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ONE of the most profitable of exercises in which a student of the Bible can engage is to attempt making what is ordinarily called a "paraphrase" of that particular book of Scripture which at the time may be the subject of study. The endeavor to put into one's own language the biblical statements is sure to be attended with unexpectedly useful results. The outcome may be rude and ineffective but the advantage to the worker is permanent. He gains a hold on the thought of the sacred writer, the relations of his ideas, the minute shades of meaning, as well as the great salient points, which proves most valuable. He has exercised independent thinking; he has been forced to work the writer's thought over after him—and that once done and done in writing makes that Book his own possession in a real and vital way. Such careful work, which is within the reach of every Bible student, requiring absolutely only the Scripture itself, is in many cases worth more to the average student than the superficial turning over, or the minute consultation, of innumerable commentaries. If theological students could be induced to go through the whole New Testament in this way, they would secure for their own use a commentary more valuable to them in many respects than all the rest of their library put together, and would have a grasp on biblical thought as a whole which they would find exceedingly helpful in the later work of the ministry. No book repays patient labor so well as the Bible and no labor which requires patience —as this does—put forth on the Bible pays so well as the habit of rewriting the biblical material into one's own words.

THE student who undertakes this task will find the benefit not only direct but indirect. The direct advantage has already been mentioned. The indirect advantages, if more general and possibly, in some cases, negative, are yet important.

(1) If he is an honest student his first feeling will be one of disappointment and regret in view of the difficulty of expressing in another form, or of working into a well ordered statement, the verses and paragraphs to which he has devoted his study. He thought he knew what the writer was after; he had read the passage over many times; but now he finds it well nigh destitute of meaning and connection; he is puzzled by its difficulties of style, expression and thought, its repetitions, its inversions, its intricacies. He may be inclined to ask—"Why did not the writer, in a book intended to bear on personal life and religious truth, express himself more clearly and without danger of misunderstanding or likelihood of not being understood at all?" He may be tempted to the rash conclusion that he himself could have expressed the thought more clearly and strongly. Do not find fault with our student on this account. Do not accuse him of irreverence. He is at the point where he is about to learn the most effective lesson in Bible study that ever he received.

(2) He will not remain long in this first conclusion. A suspicion will begin to make itself felt that will crystallize in two propositions. (a) He himself has never really studied the Bible and accordingly never knew what he thought he always had known. The mere attempt to put his own so-called knowledge into actual form had demonstrated its emptiness. (b) He has no right to impose upon the biblical writer the tests of modern or occidental literary criticism. Even a biblical writer has the right to demand that he be judged by the literary standards of his own time. The student will learn to take up the writer's point of view and recognize not only that no human language can perfectly represent divine thought but also that an oriental writer even upon sacred themes is still an oriental.

(3) A higher indirect result of the continuance of such a

method of study will be the discovery of the wonderfully condensed style of many of the biblical writings. Many of their words contain books; their sentences, libraries. Pages fail to exhaust the various suggestions which a paragraph bears along with it. The concreteness of this style is also manifest. All is in touch with life. The simplicity combined with vividness characterizing the Gospel narratives compels admiration. They have been taken from life, and the eye has communicated directly to the tongue, and the tongue to the hearer the living outlines of the scene, before the whole has been put into the book. Try to rewrite it and the life vanishes in the process.

(4) The student will discover many other qualities of the Scripture before he is done with this work. His final conclusion will be very far from his first. He will recognize in the Bible the highest expression of religious truth—many things which in the attempt to reproduce them show conclusively that no paraphrase can either wholly grasp their content or so adequately express it. He will give up his notion of rewriting the Bible or any part of it. Thus his constant practice of undertaking to paraphrase the material will not only result in giving him a better understanding of the Scripture, but will afford him a most satisfying sense of those characteristics of the Written Word, which he cannot better account for than by ascribing them to a Divine influence.

It is a favorite idea with some thinkers that each age in the world's history has had its dominant idea which has directed its thought and activity, and has laid the foundation for a larger and truer idea which rules in the age that follows. The recognition of the preparation for one era of thought and life in its predecessor is a commonplace of historical science. The idea may be pressed too far and become untrue, but within limits it is true and its acknowledgment most helpful. It should have its application in the sphere of biblical science. In view of it two questions may be asked —What is the dominant feature of the biblical world of our day? and, What is to be the prominent element in the age

of biblical study that is to follow? To the first question the answer is clear. Biblical Criticism in its myriad forms, characteristic of conservative and radical alike, holds the field to-day. It is the characteristic thing about Bible study. The investigation of the Bible from the intellectual point of view is occupying the thought and the activity of the best minds in the Christian Church. Whether it is to be regretted that this is the case or we are to be glad of it, may furnish cause for difference of opinion. But there can be no question as to the fact that it is here and in the ascendant.

As to the second question two answers might be given. Minds inclined to look at the worst forms and the dangerous tendencies of the modern Biblical Criticism would be inclined to say that the future looks dark. The coming age is to be an age in which reverence for the Bible is to be sadly wanting; in the Christian Church itself this Book will have taken a subordinate position and men will be left to the dim light of their own better impulses or led astray, by the overweening pride of their own selfish and rationalistic speculation, into an abyss of negation and despair. Something like that would be the answer of pessimistic believers who could only hope that a little salt would remain, a few who in the present age had not bent the knee to the modern Baal.

But it is not to be believed that the better judgment of the majority of thinking men in the Church goes along with such views. The prospect as it appears to such is far different. What is Biblical Criticism doing to-day? It is breaking down to be sure. But that is the least part of its work though, indeed, it makes the most noise. It is laying the foundations for a better apprehension of the Scriptures. It is opening the way for a truer knowledge of God's Word. The eccentricities and extravagancies of some of its advocates should not and, in truth, do not blind the eyes of thoughtful persons to the immense stimulus it is giving to better views of this truth. It may not just at present have reached ultimate facts, all of them, or see them in their exact proportions. No one claims the results of Biblical Science as absolutely correct. But it is making in the right direction. It is helping on the progressive apprehension of the Scrip-

tures from the intellectual point of view. If this is so, the opportunity which it is making for the coming age is not far to seek. It is this—the *spiritual assimilation* of the results of this critical and historical study—the putting this better apprehension of the Bible into vital relation with the heart of the Church. This is the glorious privilege of the coming age of biblical study. Already some signs of this new age are appearing. We do not wish to hasten it. Let the work of the present be thoroughly done. Let it be done with a view to making the future all the more glorious. The biblical revival in the intellectual sphere which is all around us today is the forecast of the biblical revival in the spiritual sphere which the coming days shall surely see and in which men shall surely rejoice. Every worker in this vast field today may well labor with renewed courage and firmer faith, if such results shall follow from reverent critical study of the Word of God.

A STUDY OF NEW TESTAMENT PRECEDENT. I.

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It seems a singular thing that no attempt should have been made to formulate the general laws controlling the application of New Testament precedent; and this in face of the fact that the subject strikes a cross-section through nearly every practical issue which has confronted Christendom since the New Testament era. The Lord's Day question; that of slavery; that of abstinence from intoxicants; the propriety of so-called extra-scriptural organizations such as the Sunday school and the Young Men's Christian Association; the place of woman in the church; the relation of the church to temporal reform; these and a multitude of similar questions as they emerge into the field of vision find, for Protestants at least, clear focus only at the point where the rays of New Testament example converge. Yet the vaguest ideas are afloat in the popular mind as to the precise function of New Testament example in the regulation of Christian conduct.

There has existed among Protestants, it is true, a tacit consent to the fundamental assumption of the Reformation: the supreme authority of the Scriptures alike in creed and conduct. Doubtless in the case of the more thoughtful and devout a familiarity with the spirit of Scripture has guided them in its practical application. Even in the case of the less thoughtful Christian public a certain rugged *communis sensus* serves to prevent too wide a wandering from the proper path of action. Yet with the average Christian there is often the most erroneous inference drawn from New Testament example; and, not seldom, where a saving instinct has directed Christian people to a right general conclusion (as, for example, in the matter of abstinence from intoxicants) this right conclusion itself has found its formal defense at their hands in the strangest congeries of misapplied and distorted Scriptural arguments.

Nor may we be sure that the need is wholly limited to the popular and unthinking mind. There is found, where we should least anticipate it, now the utter disregard, now the flagrant abuse of New Testament precedent. The stress of circumstances, the exigency of debate, will, where one is driven into a corner by means of some unwelcome scriptural example, elicit from lips of presumably soundest orthodoxy sentiments reminding us strangely of Mr. Lowell's "John P. Robinson" and his oracular assertion that

"They didn't know everything down in Judee."

On the other hand, minds which in general evince a high order of intelligence may be found, in support of a favored dogma or course of action, making triumphant and conclusive appeal to some single incidental phase of New Testament action, oblivious of obligation to distinguish its precedential from its accidental force or to trace asserted precedent to a scriptural principle. While neglect of New Testament precedent involves a subtle rationalism, the tendency to its abuse is not less dangerous; e. g., it would logically render the cautious commendation implied in a single feature in the action of the Unjust Steward an approval of embezzlement; and the assurance to the Thief on the Cross an indication that highway robbery favors rapid transit to Paradise. So also the frequent and summary appeal to Pentecostal example as the literal model of all modern Christian action involves the decision of uncertain questions by lot, the observance in great part of the Mosaic Law, a complete communism; and perhaps even (from the case of Ananias and Sapphira) capital punishment for falsity to the promise to give of our substance as God has prospered us. This last *reductio ad absurdum* nowhere has thorough-going illustration among Christians. It seems almost a misfortune that it has not, for the absurdity if actually incarnated in practice might have salutary and deterrent effect on the mass of Christianity in their ethical decisions. Yet better far than such inverse instruction would be the recognition of some settled principles governing the application of New Testament example, principles which reverently conserve the authority of Scripture in face of the prevalent tendency to consider impracti-

cable its thorough-going present application, principles which seek however in New Testament action not the mere form but the inmost spirit, living and adaptive as it is to every change of the changing years although at times utterly dissociated from the precise form of action which it originally animated.

For Christian teachers, ministers of the gospel, and the more thoughtful everywhere, studious search for such principles may be considered indispensable when once attention is directed to the subject; and it may be believed that any helpful truth discovered will not be slow in percolating throughout the mass of Christendom, less studious perhaps but not less desirous of knowing duty. It is the purpose of the present writing to suggest certain principles which may perhaps serve as a sort of rough triangulation of the domain in default of a more thorough survey.

A helpful analogy is suggested by a single sentence in Dr. A. H. Strong's "*Systematic Theology*," viz. "New Testament precedent is the common law of the church." This technical term, common law, is widely misunderstood. A vague popular conception confuses it with the general body of law in a country. An approximately correct understanding of the term identifies it with custom or established usage; but, strictly speaking, custom or usage does not itself constitute law, it simply forms the basis of law. The term common law refers to the body of judicial decisions upon cases not covered by legislative enactments. These decisions are usually founded on general principles as expressed in prevalent custom. Custom does not however become law save as it is authoritatively interpreted. The dictum "New Testament precedent is the common law of the church" implies therefore that the New Testament presents in its narrated action a body of authoritative decisions as to Christian duty in cases not covered by explicit injunctions. Accordingly there is needed a distinct understanding of what constitutes a precedent, and some further illustration of the precise function of common law.

Webster's definition of precedent will serve: "that which, done or said before, is an example or rule for following times

or for subsequent practise." We may not, therefore, make the broad assertion that all action depicted in the New Testament serves as a model for subsequent action, since not all action narrated in the New Testament is approved thereby, e. g. Peter's tergiversation at Antioch, (Gal. 2 : 11—"He was to be blamed";) and the method of observing the Lord's Supper in the Corinthian church, (1 Cor. 11—"I praise you not.") Nor may we quite affirm that all action narrated with approval serves as a direct model for subsequent action, since in certain cases Paul, for example, distinctly asserts that his action must not serve as a precedent. These points will be more fully treated and illustrated from Scripture hereafter. It is sufficient now to note that by the preceding or by any proper definition of the term *precedent* it is necessary to determine with some precision what actions and what elements of action have exemplary force, and to precisely what present action that force urges.

Further study of the function and relations of common law is helpful at this point. Common or precedential law is of authority in the absence of statutory or constitutional provision for a given case. The three forms of law have precedence in inverse order from that just given and closely corresponding to constitution, statute, and common law in the realm of jurisprudence are principle, precept, and precedent respectively in the realm of scriptural authority. Indeed the correspondence may be expressed in the form of a proportion thus—

Principle: Constitution:: Precept: Statute:: Precedent: Common Law. Scriptural principle, precept and precedent take precedence in the order named however less from any distinction in authority, since they are alike of divine sanction, than from their varying generality. A precedent, as was pointed out by Dr. Arnold of Rugby, is strictly and fully authoritative only for circumstances precisely similar to those of the original action. An explicit precept or rule is of wider yet still of limited application, as is indicated by the proverb "every rule has its exception." A principle however is of universal and unvarying application. It would be as true, as pertinent, and as exigent in the nineteen thou-

sandth century as in the first, and for a planet in the system of Sirius as for our earth.

A precedent must ultimately be referred to some principle for its authority, while a principle has need of various precedents for its illustration. The danger involved in dealing only with principles is vagueness; that of following precedent alone is narrowness and the confusion of unlike cases,—what is called in logic the *fallacia non tale pro tali.* Most significant of all, perhaps, for the purposes of this discussion is the fact that from a sufficient induction of examples a principle not explicitly stated may be deduced. This which is largely the method of British jurisprudence, and uniformly the method of determining physical laws, is also in part the method of determining principles of Christian action from the New Testament record.

