud.

10 *Second ward*:—A well known quarter of the city. Comp. 2 Kings 22: 14. The wailing from various parts of the city, and the crashing ruin wrought by a desolating army on the hills about the city, furnish a fearful picture of destructive judgment.

11 *Mortar*:—Name of some depression, or hollow within the city, probably

For all the Canaan-people are destroyed,  
Cut off are all the silver-laden ones.

- <sup>12</sup> And in that day I'll search Jerusalem with lamps,  
And visit on the men stiff on their lees,  
Those who are saying in their hearts,  
Jahveh will neither good nor evil do.  
<sup>13</sup> And for a plunder shall their substance be,  
Also their houses for a desolation;  
And houses they shall build and not inhabit,  
Plant vineyards and not drink the wine thereof.

## V.

- <sup>14</sup> Near is the day of Jahveh, the great day,  
'Tis near and hastening speedily along,  
The sound of Jahveh's day!  
Bitterly waileth there the mighty man.  
<sup>15</sup> A day of pouring fury is that day,  
A day of cramping pressure and distress,  
A day of noisy wreck and ruin dire,  
A day of darkness and calamity,  
A day of cloud and dense obscurity,  
<sup>16</sup> A day of trumpets and of war-alarm,  
Upon the cities that are fortified,  
And on the lofty battlements.

## VI.

- <sup>17</sup> And I will bring a pressure upon men,  
And they shall walk like those who cannot see.  
For against Jahveh they have sinned.  
And their blood shall be poured out like the dust,  
And their full bodies even as rolls of dung.  
<sup>18</sup> Nor will their silver nor their gold have power  
To save them in the day of Jahveh's wrath,

in the Tyropoeon valley. *Canaan-people*—Not here put for people of Canaanite origin, but of Canaanitish character and qualities, idolatrous, and especially given to traffic. Comp. Isaiah 23: 8; Hos. 12: 8; Prov. 31: 24.

<sup>12</sup> *Stiff on their lees*:—Metaphor referring to old wine which has not been drawn off in a long time; figure expressive of religious ease and indifference.

<sup>14</sup> *There*:—Where the noise and destruction sweep along. Comp. the vivid conception of the day of Jahveh in Joel 1: 15-2: 11; Isaiah 13: 6-16; Amos 5: 18-20.

And in the fire of his zeal shall all the earth be eaten,  
For a consumption, yea a fearful doom,  
Shall he work on all dwellers of the earth.

THE ADMONITION. CHAP. II. I-III. 7.

I.

- ch. 2: <sup>1</sup> Gather yourselves together, gather ye,  
O nation not an object of desire.  
<sup>2</sup> Before the time appointed bringeth forth,  
[Before] the day like chaff has passed,  
Ere yet comes on you Jahveh's burning wrath,  
Ere yet comes on you Jahveh's day of wrath.  
<sup>3</sup> Seek Jahveh, all ye humble of the earth,  
Ye who his judgments have performed;  
Seek righteousness, seek ye humility,  
Perhaps ye may be hidden in Jahveh's day of wrath.

II.

- <sup>4</sup> For Gaza shall deserted be,  
And Ashkelon become a desolation,  
Ashdod, at noon-day they shall drive her out,  
And Ekron shall be rooted up.  
<sup>5</sup> Ho! Dwellers of the portion by the sea,  
Nations of Cretes, on you is Jahveh's word;  
O Canaan, country of the Philistines,  
Thee I destroy without inhabitant.  
<sup>6</sup> And it shall be—the portion by the sea—  
Dwellings of shepherd's caves and folds of flocks.

ch. 2: <sup>1</sup> *Gather*—Best understood as a call to penitence and prayer much as Joel 1: 14 and 2: 15, 16. *Desire*—Israel is called a "nation not desired" because of having forfeited the yearning love of God by sin, and so becoming an object of loathing rather than of desire. It is better thus to adhere to the meaning which the word *kasaph* has in every other passage where it is found than to attach to it the sense of *shame* or *turned white*, or *pale*, which has no sanction in the usage of the language.

<sup>4</sup> *Gaza . . . Ekron*—The writer constructs a paronomasia on these names by the words translated *deserted* and *rooted up*, after the manner of Micah 1: 10-15.

<sup>5</sup> *Cretes*—Ancient name of inhabitants of Philistia, but why so called uncertain. The most plausible conjecture is that there was some historic or traditional connection of the Philistines with Crete. Comp. Amos 9: 7.

<sup>6</sup> *Caves*—Dug-outs occupied by shepherds. Others explain the word as meaning *pastures* or *meadows* occupied by the shepherds.

<sup>7</sup> And it shall be a portion for the remnant of the house of Judah;

Upon them they shall graze at morning time,  
At eve they will lie down at Ashkelon;  
For Jahveh, their own God, will visit them,  
And bring their captives back again.

## III.

<sup>8</sup> I have been hearing the reproach of Moab,  
And the revilings of the sons of Ammon,  
Who have upon my people cast reproach  
And acted proudly on their boundary.

<sup>9</sup> Therefore as I live, saith Jahveh, Israel's God,  
'Tis sure that Moab shall like Sodom be,  
And the sons of Ammon like Gomorrah;  
The property of thorns and pits of salt,  
And desolation to eternity.  
The remnant of my people shall spoil them,  
My nation's residue inherit them.

<sup>10</sup> This shall be to them for their haughtiness,  
For they reproached and acted with great pride  
Against the people of Jahveh of hosts.

<sup>11</sup> Terrible is Jahveh upon them,  
For he has thinned away gods of the earth;  
And they shall worship him, each from his place,  
All islands of the nations.

## IV.

<sup>12</sup> Also ye, Ethiopians,  
The slain of my sword are they.

<sup>13</sup> And he will stretch his hand upon the north,  
And cause Assyria to perish,

<sup>7</sup> *At morning time*—Read *beboger* instead of *bebhati*. This very simple emendation restores the parallelism which the common reading has destroyed.

<sup>8</sup> *Their boundary*—My people's border, always a matter of contention between the Ammonites and Israel. Comp. Amos 1 : 13. Jer. 49 : 1. and Judges 11 : 24.

<sup>11</sup> *Upon them*—Reference to Moab and Ammon. *Thinned away*—Caused to disappear. *From his place*—Not in his place, as if remaining there, contrary to the idea of chap. 3 : 10; Micah 4 : 1. And Zech. 14 : 16; but thronging *from* the place; pouring forth thence. Comp. Micah 7 : 17. *Islands*—Comp. Isaiah 41 : 1; 42 : 4; 51 : 5; 60 : 9; 66 : 19.

And will make Nineveh a desolation,  
A dryness like the desert.

- <sup>14</sup> And in her midst shall flocks lie down,  
All kinds of animal-nations,  
Also the pelican and porcupine;  
Among her capitals shall they repose;  
A voice will in the window sing,  
A desolation be upon the threshold;  
For naked has he laid the cedar-work.
- <sup>15</sup> This is the city, the exulting one,  
She that is dwelling in security,  
She that is saying in her heart,  
I am, and there is nothing more;  
How has she a deserted waste become,  
A place for beasts to lie!  
And every one who passes over her,  
Will hiss, will wave his hand in scorn.

## V.

- ch. 3: <sup>1</sup> Ho, the rebellious and polluted one,  
The city that oppresses;  
<sup>2</sup> She has not listened to a voice,  
She has not received discipline,  
In Jahveh she has not put confidence,  
Unto her God she has not closely come.  
<sup>3</sup> Her princes in her midst are roaring lions,  
Her judges evening wolves,  
They do not for the morning leave the bones;

<sup>14</sup> *Animal-nation*—Literally, *every animal-nation*; nation here in the sense of tribe or class. Comp. Joel 1: 6. Prov. 30: 25-27. *Pelican and porcupine*—These are fittingly named as given to frequent marshy and waste places. Comp. Isaiah 14: 23. *A voice*—The singing of birds generally, not of any particular kind of bird or singer. *Naked . . . cedar-work*—The palatial buildings are thought of as so torn down and exposed as to lay bare the costly cedar-work of the interior apartments.

3: 1. *Rebellious one*—Jerusalem. Having pointed to sweeping judgments to fall on the heathen powers of the west, east, south and north (chap. 2: 4-15), the prophet directs his word of admonition to Jerusalem again, and shows that her many sins call for a like judicial doom.

<sup>3</sup> *Leave the bones*—They are so ravenous that they devour all their prey in the evening, and so leave nothing until the morning,

- Her prophets boasters, men of treacheries,  
Her priests stained what is holy, broke the law.
- Jahveh is righteous in the midst of her,  
He will not do a wrong;  
Morning by morning he will give his judgment to the light;  
He fails not, but wrong-doers know not shame.

## VI.

- I have cut nations off; their towers are waste,  
I have destroyed their streets so no one passes,  
Razed are their cities, no man there, no dweller;
- I said, "Only fear me; take discipline,"  
And so her dwelling would not be cut off,  
All which I have appointed upon her;  
But they in haste corrupted all their deeds.

## THE PROMISE. CHAP. III. 8-20.

## I.

- Therefore do ye wait for me, Jahveh saith,  
Unto the day when I rise for the prey;  
For 'tis my judgment to assemble nations,  
That I may gather kingdoms together,  
To pour my indignation upon them,  
Even all the burning fury of my wrath;  
For in the fire of my jealousy  
Devoured shall all the earth be.
- For then to peoples' pure lip will I turn,  
That all of them may call on Jahveh's name,  
To serve him with one shoulder.

<sup>6</sup> *Jahveh . . . righteous*—The divine administration is contrasted with the people's sinfulness. He will not do a wrong act, but manifest his holy judgments in ever increasing light. Comp. Deut. 32: 4.

<sup>6-7</sup> *I have cut off . . . I said*—The perfects of these two verses point to the already completed acts of the divine administration, on which Jahveh bases his admonition and appeal; and also to the persistent sinfulness of the people of Jerusalem, which justified the sweeping judgment about to come.

<sup>9</sup> *Pure lip*—Pure language as expressive of the purity of the popular life. The peoples will be converted to purity of heart, thought, life and act, and all this will find expression through the lips. *With one shoulder*—With united strength as of many putting their shoulders together under one yoke or burden.

- <sup>10</sup> Beyond the streams of Ethiopia,  
My suppliants, daughter of my scattered ones,  
Shall bear mine offering.

## II.

- <sup>11</sup> That day thou wilt not blush for all thy deeds  
Which thou hast been transgressing against me;  
For then will I remove out of thy midst  
Those of thine that exult in arrogance,  
And thou shalt no more be set high in pride  
Within the mountain of my holiness.
- <sup>12</sup> And I will leave a remnant in thy midst,  
A people lowly and impoverished,  
And they shall put their trust in Jahveh's name.
- <sup>13</sup> Israel's remnant will not commit wrong,  
And they will not be speaking what is false,  
Nor in their mouth will tongue of guile be found;  
For they will pasture and lie down to rest,  
And no one making them afraid.

## III.

- <sup>14</sup> Daughter of Zion, utter shouts of joy,  
Send forth a cry of gladness, Israel,  
Be merry and exult with all the heart,  
O daughter of Jerusalem.
- <sup>15</sup> Jahveh thy judgment has removed,  
He has turned off thy enemy.  
The King of Israel, Jahveh, is in thee,  
No longer shalt thou see calamity.
- <sup>16</sup> That day be it said to Jerusalem, fear not;  
O Zion, do not let thy hands hang down.

<sup>10</sup> *Daughter of my scattered ones*—Those begotten in the uttermost parts of the earth (as Ethiopia) by God's people who have been dispersed thither. These are thought of as converts to the true religion, and bringing offerings to Jahveh.

<sup>11</sup> *Wilt not blush*—Because there will be no disgraceful deeds to blush for.

<sup>12</sup> *Remnant*—This remnant is that same kernel of righteousness, which is ever seen by the prophets to survive the chastening judgments; a lowly, poor, often down-trodden class (Comp. 1 Cor. 1: 16), who trust God and are cared for as the sheep of a good shepherd.

- <sup>17</sup> Jahveh, thy God in thee, strong One, will save,  
 He will be leaping over thee with joy,  
 He will be deeply silent in his love,  
 He will with gladness over thee exult.

## IV.

- <sup>18</sup> Those grieving for the festal time I gathered,  
 From thee they were, on whom reproach was cast.  
<sup>19</sup> Lo, I will deal with all thy despots then,  
 And I will succor that which lamely halts,  
 And that which was thrust out will I collect.  
 And I will set them for a praise and name  
 In all the earth, where they have suffered shame.  
<sup>20</sup> In that time I will cause you to come in,  
 Yea, in the time of my collecting you;  
 For I will give you for a name and praise  
 Among all peoples of the earth,  
 When I restore your captives to your eyes, saith Jahveh.

<sup>17</sup> *Strong one*—Mighty hero; in apposition with Jahveh. *Leaping with joy*—Figure of exquisite delight. *Silent in his love*—Noticeable counterpart of the active exultation. His joy is not merely that of outward glee, but rooted in that purest love which is silent because of its depth.

<sup>18</sup> *Grieving*—Those who were sad by reason of removal from the appointed festivals so that they could not attend. To gather these home is to end their sorrow. *From thee*—From Israel; they were of God's people. *On whom*—The relative refers to this same people, over whom there was so many times a lifting up of reproach.

<sup>19</sup> *Thy despots*—The oppressors who acted the tyrant over the Israel of God.



## A PLAN FOR THE STUDY OF THE BOOK OF ACTS.

By Prof. GEORGE B. STEVENS, Ph. D., D. D.,  
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The history contained in the book of Acts is of the first importance for the student of early Christianity. Here we trace the beginnings of the Church's life, and behold its various conflicts and successes from the day of Pentecost to the imprisonment of the Apostle Paul at Rome. The history covers the years 30-62 or 63, a period which is filled with events which are most significant as illustrating the progress of the Church. The various narratives may be studied from different points of view. The three most important seem to be:—

- (1) The relation of the history to the chief actors in it, Peter and Paul.
- (2) The Book of Acts as a record of the Church's conflicts and persecutions.
- (3) The way in which the events narrated illustrate the expansion of the idea that Christianity was designed for all men on equal terms, and exhibit the effort to carry this idea into effect.

