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THE lofty moral and spiritual teachings of the Old Testament prophets are cordially recognized by biblical scholars of all shades of orthodoxy. The most advanced of "critics" emphasize in the strongest way the purity and the spirituality of their doctrines. Their high ideals, their incorruptible sense of righteousness, their insight into the facts and forces of their own times, and their extraordinary perception of things to come, have excited the admiration and the wonder of all who have applied themselves to the study of these writings. But it has been keenly urged that the "destructive critics," who hold these views concerning the prophets, along with the denial of any supernatural elements in their work and writings, are in reality maintaining an impossible position. How can one extol the noble sentiments of these prophets and their clear grasp of social problems and yet, at the same time, deny them all trustworthiness when they assert that they are under the immediate direction of Jehovah? Were these keen-eyed statesmen and self-sacrificing reformers whose conceptions of truth were so strangely in advance of their own age, totally deceived as to the deliverances of their own consciousness when they ascribed their powers to a Divine source? Did their superior insight, manifested in all these other lines fail them in relation to the Source of it all? These two positions are inconsistent. The argument against the supernatural, when urged by those who exalt the prophetic insight and ideal, is self-refuting.

SOME remarks were offered recently in the STUDENT in regard to the historical study of the Scripture. The question

asked was this:—If historical study is fundamental in the whole matter of studying the Bible, what is the plain man to do, who is unequal to the task of the historical and critical investigation required? Has he any Bible left, in which he may have confidence? How is he to know whether he is right in his conclusions from Scripture truth on points which are vital to his religious life? These questions are exceedingly important. They are likewise exceedingly pertinent. Some suggestions concerning the subject may serve to enlighten and help any who may be in uncertainty as to the way out of the difficulty.

The distinction between a fact and the inferences, favorable or unfavorable, which may be drawn from it, is world-wide. The fact must be accepted. The inferences may be denied. Now the chief question in the present issue relates to what either is or is not a fact. "The Bible must *first* be interpreted from the historical point of view,"—is this the statement of what is or is not a fact? Are we fully persuaded that it is a demonstrable certainty? For the purposes of this discussion, let it be regarded as self-evident that any Scripture was intended first of all for the particular time and occasion when it was first put forth by word of mouth or in written form; that the interpreter's first duty must be to find out the meaning and purpose of the message at that particular time and occasion; and that only when this fundamental task has been accomplished is it safe to employ that Scripture for devotional, hortatory or doctrinal purposes. Let this be taken for granted—though, of course, it would not be so taken by all—and what follows? No matter what follows. If it is the truth, if it is a fact, the inferences and conclusions will take care of themselves. Indeed it will be found that the fears expressed above are largely unfounded. Reflection upon the position thus honestly accepted will disclose much that is helpful, much that is inspiring in the new outlook.

FIRST, it is clear that there is much of the Bible which will not be affected unfavorably in the least by the methods of historical study. The ultimate teachings of Scripture remain

the same. The supreme facts of Revealed Religion are truly brought out in an historical interpretation as in any other method. God, Christ, Sin, Eternal life, retribution,—these are just as real and just as full of meaning to the one who looks at the Old and New Testaments from the historical point of view as to another who studies the Bible as though it were all given at one time and to the present age. The same is true of the moral and spiritual principles which in many of the books of the Bible stand out clear and prominent. They are largely free from the time element. They are true for any age and any experience. The ethical teachings of the prophets, their denunciations of sin, their emphasis upon righteousness, cannot vanish before the criticism which may ask what "sin" and "righteousness" meant to Isaiah or Malachi. The plain man, who is not an historical critic, has all these left in his Bible and on them he may rely with absolute certainty. The historical method will not cast a doubt upon them. Perhaps, it will cause them to shine with a clearer brightness and to speak with more emphatic positiveness.

AGAIN, there is much in the Bible which must be first interpreted historically before what may be regarded by some as a higher and a truer meaning can be drawn from it. The historical portions of the Old Testament, the narratives of the books of Genesis, Samuel, Kings and Chronicles, for example, what is one to do with them unless he looks at them historically? The events of the Gospel History, the miracles, for example, must have occurred, at least, at the time, and with the details, given in Scripture. Whoever would draw a devotional or doctrinal meaning out of them must first look upon them as historical occurrences. In other words, he occupies, so far, the historical point of view. So much of the Bible being material of this character, and in such material the historical method being so easy of application, the plain man would seem to have no difficulty here. How great interest and inspiration such a system of interpretation applied in its simplicity and confined rigidly within its own limits lends to the study of the Gospel narratives, may be seen in

that admirable volume of sermons by Dr. Wace, recently issued on "Central Points of our Lord's Ministry," in which careful, minute, study is made of certain historical situations in the earthly life of Jesus Christ and they are left to teach the simple, primary lessons of their first historical import.

THERE is, however, another branch of the Scripture material which in a peculiar way, must yield its real fruit to historical study and, in the fundamental sense, to that alone. It may be considered under three heads: (1) Material which is found in different books or chapters of the Bible in what appear to be contradictory forms. Such passages cannot be satisfactorily interpreted except in the light of the circumstances in which the events or teachings first came to pass. "He that is not with me is against me" and "He that is not against us is for us" are two remarks of Jesus occurring in the same Gospel. The only possible solution of such contradictions lies in the study of each situation and of each statement in the light thus obtained. The so-called opposition between Paul and James on the subject of "faith" and "works" is resolved in very simple fashion when historical criticism shows (a) that James wrote his epistle ten years before Paul put forth his doctrine of "justification by faith," and (b) that "faith" with James means a very much poorer and less worthy spiritual exercise than was signified by that royal word of Paul. (2) There is Scripture material which, while not contradictory to, is complementary of other material. Here would belong everything which comes under the law of "progress in revelation." Such a law has no meaning except from the historical point of view. Just what that progress is from age to age, if there be any progress at all, must be discovered by the historical student of the Bible. (3) In yet another direction is the work of historical investigation fundamental in right knowledge of the Bible. There are many biblical statements and teachings which have received their form and coloring from the times in which they were written. Emphasis was laid upon certain aspects of truth, over-emphasis, perhaps, by reason of the peculiar con-