A proper theory of New Testament teaching will accordingly not content itself with merely formal New Testament example, nor with explicit precepts alone, nor even with explicit principles, but will seek also for the implicit principles of New Testament action, underlying and constituting the bed-rock of vast portions of its domain. The church, while limited to the Scriptures for its law, has not been left merely to the guidance of a few explicitly stated general principles, nor has it been bound down to the exclusive action of a preceptive code necessarily too incomplete or too cumbrous for service; but certain fundamental principles are explicitly stated, a sufficient body of precepts is added for illustration, and there is then provided *a many-sided, life-like view of the church in action throughout more than a generation of its history.* Christianity is depicted in its infancy under Christ's personal supervision, and in its greater maturity after Christ's departure; in its first and largely supernatural manifestation at Pentecost and under the more normal conditions of the second generation; in a single church and in a multitude of churches; in the heart of Judaism and then amongst Aryan peoples with the bonds of Judaism loosed. From this rare opportunity for studying the church both in its structure and functions—a species of ecclesiological morphology and physiology—there may be deduced the implicit principles affecting Christian action throughout all time.

Historical illustration both of the neglect and the abuse of New Testament example abounds. Its neglect has assumed the forms of individualism and ecclesiasticism. This individualism has had further differentiation into rationalism and mysticism, tendencies usually at opposite extremes in respect of devoutness and faith in the supernatural yet allied in their common tendency to seek subjective guidance rather than to make ultimate appeal to the Scriptures. Ecclesiasticism coordinates with the authority of the Scriptures that of the church. The tribunal of Scripture is an ancient and changeless one. Its deliverances are often difficult of interpretation and apparently apply only to far other circumstances and peoples. Many therefore prefer that more modern tribunal, the Church, whose deliverances bear directly upon present matters and may even yield a little to political or social or doctrinal emergencies. Such an ecclesiastical authority, once recognized, tends to strengthen its own claims, asserting ever a wider sweep and greater exigency for its deliverances.

The foregoing tendency to the disregard of Scriptural precedent is doubtless in part a reaction from its abuse through a literalism which substitutes blind imitation of New Testament action for studious endeavor to find the bearing of that action on present duty. This literalism is the foe of religious progress. It isolates one from his time and precludes sympathy with present needs and duties. It has fought every noteworthy movement of progress or reform, opposing by some formal or incidental phase of Scriptural action such God-inspired movements as the Sunday school, organized missions, emancipation, and temperance reform. True the tendency has indicated less often a well-defined principle of insistence upon the reproduction of all New Testament action than a desire to defend some personal interest by so plausible and summary a method as that of arraying Biblical example on one's side. Indeed the evils whether of neglect or abuse of Scriptural example arise less from wrong principles than from the lack of settled principles of interpretation in the difficult domain of New Testament precedent. It is hoped that this discussion may at the least afford stimulus to study along these lines, for whatever concerns the better knowing

of our Master's will, whatever gives clearer conceptions of the bearing of that record eighteen centuries old upon the duty of to-day is surely of supreme importance.

Subsequent articles will consider certain limitations, temporal, local, ethnic and spiritual, upon the literal application of New Testament precedent, and will suggest certain data, for use in its present application. Meanwhile this article may be concluded by advocating *the referability, at least on demand, of all religious doctrine, polity, and conduct to some explicit or implicit principle of Scripture.*

ISRAEL IN HOSEA.

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In the prophetical writings we have a reflected image of the times of the respective prophets. What is the picture of Israel reflected in the book of Hosea? To answer this question will be the aim of this paper.

The first part of Hosea, chapters I–III, forms a single production complete in itself, a poem, a sermon. It has an introduction and conclusion, an account of what is generally supposed to be a portion of Hosea's private history. The main part, chapter II is introduced and connected with the preceding by a promise which is practically the text of the sermon. In chapter I we have Israel in her sins represented by a harlot surrounded by her illegitimate children. She becomes Hosea's wife and as such bears him children to whom are given symbolical names at the command of Jehovah. These successive children represent the successive steps of God's primitive dealings with Israel. God will destroy the house of Jehu, he will withdraw his mercy from his people, and at last cast them off entirely. This picture of punishment for Israel is set off by a background of mercy and prosperity for Judah.

In chapter II we have a picture of Israel in her changing fortunes without symbol though with imagery taken from the symbols of chapter I. We have Israel in her sins sorrounded by plenty, but taking the silver and gold which the Lord had given her and making of them false gods. She bows before these in thankfulness for the gifts of wine and oil which in her perverse forgetfulness and base ingratitude she claims that they have given her. We then have a picture of her punishment. God hedges up all her ways. He makes it impossible for her to bow down to her false gods. All her plenty is turned into want. Then God comes and taking her by the hand leads her out of the city, away from the habita-

tions of men—out into the wilderness. Then he sits down beside her and with nothing to distract her thoughts, nothing to lead her away, God her lover whispers to her once more of his love. We can picture the scene to ourselves. The features of the wayward woman, stamped with the mark of her sin, bears at first a defiant look, but as her divine lover pleads the defiance gives place to contrition and the tears begin to course down her cheeks. Finally through the tears the light shines. She turns and extending both hands exclaims, My husband! shuddering to use the ancient word of love My Lord, because of its present sinful associations. She now receives her reward. Her troubles issue into new blessings. She receives back her ancient vineyards and olive orchards. The blessings of the new covenant extend to nature. The wild beasts forget their fierceness and the earth is wonderful in her productiveness. The names of the children are changed. Jezreel becomes the symbol of productiveness. Lo-ruhamah becomes Mercy and Lo-ammi becomes My people.

In the third chapter we have the dwelling in the wilderness represented by the adulteress, whom Hosea brings back, remaining in retirement and the return is represented as a return to David's house as well as to Jehovah.

We naturally ask the question from the standpoint of what period in Israel's history is the view taken. It would seem from the references to Jeroboam, that the view point was at the time of his reign. It would hardly seem that this division of Hosea would be so silent in regard to the great sins which form the burden of the prophet's words from v. 8 on, if it was written after these occurrences. Nor is there in this division any suspicion of Judah's fall which is hinted at in the very first discourse of the second part. As we shall see this first section of the second part seems to fall within the reign of Jeroboam. So this first division must fall earlier than the last of the reign of the King.

We come now to the second part of Hosea. Here we find ourselves in a very different atmosphere. The first part is one connected whole, the second part is made up of several distinct discourses. In the first part the eye of the prophet

sweeps over a wide extent of history—in the second part the view is narrowed, contracted though never intense. In the first part the prophet looks far into the future. In the second part, with few exceptions, he looks only at the things just in front. In the first part the man of God seems to be sitting in some lofty retreat away from the turmoil of life, from which height he looks down upon his people and, seeing their condition and their end, throws his thoughts into poetic form and bids his followers plead with their mother Israel. In the second part he leaves his retreat, lays aside his garments, buckles on his armor and himself enters the conflict, himself, pleads with Israel. Hence while the first part is orderly, logical, the second is abrupt and unorderly—the fiery torrent pouring forth from the the heart does not give thought time to crystallize into symmetrical form. However, by classifying the different statements and putting them in their logical connection, we have remarkably vivid pictures. The first part is beautiful, the second is strong. The first gives us a figurative idea of the condition of Israel, the second gives us the actual. As Hosea comes into personal contact with Israel we behold what an Israel it was. Hence we must rely mainly on the second part of the book for our picture of the condition of Israel.

The first discourse is 4: 1–5: 7.

We notice here first a general enumeration of the sins of Israel. No piety, no truth, or loving-kindness or knowledge of God. There is lawlessness, lies, killing, stealing—adultery, rulers are a snare for the subjects, priests connive at the sins of the people. But in the matter of worship the picture is more full. They have turned to idolatry. At the great religious centers are found the bull deities, the calves of Jeroboam, before which the sacrificers bow, though still worshipping Jehovah. But a still grosser idolatry exists everywhere. Upon all the high places and under all the green trees they sacrifice and burn incense and sell their virtue in the name of religion. The prophet looking over the land beholds the smoke of sacrifice rising from every hill-top, and the green trees scattered over the landscape become but ensigns of the licentious worship committed in the goodly

shade beneath. As a result, adultery and harlotry are rife throughout the land.

We turn now to a different picture, a picture of punishment, of retribution. God inflicts the greatest punishment he can, he leaves their sins unpunished. "I will not punish your daughters when they commit whoredom nor your brides when they commit adultery. The sin shall be its own punishment. They "changed the glory of the uncorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness." They come with their herds and flocks to seek his face; but they hear no voice, no judgment comes. God has hidden himself, he leaves them to their own devices. Then we have a picture of the immediate future. The pride of Israel shall fall, her glory shall pass away and be turned into shame. The land shall mourn. The inhabitants with the beast and bird and fish shall all languish. They shall eat of their unlawful sacrifices but they shall not be satisfied and their widespread prostitution shalt result in no increase of population.

Such is the picture of Israel in these verses. To what period in the history of the nation does this description fit? Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, beginning with Jeroboam II, king of Israel. Where in this long period was the state of affairs described in 4: 1–5: 7 found? We unhesitatingly answer, during the reign of Jeroboam. We have in these verses a picture of a godless prosperity. There are wine and flocks and herds seemingly in abundance. No such luxuriant development of local sacrifices could be sustained without a certain amount of wealth. Then we have the picture of impending (not present) destruction—a picture of want. We have also the statement about Judah, suggesting that she was just beginning to incline in the way of Israel calling forth first a warning from the prophet and then threatening punishment. Jeroboam's reign according to the historical books was certainly one of great temporal prosperity but of as great sin, followed immediately by trouble and anarchy.

In no subsequent time in the history of the ten tribes do we again find such prosperity.

We come now to the second discourse of the second part, 5: 8—7: 16.

We have here a marked change in the condition of things. The preceding discourse concerned the nation of the chosen people exclusively. In this discourse appears the name ASSYRIA and the burden of the prophet is Israel's relations with the foreign powers. In this section Judah is equally in the wrong with the Ten Tribes; while in the preceding section there seemed to be only the shadow of the coming sin.

There are scattered throughout this section references to various sins—sins of the same nature as those in the preceding section—the formal worship, sacrifice without loving-kindness, and burnt offering without knowledge of God. There is the same lawlessness and shedding of blood. The nation is bent on evil, a great smouldering furnace ready to burst forth in deeds of wickedness at every opportunity. The leaders still share in the sins of the people. The king and princes delight in the wickedness of their subjects and priests turn banditti.

But there are a few pictures characteristic of this section which command a more extended notice. All through the section there seems to be an ever present undertone of reproach because of the failure of some recent attempt on God's part at reformation. This attempt was fruitless, except to show the depth of Israel's sin. "In my returning the captivity of my people, in my healing Israel," only the iniquity of Ephraim and the sins of Samaria are revealed. "I would have redeemed them, I would have taught and strengthened their arm, but they spake lies concerning me and devised evil against me." In the vividness of the prophet we seem to stand amid those scenes of attempted reform and hear the expostulations of those who yielded to the efforts of the Lord and sought to influence Israel. "Come and let us return unto the Lord . . he hath torn and he will heal. Let us make the knowledge of God our pursuit." But this is followed by the sad complaint of Jehovah, "Thy loving-kindness is like the morning cloud, like the dew that passes

early away." The efforts at reformation are ineffectual, even the repentance of the few seems to be spasmodic.

Widely differing from the prosperity of the preceding section we find here a picture which reveals a sad condition of affairs. We have here a general state of distress, of national sickness and decay. Their prosperity is gone. The civil and the religious, the state and the church seem to have fallen into decay. "All their kings are fallen. The priests have left the altar, which no longer supports them, to gain a living by highway robbery.* God has been a moth and rottenness to Ephraim and Judah. He has poured out his wrath like water. His judgments have been as widespread and manifest as the light. He has hewed them by the prophets and slain them by the word of his mouth. Judah and Israel are like men on whose head are strewn the gray hairs of old age and decay. They are a prey to others and their strength is devoured by strangers."

Such is the state of affairs outwardly; but there is a still sadder picture. In all this distress there are, comparatively speaking, none that call upon God. They roll in their beds and howl in despair and anguish at the troubles which are come upon them. But amid all their complaining no heart is humbled, no voice calls upon God for help. They rise from their beds not that they may make atonement for their sins but that they may implore the aid of Egypt and Assyria. These mighty powers, to the north and south, form a great temptation, and the chosen people flee to them for help as a silly dove flies to the trap set for for its capture. They should have trusted to their God; but instead they turn to the arm of flesh. This is the great sin of this section of Hosea. The same is the sin so often rebuked by later prophets. They go to these nations for help only to make their condition worse. Like Jonah they flee from Jehovah's hand at home only to find his presence following them as they flee. As they hurry along the road to Assyria and Egypt they find God like a lion crouching by the way and springing upon them from his ambush. They find their path spread with

*This is by no means a necessary inference from the statement of Hosea, but is certainly a possible one.

nets set by their God which shall catch them. The silly dove has hastened to its trap. An ancient example of the too common foolishness of forsaking the frying-pan for the fire.

Such is the picture of this section. What is its date? Can we place our finger on any place in the history of God's people and say here stood Hosea in writing these chapters? There are a number of things to help us in determining the date of the view point. We have a few prominent statements. God has tried to reform Israel. The nation is in a deplorable condition. Assyria is appealed to. Especially noteworthy is the fact that Judah is everywhere coupled with Israel and they are in the same condition. They do the same things and suffer the same penalties. This does not necessarily imply that they were confederate. We are told in the historical books that during Jeroboam's reign God sent Israel a saviour and restored their borders. Is it to this that the expressions implying an attempted reform refer? The expression about kings being fallen may refer to the few short reigns after the death of Jeroboam. Notice that the wretched condition of Israel in this sectionis the fulfillment of the prophecy of the preceding section. There the pride of Israel shall testify, here it has.* There we have amid prosperity a prophecy of coming affliction, here the affliction is realized. Of what brought about this change we have but a single hint. *Strangers* devour their substance. Yet these can hardly be Egypt or Assyria. These nations are only just being called in. The position of the towns mentioned in 5 : 8 would not favor an attack from either of these nations. The dangers along the road to Assyria and Egypt are still mysterious, figurative, prophetical, future. We are not told the color of the lion lurking in the way nor whose hand it is that is to spring the snare. These strangers seem almost certainly to be the surrounding tribes, Moab, Edom, Tyre, etc.