Keeping in mind these three points of view, the student would do well to go through the Acts, and note carefully in a book the bearing of each narrative upon each or all of them.

Taking the three topics in their order, I would make the following suggestions in regard to the method of study:—

## I.

- (1) Divide the book into the two parts, of which one has Peter for its chief character, the other, Paul.
- (2) Collate the principal "acts" of Peter, and carefully define their number, circumstances and character, noting the sphere of his labors.

(3) Read all the discourses of Peter together, and determine (a) what was Peter's main subject in preaching, (b) by what arguments he illustrates and enforces it, and (c) what appears to be his attitude on the question of the reception of the Gentiles into the kingdom of God.

(4) Note the bearing of narratives in this portion of the book which do not refer directly to Peter (such as those concerning Ananias, Stephen and Cornelius), and define (a) their relation to the main course of the history in which Peter is the principal actor, and (b) the way in which some of these prepare the way for the introduction of Paul.

(5) Collate the facts narrated about Saul in the part of the book in which Peter still remains the leading character, and carefully estimate their importance for the subsequent work of the apostle to the Gentiles.

(6) Compare the narrative of his conversion in chapter ix. with the two others in the Acts, and with notices of that event in his Epistles (especially Galatians).

(7) In connection with this comparison make a summary of all the points of information which the New Testament furnishes in regard to Paul previous to the beginning of his Gentile mission (chap. xiii.), and define their relation to his work. (See especially Gal. 1 and 2.)

## II.

In studying the Acts as a history of the persecutions and hindrances which met early Christianity, it will be useful

(1) To learn from what different classes the opposition arose.

(2) What were the motives of it?

(3) Trace the order in which the hostility of these classes developed, and find the reasons for it.

(4) Carefully note all statements and acts of the apostles which became the occasion of this hostility.

(5) What was the cause and nature of that hindrance which arose from such persons as are mentioned in xi. 3 and xv. 1?

(6) In reading the history of Paul's missionary labors, note (a) the forms and occasions of opposition to his work

from the Romans, and (b) any instances in which the Roman power appeared as his protector, and why.

- (7) Paul's trial, imprisonment and voyage to Rome.

### III.

If the student pursues the course outlined above, he will be well prepared to trace the development of the idea that Christianity is for all on equal terms, which is the most interesting single truth contained in the whole history. The lines on which it should be traced may be indicated thus:—

(1) The position and teaching of Stephen as foreshadowing Paul.

(2) The process of training and broadening to which Peter was subjected (especially chapters x., xi.)

(3) The conversion of the Samaritans and the Ethiopian chamberlain (chap. viii.)

(4) The conversion, training and commission of Paul.

(5) The mission at Syrian Antioch (xi. 19 sq.)

(6) Study the missionary journey of Barnabas and Paul (chapters xiii., xiv.) with reference to the following points: (a) its course and scope, (b) its events and successes, so far as given, (c) the class which it was principally designed to reach, (d) the means and methods of reaching them.

(7) Study with great care the question that arose about circumcision (chap. xv., and compare throughout Galatians 1 and 2), and the deliberations of the apostles upon it, determining (a) just what the question was, (b) the view of the Pharisaic extremists, (c) the view of the Jerusalem apostles, Peter and James, (d) Paul's view, (e) on what ground they agreed, and (f) to what extent, if any, they remained apart.

(8) Study the second and third missionary journeys, tracing their course on a map, and noting (a) the character and importance of the places visited, (b) where churches were founded, (c) the arguments and other means used by Paul to convince his hearers of the truth of the gospel.

(9) Observe the lines on which Christianity was extended by Paul, and consider how both the directions of its extension, and the character of the centers in which it was planted, indicate the line of its advance in the centuries that followed, even to the present time.

## THE PROPHECY CONCERNING IMMANUEL:

ISAIAH VII., 13-17.

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To explain rightly any word of prophecy, one must apprehend the circumstances in which it was spoken, and also the general character of prophetic utterance. Fortunately, we have given the historic setting of this famous passage concerning Immanuel. It is found in the previous verses of the chapter, and also in the narrative of 2 Kings 16: 1-9. The kingdom of Judah was suffering an invasion from the united forces of Israel and Syria. Under these distressing circumstances, the question which must have been uppermost in all minds, was From whence should help be sought—how shall we be rid of our enemies? Two plans seem to have presented themselves: one, that of the people using their own resources, putting their trust in Jehovah their God, looking to Him as their deliverer; the other, that of seeking help through a foreign alliance, and inviting Assyria to come against Israel and Syria. The latter plan was acceptable to Ahaz and the court. The former was that urged by Isaiah. He was confident that the power of Israel and Syria had been over-rated; that their force had already spent itself. He gave this as a Divine message, calling them the two tails of smoking fire-brands, contemptible adversaries soon to be broken. If Ahaz would only put his trust in Jehovah, and rely upon Him, all would be well. Jehovah even offered him a sign whereby this fact might be confirmed. Ahaz, however, refused to ask this sign, saying that he would not tempt Jehovah. He was evidently determined to adopt the other policy, that which he finally pursued, of inviting the assistance of Tiglath-pileser, king of Assyria (2 Kings 16: 7-9).

In these circumstances, Isaiah uttered the passage under consideration:—

“Hear ye now, O house of David: is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself shall give you a sign, behold a maiden is with child, and beareth a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken. The Lord shall bring upon thee, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria” (7: 13-17).

“Before, then, the child of a woman, now pregnant, shall be old enough to distinguish between that which is good and bad, not only shall the land of Israel and Syria be devastated by Assyria, but also your land shall be overrun and laid desolate by the contending armies of Assyria and Egypt. You bribe Assyria to come against Israel and Syria, and thereby you invite disaster to your own people.” This is the plain meaning of these verses addressed to the house of David, in connection with those that follow. (In the translation given above, I have followed the Revised Version, introducing into the text two marginal readings, which are abundantly sustained by critical authorities, and need no defence. Butter and honey also is the food, and so the sign of the land desolate and forsaken; see verse 22).

So much, then, for one side and meaning of this oracle; it was one foreboding storm and disaster to Judah. But this was not its entire meaning. As fearful as the oracle was to Ahaz and the party at the court, so likewise must it have been hopeful to Isaiah and his friends. Isaiah had two fundamental doctrines which find expression in all his prophecies. The first was that of an impending judgment to befall Judah, the second that of the saved remnant, or the indestructibility of God's people, or the ultimate salvation of the people and city of God. How the former doctrine, that of impending judgment, appeared in our oracle, we have already seen. The latter is seen in the name of the child, Immanuel, God with us. But Isaiah carried also this latter doctrine further than the simple or general conception of the

ultimate salvation of the people. As is seen in other prophecies (9: 5, 6; 11: 1), he presented in connection with it the promise of a future king of the line of David. An intimation of that person is also found here. It lies in the name Immanuel. That child, whose early days should be associated with such disaster, was yet in His name a token of the indestructibility and ultimate salvation of the people of Jehovah. Who then was He? To this question there could be but one answer. Either typically or really He was the destined king of Israel, the One who, in some mysterious manner, would be the pledge, if not the actual realization, of God being with His people.

His mother is indicated by a very indefinite term, i. e., "the young woman of marriageable age," for that is the strict meaning of the original. Possibly she was designed to be any young woman who, within the time allotted, should bear a child, to whom might be given the name Immanuel, and thus might serve as a type of the future king; and thus, also, would she serve as a type of His mother.

Possibly it may have been the prophet's own wife, for his child may have been called Immanuel, and (see viii. 18) been thus a sign of the expected One. Possibly the mother was nothing more than an ideal figure representing the people of God. This last supposition is favored by Mic. 4: 10; 5: 3. At any rate, the New Testament writer, who never distinguishes between direct and typical prophecies, was fully justified in finding this word fulfilled in connection with the birth of Jesus (Matt 1: 23).

It may now be thought that the interpretation of this passage is too hazy, too indefinite. This leads us then to consider the second point mentioned at the beginning of this article, namely, the character of prophetic utterance. I emphasize once for all, the fact that the Hebrew prophet was a Seer, not a philosopher, not a chronologist, but one who presented certain ideas without definitely placing them in their temporal relations to each other. This is illustrated again and again in the prophetic writings. Many thoughts are crowded together into one picture, with no mark of the temporal separation found in their realization. This is the

*perspective* character of prophecy. It is manifested with especial beauty in Isa. 40-66. "The Divine act of delivering the people from the Babylonian captivity, and their restoration to the promised land, form, with the Messianic redemption and the admission of all nations into the kingdom of God, one great connected picture, closing with the creation of the new heavens and the new earth."

So likewise here the prophet places two thoughts upon one canvas—a coming judgment, a coming redemption. In their midst is a child holding a twofold relation, a sign of ruin and disaster on the one hand, impending and immediate (here, indeed, the prophet is in a certain sense a chronologist); a pledge on the other of God's gracious deliverance in the future. Whether Isaiah expected then and there in his own time that the Messiah would come, he does not tell us. He doubtless was well aware that when and how God would accomplish His purpose could only be known in its fulfilment.

While then giving a sign of God's displeasure to the obstinate, unbelieving house of David, Isaiah placed in connection with it a sign of hope to the faithful of Israel. If his words partook something of the nature of a riddle, their meaning was plain enough to influence human conduct, to warn on the one hand, to comfort on the other. The ultimate reference of Immanuel could escape none who heard the prophet's other discourses, and recognized him as standing as a pledge of Divine deliverance and redemption. (See 8: 8 and 10.) As one writer has suggested, by associating Immanuel with impending ruin and disaster, Isaiah meant to depict most vividly the fatal policy of Ahaz, showing that by his unbelief he had not only disestablished himself (7: 9), but had also mortgaged the hope of Israel. "The child, who is Israel's hope, is born. He grows up, not to a throne, or the majesty which the seventy-second Psalm pictures—the offerings of Sheba's and Seba's kings, the corn of his land shaking like the fruit of Lebanon, while they of the city flourish like the grass of the earth—but to the food of privation, to the sight of his country razed by his enemies into one vast common, fit only for pasture, to loneliness and suffering. Amid the general desolation. His figure vanishes from our

sight, and only His name remains to haunt, with its infinite melancholy of what might have been, the thorn-choked vineyard and grass-grown courts of Judah." If thus terrible is the meaning of this figure on the one side, on the other, appearing so in the midst of desolation, surrounded with such sad ruin, it would be a sure token that God was still with His people, and whatever disaster might overtake them, in the end His remnant should be saved, and the hope of Israel realized.



## EXPOSITORY PREACHING.

By Professor FRANKLIN W. FISK, D. D.,

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It is a hopeful sign of yet greater power in the Christian ministry that it is giving its attention more and more to, expository preaching. The trend of modern preaching toward what constituted a large element in primitive preaching is indicated, in part, by the increasing number of volumes of expository sermons coming each year from the press, and by the many eminent and popular preachers excelling in expository discourse.

The writer in this article would not presume to instruct his brethren of the ministry, but would simply refresh their memories with a few suggestions respecting the nature, advantages, and methods of expository preaching, which may possibly be of some benefit to young ministers.

It would seem that misconceptions as to what constitutes expository discourse, are somewhat prevalent. They are manifest in the frequently loose and inexact use of the phrase, expository preaching. Running comments, however able, on a passage of Scripture having no unity of thought, cannot properly be called expository discourse. Nor is it necessary that the text include several verses, or even a single verse. A Scriptural phrase may furnish sufficient material for an expository discourse. Often a textual division of a passage is found to be the best for an explanatory sermon, and then the discourse becomes at once textual in plan and expository in development. That which makes a sermon expository is the form of the development of its thought or subject. If the development be mainly expository, the discourse is properly termed an expository sermon.

Of the many advantages of this species of discourse, but little need be said. They are so manifest that it is almost needless to name, much less to enlarge upon them. Yet it

may be well to notice two or three of the more important of them.

To the preacher himself the frequent preparation of expository sermons is of great benefit. He is thus kept from yielding to a common tendency to confine one's preaching within a narrow range of Scriptural topics, and so almost unconsciously getting into "ruts" in his pulpit ministrations. He will, at times, be under the necessity of discoursing upon the various doctrines, precepts, histories, and biographies, as they occur in the continuous exposition of a book of Scripture. Thus he will come to have a symmetrical knowledge of Scriptural truth, and his preaching will include a wide range of subjects. It will represent a much larger portion of Scripture than if he confined himself to topical sermons. He will thus become a preacher of the Word rather than of isolated Scriptural topics.

In expository preaching he will be able not only to present a great variety of truths, but also to make such practical applications of them as he could hardly make in topical preaching without the appearance of intentional personalities. So full are many of the books of the Bible—especially the Epistles—of precepts that have to do with the various relationships of human life, that a series of expository discourses upon any one of them will compel the preacher to dwell upon all these precepts as they arise in the course of his expositions, and to apply them to his hearers in all their relations in life.

He will also find that the frequent use of this kind of discourse will tend to render his preaching more attractive. For it will tend to reproduce the Bible in its entirety, and not a few fragments of it. Its charming histories and biographies, interesting and instructive alike to the young and to the old, will have a place in such preaching. Thus the table that he spreads on the Lord's day throughout the year, for the spiritual nourishment of his congregation, will have the attractiveness, variety and abundance that can come only from the bountiful storehouse of all Scripture. Perhaps it is not too much to say that every pastor should aim to have his preaching during a decade or score of years in the same pul-

pit, represent pretty accurately, and in due proportion, the whole of Scriptural teaching with its remarkable variety of form.