dition of the persons first addressed. Here to historical interpretation and to that alone must be assigned the difficult and delicate task of separating the substance from the form, of rescuing the kernel from the husk. It is in this sphere that the greatest successes of historical criticism have been gained. It has rescued many a dark passage from its obscurity and saved many another from misinterpretation. It has made mistakes in this endeavor, minimizing the significance of many teachings and losing sight of the ideal element in the Bible which lifts the speaker and writer out of the relations of time and space and clothes his message with meaning for ages yet unborn. But, for all that, its task in piercing through the ancient and the oriental, the local and temporary wrappings of the prophetic words or the apostolic doctrine is a fundamentally necessary one and, on the whole, has been performed with wisdom and the promise of larger helpfulness.

TO WHAT practical issue have these thoughts reached? They have left to the plain man the great ultimate truths, as well as many particular moral and spiritual teachings of the Bible, even on the basis of the historical method. They have shown that even the plain man must use that method, however crudely, in his study of the historical elements of Scripture. They have noted also that such a method is fundamental in solving contradictions, discovering complementary truths and revealing the substance of much biblical teaching before concealed in its temporal forms. But these considerations suggest several important conclusions. (1) The Bible is not so simple a book to understand and interpret, as many think. It is an excellent thing to give the Bible to the people, to put it into the hands of everyone. But this is no assurance that everyone will be able to comprehend and teach it. We wish that the words of Professor W. A. Stevens, in an article contributed to this Journal, might have careful attention: "It is a mistake fraught with serious intellectual and spiritual consequences to imagine the Bible, or indeed any single book of it, easy of comprehension. It is a book written by men of a different race from ourselves, in a for-

eign language, and in a distant age; a book which expounds on broad lines the historic process of redemption, which came slowly to completion through a period of sixteen centuries, which enshrines the profoundest experiences and the loftiest conceptions known to the soul of man." Accordingly when the objection is made that by the historical method of interpretation you are taking away the Bible from the plain man and making it a book for scholars, the reply is that, while much in the Bible is unaffected by the historical or by any method of interpretation, still, much more is beyond the range of the plain man and must be beyond him. From the student, the scholar and preëminently the historical scholar, alone, can the safe and assured results of a right interpretation be obtained. (2) The plain man himself acknowledges this by his actions if not by his words. Is he independent in Bible-study? Does he not fall back upon some one whose opinion he respects? Is not the mass of his views on the Bible derived from his minister, his favorite Commentary or his Bible-class teacher? It is merely a question, in the majority of cases, of who shall impress the plain man with views of truth—whose views they shall be and by what method obtained. The only safe course for such a man is either (a) a dependence upon the scholar whose method is fundamentally the historical, or (b) a resolute endeavor after independent historical study of the Scriptures. (3) By all means let him pursue the latter course. Books written from the historical point of view are abundant. The plain man can use the time he now spends in listening to the hearsays of traditional interpretation, in a real endeavor to enter into the life and spirit of Bible times and to see for himself and to hear for himself, along with those who first saw and heard, the truth. Would that we might see more such students in our churches. The blessings of such reasonable study, along the lines of historical interpretation, can hardly be described. They are enlightening, liberalizing, formative and inspiring. The plain man would not lose; he would gain a new Bible, one that would be full of light and life for his mind and heart.

THE STUDY OF NEW TESTAMENT WORDS.

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The study of words is by no means the whole of interpretation. No language, unless it be that of a mathematical formula or a logical definition, conveys in the words expressed all the thought which it represents in the mind of the speaker or even all that it is intended to create and actually does create in the mind of the intelligent hearer. The interpreter who confines himself to mere word-study must often miss the richest and best of his author's thought. The study of words is only the beginning of interpretation. It is to the interpreter what the study of materials is to the architect, only with this difference that the architect studies materials with reference to a building that is yet unbuilt, while the interpreter studies words in a structure already completed. But just because the study of words is elementary it is important. To neglect it is either to lose oneself amid the possible paths of thought, or to surrender oneself to the uncertain leading of the exegetical imagination, a servant as indispensable to the interpreter as the scout to the general, but when unguided by careful study of words, as unsafe to follow as a scout making his first reconnaissance in an unmapped country.

The scope of this paper is narrow. It is intended not for the morphologist but for the interpreter. It concerns itself not with the form and sound of words but with their meanings. It limits itself moreover to one of the two questions which in his study of a word the interpreter must always distinguish in thought and often separate in process. These two questions are: 1. What are the possible meanings of this word, what are the various ideas which in the writers of this time it was used to express? and 2. What is its actual meaning in the passage in hand? This paper is to treat only of the methods of answering the former of these questions. Again, it addresses itself not to the experienced interpreter

but to the beginner in the art of interpretation. It may indeed be thought that for the beginner the whole discussion is superfluous. In view of the great progress that has already been made in New Testament lexicography, the results of which are made available in the admirable lexicons of Thayer and Cremer, not to mention the Biblical Encyclopedias, in their sphere scarcely less valuable, it may well seem that for all except perhaps a few specialists the study of New Testament words reduces itself to a diligent use of the lexicons. Certainly the student who should ignore the results already accomplished and endeavor to proceed in entire independence of them would make a serious mistake. But on the other hand it would be a hardly less serious mistake to suppose that even for the beginner in New Testament interpretation independent investigation has been or can be rendered entirely needless. In the first place, no earnest student can consent always and on all points to accept on authority even of the ablest lexicographers the opinions which he is to hold on matters as vital as those with which New Testament lexicography has to deal. Again, even where he has no reason to doubt the correctness of the opinions presented in the lexicon, he will crave that clearness of view that is scarcely obtainable except by personal and independent investigation. And still again, some experience in that kind of investigation by which the lexicographer obtains his results is a valuable aid to the student in enabling him both to appreciate and to understand those results as set forth in the lexicon. To have investigated even one word thoroughly gives new significance to every article in the lexicon.