Here then is the picture. Israel and Judah reduced to a low condition by the surrounding tribes appealing to the great powers, Assyria and Egypt, for help. When was this? We turn to the historical books. We there find descriptions

* In both cases the Hebrew is the same. It is from the context that I assign a future view in one case and a present (past) in the other.

wonderfully coinciding with this picture, particularly so in the case of Ahaz (see Chronicles), quite so in the case of Menahem, and we may almost say in the case of no other kings. Menahem does not come as far after Jeroboam to preclude references to an attempted reform in Jeroboam's reign being made in his reign. But our usual chronologies put the reigns of Menahem and Ahaz far apart. We may make two statements in regard to this. The histories may be silent concerning important events in the history of one or the other of these two nations or of both when both were seeking foreign help at the same time, it being mentioned in the case of only one, or passed over wholly in silence. An explanation, however, for some reasons more satisfactory, is that these two kings, Ahaz and Menahem, were more nearly contemporaneous than we suppose, and there must be a crowding together of the reigns of this period.* The latter position is strengthened by the Assyrian inscriptions. We find both Menahem and Ahaz mentioned by Tiglath-Pileser within a very few years of each other. It is true that Tiglath-Pileser interfered in the affairs of Israel in the time of Pekah; but this was the captivity of Galilee. According to the theory of this paper Assyria had not yet begun to afflict Israel at this time, a position strengthened by the mention of Gilead as still an Israelitish city.

We come now to the third section of the second part of Hosea, chapters 8–11.

This section is divided into two sub-divisions by the style. The first, 8: 1–9: 9, is a series of alternate statements of sin and of punishment without much apparent order. The second part, 9: 10–11: 11, is a series of paragraphs each introduced by a reference to the past history of Israel and all mainly referring to the punishment of God's people. We have here another advance in the condition of Israel. Here we have for the first time the idea of EXILE. The section opens with an invader. The thought soon passes to a carrying away into captivity and then to a terrible destruction, closing with a promised return. The references to Judah are

* It is entirely possible the crowding together was done wholly in the prophet's mind.

slight, but the southern kingdom seems to share in the condition of the northern.

The list of sins in this passage is a long one. There are many old ones and many that are new. Every corn floor is occupied with their religious rites. They are covenant-breakers, false swearers. The corrupters have gone deep. They still call upon God though not worshipping Him in truth. The law of God has been to them a strange thing. They have not sown righteousness and loving-kindness, but wickedness.* Their silver and gold they have made into idols. They have made kings and princes without God's command or consent.† False prophets have made their appearance.‡ They have made a snare for the true prophet.§ They have built fortresses and trusted to the multitude of their men.

The condition of Israel is even worse in this section than in the preceding. They have sowed the wind and are reaping the whirlwind. They are punished on every side. Judgment springs up like poppies. Their land yields them no sustenance. Should it so happen that somewhere a few blades of grain may grow, strangers stand ready to snatch it away. The "depredation" of the former section seems now to be carried to its fullest extent, and one is reminded of the effects of the locusts in Joel or of the condition of Israel under the Midian domination in the book of Judges.

But a still gloomier future awaits them. The prophet sees as it were an eagle flying against the chosen people, an im-

* It would seem that 10:12, in the form of a command, shows what Israel ought to do in order to bring out into stronger contrast what they actually did do as expressed in verse 13.

† This can hardly refer to all the kings of the Ten Tribes as some ruled by direct divine appointment, e. g., the first Jeroboam, and also the house of Jehu, to which the second Jeroboam belonged. We may have here an explanation of the omission, in the title of the book, of all the kings of Israel except Jeroboam. The writer, perhaps, would not formally recognize the succeeding kings as such by divine right.

‡ I offer this as an explanation of 9:7.

§ I would suggest the following as a free translation of 9:8. "A fowler's snare is in all the ways of Ephraim's God-appointed watcher, the prophet, and enmity towards him is found among the people of his God." Translating the verse thus and giving to the preceding verse the explanation suggested, we have an interesting picture of Israel's religious condition.

pending destruction hovering over them and even now swooping down upon them. As the section advances the nameless destruction takes form and shape. The nations are to be gathered against God's people. The eagle becomes Assyria. A great curse of barrenness is pronounced. There shall be no more births. Should they raise up any children these will be destroyed. Israel shall lead forth her own children to the slayer. The peculiar institutions of the northern kingdom are to be destroyed. The kings whom they have made without consulting God shall pass away like a chip upon the flood. The high places shall be destroyed, the pillars removed, and the altars broken down. Thorns and thistles shall overgrow the places of their licentious worship. The calves shall be carried off to the Assyrian amid the wailing of the people and the howling of the priests. The multitudes shall call upon the mountains and the hills to cover them. They shall no more dwell on the Lord's land. They shall become wanderers among the nations and there eat food unsanctified by offerings to Jehovah. The cities of a new Egypt shall be their gathering place while alive and their burying place when dead. Assyria shall be the land of their captivity.

Then away beyond all this the prophet looks and beholds a day of glad return. God shall roar like a lion and His people shall come like trembling birds from the West and from Assyria and from Egypt.

When was this section written? What was the standpoint of the writer? It would seem that one can hardly read this section without being impressed with the feeling that the prophet stands at the beginning of a great calamity which ends in the exile of the people. If this is the case the prophet must be speaking at the time of the approach of the Galilean captivity by Tiglath-Pileser, the beginning of those troubles which ended with the captivity of Samaria. (Or perhaps it was at the first approach of the Assyrian, not to help but to distress.) This would place the section not long after the preceding one. There the people were told that they would find a lion and a snare on the way to Assyria. Here the lion seizes, the net is sprung. The Assyrian comes, but

only to oppress and to carry off. This is just what we learn from the historical books was the result of their appeal to Assyria. This view would place this section late enough to allow for the making of kings without God's consent, as several kings had reigned since Jeroboam II., and will also explain the use of the word "Jareb," which in the former section seems to refer to Tiglath-Pileser. The calf here carried as a present to king Jareb would go to show that Tiglath-Pileser was still reigning. It is possible that the calf of Bethel was not carried off until some time after the Galilean captivity. If this was so, it could not have been given to Tiglath-Pileser, but when the prophet speaks he is still the king, and Hosea neglects or is ignorant of the fact that another king shall reign before the time of the carrying off. This view of the date of this section, of course, would seem to prevent a reference to Shalmaneser in "Shalman" 10: 14. If it is, two explanations of this section are possible. Either this section was written at different times, or the prophet, writing later, changes his mental standpoint from time to time.

We come now to the last section of the book, chapters 12–14.

This may be divided into three parts. The first, chapter 12, is sub-divided into two paragraphs, each closing with a reference to Jacob. The second, 13: 1—14: 1, is composed of a series of statements of sin and punishment. The third part expresses by a dialogue between God and the prophet (the people) the glad return. This is perhaps the least satisfactory section of the whole book.

We have a picture of Ephraim indulging in deceit and lies while Judah is still faithful to God. Again we are told of Ephraim coquetting with Assyria and Egypt, turning to the one and the other for alliances and help. They become worshippers of Baal and then proceed further to idolatry. The altars are as numerous as heaps of stone on the furrows. We are told of their being wealthy and boasting of the honesty by which it was gotten. Then we are told of the evil results of their Baal worship and again that the king and judges and princes are no more. God has been good to them, led them through the wilderness; but when they had plenty they

forgot Him who bestowed it all. The time has come for repentance but they fail to turn. We then have a picture of the punishment. God will return them to their tents and there instruct them by prophecy and vision as of old. God will tear and rend like a wild beast. An east wind shall dry up all the land. Samaria shall be captured, the women slain and the children dashed in pieces. The people shall pass away as the morning cloud, as the dew. They shall be scattered like chaff, and disappear as smoke from a chimney spreading through the atmosphere is dissipated and lost. The picture of the distant future is bright. The two great sins denounced by Hosea, idolatry and trusting to foreign nations, shall be forsaken. God will forgive and abundantly bless His people.

What is the date of this section? On the one side we have the statement that Israel was wicked and Judah was good, with references to a state of prosperity quite different from the condition of affairs of the two preceding sections. Nor is there very explicit reference to an exile such as is found in the preceding section. Gilead is also mentioned. All point to a time earlier than the central sections of the book. On the other hand, we have an account of the dickering with Assyria and Egypt which was done during the reign of King Hoshea, the destruction of the king and princes, and the sacking of Samaria. These would point to a date very near the taking of Samaria. The title of the book says, "The word of the Lord which was in the days of . . Hezekiah." This section would seem to be the only one which could have been uttered during the reign of this king. Perhaps the best conclusion is that the view point of this section is the closing days of the northern kingdom. We have other accounts of this period in the historical books, but lacking the poetic beauty and vividness of the descriptions of Hosea, an eye-witness and a terribly interested participant in the events themselves.

THE RELIGIOUS IDEAS OF THE BOOK OF ECCLESIASTICUS. II.

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5. Recompense.—The principle that sin brings evil to its doer, and righteousness, good, is maintained in Sirach without the slightest reservation. "Do not evil, and evil will not happen to you. Depart from what is unrighteous, and it will turn aside from you. Son, do not sow in the furrows of unrighteousness, and you will not reap in them sevenfold" (7: 1–3). No sin goes unpunished (7: 8). No good deed is forgotten (17: 22–23 [17–18]). But what of the facts of life that make against the principle? Sirach has two things to say: (1) The sufferings of the righteous are disciplinary; (2) All will be rectified before death.

(1) That God should make use of severity in the instruction of good men is in exact harmony with Sirach's view of the way in which a right life must be learned (see above, 3.). The inference lay close at hand. "Son, if thou dost set out to serve the Lord prepare thy soul for trial. . . . . All that comes upon thee accept. . . . For gold is tried in the fire, and acceptable men in the furnace of humiliation" (1: 1–6). Affliction may therefore be a sign of God's special favor (*cf.* Prov. 3: 11–12). Even things that are evil to the wicked are good to the righteous (39: 25, 27). If we do not see that it is so, that is due to our ignorance. "It is not to be said, This is worse than that, for all things in time will be approved" (39: 34, *cf.* vv. 17–21).

(2) But if the sufferings of the righteous are disciplinary, it is already implied that they are temporary. And so Sirach insists that all will be straightened out in the end. He makes frequent appeal to "the last things" (ta eschata) to justify his doctrine of recompense; and by "last things" he means not the future life, but the end of life, its latter days. Here then in the strictest sense is Sirach's eschatology.

The most obvious blessings of a man's latter days are long life, riches, honor, friends and a peaceful death; and these Sirach confidently promises to the good and wise; while calamity will surely darken or cut short the age of those who enjoy prosperity in unrighteousness. "To him that fears the Lord it shall be well at the last; and at the day of his death he shall be accounted blessed (1:13 [11]). "Do not envy the glory of a sinner, for thou knowest not what shall be his end. Be not pleased with the pleasures of the ungodly; remember that they will not be justified until death," i. e. punishment will overtake them before they die (9:11–12 *cf.* 27:29). There is indeed delay in punishment, for the Lord is long-suffering. But one must not therefore say, "I sinned and what happened to me?" nor ought one to put off turning to the Lord from day to day, for the day of vengeance will come suddenly (5:4–7). It is easy for the Lord to bring prosperity or adversity in a moment, and "at the end of a man's life there is a revelation of his deeds" (11:21–28 [19–26]).

The certainty that the end will find every one treated as he deserves is one of the strongest motives to right conduct. "In all thy deeds remember thy end (ta eschata sou), and thou wilt not sin forever" (7:36). "Remember the end and cease from enmities" (28:6). Justice works itself out in the end in the earthly life of every man, and the day of visitation or judgment is the day in the individual's life when calamity comes from the Lord upon the righteous for trial (18:20 [19], 24 [23]; 22:11), upon the wicked for punishment (5:7, 8; 39:28). It is impossible to give a due impression of the confidence with which Sirach maintains this proposition without more quotations than space permits.* The case of failure is not so much as considered. This is surprising when we consider the late date of the writing, and the fact that books like Job and Ecclesiastes have been written.

This then is the way that Sirach vindicated the doctrine of recompense against contradictory facts of experience; not by

*See 2:8; 7:16, 17; 10:6–18; 12:2, 6; 16:6–23 [21]: 17:15–24 [13–19]; 21:5; 23:11, 12, 18, 19; 26:28 [19]; 35:12–14 [32:12–14]; 39:28–31; 40:8–17.

looking, as older Israel did, away from the individual's lot to the nation, satisfied if for it prosperity followed righteousness, and adversity sin; not by looking, as later Judaism came to do, away from the earthly life to a future beyond death in which justice would be manifest, or with Christianity, away from the outward life to the things of the spirit, whether present or future; but by looking from the present to the future of this life, and expecting a proper end for good and bad, an adjustment on the whole and at the least of the outward lot to character and desert. It is probably a sign of the prosperity which Sirach's son himself enjoyed and of the peaceful time in which he lived that he was able to rest in this view. If he had lived during the persecution that followed under Antiochus IV. and seen good men, because of their goodness, suffer violent death, perhaps he must have appealed to a future life for their sakes. It is clear, however, that this is not in his thought.