If now we look at the methods of expository preaching, we see that unity is its first law. The passage of Scripture selected, whether a part of a verse or several verses, should have one main thought around which the other thoughts cluster. The aim should be to set forth this thought in its surroundings, and to do this it is necessary that unity preside over every part of the development. The preacher should not for a moment lose sight of the main thought of the passage, and should endeavor in his sermon to reproduce it in its settings. This is often a difficult task when the passage contains several important and apparently dissimilar thoughts, and to do it well, the preacher will find it necessary to study intently in the original, if possible, and with all the helps at his command, the passage itself. And so if he intends to preach a series of expository discourses on a chapter or book of Scripture, the best preparation he can make for such a course of sermons will be a careful study of the entire passage. He will thus have fully in mind what he has undertaken to do, and will be more likely to reproduce the truths he is expounding, in their due proportion.

In making a plan of an expository sermon, the preacher will generally find it best to follow the order of the main thought in the passage. The chief heads need not, however, be as formally expressed as in topical discourse. Then the aim should be to gather from the passage itself the principal materials for the development of these main thoughts. Grammar and lexicon, hard study and commentaries, will bring to light ample materials from which he can select what may best suit his purpose. But care should be taken lest, overwhelmed with multiplicity and complexity of materials, he fail in unity of thought and impression.

As to the place of applying the truth in expository preaching, it may be said, in general, that the truth may be applied as it is unfolded in the progress of the discourse, whenever it is of such a nature as to permit an immediate application. But in such cases, it is often well to make at the close of the

sermon a brief application, in which may be passed in review the different points that have been urged. If the sermon be the kind of explanatory discourse termed by some writers, the illustrative, the aim being to unfold Divine truth, as illustrated by character in Scriptural history and biography, it is often best, first, to give briefly and vividly the narrative, and then to make the various applications; at other times it is well to apply the truths as they are brought out or suggested in the progress of the discourse.

The above are mere suggestions respecting a species of pulpit discourse in which skill on the part of a preacher can hardly be overrated. The youthful pastor who has come to some just appreciation of the great value of expository preaching both to himself and to his people, who is aflame with the desire to become "mighty in the Scriptures" and will "Give diligence" (literally, make haste) "to present himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth," and who will address himself persistently and manfully to become master of expository discourse, will find difficulties vanish before him, and he will have the increasing joy, as the years go by, of growing rapidly in biblical knowledge, and in an instructive and fruitful ministry.

He will also have abundant literature to aid him in his efforts. The modern pulpit is becoming prolific in volumes of expository discourse. Chalmers' "Lectures on the Epistle to the Romans," are admirable models of unity of thought and aim amidst great variety of materials. Robertson's "Expository Lectures on the Epistles to the Corinthians," deserve to be studied for the frequent excellence of their plans, and their fruitful suggestions. In the species of explanatory discourse termed illustrative or descriptive, Dr. William M. Taylor, in numerous volumes, as "David, King of Israel," "Elijah, the Prophet," has given examples that can hardly be excelled in modern preaching. The ways in which he creates a continual interest in the subject under consideration, and draws from it fruitful practical suggestions, are worthy of careful study. Ex-President McCosh in his "Gospel Sermons," has given several explanatory dis-

courses of the illustrative kind that are of a high order of excellence. Dr. Joseph Parker's volumes, entitled, "The People's Bible: Discourses upon Holy Scripture," as also his "Inner Life of Christ," and "Apostolic Life," are worthy of careful reading as examples of a distinctive kind of expository discourse for which their author is justly celebrated. Dr. J. Oswald Dykes in the "Law of the Ten Words," and in "The Gospel According to St. Paul," has given admirable examples of expository preaching. Dr. Samuel Cox's expository discourses contained in his volumes entitled, "Expositions," are remarkably fresh and interesting both in matter and in manner. In the volume entitled, "Paul's Ideal Church and People," Alfred Rowland, of London University, gives us in a series of forty short sermons, on the First Epistle to Timothy, several admirable plans in expository discourse and worthy of close study by young ministers.

These are only a few of the many volumes of expository sermons that have come from the press of late—the most of them within a few years,—and which are at the service of any youthful pastors, who would become proficient in that most instructive and useful kind of pulpit discourse—expository preaching.

## CONTENTMENT AND FELLOWSHIP:\*

OR

## PAUL'S TEACHINGS REGARDING PROPERTY.

By Rev. EDWARD TALLMAGE ROOT,

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Paul is the formulator of Christian ethics as well as doctrine. He applied the principles taught by Christ to the problems of daily Christian life under the complex conditions of a high civilization. In studying the Christian conception of property in a brief essay one cannot do better than confine attention to his writings.

## I. THE LIFE PURPOSE.

Christ's moral teachings center in the idea of a life-purpose (Matt. 6: 19-34). Life should be a seeking, a conscious unity in which every act is subordinated to one great end. Being all-controlling, the life-purpose determines the character. The most important of questions, therefore, is, What is the true life-purpose? Viewed in different aspects the question takes different forms, "Where shall man lay up treasures? Whom shall he serve? For what shall he take thought?" All possible life-purposes may be reduced to two classes, seeking wealth, i. e., food, drink and clothing, and seeking the Kingdom of God. These two are mutually exclusive. The former cannot be the true life-purpose because its objects belong to the sphere of the temporary, because it treats a few of the conditions of life as if they were all, because its objects lie beyond man's control and because its sinfulness is proven by the fruit it has borne among the Gentiles. Therefore the Christian is to lay up treasure in Heaven and serve God by seeking first His kingdom and righteousness. This purpose

\*Greek, *Autarkeia kai Koinōnia*. Very hard to translate. The R. V. wavers between "contentment" and "sufficiency;" between "fellowship," "contribution" and "communicating."

through God's loving care, will secure all things that he needs.

Paul's teaching is a development and application. The chief passage is 1 Tim. 6: 5-19. Note that he is addressing those who have adopted the Christian purpose and who are in danger, not of willfully abandoning it, but of being beguiled from it by the attempt to seek riches also. He says: To suppose that godliness is a way of gain is a characteristic of ignorant, vain and corrupt men. To seek riches is foolish, harmful and wicked.

(1) Because we brought nothing into this world nor can we carry anything out.

(2) Because even in this life riches are uncertain.

(3) Because such seeking leads to ruinous lusts, all kinds of sin, astray from the faith and into many sorrows. So Paul in his own experience saw the results of covetousness in Demetrius, (Acts 19: 23, ff., compare 16: 19) and in Demas (2 Tim. 4: 10.) Or may have had in mind the cases of Achan, Gehazi and Judas.

Paul classes covetousness with fornication as a sensual sin (Eph. 5: 3, 5, and often). Rightly, for it is the valuing of the material to the exclusion of the spiritual. Both lover of luxury and miser are victims of enslaving lust. He also calls it idolatry, for it substitutes possessions for God as the supreme object of trust and service.

Such being the false, what is the true purpose? "But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness," etc. Just as others plan and scrape and save every day to add to their hoard; so the Christian is one, who makes every act of every day subordinate and tributary to the attainment of a god-like character; doing nothing, saying nothing, thinking nothing but what will further this end.

The difficult part of this is the "fleeing." If at one stroke we could sever ourselves from the world, it would be easy to be unworldly. But we cannot rid ourselves of the necessity of a certain amount of wealth,—food, clothing, shelter. Seeking these, as means to accomplish our supreme purpose, we are in constant danger of being led by imperceptible de-

gress into making godliness a way of gain. The problem before the Christian; therefore, is to keep the material in its true place as means to the spiritual,—to “use the world as not abusing \* it” (1 Cor. 7: 31). Where draw the line?

## II. CONTENTMENT.

Paul’s solution is “contentment.”

Since the Christian’s purpose cannot overlook the necessity of a certain amount of wealth, his great gain must be not righteousness alone, but “righteousness with *contentment*.” The word in Greek is literally “self-sufficiency.” It is used in classical Greek. Plato contrasts it with needing many things. Thucydides uses it of a country which needs no imports. Aristotle defines it as “being all and lacking nothing.” Thayer’s New Testament Lexicon therefore gives as definition, “a perfect condition of life in which no aid or support is needed.”

Now there are two conceivable ways in which a being might attain this perfect condition, either by having infinite power, ability to accomplish every desire; or having finite powers, and limiting desires to those which these powers can satisfy. The latter alone is possible to man; and even this is not, unless man’s powers are sufficient to provide for his well-being. Now, man’s well-being depends so largely upon spiritual conditions—upon his own will, that “a man’s life consisteth not in the abundance of the things which he possesseth.” So it is possible, to limit desire for material things. Such limitation is the secret of a happy life; for he alone is rich who has no desire unsatisfied.

This, Paul had learned. Writing to thank the Philippians for their contribution to his needs, he says (4: 11-12), “Not that I speak in respect of want; for I have learned in whatsoever state I am therein to be *content* (*autarkes*). In everything and in all things, I have learned the secret, both to be filled and to be hungry, both to abound and to be in want.” The utterance of a man who sought first the kingdom of God and took no thought what he should eat or drink!

But one may ask, Did Paul regard this as his personal practice or a rule for all? Would he draw no limit except

\* *Katachrōmenoi*—perhaps, “to use as the be-all and end-all.”



ability, and say that a rich man practices "contentment" provided he lives within his income? Both questions are answered by 1 Tim. 6: 8. "Having food and covering we shall be therewith content," or, "in these we shall have enough" (*arkesth̄sometha*). By these terms Paul doubtless meant to include the material instruments required by intellectual and æsthetic needs, for his own most cherished possessions were books and parchments. The rule is therefore, to limit expenditures to the least that is required for a healthy body and sound mind.

This idea controlled Paul's life (Acts 20: 33-36). His writings are full of it. Hebrews, 13: 5, contrasts such contentment with the love of money. 1 Thess. 4: 11-12, commands quiet, constant industry as a Christian duty, that by a supply of necessities we may have need of nothing.

But why should the limit be drawn at necessities? Why is it not my right and duty to provide myself with all the material advantages which I can procure, so long as I regard them as means? The answer lies in the complementary grace.

### III. "FELLOWSHIP."

If I were the only man in the world, it would be my duty to furnish myself with the greatest possible material advantages. But I am not an isolated individual, I am a member of an organism. The root of all sin is to think of myself "more highly than I ought," i. e., to assume that I am anything but a member (Rom. 12; 1. Cor. 12). This community idea is the foundation of all moral duties (Eph. 4: 25-28, etc). The great error of modern Christianity, both practically and doctrinally is that it has substituted individualism for the community idea.

Now the characteristic of a community is that the many members have a common life and "the same care one for another" (1 Cor. 12 and Acts 4: 32). All the powers of each are devoted to the interests of all, they regard all things as "common" (*Koinē*). This "fellowship" (*Koinonia*, i. e., the supremacy in thought, feeling and will of that which is common), is the source of all Christian joy (Acts 2: 46), as well as virtue. It is the same as John's favorite precept,

"Love one another." Community of goods, is but one outward expression of this unity of spirit.

"Fellowship" determines what "contentment" shall be. Each member having the same care for every other, will limit his desires to that which all can enjoy—the average income, or supply of "necessities." Yet it becomes a motive to unceasing industry (Eph. 4: 28). Personal necessity might be removed by the possession of a fortune, but one filled with this community spirit will not rest however much he may have given, while his labor can bestow yet more. The motive to labor from love of gain is excluded by Christian "contentment," but only that its place may be filled by the more effective one of life for the community. "Contentment" is one side of Christian love, "fellowship" the other. The former grace is necessary in order that the latter may be possible. This seems the meaning of 2 Cor. 9: 8, "God is able to make all grace abound unto you: that ye having always all contentment (*autarkeia*, R. V. "sufficiency") in everything, may abound unto every good work; as it is written, He hath scattered abroad, he hath given to the poor, etc.

The fullest discussion of "fellowship" is in 2 Cor. 8-9. Comparing this passage with other allusions we learn the significance of the word.

(1) Its ground:—the unity of all in Christ, "One body in Christ."

(2) The underlying principle based on this truth:—"Let no one seek his own, but each his neighbor's good (1 Cor. 10: 24). "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6: 2). "So laboring, ye ought to help the weak and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive" (Acts 20: 35).

(3) Its enforcement:—It must be by each man's conscience. If not voluntary, it is morally valueless; it is not Christian. (2 Cor. 9: 7).

(4) Motives:—Above all Christ's example, who became poor to make us rich, even God's unspeakable gift. (1 Cor. 8: 9 and 9: 15). Also the example of others, the Christian's

reputation, his perfection in grace and the glory of God (2 Cor. 8: 1-8 and 9: 1-14).

(5) The result aimed at:—This of course fixes the standard of giving. This result is nothing less than the equality of all Christians in respect to wealth. "For I say this, not that others may be eased and ye distressed; but *by equality*; your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there *may be equality*; as it is written, He that gathered much had nothing over; and he that gathered little had no lack" (2 Cor. 8: 13-15). "Abundance" means more exactly "superfluity," i. e., excess over that required by Christian contentment; "want" is the amount by which any falls short. Again, as in Agur's prayer, we find the miracle of the manna appealed to as showing how God would have the good things of life distributed. Thus Christian "fellowship" differs from communism not in aim, but in means. It seeks equality without destroying property; relies on love not on law. Startling as this interpretation may seem, the language will bear no other; and it is confirmed by many allusions, e. g., in writing to the Thessalonians, Paul says, "If any will not work, neither let him eat," a command which would have been unnecessary and meaningless except in such a community. Paul's "fellowship" is simply a development and application of the communism of the Jerusalem church, to adapt it to the condition of a scattered and world-wide community.

This grace is emphasized in Paul's epistles. "Communicating to the necessities of the saints" (Rom. 12: 13, *koinonountes*). "To do good and communicate forget not" (Heb. 13: 16, *cf.* Philemon 5-7). "Charge them that are rich in the present world . . . that they do good, that they be rich in noble deeds, that they be ready to distribute (*eumetadotous*) willing to communicate, (*koinonikous*)" 1 (Tim. 6: 17-18).