Granting then the importance of this part of the exegetical process, we have to point out the principles according to which the work must proceed.

1. *The meaning of words must be ascertained inductively.*—The problem before us in any given case is to determine in what sense or senses it was possible for an author of a certain period and country to use a certain word. This is not a problem of mathematics to be solved by appeal to axiomatic principles, but a question of history to be answered, like any other such question, by testimony. But neither is that which

we seek a single isolated fact to be determined by a single decisive testimony; nor a matter of caprice incapable of any exact and certain determination. It belongs to that great class of general historical facts to be established by a concurrence of probable testimonies. Usage is the law of language and to the facts of usage is our only appeal. A dictionary may make its categorical assertion, but this is either the result of an induction based on the facts of usage or it is worthless.

Obvious as is the principle that the meaning of words must be determined inductively, there is an equally obvious difficulty in the way of its perfect application. The interpreter seeks to know the possible meanings of a word that he may determine the meaning in a particular passage. But if the meaning is unknown in the passage which he seeks to interpret, it is as likely to be unknown in all the passages which form the basis of the induction; and from uncertainties only uncertainty can issue. The difficulty is a real one, but it is less in practice than in theory. We examine each of the passages employed in the induction and availing ourselves of any suggestion offered by the derivation of the word, from the study of the context determine provisionally the meaning of the word. The result in each case is not a final conclusion but a more or less probable inference. To determine at once and finally the meaning of a word from the context of a single passage is an obvious though a common error. But to deduce from the context a probability respecting the meaning of a word and on a multitude of such probabilities to base a conclusion is the only method by which correct and assured results can be reached. From each passage we may gain some light upon the meaning, either some element of its meaning or some probability respecting its full meaning, and so from all the available passages obtain a full and definite conception of that for which the word stood. This process is of course substantially the same as that by which conclusions are reached in any department of historical or scientific investigation. It is indeed the same process by which from childhood up we have learned the meaning of by far the larger part of the words that we now know. The child hears

a word once. The connection in which it is used or some other circumstance associated with its use suggests in part its meaning. Another and another instance of its use follows, each new occurrence confirming the old impression, or tending to its completion, until one day the parent discovers that the child is able to use the word with a degree of accuracy and appropriateness which no amount of formal instruction about the meaning of the word could have made possible. This method, therefore, is at the same time the natural and the scientific method.

2. *The field of induction may properly include not only the writings of the single author whom we are studying but those of his contemporaries.*—No author can be wholly independent of contemporary usage. He must perforce conform to that usage or fail to be understood. And since every writer is subject to the same necessity, the common usage of any period is reflected in the literature of that period, and the usage of each author is fixed in general by that common usage. On the one hand any author may make use of a word in any sense justified by common usage, and hence we must reckon every such sense among his possible meanings of the word in question; and on the other hand while each author may have his own peculiarities of diction, which the interpreter must observe and recognize, these peculiarities must take their start from common usage and the author must in some way make it clear in just what respect he intends to create a new usage.

3. *All broad and thorough study of words must be historical as well as inductive.*—In other words it must include not only an induction based on contemporary literature, but a study of the word under investigation in the earlier literature in which it occurs. This is especially true of words belonging to a time remote from that of the investigator or to a literature in any sense foreign to him. To ascertain the meaning of the words occurring in the novel published yesterday in Boston or New York it may be sufficient to base an induction upon the novels of the present decade; indeed it is quite possible that a familiarity with the ordinary colloquial English of the day, such as is obtained without any distinct

effort, will be quite sufficient for the task supposed. But it is manifest that a very different problem is before us when we desire to know the meanings of words in the orations of Cicero or the dramas of Æschylus, or the letters of the Apostle Paul. But even when we recognize this difference it is perhaps not at once obvious why it is desirable to make our study of words historical as well as inductive. Consider then one or two reasons for this course.

In the first place, it broadens the field of induction. It is true that evidence derived from other than contemporary literature has only an indirect value, since meanings possible in one period may be impossible in another. Yet despite this disadvantage a broadening of the field of induction is in many cases greatly to be desired. Indirect evidence is better than none. In the case of some New Testament words, for example, the instances of their occurrence in contemporary literature are all too few to permit an induction worthy of the name. In such cases an extension of the field of the induction is imperatively required, if we would do more than to guess at the meaning of our word. How often has the student occasion to be grateful for the preservation of the Greek version of the Old Testament with its wealth of material for the study of New Testament words, and how often is he compelled devoutly to wish that Providence had left him a few more instances of a rare word or phrase.

But a second and more important reason is that it gives to the investigation what, for lack of a better word, we may call perspective. Words are much like men: fully to understand them we must know their ancestors as well as themselves; and this is even more true of words than it is of men. Facts which when viewed as isolated facts seem to yield little valuable result, become luminous with information, when looked at in line with certain other related facts. An impression that a word had at least sometimes a certain meaning—this impression based upon the examination of contemporary literature may become a conviction when viewed in the light of the earlier history of the word. Even when the meaning has evidently not remained the same throughout the history of the word, this very change of meaning serves to bring into

clearer relief the meaning in the period under consideration.