6. Death.—We are already prepared to find Sirach holding that death ends all, and to judge him not too harshly for that opinion, since he was both consistent and conservative in the matter. Death usually seems to him simply the inevitable and natural end of life, and if it is sometimes said to be due to sin, the reference is rather to violent and untimely death. "All flesh as a garment grows old, for the covenant from the beginning is, Thou shalt surely die" (14: 17). "Shun not the sentence of death. Remember those before thee and those after; this is the sentence from the Lord upon all flesh" (41: 3). "The son of man is not immortal" (17: 30 [25]). Death is a return of man to the earth from which he came (17: 1; 16: 30 [28]; 40: 11). Man's portion when he dies is the corruption of the grave (10: 11; 19: 3). Hades is not infrequently mentioned, but not so as to imply a conscious life after death. It is indeed often simply the equivalent of death (9: 12; 28: 21; 48: 5; 51: 6). This is still the case when it is described by negatives. There is no pleasure there (14: 16). "Praise perishes from the dead as one that is not" (17: 28 [23]). It will make no difference there whether one's life has been long or short (41: 4). It is indeed said that at the end of the sinner's way is the pit of

Hades (21 : 10); but this can only mean that sin leads to sudden, premature death, for Hades is the lot of all. There is no thought that the body goes to the grave and the soul to Hades. That is a Greek, not a Hebrew conception. The idea of Hades in Sirach was then in no way inconsistent with the idea that the dead are no more; it was rather the representation to the imagination of that fact. Death is called an "eternal rest" (30 : 17 *cf.* 38 : 23), and an "eternal sleep" (46 : 19). It is not indeed expressly said that the dead are non-existent, but they are *hōs mēde ontes, hōs ouk huparxantes*, "as if they did not exist," *hōs ou gegonotes*, "as if they had not been born" (17 : 28 [23]; 44 : 9; 38 : 11). For all practical purposes they are no more, and practical purposes were all for which the Jew cared. Nor will they come back to life again; for the dead "there is no return" (38 : 21). If Sirach urges careful attention to burial and its services it is only for the sake of form, to avoid calumny and gain favor; it does no good to the dead, and is even the type of a useless service (38 : 16–23; 7 : 33–35; 22 : 11–12 [9–10]; 30 : 18). He does not indeed hesitate to accept the Old Testament accounts of translation and of the revival of the dead, but these are simply miraculous events and do not lead to reflection on the nature of death, or modify his view of it. Edersheim thinks that we must conclude from such allusions (46 : 20; 48 : 5) that the writer "regarded those in Hades as unconscious indeed—not truly living—but not as absolutely annihilated." But it is not probable that he reflected on that distinction. The dead were as if they were not. Nothing whatever happened to them unless by divine intervention.

Of this there is of course always the possibility. God was the Lord of death as well as of life (*cf.* 11 : 14; 33 : 14, 15 [36 : 14, 15]); hence if Sirach had been impelled to look for a life after death it must have been in the form not of the immortality of the soul, but of resurrection "from death and Hades by the word of the Most High" (48 : 5). But in fact he has no such hope. The demand for justice is met in the present life. The natural desire for individual continuance he would still satisfy in the old Hebrew way by pointing to children and reputation. "The father dies yet it is as if he

were not dead, for he leaves behind him one that is like him. In his life he saw him and rejoiced, and in his death he did not grieve. He left behind an avenger against his enemies and one that repays kindness to his friends" (30: 4–6). Yet it is "better to die childless than to have ungodly children" (16: 3). And on the other hand the consolation of this life after death is denied to wicked men. "The race of transgressors shall die out" (16: 4; 40: 15).

But there is a more individual if less tangible immortality in a good name, and this is a compensation for the shortness even of the best life. Upon this Sirach dwells with an emphasis new in Jewish writings. The thought had found occasional expression before (*cf.* Prov. 10: 7; Ps. 112: 6; Isa. 56: 4f.), but here it seems to be more consciously put in the place of any other personal continuance after death. "Have regard for the name, for that stays by you longer than a thousand great treasures of gold. A good life has but a few days, but a good name remains forever" (41: 12, 13). "The life of a man is but for a few days. . . . The wise man shall inherit trust among his people, and his name shall live forever" (37: 25–26). But those who leave no name and remembrance "perish as if they had not been, and are as if they had not been born, and their children after them" (44: 9). Of the merciful and righteous it is said, "Their bodies were buried in peace, and their name lives for generations" (44: 14). But while men usually mourn only over the body of the dead, even the name of sinners, being evil, shall be blotted out (41: 11), the immortal part perishing with the mortal.

In these two kinds of immortality, then, the hope of Sirach is summed up. A man dies, but if he has good children "it is as if he were not dead;" his days are numbered, even though his be a good life, but if he has a good name, that shall endure forever. Quite like a modern doubter he finds persistence in the race only, not in the individual. "As green leaves on a thick tree, some fall but others grow; so also the generations of flesh and blood, one dies but another is born" (14: 18).*

* The same figure is found in the Iliad VI. 146 ff. *cf*, XXI. 464 ff.

So far we have considered Sirach's views concerning the individual life, and it is that which chiefly interests him. The scheme that we have followed through presents a complete and consistent philosophy of human life,—consistent with itself, though not with the facts of experience. But the writer was a Jew as well as a moralist, and he kept something of the national feeling by the side of his predominating individualism. The national and the individual elements of his belief are quite distinct; it would not indeed be easy to show their consistency, and we seem to be in quite a new atmosphere as we pass to the expressions of the Jewish faith which the writing furnishes.

II. The National Faith.

In the frequent expressions given to the national faith Sirach differs strikingly from the Book of Proverbs. The prerogative of Israel is fully recognized, and its sign is the possession of the law. The God of all the world, its creator and maker, has chosen Israel as his own people, and revealed his will to it alone. Wisdom is represented as going forth from the mouth of God, as wandering about in search for an abiding place, and finding it at last, by the commandment of God, in Israel. "And so (says wisdom) I was established in Sion, in the city beloved likewise he made me rest; and in Jerusalem was my power, and I took root among an honored people, in the portion of the Lord, his inheritance" (24: 10–12). The wisdom thus abiding in Israel is identified with the law of Moses (v. 23 [22]), but is not limited to it. The written law is regarded mainly as regulating the common worship; the individual life he provides for, as we have seen, in another way; and he seems to oppose the work of those scribes who were already deriving from the letter of the law minute rules for the private conduct of life. It may be due to this fact that in his role of great men (ch. 44–50) he gives but five verses to Moses, while Aaron has seventeen, and that he passes over Ezra altogether, while there is an elaborate and beautiful description of the high priest Simon, and his glorious appearance in the temple on the day of atonement. Moses and Ezra were the two greatest names to the scribes of the law, but to Sirach the religious heads of the

nation were the priests, the religious center, the temple. Seven chapters (44–50) are given to the praise of Israel's great men, the presupposition throughout being God's peculiar relation to Israel.

The national hope also is shared by Sirach and finds expression in forms that remind one of the later apocalypses, and that sound strangely from the mouth of this man. In particular there is a prayer for mercy upon Israel and vengeance on its enemies which is thoroughly Messianic, using the word in the general sense, without reference to a personal Messiah. "Have mercy upon us O Lord God of all, and behold us and send thy fear upon all the nations. . . . As before them thou wast sanctified in us, so before us be thou magnified in them," i. e. 'As the afflictions visited on us, Israel, for our sins showed the nations that thou art holy, so let the punishment of the nations show us that thou art strong,'—words that perfectly express the spirit of later Judaism, summing up the hope and its ground. "Let them know thee as we have known thee. Renew the signs. . . . repeat the wonders . . . . . pour out wrath . . . . hasten the time . . . . remember the oath . . . . destroy the enemy utterly. Gather the tribes of Israel together and let them inherit as at the beginning . . . . Have mercy upon the people that is called by thy name, and Israel whom thou hast likened to a first-born. . . . Fulfil the prophecies made in thy name. Give reward to those that wait for thee" (36: 1–19 [33: 1–11; 36: 16b–22]). This does not sound like our cool and calculating philosopher; it is like an apocalyptic seer. Here is the genuine Israelitish hope of a revival of national fortune, victory over enemies, reunion and glory, introduced by a miraculous intervention of God, and to be confidently expected as the fulfilment of oath and prophecy, and even demanded for the honor of God himself, that all may know that he is God.

Elsewhere the immortality of the nation is asserted. "The days of Israel are innumerable" (37: 25). "The Lord . . . will not blot out any of his works; neither will he destroy the posterity of his elect" (47: 12). The revival of Israel will be for the blessing of other peoples (44: 21f). It will be

introduced by the return of Elijah according to prophecy, and to him the author addresses the strange words, "Blessed are those who will see thee and who are adorned with love, for also we shall certainly remain alive" (48: 10–11). Does this mean that the son of Sirach, like the writers of apocalypses, expected to survive till the messianic age? So Fritzsche thinks, and so the Greek reads. But this is improbable enough in view of the general temper and views of the book. Edersheim thinks the Syriac is better. "Happy is he that shall have seen thee and die (i. e. shall see thee before he die), yet he shall not die, he shall surely live;" apparently asserting that those who live at the coming of the Messianic age shall be delivered from death (*cf.* Isa. 25: 8). Cheyne prefers the Latin, "For we live in life only, but after death there will be no such name as ours" (Job and Solomon. p. 193). From the passage in its uncertain state only this can be inferred: The restoration of Israel was to be introduced by Elijah, or preceded by his return, as predicted in Malachi, and those shall be happy who are alive at that time. That Sirach meant nothing more than this is confirmed by the sober expression of the hope in a formal prayer with which he ends his praise of famous men. "And now bless ye the God of all, who everywhere doeth mighty things; who exalteth our days from the womb, and deals with us according to his mercy. May he grant us joyfulness of heart, and that there may be peace in our days in Israel as in the days of old. May his mercy abide with us, and may he redeem us in his time" (50: 22–24). If this prayer was, as Delitzsch thought, the response made by the people in Sirach's time after the priest's blessing at the end of the temple service, it would be in the fullest sense representative of the common belief. It is more probably Sirach's composition, but may still stand for the quiet hope of the period, very much like that of later rabbinical Judaism, but giving place to far more intense and living expectations during the intervening time, from the desecration of the temple by Antiochus Epiphanes (168 B. C.) to the final destruction of the Jewish political existence under Hadrian (135 A. D.).

But while Sirach seems to rise to some warmth of religious

feeling in view of the future of Israel, yet the hope does not enter practically into his view of life. He makes no appeal to it as a motive to right conduct. The thought of hastening its coming or gaining a share in it by righteousness did not occur to him. The moving impulses of life come wholly from individual considerations. "Help thy neighbor according to thy power, and take heed to thyself lest thou fall" (29: 20). "Work your work before the time, and he will give you your reward in its time" (51: 30).

Such are the principal religious ideas of Jesus son of Sirach. It is sometimes said that his book contains germs, as yet undistinguished, of both the Pharisaic and the Sadducean parties. But it is better, I think, to say that he represents at its best the tendency that issued in Sadduceeism. A cultivated and somewhat exclusive gentleman, certainly not averse to foreign learning though a patriotic Jew; inclined to a rationalistic way of thinking, though of course never doubting the Old Testament miracles; skeptical as to the existence of demons, and very reserved, at least, about angels; rejecting the doctrine of a future life, though it must by that time have been gaining converts; seeing little use in multiplying sacrifices for one's individual sins, and putting the stress on deeds and character; attached to the priests and the temple service, though thinking less of its religious significance than of the beauty and impressiveness of its ceremonies;—evidently it would be impossible to make a Pharisee out of such a man. If he had lived to the time of Antiochus he would have attached himself to the Maccabean house, but not to the protesting Asidaeans. He was a conservative in religion, and a liberal in culture,—not an uncommon combination. The Pharisees, on the contrary, were innovators in religion and reactionaries in culture. The conclusion is not in the least prejudiced by the fact that the rabbis liked to quote him and regarded him naturally as one of their number.

INORGANIC NATURE IN THE POEM OF JOB.

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The following study does not include all the uses of the respective Hebrew words, in the book of Job, but only those in which there is decided reference to some natural substance or operation. It is believed that all such passages have been considered and treated. We begin with phenomena belonging to the region of the atmosphere.

Winds. We have twenty-one allusions counting parallelisms. The common word is *ruah* which appears ten times (10). There are also terms for "east wind," "violent, shaking wind," "whirlwind," "the north wind," "south wind." Of the winds as natural phenomena, the poet has the following range of ideas: they are mobile and often violent; they clear the sky of clouds (26: 13). "By his breath are the heavens made bright," (Gilbert's trans.) (37: 21). They are subject to law (28: 35); they come from the wilderness (1: 19); from the place of the dawn (38: 24); they blow from north and south bringing cold and heat (37: 9; 37: 17). The figurative use is copious. They are a symbol of vain or rash speech (6: 26; 8: 2; 15: 2), and of calamity (9: 17; 21: 18; 27: 20, 21; 30: 15, 22). Note especially Job's complaint of God in 9: 17, "For he breaketh me with a tempest," and in 30: 22, "Thou liftest me up to the wind, thou causest me to ride upon it, and thou dissolvest me in the storm."*

Clouds. The allusions are numerous, and show much observational and poetic power. The words of which there are five suggest the ideas of "covering with darkness," "veiling the heavens," "thin, light cloud," "gathering of clouds," "thick clouds." The clouds hold water without breaking 26: 8; they also appear as a reservoir and source of moisture (in 36: 28; 37: 11; 38: 34). They are high (20: 6; 35: 5†),

* The renderings are those of the Revised Version, unless otherwise stated.

† Cf. Ruskin's fine description of the upper cloud regions, Essay on Clouds.

They are distributed, poised, and numbered (36: 29; 37: 16; 38: 37). Still further, poetically, and in harmony with the Hebrew cosmography, the clouds mantle God's throne (26: 9); and so (attributed to Job by Eliphaz) prevent God from seeing human conduct (22: 13, 14). They are illumined with God's light (37: 11, 15), and form the garment of the sea (38: 9). They appear very naturally as an emblem of dissolution (7: 9), and of vanishing prosperity (30: 15).

Rain. The words are five in number. Besides the ordinary term for rain we find "shower," "pouring rain," and "latter," or "spring rain." The poet uses rain chiefly as an illustration of God's power or decree (5: 10; 28: 26; 36: 27; 37: 6; 38: 26, 28). In 36: 27, the common version has, "He maketh small the drops of water;" the revision, "He draweth up the drops of water." It has thus been thought that the writer fully understood the now familiar cycle of evaporation and precipitation. The word (*gara'*), however, does not mean "to draw up," but "to scrape off," "to take away," the probable thought being that God draws off the fine drops from the cloud mass above. The poet's general conformity to the notions of his time, as well as the second member of the parallelism, strengthens this view, which is Davidson's,* and Gilbert's.† We give the latter's rendering of two vivid lines in Job's fine description of the poor who suffer at the hands of the wicked (24: 8).