But how practically was this grace shown in the early church? "Fellowship" manifested itself in loving hospitality to apostles and evangelists, to delegates from sister churches, and to those whom public or private persecution

left homeless and destitute (Heb. 12:2; Rom. 12:13). In the "Teaching of the Twelve Apostles" we find given rules which later became necessary to protect this hospitality from being imposed upon. Again the wants of the poor in each local church were systematically provided for. Widows appear to have been the most numerous class among the needy, and Paul gives detailed instructions for their enrolment among the pensioners of the church (1 Tim. 5:3-16). He would exclude all who could be supported by children, grandchildren or a second husband. A man's first duty was to provide for all naturally dependent on him, that the church relieved of all unnecessary burdens might be able to do more in cases of real need. Not to do this was a violation of "fellowship" worse than apostasy. Ministers of the gospel were another class of the needy. To serve the church, as such, they must be free from other cares; and the church freely receiving their services freely provides for their needs. The very same reason is urged in 1 Cor. 9:11, for support of the ministry, which is given in Rom. 15:27, for contribution to the needy Jewish Christians. So in Gal. 6:6, the word of general import is used, "Let him that is taught in the word, *communicate* unto him that teacheth in all good things." To deprive the church of this privilege is to do it wrong (2 Cor. 12:13). Thus what the minister receives is not a salary, but loving supply of his necessities. Bearing this in mind—that with Paul, "living by gospel," does not mean earning money,—his argument to prove the right of the ministry to receive support loses the mercenary tone which at first it seems to have (1 Cor. 9:6-14).

Finally this fellowship extended beyond the limits of the local church and even of country and race. The great instance of Christian love in the New Testament is the contribution "for the poor saints at Jerusalem." How wonderful the new force brought into the world by Christ, which could constrain inhabitants of the great cities of Antioch, Corinth and Rome to contribute to the needs of unknown people in the obscure province of Judea! Constrain men of the haughty, ruling race and Greeks proud of art and learning, to deny themselves for the sake of barbarians, and, of all barbarians,

for the Jews universally distrusted, hated and despised! The world had seen nothing like it. It was a miracle.

Evidently "fellowship" can be perfect only when it is mutual. If one party selfishly takes advantage of the other's generosity, that generosity is doing more harm than good. The grace can therefore be exercised only in a community of persons all practicing "contentment" and "fellowship," all loving and being loved, serving and being served. For those outside of the Christian brotherhood, love however great its yearnings, can do little. So Paul says (Gal. 6: 10) "Let us work that which is good toward all men and especially toward them that are of the household of faith." Even the church is not yet perfect in love. So much of the "flesh" still persists that Christians forget "fellowship" and have law-suits one with another, nay themselves do wrong and defraud their brethren (1 Cor. 6: 1-11).

Others are ready to eat without working, (2 Thess. 3: 10). Or to shift their natural responsibilities upon the church (1 Tim. 5: 8). Because some fail in "contentment" and "fellowship," these graces are more difficult for the rest; and the enforcement of these duties, for self-protection and the welfare of all, occasions friction. The Church is not yet a perfect body in which all the members have the same care one for another; is rather a body diseased by the presence of inert, dead matter, in it, but not of it.

But, though "fellowship" seems often like sowing seeds which are slow to germinate, Paul exhorts, "Let us not be weary in well-doing; for in due season we shall reap if we faint not." The significance of the church, like the corn in the blade, is not what it is, but what it shall be,—"*fitly framed and knit together, through that which every joint supplieth,*" growing into perfect unselfishness like its Head, destined to attain "the measure of the stature of the fulness of Christ."

This is Paul's conception of the Church, his remedy for the long strife of rich and poor—a loving brotherhood inspired by the example of Christ who became poor to make us rich; in which every member limits his own expenditure to the average of the community and employs his surplus wealth or

ability in love and wisdom for the common interests of instruction, and preaching, and the relief of every brother's need, in which every local community recognizing the universal body of Christ, cares for every sister church throughout the world, in which the individual instead of being robbed of personality by the constraint of a vast socialistic system is constantly being developed in wisdom and love by the responsibility of planning and doing for himself what ought to be done, and in which this all-pervasive intelligence and devotion, this combined wisdom and mutual love of all, adjusts each one's burden to his ability, and thus attains "equality" — "liberty, equality and fraternity."

'Human nature is diametrically opposed to such a life.' Yes; but what does the Christian life mean, but putting off "the old man with his deeds" and "putting on the new man," even Christ Jesus? 'It is a tremendous task to bring the world, or even the church to such a life.' Yes; our "wrestling is not against flesh and blood but against the powers, against the principalities, against the world-rulers of this darkness." Only heroes can accomplish this warfare. 'We cannot bring all men to this mind, but must remedy social evils by legislation and communistic systems.' Such attempted short-cuts can end only in disaster. Law cannot eradicate selfishness. Individualism is the parent of all heresy; selfishness, the root of all sin; self-absorption, the spring of all misery. Nothing will save the world but their extirpation. Christianity means nothing less than this,—unselfish life in and for the community of the unselfish.

## THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XLV. AND XLVI.—PREPARATIONS FOR THE END. LUKE

22 : 1-53.

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

## I. EXAMINATION OF THE MATERIAL.

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

## § 1. Chapter 22 : 1-6.

1. Read the passage and note the subject: *The Plot and the Traitor.*
2. The following are important words: (1) *which is called*, etc. (22 : 1), light on the persons to whom the gospel is written; (2) *Satan entered* (22 : 3), cf. John 6 : 70; 13 : 27; (3) *captains* (22 : 14), i. e. of the temple guard, cf. Acts 4 : 1; (4) *were glad* (22 : 5), for the reason cf. Mk. 14 : 2.
3. A brief statement of the thought is as follows: *The Passover approaching, the authorities consult how to make away with him. Satan inspires Judas, one of the twelve, to offer to betray Jesus; the offer is accepted and a price is fixed. He proceeds to find a good occasion.*
4. An evil mind may live in vain in company with the best and purest associates.

## § 2. Chapter 22 : 7-23.

1. Read the verses and criticise the following subject: *The Last Supper.*
2. The student may note these words and phrases: (1) *day of unleavened bread* (22 : 7), i. e. the first day, the 14th Nisan, cf. Ex. 12 : 18; Lev. 23 : 5, 6; (2) vs. 13, 14, compare the judgment you made about Lk. 19 : 30 seq.; (3) *follow him*, etc. (22 : 10), consider the reason for this strange proceeding; (4) *the guest-chamber* (22 : 11), cf. Mk. 14 : 14; (5) *with desire have I*, etc. (22 : 15), i. e. "I have earnestly desired," a "hebraism;" (6) *I will not eat it until*, etc. (22 : 16), did he eat it with them? (7) *but behold*, etc. (22 : 21), had Judas eaten with

- them? (8) *woe unto*, etc. (22 : 22), is there here (a) compassion, (b) desire to make Judas give up his design?
- The student may study the following condensation: *When the passover has been prepared in the place he had chosen, Jesus sits down with the twelve. Declaring his eagerness to eat this passover with them, he blesses and divides bread among them saying, "Take this my body;" likewise wine, saying, "My covenant in my blood for you;" (saying also, to their astonishment), "For I must die, betrayed by one who is here."*
  - The student may select the religious thought that most fully and clearly is represented in the passage.

### § 3. Chapter 22 : 24-38.

- A subject of the passage is: *The Table Talk*.
- (1) *Contention*, etc. (22 : 24), what cause for such a discussion at this time? (2) *he said* (22 : 25), cf. John 13 for what he had probably done before these words; (3) *but*, etc. (22 : 28), i. e. "although you now have such ambitious ideas, yet I know that you have been faithful;" (4) *sit on thrones*, etc. (22 : 30), literal or figurative? (5) *you* (22 : 31), note the plural, i. e. "all you disciples who are here;" (6) *thee* (22 : 32), as the representative and leader among them; (7) *turned*, i. e. to God; (8) v. 36, is this literal or figurative? (9) *for*, etc. (22 : 37), i. e. you will need to make these preparations for I am to suffer as a felon, and you are my followers; (10) *enough* (22 : 38), the spirit of this remark?
- The student may prepare a brief statement of the thought of the passage.
- The line of religious teaching running through the passage is that of service to others as the Christian ideal.

### § 4. Chapter 22 : 39-46.

- The student may state the subject after reading the passage.
- Words calling for study are (1) *as his custom was* (22 : 39), cf. 21 : 37; (2) *the place* (22 : 40), where? (3) *prayed* (22 : 41), lit. "kept praying," cf. Mk. 14 : 35, 39; (4) *remove* (22 : 42), meaning of this? (5) *cup*, i. e. "destiny of suffering," cf. Ps. 23 : 5; 75 : 8; Isa. 51 : 17, etc.; (6) *sleeping for sorrow* (22 : 45), cf. Mk. 14 : 37, 38.
- The condensation of the thought is: *He goes with the disciples to the Mount of Olives and there tells them to pray that they may not be tempted. Going on a short distance, he prays that he may escape the coming experience, if so the Father wills. An angel strengthens him in his overwhelming entreaties. After the prayer, he comes to the sleeping disciples and bids them awake and prepare for the coming trial by prayer.*
- Consider the spirit and the power of prayer as manifested in this passage.

### § 5. Chapter 22 : 47-53.

- A subject suggested for these verses is: *The Arrest of Jesus*.
- The student may study the following with the helps at command: (1) *to kiss* (22 : 47); (2) *Jesus said*, etc. (22 : 48), the spirit and motive of the question? (3) *certain one* (22 : 50); (4) *suffer ye thus far* (22 : 51); (5) *your hour* (22 : 53); (6) *power of darkness*.
- The thought of the passage may be stated thus: *Judas comes with a crowd and kisses Jesus who replies, Do you betray me with a kiss? Friends attempt resist-*



ance; a man is wounded, but Jesus heals him. He says to the leaders of the crowd, *Your preparations are those of thief-takers. You did not molest me in the temple. But it is your hour and darkness rules.*

4. The student may decide on the religious thought.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** The following table of contents is to be mastered.

#### PREPARATIONS FOR THE END.

- § 1. THE PLOT AND THE TRAITOR.
- § 2. THE LAST SUPPER.
- § 3. THE TABLE TALK.
- § 4. JESUS IN PRAYER.
- § 5. THE ARREST OF JESUS.

- 2) **The Summary.** The complete summary statement of the sections may be made by the student.

### 2. Observations upon the Material.

- 295) 22 : 1. The explanation given suggests that the narrative was written for the use of those who were not Jews.
- 296) 22 : 3-6. The spirit of Judas is regarded by the writer as one of malignity. The money question seems to be an after-thought.
- 297) 22 : 10. Jesus and the disciples seem to have retired from the city at this time.
- 298) 22 : 10-12. The special directions given and their peculiar character show the danger which encompassed Jesus, and his care not to be taken before the right time.
- 299) 22 : 14-23. A comparison of Luke's narrative of the last supper with that of Matt. and Mark shows much divergence in the order and material.
- 300) 22 : 17. Certain parts of the passover had been observed before Jesus introduced the new institution.
- 301) 22 : 19, 20. This is Jesus' clearest teaching on the meaning of his death and this is in parabolic form.
- 302) 22 : 21. The cool deliberate plan of Judas is seen in his remaining with Jesus and the disciples through this scene. He is on the watch for a convenient time (22 : 6).
- 303) 22 : 24. The contention doubtless arose either in view of their Messianic expectations in general, now apparently to be fulfilled, or in deciding upon the places at the table.
- 304) 22 : 41-46. Jesus, in this scene, is brought into the closest relation to mankind; he suffers, is tempted, prays and seeks human sympathy.
- 305) 22 : 43, 44. There is some doubt about the authenticity of these verses.
- 306) 22 : 21, 22, 48. Jesus seeks by warning and tender rebuke to bring Judas to his senses even at the very last.
- 307) 22 : 52, 53. The force which was employed shows the fear that Jesus inspired in the authorities.

### 3. Topics for Study.

- 1) **The Passover and the New Institution.** [Obs. 299-301] : (1) Recall the original institution, the passover (Ex. 12 : 1-36), and note the significance of it, (a) a memorial, (b) a sacrifice, (c) a family feast, (d) full of joy. (2) Consider now the relation of the passover to the New Institution of Jesus, (a) its intro-

duction at what point in the passover celebration, (b) its significance in the light of the meaning of the passover as outlined above. (3) Make a study of the New Institution itself to observe (a) the reflection of Jesus' character in it, (b) the reflection of Jesus' method of parabolic teaching in it, (c) an enduring memorial of himself, (d) a permanent testimony to his doctrine, (e) a means of grace and fellowship.

- 2) Judas Iscariot. [Obs. 296, 302, 306] : (1) Gather the facts in relation to Judas as given in the following passages : Mk. 3 : 19 ; John 13 : 29 ; 6 : 70, 71 ; 12 : 5, 6 ; Mk. 14 : 10, 11 ; John 13 : 26, 27 ; 18 : 2 ; Lk. 22 : 47, 48 ; Mt. 27 : 3-5 ; Acts 1 : 16, 17. (2) In view of Lk. 6 : 16 consider why Jesus chose him, whether (a) ignorantly, or (b) hopefully, or (c) designedly (John 13 : 18). (3) Why did he follow Jesus, whether (a) with selfish aims solely, (b) with pure devotion, (c) with mixed motives. (4) Inquire into the causes of his falling away as connected with (a) his being the only Judean disciple, (b) his work, encouraging selfishness, (c) his consciousness of Jesus' insight into his mind (John 6 : 70, 71). (5) Consider the cause for his act of betrayal as found in (a) covetousness (John 12 : 6), (b) disappointment (Mk. 9 : 34-37), (c) spite and revenge, (Lk. 22 : 47, 48). (6) What is the explanation of his repentance (Mt. 27 : 3-5) ? (7) Make a general summary of Judas' character, (a) its good points, (b) its fatal defects. (8) Is Judas' character exceptional, (a) in its essential elements ? or (b) in its special circumstances ?

#### 4. Religious Teaching.

The student may take as a subject for the religious lesson, *Jesus' Relation to his Followers* as exhibited in these verses : (1) He enjoys their companionship and seeks their sympathy, 22 : 15, 45 (cf. Mt. 26 : 40, 43). (2) He would win back even one who has betrayed him (22 : 21, 22, 48). (3) He gives himself up to death for them (22 : 19, 20). (4) He bountifully promises them reward for their fidelity (22 : 29, 30). (5) He prays for them in times of trial (22 : 32). (6) Other suggestive points.