As compared with the study of the history of a word down to the period to which the literature under examination belongs, its subsequent history must be regarded of secondary value. Evidence derived from this source will be chiefly confirmatory. Yet when contemporary evidence is scanty, valuable assistance may be gained from the later history of the word. There are words the only known instances of which outside the New Testament are found in writings of a later date than those of the New Testament, and many of these words occur but once or twice in the New Testament. One who has a curiosity to see the list of such words may consult the first list in the Appendix to Thayer's *Lexicon*, noting the words marked with an asterisk. Closely allied to evidence of this sort is that which is derived from translations of the book which it is sought to interpret. That these should have any special value they must come from an age when the language which we are studying was still a living language. Modern versions have of course somewhat the same value as modern dictionaries. They are not properly evidence. In the study of Old Testament words the evidence derived from ancient versions is, because of the smaller volume of other evidence, relatively of much more value than in the study of the Greek of the New Testament. In the latter case we are fortunate in possessing so large a body of direct evidence that the indirect evidence of the versions is of distinctively subordinate value. The thorough student cannot however afford altogether to neglect it.

4. *The field of induction is not necessarily confined to the instances of the word itself, but may properly include other words of the same root.*—That which justifies this enlargement of the field is the observed fact that words of the same root tend to develop corresponding meanings. Yet the value of this evidence will vary greatly in different cases. Two words springing from the same root may diverge until they bear widely different, even almost opposite meanings.* On

* Compare for example the Greek word *stasimos*, *steady*, and *stasis*, *sedition*, *discord*; *nomos*, *law*, and *nomos*, different only in accent, *pasturage*; *anathêma* and *anathêma*, both of which meant properly a *thing set up*, then a *votive offering*, but which so diverged in usage that while in Euripides and

the other hand affinity of usage among kindred words may be so close as to make the evidence derived from a cognate word of almost equal value with that derived from the word itself. Cases of this sort are so frequent and familiar that examples are needless.

5. *As far as practicable the study of words should include the differentiation of synonyms.*—For giving sharpness and clearness to our conception of the content of a term there is perhaps no more valuable process than the comparison and differentiation of synonyms. Its value has long been recognized not only as a means of acquiring ability to use words with discrimination, but also as an adjunct of the interpretation of words. Much has already been done in the study of New Testament synonyms, but much remains to be done. Indeed in one sense much will always remain to be done; for here, as in so many other lines of study, he only gains the largest benefit who himself does the work. It need hardly be said that the study of synonyms must be based upon the original text, not upon a translation.

Closely related to the study of synonyms is the study of antithetical and correlative terms. To know what *righteousness* is, is no small help to the understanding of what *sin* is. To understand what the word *servant* signifies throws no little light upon the meaning of the word *lord*. Aid from these sources is not always available, but when it is available it is too valuable to be neglected.

From the principle that the study of words must be historical it follows that the student must have at least a general knowledge of the history of the language whose words he is to study. Consider then briefly how the Greek of the New Testament arose. In one respect and partially the Greek of the New Testament is like the English of to-day. It is, so to speak, of mixed blood. The vocabulary of Modern English is, roughly speaking, a mixture of Anglo-Saxon and Norman-French. The Greek of the New Testament is, as

Plato *anathēma* means an *ornament*, in the Septuagint and New Testament *anathēma* means an *accursed thing*. Such diversity is sometimes found in the various meanings of the same word. For example *stasis* means not only *discord* but *stationariness*.

has so often been said, Hebrew thought in Greek dress. In its words it is almost purely Greek, but in its underlying conceptions, modes of thought, and even in its methods of expression, it is very largely Hebrew. How did this come about? While in Greece poets, philosophers, dramatists, and historians were creating what we now know as the Greek language, a language which by common consent is given almost the highest place among the languages of the world for flexibility and accuracy of expression, in Palestine and Babylonia a long line of Hebrew prophets was bringing into human thought the purest and most elevated religious ideas which so far as records inform us were known to any people of pre-Christian times. In the fourth century B. C. both these processes had reached their climax. At about the time of Alexander's Conquest and partly in consequence of it, the Greek language became much more widely extended than it had previously been, suffering at the same time some modification. It is usual to speak of the Greek of this period, dating from about the time of Aristotle, as the Common Dialect or Hellenic Greek. Alexandria in particular became a new centre of Greek culture. But to Alexandria came also Jews, bringing their religion. Here accordingly the Greek language and the Hebrew religion come into contact. The Old Testament Scriptures are translated into Greek. That the translation is imperfect does not seriously affect the result with which we are now concerned. Into the Greek word is poured the content of the Hebrew word. The Jewish reader to whom both languages are known henceforth reads the Greek word with a coloring derived from the Hebrew word or even imports into the Greek word the idea of the Hebrew word unchanged. Even the reader to whom the Hebrew is unknown perceives from the context and from the whole atmosphere of the book that the Greek word has acquired a somewhat new sense. Thus there arises a new type, almost a new dialect, of Greek, usually known as Hellenistic Greek, of which the Septuagint version of the Old Testament is partly cause and partly product. In this dialect other works are written preserving to us records of the dialect at a little later stage of its development. Such are the Apocryphal

books of the Old Testament, some of which are translations of Hebrew works, others of which are works written originally in Greek. Whatever may be thought of the value of these books for spiritual instruction, they are of almost priceless value to the student of New Testament words. In this Hellenistic dialect or Jewish Greek the New Testament itself was written, only with this very important modification, that the doctrines which Jesus and the Apostles taught introduced an influence tending to the modification of the meaning of words not less important than that which had previously been exerted by the Old Testament.