> "They drip with the rain of the mountains,
> And shelterless cling to a rock."

The severity and chill of the mountain storms must have been well known to the poet. Rain is used once as figurative of severe judgment (20: 23); and of Job's refreshing speech, for which men waited eagerly in his prosperous days (29: 23). The poem has two references to the dew, in 29: 19, as a beautiful symbol of vitality,

> " My root is spread out to the waters
> And the dew lieth all night upon my branch."

and in 38: 28, as begotten in mystery. Hail is once noticed as kept in Jehovah's storehouses (38: 22).

* *Cambridge Bible*, Job, in loc.

†" *The Poetry of Job*," with rhythmical translation by Professor George H. Gilbert, Ph. D.

Thunder and Lightning. Elihu's description of a thunder storm affords a striking richness of expression for thunder, 36: 29–37: 5. It is, the "crashing of His tent;" "noise," (of God, making him known); "tumult of His voice;" the "growl" or "rumble" that goes from God's mouth. We find also such phrases as, "a voice roareth" (after the lightning); "He roareth with the voice of his sublimity;" and, "God roareth wonderfully with his voice." The din of a multitude, the roar of a lion, and the tumult of the sea, were the sounds to which thunder was comparable. For lightning besides the ordinary word we find "light," (36: 30, 32; 37: 3, 11); "fire of God" (1: 16); the striking phrase, "arrow of (God's) voices." Of the sixteen cases of word and phrase gathered from the poem, all refer to thunder and lightning as God's immediate deed. They are chiefly illustrative of his might and sublimity. The height of imaginative and descriptive power is reached in the passage 36: 29–32, God surrounds himself with light in the depths of his pavilion of cloud, and thence hurls the lightning as a weapon.

> "He covereth his hands with the lightning,
> And giveth it a charge that it strike the mark."

The 18th Psalm is perhaps the only worthy parallel of this part of Elihu's address.

Snow and Ice are well known to the author, but do not have frequent mention. The melting snow makes the swollen torrent turbid (6: 16); the water from the snow is dried up by the heat (24: 19); snow is thought to be specially cleansing (9: 30). It is kept in store and sent forth by God (37: 6; 38: 22). Ice appears in the parallelism with snow, as blackening the torrent (6: 16); also in two vivid passages in 37: 10, given by the breath of God and narrowing the waters; and in 38: 29, 30, where it is paralleled with the hoar frost, and hides the waters with a solid covering like a stone. The last line of the passage is:

> "And the face of the deep is frozen."*

The poet must have experienced, or at least have acquired a definite knowledge of a degree of cold sufficient to congeal the surface of a considerable body of water.

*Lit. "adheres together," Hith. of *lakhadh*, "to catch."

Streams of Water. The uses are largely figurative, affording several most effective similes. There are words for "river," "wady" (*nahal*), used either of the stream, or of its eroded channel or valley, and "watercourse." Nothing could be more true to Oriental scenery than the poet's use of *nahal.* It is a symbol of deceit and disappointment in 6: 15, 18, where Gilbert renders,

> "As a brook are my brethren deceitful,
> As the bed of vanishing brooks,
> The caravans alter their course,
> They ascend in the desert and perish."

Also in 22: 24 we have "the stones of the brooks," which in a time of drought become "Hot lanes of glaring stones."* In 40: 22 the "wady" is bordered by willows, and in 20: 17 we have it as a symbol of abundance. Besides standing for perennial streams, the "river" appears in 14: 11 as drying up, a symbol of death, and in 28: 11 referring to subterranean rills stayed by the miner's hand.

> "He bindeth the streams from weeping" (Rev. Ver., marg).

Floods were a familiar phenomenon to the poet: Job's roarings are poured out like water (3: 24). He will remember misery as waters that are passed away (11: 16). Terrors overtake the wicked like waters (27: 20), God sends out waters and they overturn the earth (12: 15). Thus we see the inundation rising, doing its work of ruin, and subsiding.

Bodies of Water. These are three; the "ocean" or "inland water," "the moving, sounding sea," "the deep." The ideas of vastness, mystery, agitation and power, suggest that most of the passages have reference to the open sea or ocean, probably the Mediterranean. Thus (7: 12), "Am I a sea?" (restless, needing to be watched); He treadeth upon the waves (heights) of the sea (9: 8). The measure of God's perfection is "broader than the sea" (11: 9); "He quelleth† the sea with his power" (26: 12); "Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?" (38: 16). And perhaps nothing in the poem surpasses the magnificent passage closing with 38: 11, "And

* So, expressively, the writer in Smith's Bib. Dict. Art. *River.*

† So Davidson and others.

here shall thy proud waves be stayed." The passages, 14: 11 and 38: 30, however, refer to inland waters, since such only could be said to dry up, or to be closed with ice. There is no allusion to tides in the poem, as indeed there is none in the Bible.* Its writers had knowledge chiefly, at least, of the Mediterranean, at whose head there is "no appreciable tide,"† or of the Red Sea, whose tides are often imperceptible and always uncertain.‡

Mountains. The common term *har* is used six times in the poem, and one additional passage (26: 11) refers to mountains. We have mountains undergoing convulsions (9: 5, 6), where the suddenness, the shaking, the overturning, point clearly to earthquake phenomena. Mountains are subject to disintegration (14: 18), a symbol of the end of man; they are rooted in the underpart of the earth (28: 9); they are a place of heavy rains (24: 8); and of pasturage (39: 8; 40: 20)§. They are the pillars of heaven, 26: 11, a passage which also alludes to seismic forces. There is one mention of the "hills," as being very ancient (15: 7, cf. Genesis 49: 26).

Rocks, Metals and Gems. We have *'ebhen* as the word for (loose) "stone." It is used in Job, of stones in the field (5: 23); in the soil (8: 17); in the bed of a stream (14: 19); as an emblem of strength (6: 2; 41: 24); of hardness (38: 30); also of the rocks wrought by the miner (28: 2, 3, 6). The term "rock," (*in situ*) is used as proof that even substantial things perish (14: 18); of the stability of the moral order (18: 4); of a permanent place of record (19: 24): of a ledge for shelter (24: 8); as cut through in mining (28: 10); of the stones of a brook (22: 24); and of abundant blessings from unexpected sources (29: 6).‖ It will be seen that the use of *'cbhen* in 28: 2, 3, 6, is exceptional to the all but universal usage in the Old Testament. Thus it is the general term for

* See Smith, Bib. Dict. Art. *Sea.*

† Thomson, *The Land and the Book.* Vol. I. p. 70.

‡ Ency. Brit. Vol. XX. p. 316, Art. *Red Sea.*

§ Ruskin quotes the saying of the Savoyards, that the highest pasturages are always the best and richest. *Essay on Mountains.*

‖ Thomson, I. 34, refers this passage to the oil presses hewn out of the solid rock.

loose, or movable stones, as memorial monoliths or heaps, well covers, engraved tablets, boulders laid at a cave's mouth, building stones, gems, and weapons of hand or sling. We find the same exception in Genesis 49: 24, "the stone (rock) of Israel." It is probably a poetic use. So also "rock" is used of the loose stones in the brook (22: 24). The other words are: "flint" invaded by the strong and daring hand of the miner, (28: 9); "cavern," furnishing refuge to the poor (30: 6); "cliff," as the home of the eagle and wild goat (39: 1, 28); "crag" with "cliff" in 39: 28, to indicate the projecting point of the cliff.

The metals finding mention in the poem are: "copper" ("brass") in 6: 12; 28: 2,—"And brass is molten out of the stone." Compare the more literal rendering of Gesenius; "And the stone is poured out (to make) brass." Also, "iron," (28: 2) and in implements (19: 24; 20: 24; 40: 18).

Of references to gold and silver, most noteworthy are the exchange of lower for higher treasure, which Eliphaz proposes to Job (22: 24–25); and the allusions in the mining passage (Ch. 28). Thus we have the place of deposit and search (vs. 1), nuggets ("dust") (vs. 6), and gold of Ophir (vs. 16). The gems of this remarkable chapter, though not all certainly identified, are; Sapphire (vs. 6); onyx (vs. 16): glass (vs. 17); coral, crystal and pearls (or red coral) (vs. 18); and topaz (vs. 19).

The Heavens, Earth, and Under World. We note briefly the correspondence of the poem to the general Hebrew cosmography. The heavens are conceived to be very high (11: 8; 16: 19; 20: 6; 22: 12; 35: 5). They are God's home (16: 19; 22: 12; 22: 14; 35: 5); they are very extended; God sees, sends forth lightnings, and his ownership extends, under the whole heavens (28: 24; 37: 3; 41: 11). The brilliancy of the heavens attracts the eye of the poet (15: 15; 26: 13; 37: 18). As to their mechanism, they are spread out like a great tent (9: 8); they are spherical, referring to their arch or vault (22: 14); they are borne up by pillars (mountains) (26: 11); they are beaten out and strong (37: 18). In the last passage the word is "sky,"—"Canst thou with him spread out (beat out) the sky, which is strong as a molten

mirror?" The allusions to the earth, which have cosmographical significance are as follows. It is very extended: the measure of God's being is longer than the earth (11:9); the breadth of the earth is difficult to understand (38:18); as with the heavens, God's vision and lightning messengers reach its utmost bounds. As to the support of the earth, God hangs it upon nothing (26:7). In like manner with the rain passage (36:27), the common notion makes the meaning of this passage too modern and scientific. As the northern heavens are stretched out over the waste or void above us, so the earth is suspended upon (from) the same. But the poet has no thought of the earth being without basal support. Jehovah's speech describes it as built upon well laid foundations (38:4–6); and in 9:6, it is borne up on pillars which are sometimes shaken.

The under world is very deep (11:8); it has bars (17:16), and gates (38:17): it is beneath the waters and open before God (26:6), where "destruction" appears with "Sheol." In 28:22 "Abaddon" and "death" stand together for "Sheol," as personified and disclaiming wisdom. But the chief mark of the under world is its darkness. Thus, 10:21–22, a passage of remarkable power, in its solemn iteration of the prevailing thought.

> "The land of darkness and of the shadow of death:
> A land of thick darkness, as darkness itself:
> A land of the shadow of death, without any order,
> And where the light is as darkness."

The Sun, Moon and Stars. The word sun, in the poem, stands but once for the Hebrew *shemesh*, in 8:16, where the wicked is like a vigorous plant, "green before the sun." The few remaining allusions afford a poetic variety of expression. God commands the sun (lit. "the heat") not to rise, or scatter rays, referred by some to eclipses or clouds. "I am blackened but not by the sun"* ("heat"), (30:28). God's "light" rises on all (25:3). Sun worship is referred to in 31:26. The dawn brings out the earth into sharp relief (38:12–14), and appears in the same quarter with the east wind (38:24). Light is often used of prosperity, and perhaps

*Rev. Ver. marg., and Davidson.

the most familiar symbol of the entire poem is that of darkness for conditions of sorrow and affliction. The moon is named twice (25 : 5); also in 31 : 26, where Job disclaims its worship, in the fine lines,

> "If I saw the light when it shone,
> And the moon in majesty moving."*

The star references are, 3 : 9; 9 : 7; 22 : 12; 25 : 5; 38 : 7; and the sublime passages 9 : 9 and 38 : 31–32, in which the constellations are summoned to show the creating and ordering power of God.

This study leads us to the following conclusions as to the views of nature held by the poet and by the men of his time.

(1). Everything in nature held a special and immediate relation to God. He was the Maker of all substances and the Agent in all phenomena. If the poet emphasizes the transcendence of God, he does not less emphasize the immanence of God. Of one hundred and eighty passages or allusions examined in the book, one-half explicitly place nature in relation to its Creator and Ruler. This is especially true of those phenomena which are most adapted to stir the imagination of an untutored people,—the clouds, winds, rain, lightning and thunder, the sea, the heavens, and the heavenly bodies. They show the power, wisdom, sovereignty and glory of God. Thus, while we must specially shun the danger of importing modern systematic notions into the devout meditations of an unscientific people, we cannot fail to gain a hint of the unity and pervasiveness of force, in the Hebrew idea of God and nature. But the difference is well put by a recent writer.† "Instead of beginning with multiplicity, and tracing the many up to the one, it (Judaism) began by postulating the one, and tracing its influences down to the many."

(2). The poet had a keen sense of the essential mystery of nature and her operations. It appears in 9 : 10–11, "He doeth great things past finding out. He goeth by me and I see him not," the closing passage of a magnificent creation hymn. So also, the last lines of a similar hymn in ch. 26,

* So in Gilbert's "Job."

† Geo. Matheson, D. D., in *The Psalmist and the Scientist*, p. 89.

> "So, these are but the outskirts of his ways;
> And how small a whisper do we hear of him!
> But the thunder of his power who can understand?"

Modern research, intense and profound as it has been, is a like confession of human inability to extract nature's secret.

(3). Although the Hebrew had limited notions of the extent of the universe, he did not fail to learn the lesson of infinity which free nature always teaches her pupils. We note a recent allusion to the "deep and peculiar enlargement"* which always comes to dwellers by the sea. The author of Job had in some way verified this, or he could not have so written of the sea, of its broad extent and sounding waves. The height of heaven, the whole heaven, the length of the earth, the breadth of the sea, the depth of sheol, are ideas which forbid us to despise the poet, even though he knew little of the astronomical spaces.

(4). We gain a hint of law. There is a poising of masses, a correlation of forces, in the weighing of the wind, the measuring of the water, the decree for the rain, the balancings of the clouds, the ordinances of the heavens. But there is no notion of any chain of causation. God does all things at first hand.

(5). The observational faculty is sympathetic and accurate. As is common with early or with aboriginal peoples, the writer had that sense for nature, which among modern and highly civilized nations, has suffered atrophy except in the poet and the scientist. While there is, of course, absolute absence of scientific theory, there are facts of observation, "Beobachtungsmateriales," which carry us up to the fringe of modern doctrines. For example, the notion of a continent continually degraded toward a base-level of erosion is quite recent, but the passage, 14: 18–19, furnishes the dynamics of the entire process.