What should be our response to this attitude of Jesus ?

#### STUDIES XLVII. AND XLVIII.—THE TRIAL AND CRUCIFIXION OF JESUS. LUKE 22 : 54-23 : 49.

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

#### I. EXAMINATION OF THE MATERIAL.

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

## § 1. Chapter 22 : 54-62.

1. The student, after reading the verses, may state a subject.
2. Important words and phrases are: (1) *high priest's* (22 : 54), (a) cf. Mt. 26 : 57, (b) note also John 18 : 13, 15, 16, (c) probability that the two occupied the same house? (2) *court* (22 : 55), light on the construction of an eastern dwelling? (3) *maid seeing him* (22 : 56), cf. John 18 : 17 and decide as to these being accounts of the same; (4) *also*, "this man also as well as some one else," who? (5) *another* (22 : 58), cf. Mt. 26 : 71; John 18 : 25; (6) *another confidently affirmed* (22 : 59), cf. John 18 : 26; (7) *the Lord* (22 : 61), significant as to the date of the Gospel? (8) *turned and looked*, (a) peculiar to Luke, (b) as Jesus passed from the house to the public trial, (9) *wept bitterly* (22 : 62), i. e. "wept loudly," or "wailed," in bitterness of spirit.
3. The student may make his own statement of thought.
4. An impressive thought is, that even noble impulses, if not buttressed by firm character, bring one into a situation which may overthrow him.

## § 2. Chapter 22 : 63-71.

1. Read the passage; criticise a subject: *Jesus before the Jews*.
2. Words and phrases that call for study are: (1) *held* (22 : 69), (a) i. e. as a condemned man, (b) after the scene of Mt. 26 : 59-64? (2) *mocked*, (a) lit. "kept mocking," (b) regarding him as condemned in view of Mt. 26 : 64; (3) *prophecy* (22 : 64), note their idea of prophecy; (4) *day* (22 : 66), why wait? (5) *assembly*, etc., i. e. the "Sanhedrim;" (6) *council*, etc. (a) cf. Mt. 26 : 59-64, (b) Mt. 27 : 1, (c) deciding as to the relation of Lk. 22 : 66-71 to both of these passages; (7) *will not answer* (22 : 68), cf. 20 : 1-8; (8) *Son of God* (22 : 70), this was the point they were seeking to establish—as the Christ, did he claim divinity? (9) *ye say that I am*, cf. margin.
3. The student may make his own statement of thought.
4. A religious thought of the passage may be chosen by the student.

## § 3. Chapter 23 : 1-7.

1. A statement of the subject is suggested: *The accusation before Pilate*.
2. (1) *Before Pilate* (23 : 1), significance of this? (2) *perverting* (23 : 2), i. e. "leading astray after a false and wicked object of regard;" (3) *forbidding*, etc., grounds of this charge? (4) *asked him* (23 : 3), cf. John 18 : 33-38; (5) *multitudes* (23 : 4), first hint of a popular uprising against Jesus; (6) *himself also* (23 : 7), (a) as well as Pilate, (b) where were their usual residences?
3. The student may give a condensed summary of the thought of the passage.
4. As a practical teaching, observe that a man's right convictions are sure to be assailed by evil motives and the issue cannot be evaded.

## § 4. Chapter 23 : 8-12.

1. The subject may be given as: *Jesus sent to Herod*.
2. The student is invited to study the following: (1) *exceeding glad* (23 : 8) the spirit exhibited? (2) *answered him nothing* (23 : 9), why? (3) *mocked him* (23 : 11), contempt or resentment? (4) *sent him back*, on what basis? (5) *at enmity* (23 : 12), on what grounds?

3. The student may prepare the thought.
4. Note here an example of the deterioration of a character originally open to good influences. How did it come about?

#### § 5. Chapter 23 : 13-25.

1. A brief statement of the subject for criticism is: *Pilate's Judgment*.
2. (1) *Pilate called together* (23 : 13), i. e. convened a formal assembly; (2) *chastise* (23 : 16), why? (3) *Barabbas* (23 : 18), cf. Mt. 27 : 16; John 18 : 40; (4) *gave sentence* (23 : 24), cf. John 19 : 13; (5) *asked for* (23 : 25), lit. "kept asking for."
3. The student may condense the thought.
4. It is instructive to consider the lengths to which a man or a body of men will go when they give loose rein to their evil impulses.

#### § 6. Chapter 23 : 26-43.

1. The passage read, suggests the following subject: *The Crucifixion*.
2. Words and phrases of importance or difficulty are: (1) *Simon of Cyrene* (23 : 26), cf. Mk. 15 : 21; significance of the choice of this man? (2) *blessed*, etc. (23 : 29), the chiefest curse would be invoked as the greatest blessing; (3) v. 31, (a) "if an innocent person must so suffer, what will be done to the guilty?" (b) comparing the attitude of the Romans toward himself now and toward the nation in the future; (4) *forgive them* (23 : 34), whom? (5) *hath done nothing amiss* (23 : 41), how did he know this? (6) *comest in thy kingdom* (23 : 42), note significance of this; (7) *paradise* (23 : 43), meaning?
3. The student may make his own condensation of the passage.
4. A religious thought is suggested by the prompt response of Jesus to the prayer of the repentant robber.

#### § 7. Chapter 23 : 44-49.

1. The student may read the verses and decide on a subject.
2. (1) *Sixth hour* (23 : 44), i. e. 12 o'clock; (2) *darkness*; is this (a) supernatural, and yet (b) connected with the earthquake that followed (Mt. 27 : 51), (c) intended to teach what? (3) *whole land*, i. e. (a) that region, or (b) half the world? (4) *veil*, etc. (23 : 45), (a) note physical basis (Mt. 27 : 51), (b) supernatural element, (c) significance—God's abandonment of the temple, unhindered access to God, through death of Jesus; (5) *glorified God* (23 : 47), how much did this mean? (6) *stood afar off* (23 : 49), cf. John 19 : 25.
3. The student may make his own statement.
4. The student may select the great religious lesson.

## II. CLASSIFICATION OF THE MATERIAL.

### 1. Contents and Summary.

- 1) **The Contents.** To be mastered.

#### THE TRIAL AND CRUCIFIXION OF JESUS.

##### § 1. PETER'S DENIAL.

##### § 2. JESUS BEFORE THE JEWS.

- § 3. THE ACCUSATION BEFORE PILATE.  
 § 4. JESUS SENT TO HEROD.  
 § 5. PILATE'S JUDGMENT.  
 § 6. THE CRUCIFIXION.  
 § 7. JESUS' DEATH.

2) **The Summary.** This may be carefully prepared by the student.

## 2. *Observations upon the Material.*

The student may make "observations" upon the following passages:

(1) 22 : 55	(5) 22 : 69	(9) 23 : 27	(13) 23 : 38.
(2) 22 : 61	(6) 23 : 4, 14, 23, 24	(10) 23 : 28-31	(14) 23 : 43.
(3) 22 : 56-60	(7) 23 : 8, 9	(11) 23 : 33	(15) 23 : 44, 45.
(4) 22 : 66	(8) 23 : 13	(12) 23 : 35	(16) 23 : 46.

## 3. *Topics for Study.*

- 1) Jesus, the Christ.** (1) Observe the unequivocal statements which Jesus makes in Lk. 22 : 69, 70, (cf. Mt. 26 : 63, 64; Mk. 14 : 61, 62). (2) Analyze them to discover what he claims to be, (a) the Christ, (b) the Son of God, (c) a son of man, (d) clothed with divine majesty and power. (3) Note how the words were understood by his judges, Lk. 22 : 71, (cf. Mk. 14 : 63, 64; John 10 : 33). (4) The significance of this claim in view of the circumstances, his seeming failure and expectation of death.
- 2) The Council.** (1) Learn something of the composition, organization and powers of this council (Lk. 22 : 66), called the "Sanhedrim." (2) Observe that Jesus is twice brought before them (subsequent to John 18 : 13), cf. Mk. 14 : 55; 15 : 1; Lk. 22 : 66. (3) In view of the actions of these gatherings, decide whether they were formal and legal, or irregular and informal, meetings of the Sanhedrim.
- 3) The Popular Decision.** (1) Consider the persons composing the "multitudes" of Lk. 23 : 4 (cf. 23 : 13, 18), whether representative of the popular feeling or not. (2) Is it probable that they were seized by a sudden impulse or deceived by false representations? cf. Mk. 15 : 11. (3) Observe their declaration. Mt. 27 : 25. (4) Recall the impression made in the Gospel narratives throughout as to the popularity of Jesus. (5) Endeavor to decide whether (a) the people as a whole rejected Jesus here or (b) a faction of political leaders stirred up the rabble against him.
- 4) The Meaning of the Death of Jesus.** (1) Recall Jesus' prophecies of his death, Lk. 9 : 22, 44; 13 : 32, 33; 18 : 31-33. (2) Note his hints as to its purpose and meaning, Lk. 9 : 23, 24; Mk. 10 : 45; Lk. 22 : 19, 20; John 6 : 51; 12 : 32, 33, etc. (3) Examine the apostolic teaching, cf. 1 Peter 1 : 19; Tit. 2 : 14; 1 Tim. 2 : 6; 2 Cor. 5 : 15; Gal. 3 : 13; 1 John 1 : 7. (4) Grasp firmly the *fact* of the "vicarious" death (atonement) of Jesus and then observe the theories which seek to explain it, (a) the moral influence exerted by his death, (b) in Jesus' death God illustrated his character as a moral governor by giving his Son to be punished for sinners, (c) in Jesus' death for sinners God vindicated his righteous character and became reconciled to man, when his Son suffered the penalty of law.

#### *4. Religious Teaching.*

The student may select his own subject for the religious teaching—one, however, which gathers up the scenes and subjects of the narrative. The following themes are suggested: (1) The types of character exhibited with the lessons of each, e. g. Peter, Pilate, Herod, etc. (2) Jesus, amidst the scenes and experiences of these last hours, e. g. (a) his heroism, (b) forgivingness, (c) pity, etc., with the obligation these spiritual characteristics lay upon us. Let either one of these (not both) or any other be carefully worked out.

## A "SYMPOSIUM" ON SOME GREAT BIBLE QUESTIONS, ESPECIALLY INSPIRATION.

One of the most vital and essential things in the study of any subject is to know clearly and keep well in view the important points about it. This is particularly true of the Bible, a study of which is in danger of coming to nought or of falling short of what it might accomplish by the choice of what is after all a side issue as the aim of study or by the neglect of those issues which after all are fundamental. The STUDENT has inquired of the scholars and ministers whose names appear below what, in their opinion, are the *four or five great Bible questions* which are in themselves all-important or of particular prominence at the present day. It has recognized that among these questions, that of inspiration has a foremost place. Particular attention has therefore been called to this topic and the suggestions made upon it will be carefully considered.

### I. THE GREAT BIBLE QUESTIONS.

From Professor JOHN D. DAVIS, Ph. D.

The subjects of controversy in regard to the Bible as a book are in and of themselves reducible to four: namely, concerning genuineness, authenticity, inspiration and authority. These questions are all old, but ever new and of supreme present importance. They are discussed by the believer and the unbeliever, are taught by the book itself in some form or other and more or less explicitly in regard to each and all of its parts. In what form and to what extent they are claimed is not only a legitimate but a most imperative subject of inquiry.

Attack on these four doctrines, as well as debate concerning them, varies according to the varying science, philosophy and historical knowledge of the different ages.

The first two of these doctrines, as underlying and conditioning the others, are fundamental: are the Scriptures in whole or in part genuine? are they authentic? At present both are attacked simultaneously and most fiercely with weapons forged in German workshops, with the allegations that numerous glosses of a later age and different spirit are found, that not only supplementary but contradictory accounts are interwoven, that discourses have been manipulated in the spirit of compromise, and that entire books are colored by conceptions not current at the time of the occurrence of the events described.

Genuineness and authenticity being established, the questions of inspiration and authority come up; otherwise not: and these questions, while not so fundamental, are of first importance in reach of influence on doctrine and character. Did holy men write under such divine inspiration that the Scriptures not only contain the Word of God, but are the Word of God? and are

these Scriptures the sole authority in matters of faith and practice, or is Christian consciousness likewise a standard of truth?

*Princeton, N. J.*

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FROM REV. ELDRIDGE MIX, D. D.

I. The first question of importance to the Bible Student is that of the inspiration, and consequent Divine authority, of the Bible itself. That is vital and fundamental. Have we in it that which has come from God? Even though it has come through human instrumentality, has He so inspired it, and guarded it in its transmission to us, that we have in it, without mistake or lack, what exactly expresses His mind and will concerning us? There is little spiritual good to be gained from the study of it, unless we know for a certainty, so as to be satisfied beyond question, that we are dealing directly with God through His written Word.

II. A second question of no less importance, is the interpretation of the Scriptures, as to the principles they inculcate through the letter of the Word which often is of local application and coloring. Very much of the Old Testament is an illustration by example of principles that we ought to put in practice, rather than copy the example itself. So it is with the teaching of our Lord and of His Apostles. How does all its teaching touch us of the present day, and take hold on us, is the all important question.

III. A third thing greatly needing to be done by the Bible Student is to get at the whole of Scripture teaching concerning any particular point, so as not to have partial and one-sided views of truth. Take its teaching in regard to God for example. We do not get its entire conception and representation of Him from either Moses, or David, or the Prophets. What we want is a more perfect welding together of the different and partial representations of Him which together will make a perfect portrait of Him for our beholding. So it is with all other truths. We need to study the Bible in this respect constructively, if I may so express it.

IV. The fourth question relates to the life. It is the question of so studying the Bible as to have as the result a more full and perfect living of the truth. The Scriptures are of comparatively little worth to us,—they fail utterly in fact of fulfilling their purpose, if the Word is not made flesh by us. How then shall our growing knowledge of the Scriptures become to us bread for our eating, to be transmuted into good red blood, and make spiritual fibre and muscle? The great problem is how to yoke the intellect and the heart together in their study, so that they shall work together for the spiritual up-building of the whole man.