But while we recognize the large Semitic element which through the Septuagint and otherwise entered into Hellenistic Greek, it must not be forgotten that Hellenic Greek, which existed side by side with it, must continually have exerted its influence also. In particular should it be observed that some of the New Testament writers, especially Luke and Paul, came into frequent contact with people speaking Hellenic Greek, and wrote to be read by those whose Greek was of the Hellenic type. This fact could not fail to affect the language which they used.

It will thus appear that if we will investigate the ancestry of a New Testament word we must in many cases trace out two lines, the Hebrew and the Greek, until we find them meeting in the Hellenistic Greek which arose, probably chiefly at Alexandria, about three centuries before the Christian era; and must then pursue the united stream down to the time of the writing of the New Testament books themselves, not forgetting that the stream of Hellenic Greek flowed on parallel to that of Hellenistic Greek and continually contributed to make the latter what it was. Even literature of a somewhat later period will not be wholly excluded from the investigation, but will acquire primary importance only in cases of paucity of other evidence. The fullness with which any portion of the history requires investigation will depend on the importance of the word and the closeness of the relation between such period and the period to which the usage under investigation belongs.

The sources of evidence from which the meaning of a New

Testament word may be determined may then be tabulated as follows:—

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| { | a. | Etymology of the Greek word, including study of its cognates in other languages. |
| | b. | Usage of the word in classical writers. |
| | c. | Usage in Hellenic writers down to New Testament times. |
| | d. | Etymology of the Hebrew word of which the Greek word in question is the usual translation in the Septuagint. |
| | e. | Usage of this Hebrew word in the Old Testament. |
| | f. | Usage of the Greek word in the Septuagint, canonical books. |
| | g. | Usage in the Old Testament Apocrypha and other Jewish writings down to New Testament times. |
| | h. | Usage in the New Testament. |
| | i. | Usage subsequent to New Testament times, Hellenic (Pagan), Jewish, Christian. |
| | j. | Usage of the words employed to translate it in the ancient versions of the New Testament. ³ |
| | k. | Usage of the cognate words. |
| | l. | Usage of synonymous, correlative, and antithetical terms. |

Respecting the relation of the various sources of evidence, notice that a-b-c constitutes one line of development and d-e another parallel line; a stream from a-b-c unites with d-e to form f. Only a portion, however, of the line represented by c precedes the union with d-e. When therefore we are forming our background of Hellenic usage for the investigation of Septuagint usage, only such Hellenic writers must be used as are early enough to be fairly supposed to indicate what Hellenic usage was when the Septuagint version arose. The latter part of c may be conceived of as uniting with the line f-g to form h. If classical literature be taken to include the writings of Aristotle with all that preceded him, the Hellenic literature which precedes the Septuagint is of small compass. By far the larger part of Hellenic literature is between the Septuagint and the New Testament or subsequent to the New Testament. The expression New Testament times is somewhat indefinite. It seems right, however, in this investigation to extend it so as to take in the contemporaries of the New Testament writers,

even such of them as wrote a little later than most of the New Testament writers. Literature down to about 100 A. D. may properly be used to show what the usage of New Testament times was. Respecting *k* and *l* it should be observed that they do not represent a continuation of the line *f-g-h-i*, but sources of evidence parallel to all the preceding.

The method of studying New Testament words here recommended is then briefly this: The inductive study of the history of the usage both of the Greek word and, when this is available, of its recognized Hebrew equivalent; this investigation to be carried on stage by stage according to what we have reason to believe was the actual development of the New Testament vocabulary; using also whatever aid may be gained from the study of other words related either in origin or meaning. Evidence from any period is to be used to prove what the usage of that period was, and the results of such study of each period to enable us to approach more intelligently the succeeding period, till we reach the New Testament period. Evidence from a period later than this is to be employed to throw light back upon this, for us, chief period. At the completion of each stage of the process the results reached should be carefully stated in writing. This tends to secure clear and definite statement and preserves whatever has been accomplished. At the close of the whole investigation the final result should be summed up in a statement of the New Testament meaning of the word or an analysis of New Testament meanings.

Of course there are many words which from lack of materials it is impossible to investigate as fully as the above outline suggests. Some words, for example, have no classical history; others have no representative in the Hebrew of the Old Testament. Each word must be investigated according to its own history. Nor is a partial investigation altogether to be despised. An examination of the full list of New Testament instances will often prove a valuable addition to the study of the lexicon. But the student who forms the habit of making such an examination will be almost certain to desire to extend it to include one or more of the other steps indicated in the above process.