> "And surely the mountain falling cometh to nought,
> And the rock is removed out of its place.
> The waters wear the stones.†
> The overflowings thereof wash away the dust of the earth."

* Professor N. S. Shaler in *Nature and Man in America*, Scribner's Magazine, Sept. 1890, p. 363. Similarly Rev. H. H. Peabody, D. D., "Walt Whitman lived by the sea, and so became the poet of the Infinite."

† Mutual attrition of rock fragments and erosion of stream bed, though perhaps the poet thought of the smoothing and rounding by the water itself.

Thus we have a complete course of disintegration, erosion, denudation. And further, only the geology of the present century has brought us back to a doctrine which appears everywhere in this poem,—that the earth is passing through ceaseless cycles of change.

(6). We touch upon the poetic character of the passages studied. This should form the subject of a distinct paper, so abundant are the materials.* Briefly then, we find no æsthetic appreciation of natural beauty; grace of outline, variety of forms, purity or richness of color, seem not consciously to have appealed to the poet's eye or feeling. His use of nature is wholly moral,† and in this sphere, his sublimity beggars the noblest criticisms. Nature is a succession of deeds of God; it is also a never failing symbol of man's life. Nearly forty passages thus body forth human experiences. Life dissolves as a cloud; empty speech is wind; calamity is a whirlwind; eager hearts wait for refreshing speech as for rain; dew all night upon the branch, is prosperity; terrors come like floods; trouble is heavy like the sands of the sea, bearing down the spirit. Thus while we miss the more delicate colors and silent voices, we find still in Job, the inmost soul, the sublimest divine heights, the profoundest human depths, of the poetry of nature. Of the single passages in the poem which the lover of nature would find preëminently worthy of attention, we name, 9: 1–10; 26: 6–14: the wisdom passage, including the wonderful picture of the miner's realm, ch. 28; the thunder storm in the speech of Elihu, chs. 36–37; and chs. 38–39 in the speech of Jehovah.

*Professor Gilbert's chapter on this subject is quite full in comparative citations from classic and modern poets.

†Compare Oehler, *Old Testament Theology*, p. 544.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

BY WILLIAM R. HARPER AND GEORGE S. GOODSPEED.

Division VI. 12:1-50. The Last Appeal and the Solemn Judgment.

REMARK.—Shall Jesus be entrapped by the Council and their malice culminate in secret murder? Something must be done at this crisis. Another opportunity is given him for a public manifestation even at the Passover in Jerusalem. He will be master of the situation by forcing the authorities openly to proceed against him as he offers himself to the nation as their Messiah. His triumphal march to death is portrayed in three striking pictures and the public work is over.

§ 1. Chapter 12:1-11.

1. **The Scripture Material:**

   1) Vs. 1, 2. Jesus, reaching Bethany six days before the Passover, is given a feast at which Martha serves and Lazarus, whom he raised from the dead, is present.

   2) v. 3. Mary anoints his feet with a pound of precious oil and wipes them with her hair; the perfume fills the house.

   3) vs. 4–6. Judas Iscariot, the disciple who was to betray him, objects to the use of money which might relieve the poor, the real reason being that as treasurer of the company he stole from the money box.

   4) vs. 7, 8. Jesus replies, Let her keep this in preparation for my burial. The poor you can always help, but I am soon to be gone.

   5) vs. 9–11. The Jewish multitude come out especially to see Lazarus and as a result they believe on Jesus, but the priests on this account plan to kill Lazarus also.

2. The Anointing and its Meaning: A feast is given to Jesus in Bethany after his arrival on Friday before the Passover. Martha and Lazarus are there. Mary selects this time and place to anoint his feet with an abundance of fragrant costly oil, and wipes them with her hair. Judas Iscariot who is to betray Jesus suggests that what the oil would sell for could be used to better advantage in helping the poor. He really wanted the money to steal as he was accustomed to do with the money entrusted to him as treasurer of the company. Jesus answers, "She wanted to save this for my burial. Let her carry out her purpose. I will not be long with you; the poor you can always help." Many of the "Jews'" followers, seeing Lazarus alive, believe on Jesus. The authorities, thereupon, decide to have Lazarus killed along with Jesus.

3. Re-examination of the Material:

1. Words and Phrases:

1) *They made* (v. 2), who (a) the villagers, or (b) the brother and sisters? (c) is any motive suggested?

2) *ointment sold* (v. 5), (a) note form of expression, (b) had it been left over from the burial of Lazarus?

3) *took away* (v. 6), (a) i. e. "stole," (b) cf. margin.

4) *suffer her to keep*, etc. (v. 7), i. e. (a) let her keep what is left, all has not been used in the anointing, or (b) cf. margin, or (c) this was her thought—"I will keep it," etc., (d) did she really have the burial in mind in this act of anointing, or (e) was this Jesus' interpretation of her act?

5) *my burying*, (a) lit. "preparation for burial," (b) note that he recognizes that he has come to the beginning of the end.

6) *common people of the Jews* (v. 9), (a) as contrasted with the leaders, (b) a division in the ranks of the faithful.

7) *went away* (v. 11), i. e. deserted the cause of the religious leaders.

2. Connections of Thought:

1) *Jesus therefore*, etc. (v. 1), i. e. either (a) as others have gone up to the feast, (b) Jesus *therefore* goes, etc., or (a) as the council is plotting to take him secretly (b) he will thwart it by openly entering Jerusalem and (c) *therefore* comes, etc.

2) *Mary therefore* etc. (v. 3), i. e. (a) since gratitude was shown by all, (b) Martha serving and Lazarus being present, (c) Mary would show her gratitude, and (d) "*therefore* took," etc.

3) *for the poor*, etc. (v. 8), i. e. let it be done (a) great as is the expense, (b) though it may deprive the poor of needed help, (c) *since* I must be honored now or not at all, (d) and you will have poor to help after I am gone.

4) *common people therefore*, etc. (v. 9), i. e. (a) since Jesus had openly come to Bethany and is feasted, (b) *therefore* the fact became known.

3. Manners and Customs:

1) ***Pound of ointment***, etc. (v. 3), (a) note the large amount, (1) a mark of great honor, (2) in the face of enemies, (b) consider the meaning of "spikenard," (c) study the custom of "anointing" among the Jews, its manner and meaning, (d) what significance in using the "hair" to wipe the feet?

2) ***having the bag*** (v. 6), (a) lit. "chest," (b) he was treasurer, (c) what need had the disciples of money? (d) light on character of Judas (1) his business ability, (2) the test afforded, (3) the yielding to temptation, (4) source of John's knowledge (v. 6), (5) issue of this rebuke, cf. Mk. 14:10.

4. Comparison of Material:

Read carefully the accounts of similar anointings in Mt. Mk. and Lk. (cf. Lk. 7:36-50) compare with this and observe (a) omissions, (b) additions, (c) differences, and seek to account for these phenomena from the point of view of the special purpose of each narrative.

5. Historical Points:

1) ***Six days before***, etc. (v. 1), note (a) date of Passover, (1) day of month, Nisan 14-15, (b) day of week, Friday-Saturday, or Thursday-Friday, (c) six days before would be (1) day of month 8-9 or 9-10, (2) day of week Thursday-Friday or Friday-Saturday.

2) observe the important points in this narrative (a) insight of Jesus, (b) examples of devotion and faith, (c) development of enmity.

6. Literary Data:

Consider the phrase ***house was filled***, etc., (v. 3) as mark of an eye-witness.

7. Review:

With this material in mind the student may study again points 1 and 2.

4. Religious Teaching: *This may well be a lesson (1) of the folly of those who in the interests of humanity protest against supreme devotion to Jesus Christ, and (2) of the real value and wide reaching significance of this supreme devotion to Him. We are not only greatest but also most useful to the world, when we are most given up to the love of the Christ.*

§ 2. Chapter 12:12-19.

REMARK.—The personal act of grateful love has served as the occasion for Jesus to proclaim his approaching death and to manifest his kingliness in the face of the opposition which is soon to culminate. A new and public demonstration follows.

1. The Scripture Material:

1) Vs. 12, 13. Next day many visitors at the feast start from Jerusalem to meet Jesus, bearing palms and saying, Blessed be the one sent in the Lord's name, the King.

2) vs. 14, 15. Jesus comes sitting on a young ass—as it is written, Thy King comes riding on an ass's colt, O Zion.

3) v. 16. The disciples did not then understand these things but after his exaltation they remembered both words and deeds.

4) vs. 17, 18. Those who saw him raise Lazarus told it and led multitudes to come out and meet him.

5) v. 19. The Pharisees confess to one another their failure to defeat him, saying, Everybody follows him.

2. The Joyful Welcome to Jerusalem: On Sunday Jesus is welcomed to Jerusalem by a crowd of visitors with palm branches crying, "Hail to the King whom the Lord sends." They had come out to meet him because of the testimony which those who had seen Lazarus raised bore to Jesus as the Christ. The Pharisees angrily remark on the infatuation of everybody for him in spite of their efforts. Jesus takes a young ass and rides on. Thus was fulfilled the prophecy that Zion's King should come amidst rejoicings riding on an ass's colt. The whole scene was manifest in its real meaning to the disciples only after Jesus' glorification.

3. Re-examination of the Material:

1. Words and Phrases:

1) *He that cometh*, etc. (v. 13), (a) cf. Ps. 118:26, (b) a messianic cry, (c) announcing divine authority.

2) *King of Israel*, (a) is this (1) another cry, or (2) a part of the first? (b) official title.

3) *these things* (v. 16), are they (a) merely the fulfilling of the prophecy, or (b) the elements of the whole scene as involving (1) spiritual dignity, (2) humiliation.

4) *was glorified*, i. e. had passed through suffering to the throne.

5) *bare witness* (v. 17), (a) lit. "kept witnessing," (b) did they witness merely to the fact of the miracle or to its meaning and purpose as a "sign?"

2. Connections of Thought:

The multitude therefore, etc. (v. 17), consider the relation of vs. 17, 18 to the preceding, (a) not a continuation of the thought of 12–16, but (b) a re-statement of the affair i. e. (1) since Jesus openly came to Bethany, and (2) much interest was excited in the presence of Lazarus there, (3) *therefore* those who had seen the raising of Lazarus "went to witnessing" concerning Jesus, and (4) moved the visitors to the feast to go out and meet him.

3. Manners and Customs:

1) *branches of the palm trees* (v. 13), their use and significance?

2) *sat thereon*, etc. (v. 14), what did Jesus mean by selecting and riding on this animal?

4. Historical Points:

1) *the morrow* (v. 12), (a) probably Sunday, (b) light on the time of the "supper" (v. 2)?

2) *the Pharisees*, etc. (v. 19), note the situation (a) a private conference, (b) their half-way measures a failure, (c) their leaders blamed, "ye," (d) hint that Caiphas is right (cf. 11:49, 50).

5. Comparison of Material:

1) Collect and study the Old Testament quotations in these vss.

2) Read carefully the other accounts of the entrance and note additions and differences.

6. Review:

Note the light thrown on points 1 and 2 by this re-examination.

4. **Religious Teaching:** *An example of religious enthusiasm; (1) Jesus arouses such enthusiasm, (2) He accepts it, (3) it is sometimes the appropriate outlet of religious thought and feeling, (4) its limitations and dangers in ignorance and superficiality.*

§ 3. Chapter 12:20–36.

REMARK.—Private devotion and public enthusiasm together have exalted Jesus in his pathway to the Holy City and to death. Before that manifestation hostility is discomfited. Yet another illustration is given how Jesus is even in these circumstances glorified and how he discloses his insight into the meaning and scope of all his experience and ministry.

1. **The Scripture Material:**

1) Vs. 20–22. Greek visitors at the feast tell Philip that they wish to see Jesus. He tells Andrew and both tell Jesus.

2) v. 23. Jesus replies, Now is the Son of man to be glorified.

3) vs. 24, 25. Only when the wheat dies in the soil does it bear fruit; loving life you lose it, hating it here you gain eternal life.

4) v. 26. Let servants of mine follow me; they shall be where I am; my Father will honor them.

5) vs. 27, 28. I am distressed; what shall I do? Father, deliver me; yet for this I am here; glorify Thy name. A voice from heaven replies, I have done so and I will again.

6) vs. 29, 30. While some thought that it thundered and others that it was an angel's voice, he says, This voice is for you.

7) vs. 31–33. Now is the world and its prince judged. I am to draw all men to me if I am lifted up from the earth; (by this he meant how he was to die.)

8) v. 34. The crowd replies, The law says that the Christ ever abides; who is this Son of man who is to be removed?

9) vs. 35, 36. He answers, Not long will you have the light. Walk by it, lest when darkness comes you fall. Believe in it that you may be sons of light. Then he leaves them.

2. **The Greeks' Visit begins the Son of man's Triumph:** Some devout Greeks ask Philip to let them see Jesus. Andrew, whom Philip consults, takes him to Jesus with the news. Jesus says, "Do you know what I see in this? It betokens the exaltation of the Son of man to be the Saviour of the world." But involved in that exaltation is the suffering of death. Such, indeed, is the universal law:—in the natural world the seed must die to produce fruit; among men the one who gives up his life for God and men attains eternal life. This is the law for my followers as well as for myself, the suffering, followed by the Father's fellowship.

This dark experience now at hand fills me with anguish and confusion. Father, bring me safely through! But why be so troubled? Surely with the certain prospect of victory I faced this gloomy fate. Father, glorify Thyself in the doing of a Father's work. A voice from the sky answers, "This I ever do." Jesus says to the murmuring crowd, "This voice was meant for you. For this is a solemn moment of judgment for mankind—this moment is the beginning of the downfall of him who usurps power over man. But as for me, I am to be crucified and through death to rise again into life. Thus exalted I will draw humanity to myself."

The multitude has no patience with his reference to the Christ as a Son of man who must die. They will accept no Son of man who does not come to live forever. Whereupon Jesus replies, "I bring you light on these great themes. But it will not always shine. See to it that you sincerely follow the guidance I give, lest soon you be left to your own blindness. By accepting the truth you see in me, you become yourselves true and strong."