*Fall River, Mass.*

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FROM PROFESSOR JAMES R. BOISE, D. D., LL. D.

You wish me to state what, in my opinion, are "the four most important questions relating to the Bible at the present time."

I submit the following:

1. Is it the inspired Word of God?
2. Does it present to us clearly the only way of salvation?
3. How may we most profitably study the Bible?

On this question allow me to make a few suggestions.



(1) The Bible should be studied prayerfully. Those who do not study it thus will surely fail to apprehend its most important spiritual teachings. *A natural man (an unregenerate man, ψυχικὸς ἀνθρώπος) does not receive the things of the Spirit of God; for they are foolishness to him; and he is not able to know (them), because they are spiritually judged (or examined).* 1 Cor. 2: 14.

(2) It should be studied critically, with the utmost pains to ascertain the exact meaning of every word, the exact construction of every sentence, and the true line of argument.

(3) It should be studied, if possible, as a whole; with no part left out, no part slighted, with the light from no part eclipsed.

(4) It should be studied with as much knowledge as we can gain of history, geography, antiquities; that is, of the entire surroundings in which each part was written; always bearing in mind the leading aim of the writer, and comparing his views with those of the other writers of the sacred Word, whether in the Old or the New Testament.

4. Can we safely formulate any statements of Christian doctrine on a superficial knowledge of the Bible?

This is a question of special importance at the present time.

You requested me to mention *four* questions most prominent in my own mind. Allow me to add one more.

5. Does any other knowledge, or any science, compare for a moment in importance with a definite knowledge of the way in which we may become forever "heirs of God, and joint heirs with Christ?"

To any intelligent human being this question requires no answer.

*Morgan Park, Ill.*

## II. THE QUESTION OF INSPIRATION.

The following queries were put to the gentlemen whose communications appear below:

1. What is to be understood by the term "inspiration?"
2. What are the elements which must enter into any doctrine of inspiration?
3. What is the right method of procedure in framing a doctrine of inspiration?
4. What change, if any, has Biblical criticism made necessary in the already existing formulated statements of the doctrine of inspiration?

From Rev. THOS. SCOTT BACON, D. D.

1. Inspiration as we are to consider it, is this unique fact that the writings of certain men as collected in the Holy Bible are the Word of God to all mankind. This is a fact which is altogether supernatural, and never was nor could be discovered by our intelligence. So inspiration itself as a fact was revealed directly by God, as first to Moses, "Thus shalt thou say," etc. It is then a mystery as well as a fact and as all facts about God are of necessity. It is beyond human capacity to "find out" these things, or to entirely comprehend them when He makes them known to us for our faith. We are to *believe* with humility and obedience.

2. As is commonly said, there are both the human and the Divine elements in Inspiration. Thus we have the writings of certain men, as Moses, David or the Apostles. But in them we do not so much consider what this or that fellowman of ours thought or knew, as what Another Person—One above us all—is saying to all men. This is indeed such an elevated and spiritual thought that none of us feel all the force which it should have. Yet it is they who with this understanding read those writings most and most attentively, who have the highest sense of this and upon whom it steadily gains. Besides this the most devout and reverent minds are conscious of coming in contact with the thoughts of a fellowman, one of flesh and blood like ourselves,—receiving truth direct from God and communicating it perfectly to us,—yet in much the same way as he would tell us the result of his own thought.

3. If such a doctrine of Inspiration (that is a form of words for stating it,) needs to be framed, I suggest that it should be in the fewest and simplest words,—these as much as may be in the tone and diction of the Holy Scriptures themselves, and also, if possible, in such terms as all the ages of the Church from the Apostles down have used. This last suggestion is not merely sentimentally good. It belongs to the great *principles* of brotherly love and of reverence and faith, which link us to the Gospel and give us a Bible to talk about. All *three* factors in this process should therefore be considered: the Inspirer who speaks, the Prophet who writes and the Church which is "the Witness and Keeper of Holy Writ."

4. I do not know enough about the "existing formulated statements" to answer this. The important thing is, the *fact* that the Spirit of God speaks to us directly in the Holy Bible. This Divine fact and mystery cannot be changed by any man's criticism of the words. It may be denied, or it may be abridged or obscured in some new formulated statement. The former I presume all writers in the OLD AND NEW TESTAMENT STUDENT would deprecate. The latter, I think, would have much the same deplorable effect:—that the Book would then cease to speak to men with the voice of God. This is my decided judgment after again carefully going over all of the suggestions of such change put forth by some, including the popular theory of Evolution and the so-called "Higher Criticism" of the Hebrew Scriptures.

Buckeystown, Md.

From Rev. Professor JAMES STRONG, D. D.

In response to your interrogatories on the nature of Biblical Inspiration, which I would have preferred to mass together, so as to avoid repetition and confusion, I have time to write but briefly—too briefly, I fear, for the importance of the subject. My views are more fully set forth in the article under the head, "Inspiration" in the *Cyclopadia*, which I prepared myself.

1. *Definition.* Such a special influence of the Holy Spirit upon the sacred writers as to lead them to record statements and teachings intended to be the standard of religious belief and practice for mankind.

2. *Elements.* A careful distinction and harmonious balance of the divine and human coöperation; so that the Bible is at once and throughout the Word of God and yet the word of man.

3. *Doctrine.* To observe that the *materials* for writing were gathered

from various sources, namely, revelation (to the writers or to other parties), historical and general information, memory, and commonsense; while the plan, the method and the phraseology were largely left to the natural but sanctified judgment, habits, special purpose, circumstances and idiosyncrasy of each writer, with only such a preternatural superintendence as to preclude all error in point of fact or meaning.

4. *Adaptation.* The abandonment of the position or nomenclature, "plenary" or "verbal" inspiration, as being both mechanical and unscriptural; unnecessary in theology, and untenable in philosophy and science; misleading and inconsistent with itself. The adoption of these phrases, however, is really a modern phase, carefully avoided at least by the older English theologians, and practically ignored by all sound exegetes.

*Drew Theo. Seminary.*

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FROM REV. REUEN THOMAS, D. D.

1. The special use by God of a man or men providentially prefit to receive such spiritual truth as was necessary to be communicated to the age in which such men lived, in order that through them the age might have a progressive knowledge of God and of Divine Providence.

2. The recognition of prepared men to receive the Holy Spirit's inspiration; a prepared language through which to communicate the truth conveyed to the man's mind; and an age needing and capable of some advance upon the spiritual knowledge and force communicated to it in the past.

3. A study of the admitted spiritual capabilities of human nature; a study of the relations of man to the Spirit of God; and a study of the claims which the Bible makes for itself to meet man's spiritual need, so bringing God, man and the truth into coöperative harmony.

4. The statements need to be less scholastically, less empirically and more Scripturally expressed, specially so as to recognize that in all his operations the Spirit of God communicates his influences through living men filled with a most abundant and exalted life and not simply through a book which apart from men is but a dead letter.

*Brookline, Mass.*

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FROM REV. PROFESSOR LEWIS F. STEARNS, D. D.

In answer to your questions, I would say:—

1. By inspiration I understand that unique and supernatural influence of God by which the Bible has been made what it is, namely, the means of converting and sanctifying the individual and building up the Church, by bringing them into saving contact with the historical facts, the divine truth, and the spiritual power, of redemption.

2. The following elements, it seems to me, should enter into a doctrine of inspiration:—

(1) A clear statement of its nature. Inspiration is supernatural, as distin-

guished from the ordinary operations of God's Spirit in the souls of believers and in the Christian Church.

(2) A recognition of its purpose,—to secure a means of grace by which the world in all ages may be brought into saving contact with redemption.

(3) A statement of the result. As a whole and in its parts the Bible perfectly answers the purpose of inspiration.

(4) A recognition of the fact that this end has been attained by a large and free use of the natural and human in subordination to the supernatural.

3. The right method of procedure in framing a doctrine of inspiration, is to study the facts of the Bible. But let them be studied in the right way.

The divine factor, and the perfection of the adaptation of the Bible to its end, will be best understood by the continuous and persevering use of it as a means of grace. This implies not only its use by the individual, but an understanding of the Christian consciousness of the Church in all ages as to what the Bible has been to it.

Light will also be thrown upon the subject by the assertions of the sacred writers respecting their own and each other's inspiration.

Finally, we need to study the Bible exegetically and critically. This will be especially useful in bringing out the human side.

4. Biblical criticism has brought us to see, more clearly than used to be the case, the method of inspiration. The chief agency is undoubtedly supernatural. But we have come to see that inspiration has attained its great object by a free use of the natural and human in subordination to the supernatural, in this respect conforming to the general method of God in his introduction of redemption into the world. The Bible is not a document handed down ready-made from heaven, but has been the result of a growth. Biblical critics tell us,—and we may accept their statements as in general true, without committing ourselves to the theories by which they endeavor to explain the facts,—that considerable portions of the Bible have been made up from previously existing materials, and that the Old Testament, at least, has been subjected to several recensions. Inspiration did not suppress the individuality of the sacred writers, but gave free play to it. In matters lying outside the scope of its great purpose inspiration seems to have made no effort to secure that infallibility in detail which certain critics, judging according to the standards of modern scholarship, are inclined to demand. It did not render the sacred writers scientific historians. It did not secure to them that accuracy in unimportant details which is expected from modern historians, though by no means always attained. It did not render them philosophers or men of science. It did not teach them the methods of scientific exegesis and render them accomplished Biblical critics, according to modern standards.

These facts, and others of the same nature, Biblical criticism has brought to light. Different minds judge them differently. The opponents of Christianity welcome them as disproving the divinity of the Bible. But in so doing they ignore the real purpose of the Bible. The advocates of that theory of inspiration which lays the exclusive emphasis upon the supernatural factor in the Bible, are compelled either to deny the facts or to explain them away. But there the facts are, and they are in great danger of doing what Lord Bacon has described as "offering to the Author of truth the unclean sacrifice of a lie." The sober-minded Christian, however, who is not seeking to maintain a theory but to discover the truth, and who is convinced at once of the truth of the facts and of the divinity of the Bible, views the matter in a wholly different

light. To him the facts referred to are a proof of the divine Wisdom which presided over the formation of the Bible. He sees that the purpose of inspiration is more fully attained by the presence of this human factor. As a plain book for plain men, a book not to be worshipped but to be used, a book not to satisfy the pedantic requirements of scholars but to make needy souls wise unto salvation, a book for all ages and conditions of men, the Bible is rendered the perfect means of grace which it is by the presentation of its supernatural contents in this human form.

*Bangor Theo. Seminary.*

## Contributed Notes.

**The Gathering of the Eagles: A Study of Luke 17: 37, and Matt. 24: 28.** Commentators have regarded this word of Jesus respecting the gathering together of the eagles as a dark saying. There is a great diversity of view as to what is meant by the "eagles" and by the "body."

A careful attention to the admitted facts in the case may throw some light on the Saviour's use of this proverb.

1. The discourse in Luke 17: 22-37 was uttered on a different occasion from that of Matt. 24: 4-28 and the succeeding context. Luke 21: 8-36 is parallel with Matt. 24.

2. There are some slight verbal differences in the proverb as reported by Matthew and by Luke. It is likely that Jesus used the same word on the two occasions, and the differences are due to the reporters. The grammatical sense is substantially the same.

3. The connection in which the passage stands is also different—or apparently so—in the two discourses. In Matthew it occurs after a declaration which asserts that there need be no question as to the place where the Son of man is to be seen when he comes. "If, therefore, they shall say to you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together." In Luke the proverb occurs in response to a question by the disciples. Jesus, referring to the time of his coming, says: "In that night there shall be two men in one bed; the one shall be taken and the other left. There shall be two women grinding together; the one shall be taken and the other left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together."

We have, then, the same proverb used on two different occasions, and apparently in two different connections. We must find an explanation of the proverb that will fit both. The natural meaning meets the requirement exactly. It is this: Events occur according to a natural order. There need

be no doubt as to their occurrence or as to their significance when they take place according to the "fitness of things." We are certain that where the carcass is, there will the eagle be. We know that where the eagles are gathered together there will the carcass be found. The one necessarily involves the other.

We are, according to this meaning of the proverb, not to look for any hidden or mysterious reference to spiritual things in the "eagles" or the "body." Our concern is rather with *the relation between the two*. That relation is such that, when we know where one is, we will know where the other is. In Matthew's gospel Jesus means to assert in the use of this proverb that there need be no doubt as to the *where* of his *parousia*. Time, place, circumstance, will fully accord with the event. When he comes, we will be as certain of it as we are certain that where a carcass is, there will the eagles be gathered together.

In Luke's gospel, the question is also, Where? The reference of that question of the disciples is somewhat uncertain. It may be general or particular. They may have intended to ask: Where will these separations take place? How may one be certain that the events predicted are occurring? Or they may have intended to ask: Where will those who are taken be taken to, and where will those who are left be left at?

Whatever the special reference of the question of the disciples may be, the meaning and application of the proverb are the same. If their question be general, then the connection is practically the same as that in Matthew, and Jesus' reply fully expressed would be: Do you ask where my *parousia* will be manifested, and where these separations will take place? You need not ask. There will be no doubt where they will take place. The place and the time will be manifest to all, just as the gathering together of the eagles unerringly indicates the place where the dead body lies.

If, on the other hand, the question of the disciples be more particular; if—as I am inclined to think—they mean to ask: Where will some be taken to, and where will others be left at?—the application is the same as before. Jesus says in effect: You need not ask. Are you ever in doubt as to the place where the eagles gather? You are certain they will be where the dead body is. So as to those who are taken, and as to those who are left. You will be certain about it. Every one in that day will be taken to or left at the place where he naturally belongs. Those who have no thought or care for the coming of the Son of man; who are not watching, nor praying, nor waiting for him; who are like the careless and unbelieving in the days of Noah and of Lot will be left in their appropriate place, the place of the dead, a prey for eagles. But those who watch and pray, who faint not and hold on to faith in my *parousia* will be taken to their place, the place for which they are fit, and which has been prepared for them.