Respecting the tools necessary for the prosecution of such a study as we have been considering, a few suggestions may be offered to beginners. In the study of Greek Etymology much aid may be gained from Liddell and Scott's Greek Lexicon. In some cases even more valuable help may be got from Thayer's Lexicon of the New Testament or Cremer's *Biblico-Theological Lexicon*. For fuller information reference may be had to Curtius, *Grundzüge des Griechischen Etymologie*; Fick, *Vergleichendes Wörterbuch der Indogermanischen Sprachen*; Vanicek, *Griechisch-Lateinisches Etymologisches Wörterbuch*. The work of Curtius is translated into English by Wilkins and England. The statements in the latest edition of Liddell and Scott's Lexicon are based on those of Curtius. The usage of classical and Hellenic writers may also be learned from Liddell and Scott's Lexicon. When fuller information is desired recourse may be had to the larger Lexicon of Stephanus. For still fuller information one may consult the lexicons and concordances of single authors and through them the works of the authors themselves. Among such special lexicons and concordances may be mentioned, Dunbar's Concordance to the *Odyssey* and *Hymns of Homer*; Prendergast's Concordance to the *Iliad* of Homer; Ellendt's *Lexicon Sophocleum*; Dunbar's Concordance to Aristophanes; von Essen's *Lexicon Thucydidicum*; Ast's *Lexicon Platonicum*. But these are only samples. A full list of special lexicons, concordances and indexed editions of Greek authors would of itself make a long article if not indeed a small volume. And still one misses from the list some things one would gladly see. How valuable, for example, to the New Testament student would be good concordances of Plutarch, of Philo, and of Josephus. The etymology of Hebrew words must be learned from the Hebrew lexicon. The usage of Hebrew words may be learned from the same source, or the student may reach his own independent conclusions from the passages searched out with the aid of a concordance, Fuerst's or the Englishman's. Young's *Analytical Concordance* may also be made to answer by the aid of the Index, published separately. For Septuagint usage it will usually be best for the student to appeal directly

to the passages themselves. They may be found by means of the Concordance of Tromm, or by the Handy Concordance of the Septuagint. It is a matter for congratulation that the Concordance of the Septuagint, the publication of which was delayed by the death of its lamented editor Dr. Edwin Hatch, is soon to appear. For those who can obtain it, it will doubtless supersede everything else. Schleusner's Thesaurus . . . sive Lexicon in LXX . . . may also be consulted but can hardly take the place of a personal examination of the passages. For a complete concordance of the Apocrypha we must wait until the work which Dr. Hatch had planned appears. Meantime more or less full lists of passages may be made up by consulting the full edition of Cruden's Concordance, Tromm, and the *Clavis Librorum Veteris Testamenti Apocryphorum* of Wahl. For the study of New Testament usage one may use any concordance of the Greek Testament, Bruder's, the Englishman's or Hudson's. Young's and the Index may also be used. In most cases a list may even be made out from the lexicon, either Robinson's or Thayer's. To use the versions to any advantage the student must of course be familiar with the language of the version. In the study of synonyms the work of Trench on that subject may be profitably consulted, as also the briefer discussions of Thayer and Cremer. But the use of these books ought not to induce the student to neglect independent comparison of the words themselves as they occur in the literature accessible to him. Whatever tools are used, nothing can take the place of careful examination of each passage and the formation of independent opinions based directly upon the ultimate evidence.

In a subsequent number of *THE STUDENT* the writer hopes to present the outline of a study to be conducted along the lines laid down in this article.

THE BIBLICAL AND THE PHILOSOPHICAL CON-
CEPTION OF GOD. III.

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Another important characteristic (or, rather, entire group of characteristics) connects the conception of God, figuratively set forth by the biblical writings, with the profoundest conclusions of modern philosophy. And here I must beg leave to employ an uncouth, but very expressive phrase, for the purpose of setting forth my meaning. God in the Bible, has a wonderful amount of "concrete manifoldness." The Bible attributes nearly every quality and phase of life with which man is acquainted—with the exception only of those appetites and desires which have the most obvious basis in bodily organs—to the Divine Being. If theology has, as Matthew Arnold claimed, rendered God a "*non-natural* man"; the Scriptures, and especially the Hebrew Scriptures, freely represent Him after the analogies of human nature (the "natural" man, excluding fleshly weakness and sinfulness).

This biblical manner of depicting the Divine Nature has been made an occasion of much adverse criticism. The conception of God which it presents has been accused of the grossest "anthropomorphism" and "anthropopathism." Many readers of the Bible, not only among the common people but also among scholars and theologians, have been greatly frightened by these high-sounding epithets, when hurled at their sacred book. Who, indeed, could endure to tolerate views that merit titles so ponderous and difficult of pronunciation as these?

We have already seen what was the result of such fright in the case of the translators of the Septuagint. The Neoplatonic philosophy, which the learned Jews of Alexandria stood in awe of, and themselves greatly affected, presented a very different conception of the *All-One* from that embodied in the Old Testament figures of speech. But those Jews

would have displayed a far profounder appreciation of the permanent rational considerations, and would, at the same time, have made a more accurate translation, if they had not allowed themselves to be influenced by such base fear.

Well-established historical knowledge seems to relieve, in part, the modern student of the Old Testament from the fear of its so-called anthropomorphic and anthropopathic expressions. He knows that the biblical conception of God—like every other religious conception which the Bible presents—underwent a course of development. The revelation which makes the Divine Being and the divine attributes known, and which has its record in the sacred writings, was an *historical revelation*. No truth, not even (we might say, much less) the central truth of all, is taught with the same clearness, by all writers, or in all times, within the circle of the Scriptures. The well-instructed student knows that the Jehovah of the Old Testament, in one sense of the words, is not the same God as the Father and Redeemer revealed by Jesus Christ. And yet, in another sense of the words, the Lord our God is *one* God,—from Genesis to Revelation, and as set forth in the times of the Judges, as well as in the age of the Apostles.

But if the student of the Bible will interpret it in this broad, historical fashion, he need no longer entertain the craven fears of the Alexandrine Jews or of the post-Reformation Protestant theologians. For the truths, which the Bible presents in those very figures of speech from which some modern theologians so timidly recoil, are among the most profound truths of the philosophy of religion.