Having thus spoken, Jesus leaves them to themselves.

3. Re-examination of the Material:

1. Words and Phrases:

1) *We would see Jesus* (v. 21), (a) what was their motive? (b) did Philip grant their request?

2) *telleth Andrew* (v. 22), why? (a) he wants advice, or (b) these two especially intimate? (cf. 6: 5-8).

3) *Andrew cometh*, etc., (a) he was on more familiar terms with Jesus, or (b) he felt unable to decide so important a matter, or (c) he thought that Jesus would be pleased to know it.

4) *troubled* (v. 27), (a) cf. 11: 33, (b) lit., "has been troubled," i. e. the anguish now culminates.

5) *what shall I say*, does this mean (a) what is the proper thing to say to these people, or (b) how shall I express what I feel at this moment?

6) *save me from*, etc., (a) i. e. either (1) let me escape this suffering, or (2) bring me safely through it, (b) is this an answer to the preceding question, i. e. "shall I say, 'Father save me,'" etc.?

7) *for this cause*, i. e. either (a) in order that I might suffer, or (b) that I might pass through the suffering into victory.

2. Connections of Thought:

1) *These therefore came*, etc. (v. 21), i. e. either (a) because they were Greeks and Philip was somehow, by name or home, connected with them,—or (b) because of the great interest which Jesus was arousing at the feast where they are, (c) *therefore* they ask Philip, etc.

2) *Jesus answereth them*, etc. (v. 23), note connection of vs. 20-23, (a) Greeks ask Philip, (b) Philip shows Jesus to them (of which nothing is said), (c) afterwards Philip tells Andrew of it, (d) Andrew takes Philip and they tell Jesus about it, (e) to show him how great interest there is in him, (f) Jesus replies to their proud thoughts by showing how his glory comes through death,—or, (a) Greeks ask Philip, (b) Philip questions whether Jesus will want to see them, (1) being foreigners, (2) whom Jews do not like, (3) to whom Jesus has declared that he was not sent, (c) before granting their request he consults Andrew and both consult Jesus, (d) Jesus corrects their notion by saying (1) this is the beginning of my glorification, (2) though it is through death.

3) *that the Son of man*, etc. (v. 23), i. e. (a) that Greeks of their own accord show this interest is evidence (b) that my work is to attract humanity at large, and (c) that thus the moment is come when my glorification begins.*

4) *verily I say*, etc. (v. 24), i. e. (a) I said, "glorified," but that glorification is dependent on my submitting to suffering and death, (b) be assured of this, however, that such an experience is not a peculiar one, it is true in the natural world, (c) and may well be true in the higher world too.

5) *he that loveth*, etc. (v. 25), i. e. (a) the law holds in human life also, (b) for it is not selfishness but the giving up of self, (c) that gains for man the real prize—eternal life.

6) *if any man serve*, etc. (v. 26), i. e. (a) you would be my servants, (b) then this law applies to you, you too must yield yourselves up for others, (c) thus the glorification will be yours also.

7) *now is my soul*, etc. (v. 27), i. e. (a) I have spoken of my glorification, (b) yet that implies as its prelude, its means, intense suffering, (c) hence I am in anguish, etc.

* Cf. Bruce, *Training of the Twelve*, p. 321f.

8) *Jesus answered*, etc. (v. 30), i. e. (a) the people think that somehow a divine message is brought to Jesus, (b) he replies, I do not need any assurance, I am serenely confident in Him, (c) but this divine manifestation was intended for you, (d) to teach you that the hour now beginning is a critical hour for you, etc.

9) *multitude therefore*, etc. (v. 34), i. e. (a) he has spoken of the "Son of man" (v. 23), (b) whose exaltation was at hand, (c) but through a mysterious experience of suffering and death, (d) *therefore* they objected that Scripture taught the eternal reign of the Christ, (e) and scornfully declined to have anything to do with his "Son of man."

10) *Jesus therefore*, etc. (v. 35), i. e. (a) their answer had shown their spirit to be (1) unsympathetic, (2) insincere, (3) scornful, (b) at a time when they may well be serious, (c) and *therefore* he replies to such a spirit, saying (d) make the best of this opportunity which is now brief, etc.

3. Comparison of Material:

1) With v. 25, cf. Mt. 10:39; Lk. 9:24.

2) *out of the law* (v. 34), cf. 2 Sam. 8:13-15; Dan. 7:13, 14, etc.

4. Manners and Customs:

1) *Certain Greeks* (v. 20), these were (a) converted heathen, (b) who worshipped at the Temple in Passover time, (c) proselytes, (d) what was their position, and their privileges?

2) *grain of wheat* (v. 24), learn something of the grains of Palestine.

3) *an angel* (v. 29), note the Jewish views of angels.

5. Literary Data:

1) Note familiar words, "light," etc.

2) Consider any marks of an eye-witness or personal relation to this scene, vs. 21, 22, etc.

6. Review:

The study of these points may be applied in a review of points 1 and 2.

4. Religious Teaching: *Fruit-bearing through death; real life in self-forgetfulness and service to others; Jesus the world's Saviour through the death of the cross; fellowship with the Christ and honor with the Father through imitation of Jesus in his self-sacrifice—these are elements in the foundation principle of the universe in which God is the Life and man the highest manifestation, namely;—that submission to death is a condition of life and power.*

§ 4. Chapter 12:37-50.

REMARK.—The three typical scenes selected by the evangelist close, so far as his purpose is concerned, the public ministry of Jesus the Christ. Hence he follows it up with a statement which is at the same time a lamentation and a judgment concerning the issues of this ministry.

1. **The Scripture Material:**

1) Vs. 37, 38. In spite of his many signs they did not believe, in fulfilment of Isaiah's words, Lord, who has accepted our message as revealing thy power?

2) vs. 39–41. On this account they could not believe, for Isaiah, with reference to his glory, said, He has made it impossible for them to accept and be healed by me.

3) vs. 42, 43. Still many rulers accepted him, though without declaring it; they feared that the Pharisees would excommunicate them, thus preferring man's glory to God's.

4) vs. 44, 45. Jesus says. In believing on me and beholding me you believe on and behold him that sent me.

5) v. 46. I am here as a light, that believers on me may not dwell in the dark.

6) vs. 47, 48. Though one neglect or refuse my word, I do not judge him, for I am here to save, but my word shall at last judge him.

7) v. 49. For my word is a message from the Father who gave it to me to deliver.

8) v. 50. I know that he has sent me with the message of eternal life and so I speak his message.

2. **The Writer's Solemn Summary:** [And the writer concludes] In spite of all his "signs" they did not believe on him and, indeed, they could not, if prophecy was to be fulfilled. For Isaiah had Jesus' glory before him when he wrote such words as, "Lord, who of us accepted the message as from Thee?" and again, "He hardened them in heart and life that they might not be saved by me." Still Jesus gained some among the leaders, who, however, with an eye to favor with man rather than with God, remained secret believers through fear of excommunication.

Now this is the substance of his preaching:—"To believe in me means to believe in Him that sent me. So to behold me is to behold Him. I am here to reveal Him to men that they may not live blindly. They may not accept, they may refuse—but I pass no judgment, I am here to save. Still the time will come when my "word" shall judge them; because it is the Father's message (not mine) which He has bidden me proclaim, a message of eternal life, and so I give it just as He gave it to me."

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

1. Words and Phrases:

1) *Put out*, etc. (v. 42), i. e. excommunicated from the church.

2) *glory of men* (v. 43), i. e. either (a) the approval that men give, or (b) the glory that characterizes men, human glory, in distinction from the divine glory (holiness), (c) their desires and sympathies were more attracted by the one than by the other, (d) was this inconsistent with real belief?

2. Connections of Thought:

1) *For I spake*, etc. (v. 49), i. e. (a) v. 48, not I but my word shall be the judge, (b) *because* my word does not represent me, (c) but I have been told what to say, (d) by the Father who commissioned me.

2) *the things therefore*, etc. (v. 50), i. e. (a) the Father has told me what to say, (b) the message offers and secures "eternal life," (c) *therefore*, because of both the source and the character of the message, I speak, etc.

3. Comparison of Material:

1) Make a study of the Old Testament quotations (vs. 38-41);—(a) their source, (b) their original meaning, (c) difference from the originals, (d) special points, e. g. (1) *our report*, (2) *He hath blinded*, etc., (3) *I should heal*, (4) *saw his glory*, (e) difficulties in the writer's use of these quotations and explanation thereof.

2) Read Mk. chs. 11, 12, 13, 14:1-11 and (a) note the additional facts concerning Jesus' work during this period, (b) consider reasons for omission of these facts here (1) this gospel supplementary, (2) has a different purpose, (c) state some reasons for the selection of this particular material of ch. 12 by the writer of this Gospel.

4. Literary Data:

And Jesus cried, etc. (v. 44), note the difficulty, (a) the public ministry closes in 12:36, (b) the writer's words follow (vs. 37-43), (c) here Jesus speaks again (1) is this a resuming of the speech ending in 36*a* or (2) is it a summary by the writer in Jesus' words of his chief teachings during this ministry, (3) with a view of making clear the kind of teaching which the "Jews" rejected?

5. Review:

This material of point 3 may be used in reviewing the work of 1 and 2.

Religious Teaching: *Jesus the Christ stood before the Jewish world and stands before us as the representative of the Highest and Holiest in human ideal and conception. His "word," i. e. his revelation of Himself, is God's "word." This "word" is for salvation or condemnation, according as we respond to it. Here is the test, Do we believe on Him as the Revealer of the Father?*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

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Biblical Notes.

The Name Jerusalem. In a letter to the *Academy* of February 7, Professor Sayce makes known for the first time the origin of the name Jerusalem. A cuneiform tablet made us acquainted long ago with the fact that *uru* signifies "city," the Assyrian *alu*. Now the latter part of the name has been found in the Tel el-Amarna tablets, in which are preserved the letters which Ebed-tob, Governor of Jerusalem, sent to his suzerain the King of Egypt, a century before the Exodus. Salim, says Ebed-tob, was the name of the local deity worshipped on "the mountain of Jerusalem." Thus Uru-Salim, or Jerusalem, must be "the city of Salim," the god of peace. We can thus understand, adds Professor Sayce, why Melchizedek, the royal priest, is called "King of Salem" rather than of Jerusalem; and we may see in the title "Prince of Peace," conferred by Isaiah on the expected Saviour, a reference to the early history of the city in which he lived.

Exodus 14: 11. In his instructive article on "Otherworldliness in Ancient Egypt," Professor Moore calls attention to the prominence of the thought of death and the life beyond in the life of the ancient Egyptians. The Sphynx, Obelisks, Pyramids, Mummies, all refer to another world. Ruins of dwelling houses, residences of the rich, kings' palaces, have perished utterly. The people looked upon this life as a mere prelude to a future life. They lavished all their care upon their tombs. Hence it is that while the houses of the living have perished the houses of the dead are so glorious in their massiveness and so imperishable. Egypt is preëminently the land of tombs. What an emphasis therefore lies in the reproach of the Israelites against Moses in the verse referred to. They spoke in "grim irony" as they pointed back to the innumerable memorials of death in which the Egyptians gloried and which were ths most conspicuous objects in any Egyptian landscape—"Because there were *no graves in Egypt*, hast thou taken us away to die in the wilderness?"

The Future Life in Egypt and Israel. Professor Moore also notes the remarkable silence concerning the future life which Moses in the law preserves. The religion of the people by whom he was educated made much of it. The sanctions of Egyptian religion were drawn from the laws and penalties of the other world. He rarely refers to anything of the sort. It does not follow, however, that he believed in it less strongly or that he inculcated a less spiritual religion. The writer maintains that Egyptian religion by this exclusive occupation with the future life diverted the attention from the instructive connection between piety and prosperity in this life and vitiated the whole conception of religion and morality by introducing the motive of reward. We are inclined to think that he overstates the point somewhat and has scarcely presented an adequate reason for this strange contrast in the use of the idea of the future life by Moses and the Egyptians. For the conception of

religion and morality as followed by earthly prosperity, on which the religion of Israel insisted, contains just as evidently the prospect of reward and builds upon it just as emphatically as does that of Egypt. A plausible explanation recently urged is that the Old Testament writers were so familiar with the thought of the future life that they do not think it necessary to urge it and its sanctions as a motive to morality. They advance a step beyond the ideas of Egypt, accepting and building on all the former conceptions. They take it for granted that the people understand all about the subject and therefore may be led to what is in many respects a higher ground. Besides this important contrast between Hebrew and Egyptian thought, Professor Moore notes the monotheism inculcated by Moses and contrasts it most instructively with the polytheistic creed of Egypt.

The Song of Songs. In the *Evangelical Repository*, beginning with Jan. 1891 and still continuing, Dr. G. Lansing, long a missionary in Egypt, has been writing at length in explanation and comment upon the Song of Songs. His general theory of interpretation rejects any dramatic form of the poem on the ground that "the drama is not a Jewish or Semitic institution, nor the stage a Jewish invention." The three fundamental principles of his exposition he states as follows: (1) "We think the Song has a firm 'historical groundwork,' and that we must definitely settle its literal historical meaning, before we can begin to allegorize or spiritualize. (2) We do not in the whole book recognize any male speaker until in the last chapter. The whole dialogue is carried on between the daughters of Jerusalem and Shulamith, and when a male person is addressed, it is in the way of apostrophe to an absent one, and when one seems to speak it is a female who has put herself in his place by personification. (3) We believe that the literal meaning is the exhibition and commendation of pure connubial love between *one* man and *one* woman, as opposed to polygamy and the false love of the harem; and that the allegorical and spiritual meaning is the union of Jehovah to the individual soul of the believer, and to His spiritual Israel as opposed to the many gods of idolatry; and that there is also an historical thread running through the whole, from the calling of Israel to the coming of our Saviour." In the course of his detailed exposition Dr. Lansing has some very interesting and fresh considerations to offer upon special points on which he throws the light of personal, intimate and long-continued acquaintance with oriental life. Many would question the success of his endeavor to establish the three radical principles on which his exposition is based. The articles are worth careful reading.