This view of the reference of the disciples' question harmonizes with the succeeding context, in which we have:

1. The need of continued prayer up to the time of the *parousia*, in spite of all temptations to an unbelief which gives up in despair.
2. The need of a profound humility, a child-like spirit if we could enter into the Kingdom of God and share the glories of the *parousia*.
3. The need of the Christ-like spirit, which is willing to sacrifice all earthly things for eternal life.

Those who continue to pray and faint not, who cry for mercy as the publican,

who give up all to follow Jesus, will be just as certain to have eternal life and share the blessings of the *parousia*, as it is certain that "Where the body is, thither will the eagles also be gathered together."

REV. E. C. GORDON.

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## Biblical Notes.

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**Nero Redivivus: Rev. 17: 8-11.** The Rev. William E. Barton, tries his hand on this difficult passage in the *Bibliotheca Sacra* for July. He belongs to the Praeterist School and while agreeing that the beast which was of the seven and is also of an eighth (17: 11) is Nero and Domitian, confesses that no satisfactory scheme has been made out which reconciles this interpretation with the number of the Roman Emperors. His views may be summed up as follows: (1) It is more natural to begin the Emperors with Augustus than with Julius Cæsar; (2) this brings the book in the reign of Galba; (3) Otho and Vitellius whose reigns were very brief are passed over; (4) Vespasian and Titus are counted as one; (5) the eighth is Domitian. The writer who is the seer, looking forward, beholds in the eighth a second Nero. The reference to the current superstition need not imply that John believed it; still it was in a real sense true. As John the Baptist was Elijah, so was Domitian, Nero.

**Luke 1: 74, 75.** An interesting setting of these verses in the light of historical circumstances is given by Rev. John Reed in the *Expository Times* for September. He says "Zacharias had his own idea of the blessings of the salvation, to be brought to Israel by the "Highest." As a Jew, he shared in the patriotic feelings and hopes of the time. He looked for national independence from the rule of the Romans, and the establishment of a kingdom of Israel, whose glory would eclipse that of any other kingdom. But as a priest, he had a yet dearer hope, of which national independence was only the condition which must precede its fulfilment. The worship of the Temple had often been disturbed by incursions of Roman soldiers. From the tower Antonia, which overlooked the Temple courts, a sleepless watch was kept upon the worshippers. On the slightest appearance of tumult, or suspicion of a plot, the soldiers dashed down among them. On one occasion, at least, the blood of the worshippers was mingled with their sacrifices. The lack of freedom to serve God in His holy house (the verb in 1: 74 means *to render religious service*, cf. Matt. iv. 10; Acts viii. 7; Acts xxiv. 14; Rev. vii. 15) was an indignity hard to endure, and a constant cause of irritation. Never to be free from the fear of interruption; never to be without consciousness of being watched by suspicious Gentile eyes, were the worst sorrow and most bitter grievance of the wise and godly priest. The national degradation had its most shameful indignity in that which touched him as a priest most closely. To him the coming salvation would have as its best blessing, and the sign of all others,

liberty to carry on the worship of God without fear. His song is the true lyric of a priest. It is the expression of deep personal feelings and of intense personal hopes."

**The Apocalypse.** In the year 1886 a German student named Vischer offered as his thesis a discussion of the composition of the Apocalypse, the boldness and originality of which has won for it wide acceptance. Professor Harnack, to whom it was presented, acknowledged his interest in it in the following generous fashion. We quote from Dr. Martineau's translation in his "Seat of Authority in Religion." "In June last year, the author of the foregoing treatise, then a student in theology at our University, came and told me that in working out the theme prescribed for his department, 'On the theological point of view of the Apocalypse of John,' he had found no way through the problem but by explaining the book as a Jewish Apocalypse with Christian interpolations set in a Christian frame. At first he met with no very gracious reception from me. I had at hand a carefully prepared College Hef, the result of repeated study of the enigmatic book, registering the opinions of a host of interpreters, from Irenæus downwards; but no such hypothesis was to be found among them; and now it came upon me from a very young student, who as yet had made himself master of no commentary, but had only carefully read the book itself. Hence my scepticism was intelligible; but the very first arguments advanced with all modesty, were enough to startle me; and I begged my young friend to come back in a few days, and go more thoroughly with me into his hypothesis. I began to read the Apocalypse with care, from the newly-gained point of view; and it was—I can say no less—as if scales fell from my eyes. After the too familiar labours of interpreters on the riddle of the book, the proffered solution came upon me as the egg of Columbus. One difficulty after another vanished, the further I read; the darkest passages caught a sudden light; all the hypotheses of perplexed interpreters—of 'proleptic visions,' 'historical perspectives,' 'recapitulating method,' 'resting stations,' 'recreative points,' 'unconscious relapse into purely Jewish ideas'—melted away at once; the complex Christology of the book, hitherto a veritable *crux* for every historical critic, resolved itself into simple elements." But this theory is so original and revolutionary as not to commend itself to more sober thinkers. Professor Davidson has said of it, "Such a history of a Jewish Apocalypse is unexampled. Further, there could be no thought of the Apostle John in connection with the book. The authorship of the Presbyter, mentioned by Papias, is a purely modern conjecture. We should have to conclude that the Christian editor gave out the whole with the design that it should be taken for the work of the Apostle John, and that his deception succeeded. This is a strong assumption, considering that the book was probably known to Papias. Again, the Christian editor appears to adopt the Jewish views of the rest of the book, *e. g.* the earthly reign of the saints over the nations (ii. 26 with v. 10, xx. 4). When we take into account the known opinions of Papias, Justin, and Irenæus, and fancy to ourselves the various complexions of faith, the crosses, as we might say, between Judaism and Christianity that must have existed in the earliest times of the Church, we hesitate to admit that a Christian could not have written the whole book. And to mention only one other point: the theory gives no account of the parallelism between the book and our Lord's eschatological discourse."



**Lachish and Eglon.** The excavations of Mr. Petrie in Palestine have been already successful in discovering what he believes to be the true sites of Lachish and Eglon. He passed by the ordinarily accepted sites called Um Lakis and Aijlan and "attacked Tell Hesy, a mound of house ruins, 60 feet high and about 200 feet square. All of one side had been washed away by the stream, thus affording a clear section from top to base. The generally early age of it was evident from nothing later than good Greek pottery being found on the top of it, and from Phœnician ware (which is known in Egypt to date from 1100 B. C.) occurring at half to three-quarters of the height up the mound. It could not be doubted, therefore, that we had an Amorite and Jewish town to work on." This and Tell Nejileh, six miles south, "from their positions, their early age, and their water supply, it seems almost certain, are the two Amorite cities of the low country, Lachish and Eglon." How two other places have got these ancient names attached to them—Um Lakis and Ajlan—he can account for in no other way than by supposing that in the return from the Captivity the Jews were unable to wrest the springs from the Bedawin sheep-masters, and did the best they could to preserve the ancient names by giving them to the places which now bear them. Largely by the pottery and other articles discovered, not by any inscriptions which have been found there, basis is given for writing the history of Lachish. It "was built 1500 B. C. on a knoll close to the spring, and had a wall 23 feet thick. It was an immensely strong fort, intended, perhaps, for shelter against the raids of the Egyptian Tahutmes (Thothmes) I. This was its pre-Jewish stage. Subsequently it fell into ruin, and the deserted hill was used by the alkali burner. This corresponds to the barbaric Hebrew period under the Judges. Again the town was walled, Phœnician pottery begins to appear, and some good masonry—evidently the age of the early Jewish kings. Cypriote influence comes in later, then Greek from about 700 B. C., and onwards. The great ruin of the town was by Nebuchadnezzar, about 600 B. C., and some slight remains of Greek pottery, down to about 400 B. C., show the last stage of its history."

## General Notes and Notices.

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The Chair of Apologetics and Old Testament Literature in Knox College, Toronto, has just been filled by the appointment of the Rev. R. Y. Thomson, and his induction into the office, with the customary ceremonies, occurred last month.

The death is announced of Rev. James Lyle Bigger, M. A., B. D., Professor of Hebrew and Hermeneutics in Magee College, Londonderry, Ireland, at the early age of thirty-six. Mr. Bigger was appointed to his Chair five years ago. He was greatly interested in the work of the "Hebrew Correspondence School," having himself completed three of the courses, and being, at the time of his death, a student in the advanced course.

*The Expository Times*, to which frequent reference has been made in the STUDENT, has completed with September its first volume. It is a modest venture in the line of biblical study, and deserves wide success. The articles, while not so full as those in the STUDENT, or dealing with so wide a range of subjects, are yet scholarly and most helpful to ministers and students of the Bible. It admits much homiletical matter, giving indexes of Modern Sermonic Literature, and a unique commentary on the "Great Texts" of Scripture in outlines of many sermons upon them. The well-known firm of T. and T. Clark publish it in monthly parts at 3s. 6d. a year, and it can be procured in this country through Scribner and Welford.

The Winter School of the Boston Local Board of the American Institute of Sacred Literature offers a programme which will interest all Bible Students. A course in "Old Testament Prophecy of the Assyrian Period" of ten lecture-studies will be given by Professor W. R. Harper, beginning Oct. 28th. Prof. Wm. H. Ryder, of Andover Theological Seminary, offers a similar course on "The Closing Events of our Lord's Life." Instruction in Hebrew for beginners and advanced students is given by Professor Harper. Instruction for beginners in New Testament Greek will be in charge of Prof. Buell, and advanced students in New Testament Greek will read the Gospel of John and the Epistle to the Romans with Prof. Thayer of Harvard. The meetings are held in the Young Men's Christian Association Building. It is hoped that many students in and near Boston among the older and the younger people will avail themselves of these opportunities.

## Synopsis of Important Articles.

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**Paul's Style and Modes of Thought.**\* The examination of the way in which Paul thought and expressed his thought is difficult but necessary to establish a sound basis for theological and exegetical conclusions. We find (1) as one prominent characteristic, mysticism. It is seen in the way the believer's relation to Christ is defined which consists in identifying the believer's moral renewal with Christ's death and resurrection, the procuring causes of it, Col. 3: 1; 2 Cor. 5: 14; Rom. 6: 4. The counterpart of this is the identification of unregenerate humanity with Adam in his transgression. One illustrates Paul's mysticism as much as the other and both should receive similar interpretation. As the ground of identification in one is causal connection, so it is in the other. (2) Another characteristic is personifying, or at least objectifying the truths on which he insists, e. g., Righteousness. It is not a subjective quality, it is a status or relation which God constitutes, Rom. 7: 4, 11. The same is true of the idea of sin which he presents as a world-ruling power, Rom. 5: 3, 2; 7: 23, 25. (3) His thought moves in the sphere of legal relations, owing to his Old Testament training, e. g., illustration of marriage contract, adoption, heirship, Rom. 7: 1, 6; 8: 15, 17. Gal. 4: 1, 7. This is particularly seen in the undeniable forensic elements of the doctrine of justification. No correct exegesis can ignore this fact. We may not like it but Paul did and put it there. (4) Note the use of parallel, e. g., man cannot be justified by works whether Gentile or Jew but is justified by faith, the parallel between Adam and Christ. The right interpretation of such passages must begin by seeking the fundamental idea to illustrate which the parallel was employed. In Rom. 5: 12, 21 the undoubted thought is grace abounding not total depravity.

A fresh and stimulating chapter in biblical exegesis, a vein which has been little worked. One notes that the illustrations are taken almost entirely from three great epistles. Professor Stevens should extend his examination to other writings of the great apostle. The article may profitably be compared with those of Prof. Gould in the *STUDENT* which cover more ground but move in somewhat similar lines. The entire subject is a fascinating one.

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**On the Relation of Jewish to Christian Worship.**† A single question will be considered in connection with this subject—To what extent has the service of the synagogue affected Christian worship? It has been usually thought that the prayer books of the Christian churches have followed the lines of the synagogue worship. The truth is that the synagogue was not a place for worship at all in the real sense of that word. The main features of the service were (1) the reading of the Scripture, (2) the exposition or sermon (*cf.* Mat. 4: 23; 9: 35; Mark 2: 21; Luke 4: 15.) If there were in the New Testament days a few prayers in the service, they occupied a subordinate position. But in another sphere this service influenced Christian worship. The earliest

\* By Professor George B. Stevens in the *Andover Review* July, 1890, pp. 13-25.

† By the Rev. Prebendary Gibson, in *The Expositor*, July 1890, pp. 22-35.

Christian churches were founded in synagogues among those who were familiar with this form of service. When the synagogue rose up against them and they set out for themselves it was natural that the service of instruction was still necessary to them and this they would take from the synagogue. Hence probably the "Liturgy of the Catechumens" originated—a liturgy in which Catechumens might join and at the close of which they departed. This consisted of Scripture reading and exhortation. The testimony of the early Christian writers is to the effect that after this service was over came the prayers and communion in which these novitiates could not yet participate. There was essentially a didactic service, a copy of the synagogue service. The evidence for this is not inconsiderable.

The subject here considered is one of considerable interest not merely to those churches which use a liturgy but also to other unliturgical bodies of Protestants. The ordinary religious service of these bodies is closely parallel in its essential features to that of the synagogue as here outlined.

**Psalms 42 and 43.\*** These two psalms are manifestly a unit. A study of them to discover the situation and feelings of the writer discloses (1) that he is beside a cataract in the region of the sources of the Jordan (42 : 7, 8); (2) that he is in deep trouble, trouble of which the roaring foaming cataract is a symbol; (3) that in the midst of this trouble he stirs himself to use resources of help, (a) recalling the past (42 : 5), (b) maintaining his faith in God (42 : 7, 9, 10), (c) praying to Him (42 : 6, 12; 43 : 5); (4) looking more carefully into these troubles, we find that they chiefly concern his forced absence from the temple services (42 : 2, 3; 42 : 5, 6; 43 : 3, 4); (5) these passages (43 : 3, 4) reveal that he is a priest and singer of prominence; (6) the restraint he is under is that of captivity (43 : 1) by wicked men who taunt him with his misfortunes (42 : 4, 11)—men who are probably aliens, not Israelites, perhaps Assyrians (2 Kings 18 : 13, 22, 30-35); (7) thus the spiritual significance of the song is doubled for us when we can trace the author's experience and situation so clearly.