Far too many students of the Bible, and also not a few theologians, have held a view of which we may fitly quote the remark of Archdeacon Hare: "In its recoil from the gross *anthropopathy* of the vulgar notions, it falls into the vacuum of absolute apathy." In their recoil these biblical students and theologians fall back upon the position taken by many thinkers and writers on the philosophy of religion. Such thinkers and writers have so deprived God of all concrete and manifold quality, and especially of all attributes that belong to the self-conscious life of feeling, passion, and emotion, as indeed to reduce him to a "vacuum of absolute

apathy." He is, in their thought, Absolute Reason, perhaps; but "absolute" and "pure" reason, in the sense of being purely this, and absolutely nothing else. But a more profound philosophy warrants, as a rational truth, the conception which underlies the biblical figures of speech, and which attributes the feeling of beauty, the feeling of sympathy in all its forms,—and, indeed, all the feelings of concrete and manifold æsthetical and ethical Life,—to God.

The Bible opens with a picture of *Elohim* engaged in *doing* six days of *work* (I speak reverently, as becomes the contemplation of the sublime religious truth thus naïvely and beautifully presented), and *taking pleasure* in its excellence; after which he *rests* "from all his work," and thus hallows the Sabbath. How inadequate this picture is to teach all the fundamental relations in which God stands to the world, our Lord himself implies in one important particular, at least: "My Father worketh hitherto," he tells us,—thus asserting the truth upon which science and philosophy now insist, and which is (as we have already seen) taught by the Old Testament itself in its doctrine of the immanence of God.

In the next picture we behold Jehovah shaping man "of the dust," planting a pleasant garden for man, sympathizing with man's loneliness and providing a companion for him; and then enjoying himself, with a walk in the garden he has planted, in the cool, breezy evening, after the heat of day is past. Jehovah is next represented as making coats, out of the skins of animals, for Adam and Eve; and then as turning the man and woman out of the garden, in what appears almost as a spirit of jealousy:—"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever."

And, subsequently, throughout the Pentateuch, Jehovah appears as a being of like passions with ourselves, and as taking the most lively interest in human affairs,—on a constant watch, as it were, to see that men are doing as he wishes them to do, and are offering him the right kind and amount of offerings, etc. Sometimes (so the writings seem to teach) he is well pleased and sometimes he is very wroth; he loves the Jews and hates their enemies; he is betimes sad and

grieved because his people have not sacrificed to him, or have broken some of his other ordinances; and then he is very glad that things are going better in his domain. He girds on his armor, like any other valiant warrior, and goes out to battle on the side of the right; he mounts a war-chariot and rides furiously over the prostrate foe. He is more sensitive to everything which happens, among or to his people, than was ever Zeus or Aphrodite regarding the affairs of the Greeks and Trojans.

Now when Mr. Robert Ingersoll, or some other equally sage (?) but unfriendly critic of Scripture, points out this so-called "anthropopathism" of the Old Testament writers, many of the friendly students of Scripture do not know what they ought to reply. The conception of God held by some of these writers is perfectly unmistakable. They represent him as moved not only by human feelings and passions, as such; but sometimes by feelings and passions which we should, from our advanced Christian point of view, call unworthy of even a truly good and righteous human nature. And here, no doubt, we must remember the progressive and historical character of that revelation which makes known to us the God of the Bible.

Among the prophets the doctrine of Jehovah as a Being of boundless ethical and æsthetical feeling, of intense emotional life, is everywhere to be discerned. The word which the Hebrew seers receive from the Lord is never a cold and passionless expression of pure thought; nor is it simply the declaration of an unchanging and unfeeling purpose. It is a "burden" laid upon the prophet,—so big and heavy is it, regarded not chiefly as embodying vast and profound thoughts but rather as itself loaded with the weight of divine feeling. It carries the divine hatred of all iniquity, the love of all righteousness, sympathy with the oppressed, and pity for the suffering people. It therefore stirs the consciousness of the messenger to its utmost depths. It falls upon him like a strong hand (Ezek. 8:1); it makes him tremble like a frightened shepherd before a roaring lion (Amos 3:8); it burns like a fire in his very bones (Read Isa. 6; Jer. 1; Ezek. 1-3).

In mentally grasping his commission from Jehovah, the Hebrew prophet shares in the divine emotions, no less than in the divine thoughts, which are attached to the prophetic word. He, too, is angry as is Jehovah with the people for their folly and their sin. He feels in his heart the same joy which Jehovah feels in uttering good tidings to the people. The very essential thing which equips him for his office is this,—that his human heart is so perfectly in sympathy with the attitude of the divine heart toward all moral interests and transactions.

Let it not for a moment be supposed that the conception of God set forth in the New Testament is any less marked by this "concrete manifoldness," especially as respects all the varied life of æsthetical and ethical feeling, than is the conception of the Old Testament. The writers of the New Testament never once speak of God as "reason;" that term, however profound and necessary the truth it conveys, is derived from sources in Greek philosophy rather than in Hebrew religious writings. But with the latter God is "Spirit," "Life," is "I-am." When the Apostle would sum up the essence, as it were, of Divine Being in a single word, he, too, does not talk of "Mind," or "Reason;" but he uses terms of the heart, terms of feeling and passion, of the emotional soul. God is Love; He is a consuming Fire.

It is scarcely necessary to call attention to the emphasis which the life and teaching of Jesus, as revealing "the Father," put upon the emotional aspects and attributes of God. Who that understands the real meaning of this central revelation does not see that its significance cannot be restricted to those few features of the divine Life with which current theology is wont to deal? The love of nature, the sympathy with suffering, the joyful triumph over the so-called powers of darkness and of death, the sense of humor, the tender regard for animals, the hot indignation at unrighteousness, the sense of the meanness and ludicrousness of hypocrisy and Phariseism,—these and many other *divine* features of the character of the Father are revealed in the conduct of the Son. Who can mark Jesus weeping at the tomb of Lazarus, and not believe that the Infinite *feels* our sorrows at the loss

of friends? Who can hear the cry of Jesus over Jerusalem, and not trust the yearning of the boundless divine Pity? Who can see Jesus scourging the defamers of the temple, and not catch a glimpse of the heat and intensity of the wrath of God?