The Feet Washing.—John 13: 1–17. Attention has often been called by commentators to the probability that the old hopes of temporal power for the Christ were dominant with the disciples at the last Passover time. The fact that they contended as to which should be the greatest (Lk. 22: 24) during the very course of the supper illustrates and strengthens the probability. Dr. Deems suggests, in his expository chapters on St. John's Gospel, that they quarrelled over the choice of seats at the table, who should have the seat of honor. This rivalry affords the occasion, according to some writers, for the exhibition of humility and service to others which Jesus gave in John 13. But Dr. Deems in an interesting paragraph calls attention to what may be a better explanation of this act of Jesus. The almost absolute necessity of

washing the feet before a meal in Oriental lands is well known. It was the business of the host to provide a slave for this indispensable service. But at this meal the host for some reason seems to have forgotten it. The question which was agitating the minds of the disciples was—"Who shall wash the feet of this company?" None wanted to undertake this menial service. They all felt too much above it. In coming to the table they strove to see who should be greatest. Now they are striving to see who shall avoid being the least. It is then that with astonishment they behold their Master and the coming King go about to do this thing, which every one of them thought beneath his dignity. Thus the lesson is brought home to them in the closest possible way. Dr. Deems' idea is a fascinating one though of course there is little in the text to support it, the argument from silence being not altogether conclusive.

Neglect of the Apocrypha. It may well be asked of present day students of the Bible who ransack commentaries in their search for light on the Scriptures, Why neglect the Apocrypha? The reasons for turning to this strange library of Jewish writings are presented strongly by Dr. Plummer in his discussion of the influence of certain of its books upon the Epistle of James. He claims that coincidences of language and thought far too numerous and too strong to be all of them accidental occur in the writings of Peter, Paul and John as well as in the earliest post-apostolic Christian literature. From this point of view neglect of the Apocrypha is to be deplored. He urges its private reading on the ground that it is a bridge between the two Testaments, being among our best means, and in one sense our only means, of understanding how the Old Testament led up to the New and prepared the way for it. No one can fail to appreciate the changes that appear when one passes from the Old to the New Testament. New persons, sects, schools, opinions, institutions, religious terms and phrases appear in the former which receive explanation in this Apocryphal literature. "It supplies instances of the early use of New Testament words, of old words in new senses. It throws light upon the growth of the popular conception of the Messiah. It illuminates still more the development of the doctrine of the Logos. Above all, it helps us to see something of the evolution of that strange religious system which became the raw material out of which the special doctrines of Pharisees, Sadducees and Essenes were formed, and which had a powerful influence upon Christianity itself." Plummer regrets that the R. V. did not cover the Apocrypha since the A. V. was very poor in this respect. He adds that "books which the writers of the New Testament found worthy of study, and from which they derived some of their thoughts and language, ought not to be lightly disregarded." "It is the duty of every reader of the Bible to see that his apprehension of the Old and New Testaments is not hindered through his ignorance of those writings which interpret the process of transition from one to the other." This is a timely exhortation. When these original documents are within our reach it seems unworthy of students that they depend on secondary sources of information. Next to the Revised Version of the Old and New Testaments there is no more useful commentary on the Bible than the Apocryphal books.

Book Notices.

A Life of Jesus.

The Prince of Peace; or the Beautiful Life of Jesus: a graphic and thoughtful narrative of the pathways trodden, the scenes visited, etc., etc. By Isabella M. Alden, (Pansy). With engravings, photogravures, etc. Philadelphia: Huber; Springfield, Mass.: Willey and Co.

This book has three characteristic features, (1) the language is simple and clear, (2) the imagination has been given large range in dealing with the condensed narratives of the Gospels, (3) the illustrations are abundant, in good taste, and generally a real help to the understanding of the text. No one can fail to be attracted by the pictures and it is but a step to becoming interested in the narrative. There is a refreshing self-control exercised in the "preaching" element which this life contains. The stories, while amplified in every detail, are left largely to teach their own lesson. The author has introduced a good deal of exegesis although it is mostly sugar-coated and easy to swallow. Hard work has been put into it, and the result is that it is for the most part easy, and at the same time profitable, reading. It would not be difficult to criticize the book in details. One feels sometimes that the material which is supplied by the author's fancy is, in some instances, exceedingly far-fetched and too ingenious to be true. It is, however, as a whole, a useful addition to popular literature on the life of Jesus. The illustrations are selected from many sources and show that the publishers have spared no expense in obtaining and reproducing them. Such a book in the home would prove a blessing to the young people as an interesting story in itself, a charming collection of engravings illustrating the highest of themes, and an introduction to or commentary upon the Four Gospels. Older persons would find it entertaining and instructive. It is pure, sweet, wholesome, uplifting. It has a mission. It will do much good.

Dr. MacLaren's Sermons.

The Holy of Holies: Sermons on Fourteenth, Fifteenth, and Sixteenth chapters of the Gospel of John. By Alexander MacLaren, D. D. New York: Macmillan and Co. Pp. 379.

Spiritual insight, delicacy of expression and a strong grasp of the essentials of the Gospel characterize these latest sermons of Dr. MacLaren. In many respects he is ideally qualified for handling these marvellous chapters of John. There is a repose and a serenity about the treatment which is in harmony with their contents. Declamation and polemic are left far behind. These sermons are meditations, yet not losing themselves in mere musing, but having a didactic force, grappling to the life of the reader with questions and suggestions and aspirations which cannot be shaken off. The book is not one which invites criticism but rather disarms it by its subject and its spirit. For careful and quiet reading, for devotional uses, as a tonic for the spirit and a refreshment to the heart, it is invaluable, and many will find it a treasury of high and noble impulse and enduring inspiration.

A New Book on John's Gospel.

The Gospel of Spiritual Insight, being Studies in the Gospel of St. John. By Charles F. Deems, D. D., LL. D. New York: Wilbur B. Ketcham. Pp. 365. Price $1.50.

The legion of books on St. John's Gospel is being augmented by a special number of works which aim to supply the demand of Sunday School teachers who are during the present months engaged in teaching this portion of Scripture. Almost all these writings are serious earnest attempts to get at the meaning and teaching of the Gospel. Some are in the nature of the case ephemeral. Some will make permanent additions to our knowledge and remain in use long after the present unusual interest in the book has passed away.

The pages in which Dr. Deems has sought to convey the lessons of some of these wonderful chapters are marked by his peculiar qualities of mind, brightness, elasticity, breadth, together with an evangelical spirit and not a little warmth of feeling. His purpose is a practical one. "We are employed" as he says "in these pages with what may cultivate our spiritual insight, and not in criticism." He has produced what is in some respects a helpful book and a stimulating one. There are few dull passages to be found in it. Some are even sensational. The art of the practised preacher is manifest in the grouping and the expression of thought. Some real expository work appears. Dr. Deems has made a distinct advance upon his previous book of a similar character on the Epistle of James.

Of course a writer cannot be expected to give reasons for his critical conclusions in a popular book like this, but he ought to be careful to avoid positive assertions on doubtful passages. Some slips of this kind disfigure the book in hand. John 3:16 is said to be reported by John "from the lips of Jesus," when even so devout a scholar as Westcott regards it as a comment by the Evangelist upon the preceding speech of Jesus; and most commentators agree with him. Some clever but indefensible interpretations are given, the most notable being of the passage usually translated "Woman, What have I to do with thee? Mine hour is not yet come." Under the expositor's manipultation it becomes "What to thee and Me, woman? Has not My hour come?" or as paraphrased "You dear woman, you allow even the little discomforts of your neighbors to harass you; what responsibility have you in the case? Do not fret." "And then there arose up in Him the feeling that He had reached a crisis in His career as He asked 'And what to me?' There may have been a pause and look of profound meditation and the sweep of a majestic light over His countenance as He said in deeply impassioned tones and as if in soliloquy, 'Has not My hour come?'" . . . . "The miracle-working power now first stirred within Jesus." This is indeed clever but there is altogether too much "insight" in it. How will Dr. Deems interpret Mark 1:24; 5:7 and parallel passages along this line? There the "possessed man" may be regarded as asking our Lord, What have we—you and I—to do with this little matter? Do not fret etc. Again, Dr. Deems will have to reckon with the fact that there is stronger evidence to support the view that Jesus awoke to his miracle-working power at the time of His baptism and that during the temptation, immediately following, this consciousness of His was the object of the fiercest assaults of Satan.

So much for Dr. Deems' exegetical work which, when it leaves beaten paths,

is as brilliant as it is untrustworthy. Other instances are 3 : 5 "of water and spirit," where "water" is identified with the "word of God;" 5 : 19, "The Son can do nothing *of Himself*," i. e. "outside of Himself," "apart from his own nature," which is manifestly out of all harmony with this context; 14 : 2 "many *mansions*," i. e. "here the disciples are in training, and must often be in camps and tents . . . each shall have his *mansion* there;" 17 : 3, "This is life eternal," etc., where "to know Thee, the only true God" etc., is diluted and distorted into "receiving and assimilating two truths," that the Father is the only true God and so is Jesus the Christ. The close of the chapter on the Good Shepherd is spoiled by the retention of the mistake of the A. V. "one *fold*, one shepherd. The uncouth and unnecessary word "Evangely" is constantly employed to indicate the "Gospel Message" "the Evangel." These are some of the more serious blemishes upon a book which has been expected with a good deal of interest but which, while it has many excellent qualities, offers too many oddities and idiosyncrasies of interpretation and crudities of scholarship to recommend it for general use by students of the Gospel of John.

Paul's Latest Biographer.

Spiritual Development of St. Paul. By the Rev. George Matheson, D. D. New York: A. D. F. Randolph & Co. Pp. 324.

Words cannot too highly praise this new book on St. Paul for the stimulating quality of its thought and the self-convincing weight of much of its impressive argument. It is emphatically a new book, new in method and object. The purpose is to trace the inner biography of the Apostle Paul. The method is to draw the materials for this study not from historical memorials which may be available but from the Apostle's own writings. The book thus becomes in some sense an autobiography in which the task of the editor is merely to gather, arrange in orderly fashion, connect and discuss the various and fragmentary elements of the material which throw light upon the subject. Now while every biographer of Paul has done this in a disconnected and imperfect way, it is the feature of Dr. Matheson's book that this object has been foremost and the accomplishment of it reasonably full, comprehensive and satisfactory. Every subsequent biographer will have to reckon with this book. It will modify more or less profoundly all our conceptions of the man, and its line of thought will be gone over with carefulness, perhaps to correct and dislodge some of Dr. Matheson's favorite ideas, but with increasing confidence in the fruitfulness of the line of thought itself as well as with resulting impulses to apply the method to other Scripture characters. What possibilities in a "spiritual development of St. John," following him through the Apocalypse, the Gospel and the Epistles!

A brief outline of Dr. Matheson's discussion must suffice to hint at its rich fullness and suggestiveness. The peculiarity of Paul's elementary Christian experience is that he began with a vision of the divine Christ not with a personal relation to the historic earthly Jesus. Hence Christianity from the first came to him with a sense of exaltation. But conjoined with this is a sense of personal humiliation, the "thorn" which is a physical weakness probably of the eyesight. It is in his attitude toward this "thorn," the religious experience which it involves, that the key to his spiritual development is found. Thrice he besought the Lord to remove it but in vain. Here are three great spiritual struggles hinted at. First, he was overcome with a sense of the disgrace of

this "thorn," which according to the Jewish idea was a sign of moral defect. Hence he fled away into Arabia and there sought to do penance, but found that the law would not produce righteousness. He falls back on the faith of Abraham whom God made strong in spite of his physical weakness. Thus Paul as a missionary of the new faith gained strength and began his first preaching. Second, Paul came into contact with the original apostles and learned of them the life of the historic Jesus. At once in the presence of this meek and lofty character Paul was smitten with a sense of personal sin. He abhors the flesh, and the circumcision in the flesh which cannot save, becomes an ascetic and gains strength through the hope of a new and renovated world when Christ shall come a second time. Third, the development of Paul's non-Jewish views, his giving up of circumcision, provokes the opposition of his brethren. They attack his apostolic authority and point to his "thorn." Hence his third struggle out of which he rises into the consciousness of a present fellowship with Christ in sufferings and learns that his work is to follow Christ in suffering and in the ministry of reconciliation through suffering. This glorying in suffering as a means to helping others into light marks the height of Paul's achievement. Henceforth follows only the working out of this great thought as it is modified by circumstances. The chief of these circumstances is the introduction of Paul to the centre of the Roman Empire. There he realizes that the power of Christianity in the world is a power to suffer and to enter into sympathy with the suffering. Christianity is universal because the religion of sacrifice. This applies itself in Paul's new conception of the universe, God sovereign because serving; of the family, man the head because serving his wife; in social relations the Christian slave remaining a slave because thus best helping the world. The glory of Christianity, as finally conceived of by Paul in the pastoral epistles, shows him at the last to have reached a point the farthest removed from asceticism; Christianity is the world's servant, man's natural rights are sacred. Thus Paul beginning with the conception of Christ as divine and Christianity as something separated from secular life comes at last to see the Christ in his divine representative humanity and Christianity as in its truest sense the gospel of the secular life.

These propositions, illustrated and enforced by many striking interpretations of passages from Paul's epistles, contain the gist of the book. The growth of his thought is shown to be dependent on the growth of his personal life. The problems of his own spirit are solved and their solution wrought into his system of religious thinking. Instead of a consistent and essentially unchanged series of ideas we find a constantly changing, progressing insight into truth. Paul is inconsistent with himself simply because he is growing. All this is very new and strange to our ideas of the great Apostle. The question is, Can such a representation be true? No one can fail to be charmed by Dr. Matheson's enthusiasm and fascinated by his brilliant arguments. The feeling, however, cannot but be aroused at times that all is too brilliant, that the author proves too much, is led astray by his thesis and sees arguments for it where no one would suspect them. The book ought to be read by every one who is interested in Paul. It is a remarkable contribution to biblical theology and to the psychological study of biblical character. No more striking and intensely interesting book has appeared in many years.

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