A very clear and satisfactory piece of work, showing the writer to possess an historical sense and imaginative power conjoined with ample scholarship. The article is a model of exegetical ability, and the only criticism that could be passed on it is that the permanent teachings of these psalms are not fully enough developed for what is entitled an "exposition." But this is a pardonable omission in view of the amount of superficial "lessons" which other so-called expositors give us.

\* By Professor Willis J. Beecher, in the *Homiletic Review*, August, 1890, pp. 166-170.

## Book Notices.

### Modern Criticism and the Gospel of John.

*Modern Criticism considered in its Relation to the Fourth Gospel:* being the Bampton Lectures for 1890. By Henry William Watkins, M. A., D. S. New York: E. P. Dutton and Co. 1890. Pp. xxxix., 502. Price \$5.00

The author of this work, in a "prefatory note," remarks that the subject and method of it received the hearty approval of the late Bishop Lightfoot and it was through the suggestion of the latter that he was appointed to deliver the Bampton Lectures for the present year. The plan adopted is simple and quite effective. It is suggested by the remark made by Keim in his History of Jesus that in relation to the Gospel of John our age has cancelled the judgment of the centuries. The judgment of the centuries is carefully and elaborately presented in the first three Lectures. Beginning with the third generation of the second century, with Irenæus and Clement, the author moves back to the second generation and then to the first of the same century, carefully scrutinizing the evidence for the reception of the Fourth Gospel as the work of John the Apostle, and finding the evidence overwhelming in the affirmative, not only as judged by himself but by the most able scholars of our time. He then casts a swift but comprehensive glance at the evidence of the sixteen centuries following, closing with an eloquent passage in which the testimonies of Bede and Bishop Lightfoot are placed side by side. With the exception of the indefinite Alagi, no testimony against the authenticity and genuineness of John's Gospel is found. Lectures four to seven make an exhaustive study of the results of criticism in the present century exercised upon the same subject. The various schools, that of Strauss, that of Tübingen, that of the Partitionists, the negative critics such as Keim, Davidson and Martineau, are first presented. The positive criticism, from Schleiermacher to Weiss, Zahn and Franke are treated with equal fullness. The work of the English scholars, Lightfoot, Westcott, Salmon, and Sanday, receives full statement. The discoveries of the age, such as the works of Hippolytus, Tatian, Caius, the Ignatian Epistles, are carefully outlined and their significance estimated. The concluding lecture enters into more general consideration of the scope and character of the Gospel and its message for our time. The book is a mine of materials for forming a judgment on this great question of the Fourth Gospel. The spirit of it is fair and manly. The style is clear and at times stirring. The plan of it, while allowing little scope for original work on the part of the author, is yet in itself quite original. He must speak through other men's lips, but the conclusions which are evident from the extent, and the variety of the testimony presented, as well as from the ability and prominence of the writers from whom he quotes, stand forth all the more clear and weighty. The book is a kind of water-mark of criticism; that it can be written with any definiteness of conclusion resulting, is the proof that criticism upon this question is no longer doubtful that the Fourth Gospel is the writing of John the Apostle. It affords another argument—one regrets that another should be needed—that criticism of the Scriptures is bringing to light larger and more valuable stores of evidence to sustain the truth and authority of the Word of God.

THE EXAMINATION ON LUKE  
OF THE AMERICAN INSTITUTE OF SACRED  
LITERATURE.

The List of Examiners upon the Gospel of Luke has practically reached one thousand, and still new names are coming every day. All names received before October 20 appear in the list published in this issue of the STUDENT. From many of these we have already most encouraging reports of classes doing earnest preparatory work. There will doubtless be many more examiners enrolled before December 30. A supplementary list will therefore be published in the December number of the STUDENT. The work in the great cities has just begun. Through the ministers' associations twenty cities are being canvassed and much enthusiasm is manifested wherever the subject is introduced. The plan is also under discussion at the Fall conventions of Young Peoples' Societies. The Christian Endeavor Society of the State of New Hampshire have decided to urge the matter in four hundred churches in that State.

Two important changes in the scheme have been made during the past month.

First, the fee has been reduced. It is not the wish of the Institute to allow the fee to debar any from the pleasure and benefit of the examination. To prevent any possibility of this, the fee has been made *a uniform one of fifty cents* for each person taking the examination, whether as a member of a group or as an individual. It is not possible at present to make so small a fee cover the cost of printing, postage and labor, necessary to carry on the examination successfully, but the Institute does not measure the success of the enterprise by its cash receipts, but by quickened brains and responsive hearts the wide world over.

The second change is a broadening of the plan to meet the needs of that large class of persons who would like to try the examination, but through timidity or other sufficient reasons do not wish to have their papers examined, or to try for the certificate of the Institute. Each examiner will be permitted to receive into his class, if he so desires, *any persons, whether of his group or not*, and they may take the examination *free of charge*. If any of these, after trying the examination and finding their knowledge more complete, or the questions easier than they had anticipated, decide to have their papers examined, they may hand them to the examiner, with the fee of fifty cents, and he will forward them to the Principal of Schools with the papers of his group. Should these papers reach the required standard certificates will be awarded with the others of the group.

It is possible by this change to interest in the work many outsiders, and possibly induce them to take the regular examination next year.

Is it too much to hope that before many years every Bible student, (and that term should include all classes of people), shall feel it a necessary part of his work to take one of these examinations every year? The Institute believes that it is *not* too much, and confidently expects this result.

## Current Old Testament Literature.

### American and Foreign Publications.

208. *La meilleure version est-ce Ostervald, Segond ou Lausanne?* By J. Vuilleumier. Bâle, Société internationale de traités, 1890.
209. *Einleitung in das alte Testament.* By E. Riehm. Bearb. u. hrsg. v. A. Brandt. 11-13. (Schluss-)Lfg. Halle. Strien, 1890.
210. *Names and places in the Old and New Testament and Apocrypha, with their modern identifications.* Compiled by G. Armstrong, and revised by Ch. W. Wilson and Major Conder. London: Watt. 3s. 6d.
211. *Biblical History and Geography.* By H. S. Osborn, LL. D. New York: American Tract Society. \$1.25.
212. *The Writers of Genesis and Related Topics. Illustrating Divine Revelation.* By Rev. E. Cowley, D. D. New York: Thomas Whittaker. 1.00.
213. *Die Psalmen, aus dem Hebräischen metrisch ins Deutsche übersetzt u. erläutert.* By Watterich. Baden-Baden: Sommermeyer. 4.—
214. *The Voices of the Psalms.* By W. Pakenham Walsh, D. D. New York: Thomas Whittaker. 1.50.
215. *Die asaphitische Psalmengruppe in Beziehung auf mackabäische Lieder untersucht.* By W. Kessler. Inaug.-Diss. v. Halle. Halle: Buchdr. des Waisenhauses.
216. *Étude critique sur l'état du texte du livre des proverbes d'après les principales traductions anciennes.* By A. J. Baumgartner. Thèse pour le doctorat. Leipzig. \$3.00.
217. *Die Prophetie Joel's unter besonderer Rücksicht der Zeitfrage.* Inaug.-Diss. v. Halle. By G. Preuss. Halle.
218. *De Aramaisms libri Ezechielis.* Inaug.-Diss v. Halle. By F. Selle.
219. *Die christliche Eschatologie in den Stadien ihrer Offenbarung im Alten u. Neuen Testamente. Mit besond. Berücksichtigung d. jüd. Eschatologie im Zeitalter Christi.* By L. Atzberger. Freiburg. \$1.85.
220. *Le Juif de l'histoire et le Juif de la légende.* By I. Loeb. Versailles: imp. Cerf et fils. 1 fr.
221. *Essai sur origines de la philosophie Judéo-Alexandrine.* By H. Bois. Paris: libr. Fischbacher. 6 fr.

### Articles and Reviews.

222. *The Egypticity of the Pentateuch.* By A. H. Kellogg, D. D., in Pres. and Ref. Rev. Oct. 1890.
223. *The Rescue of Lot.* By A. H. Sayce, in Newb. House Mag. Oct. 1890.
224. *Recherches bibliques. XX. La correspondance d'Aménophis IV. et la Bible.* By J. Halévy in Revue des études juives. avril-juin. 1890.
225. *Defence of the Gutter [Tzinnor]. 2 Sam. v. 8.* By W. F. Birch, in Palestine Exploration Fund, July, 1890.
226. *The Pool that was made. [Nehemiah iii. 15, 16].* By W. F. Birch, in Palestine Exploration Fund, July 1890.
227. *Studies in the Psalter. 22. Psalm 55.* By T. W. Chambers, D. D., in Homiletic Review, Oct., 1890.
228. *The Tzinnor [Ps. xlii. 7.]* By E. A. Finn, in Palestine Exploration Fund, July 1890.
229. *Dillmann's Jesaja.* Review by Siegfried, in Theol. Litzg. Sept. 6, 1890.
230. *Hunter's After the Exile.* Critical Notice by C. G. Montefiore, in Jew. Quar. Rev. Oct., 1890.
231. *Holtzmann's Das Ende des jüdischen Staatswesens u. s. w.* Critique by Weiszäcker in Theol. Litzg. Sept. 6, 1890.
232. *The Doctrine of Divine Retribution in the Old Testament, the New Testament and the Rabbinical Literature.* By C. G. Montefiore, J. E. Odgers, and S. Schechter, in Jew. Quar. Rev., Oct. 1890.
233. *Mosaic and Embroidery in the Old Testament.* By E. A. Finn, in Palestine Exploration Fund, July 1890.
234. *Le rosaire dans l'Islam.* By I. Goldziher, in Revue de l'hist. des religions, mai, juin, 1890.

## Current New Testament Literature.

### American and Foreign Publications.

235. *A full account and collation of the Greek Cursive Codex Evangelium 603 (with two facsimiles)*. By H. C. Hoskier. Together with ten appendices containing (A) The collation of a manuscript in his own possession. (B) A reprint with corrections of Scrivener's list of differences between the editions of Stephens 1550 and Elzevir 1624, etc. London: David Nutt, 1890. 21 s.
236. *Kritische Beiträge zum Leben Jesu u. zur neutest. Topographie Palästinas. Beilage; Neue Forschungen über die Felsenkuppel in Jerusalem*. Von J. u. B. Sepp. München: Lindauer, 1890. 3.
237. *Histoire de Jésus-Christ d'après les évangiles et la tradition, expliquée à l'aide des monuments, de la description des lieux et de commentaires des écrivains ecclésiastiques*. By J. J. Bourassé. Tours: lib. Mame et fils, 1890.
238. *Come Forth*. [Times of Christ.] By Elizabeth Stuart Phelps and Herbert D. Ward. Boston and New York: Houghton, Mifflin and Co. \$1.25.
239. *Biblich-theologische Untersuchungen, I. Hft. Die Versuchg. Unseres Herrn Jesu Christi*. By J. Bernhard. Lübeck: Dittmer, 1.50.
240. *Juveni, Evangeliorum libri IV. Rencensuit et commentario critico instruxit J. Hurmer*. Wien. 7.20.
241. *Das Lukasevangelium u. die Apostelgeschichte*. By J. Friedrich. Halle: Kaemmerer. 2.40.
242. *Modern Criticism. Considered in its Relation to the Fourth Gospel*. By Henry William Watkins, M. A., D.D., New York. E. P. Dutton & Co. 5.00.
243. *Die Komposition der Paulinischen Hauptbriefe. I. Der Römer- und Galaterbrief*. By D. Völter. Tübingen. \$0.90.
244. *Word Studies in the New Testament. The Epistles of Paul—Romans, Corinthians, Ephesians, Philippians, Colossians, and Philemon*. By M. R. Vincent. Scribner. 4.00.
245. *Der Brief d. Apostels Paulus an die Christen zu Ephesus, f. die Gemeinde ausgelegt*. By C. Ernst Herborn. 1.70.
246. *Prayer as a theory and a fact*. By D. W. Faunce, D. D. American Tract Society. \$1.

### Articles and Reviews.

247. *The Historic Origin of the New Testament Scriptures*. By T. G. Apple, D. D., in Ref. Quar. Rev. Oct. 1890.
248. *Die Stellung des evangelischen Christen zur heiligen Schrift*. By E. Haupt, in Der christl. Welt. 25-32, 1890.
249. *A Few Exegetical Notes*. [Mark 11:22; 2 Tim. 2:26; Luke 13:24; Acts 2:22.] By Howard Crosby, in Hom. Rev. Oct. 1890.
250. *Ueber Johannis den Täufer*. By D. Belser, in Theol. Qrtlsch. 3, 1890.
251. *John the Forerunner*. By A. Bierbower, in Unit. Rev., Oct. 1890.
252. *Le Sermon sur la Montagne et les idées sociales de Jésus-Christ*. By T. Doumergue, in Revue du christianisme pratique III. 17. 1890. 443.
253. *L'enseignement de Jésus sur son retour II*. By C. Bruston, in Revue de théol. et de philos. 4, 1890.
254. *English Theology and the fourth gospel*. By J. A. Cross in The Westminster Review, Aug. 1890.
255. *The Resurrection of Christ*. By G. M. Harmon, in Univ. Quar., Oct. 1890.
256. *Christ and His Miracles*. By F. L. Ferguson, in Pres. Mar., Oct. 1890.
257. *The Christianity of Christ*. By Edw. L. Houghton, in Univ. Quar., Oct. 1890.
258. *Die Johannes-Apokalyypse u. die neueste Forschung*. By A. Hilgenfeld, in Ztschr. f. wiss. Theol. XXXIII. 4, 1890.
259. *Prayers and Miracles*. By J. Lell-yett, in Christ. Thought, Oct. 1890.