But does modern philosophy find in all this anything which it can rationally approve? Does it not rather reject such considerations from its conception of the Absolute; and, consulting reason and not the heart, demonstrate Divine and Infinite Being—if at all—as “Force,” and “Thought,” as moral “Order” no less unemotional than physical Law? I maintain, decidedly not; unless we are to neglect one half, and that the larger half, of the phenomena; unless we are to make reason no more than a calculating machine, and leave altogether out of our account the life of beauty and aspiration, of hope, love, and longing, which nature, both physical and human, displays.

Until recently it has, indeed, been the fault of psychology too much to neglect the scientific study of the feelings; the instincts, the psychical gropings and strivings, and of all unconscious or half-conscious movements of human and other psychical life. But this fault is now acknowledged; and earnest endeavors are being made to correct it. Our conceptions of the breadth and mystery of those underground roots, as it were, in which originates the self-conscious work of the understanding of the individual, are being greatly changed. The study of biology, as a physical science, is having a similar transforming effect upon our philosophical theory of the nature and connections of all life. The study of plant life, no less than of animal life, is contributing to the same result. Anthropological studies and historical investigations are ever widening our knowledge of Nature. It is here—in the most comprehensive meaning of the term, and as including all we know of man and his artistic, ethical, and religious being and history—that we find the one connected and progressive manifestation open to us, of all the fullness of the Life of God.

Philosophy of religion appeals to these conclusions of the various kinds of science, in order to discover those truths and

facts which it must acknowledge in framing a rational conception of God. Just as, insisting upon the perpetual and comprehensive immanence of God, it teaches in speculative forms the same great verity which biblical religion presents in a pictorial and sensuous way, so also in recognizing the manifoldness of the divine activities and attributes, as underlying the variety of Nature, it accords with the soul of truth of the scriptural authors. Indeed, we cannot maintain both the immanence and the transcendence of God, as a self-conscious Life, and at the same time deny this manifoldness. The evidence to his immanence is also evidence to the manifestation of this varied Life.

When we stand, with thought submerged in the feeling of the beautiful, before a landscape glowing in the setting sun, or watch the fury of the ocean from the rocky cliff or from the steamer's deck, we are experiencing modes and aspects of consciousness which reveal to us the Being of the Infinite One. The heart of the parent at the wail of his first-born, or as he looks on the face of his beloved dead,—dumb before the mystery of the coming and going of human life—proclaims Him, as He is in his inmost Life, who is the Lord of the quick and the dead.

Philosophy is being taught to recognize the profound and unexplored depths of meaning which belong to the fundamental postulate of all religion,—viz., a community of being between the finite and the Infinite, between man and God. But did not the writer of Genesis, centuries ago, represent Elohim as saying: "Let us make man in our image, after our likeness?" And "in the garden," where was placed this man, made in his image, did not Jehovah himself walk, "in the cool of the day?" The crown of biblical revelation adorns that postulate,—"*in our image, after our likeness?*" And all the resources of philosophy have not yet discovered how far-reaching that postulate must finally be made to appear.

BIBLE STUDY IN THE COLLEGES OF NEW
ENGLAND.

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The aim of this paper is to show, in the present arrangements for Bible Study in New England colleges, the crest of the advancing wave of interest in academic Bible study, which is not confined to New England indeed, but which may here be more easily traced. We are glad, however, to note that Professor Burroughs of Amherst College, as the secretary of the American Institute of Sacred Literature, is preparing a full collection of facts regarding Bible study, Hebrew, Greek and English, in the schools and colleges of the United States and the Canadas, a work requiring considerable time, but which is to be given to the public, it is hoped, as soon as it is completed. We find, in our New England colleges, numerous Bible classes held on Sunday and on week nights, mainly for devotional study, and conducted by members of the faculty. There are also frequent instances of the occasional substitution of the Greek New Testament in the class room, in the place of the usual classic author; and, in the departments of history and ethics, the courses of study find natural points of contact with the Bible; numerous classes also are organized for the study of the Bible, with special reference to Christian work, in the College Young Men's Christian Associations; there are also occasional special lectures upon Bible topics; but our present inquiry is not so much with reference to these, but aims rather to ascertain how far the Bible is coming to be the basis of direct and systematic study with the methods and requirements which belong to other departments of learning.

In this sense, Middlebury and Tufts colleges have no courses of systematic Bible study. Bates College, the University of Vermont, Colby, Boston, Wesleyan, and Brown

Universities, while not as yet offering such courses, have the matter now under advisement, with the hope of introducing it at an early date.

In Boston University recent lectures on the Literary Study of the Bible by Mr. R. G. Moulton, of Cambridge, England, have awakened much interest. In an expression of appreciation voted by the audience it was said, "He has led us as a prophet of the coming time, when the Bible shall be a branch of study in all our colleges, and when all culture, and all literature shall acknowledge the Bible as the world's chief book."

Wesleyan University gives for the Junior class electives in Hebrew, and New Testament Greek, and mentions a demand on the part of the students for an elective in the Bible, which, it is hoped, will soon be met.

Brown University hopes soon to introduce courses of study in Bible Literature similar to those in Amherst College under Professor Burroughs, and in Yale University under Professor Harper.

Professor G. Stanley Hall, of Clark University, Worcester, which is just entering its second year, expresses special present interest in the movement towards Bible study. He reports with regret that, as yet, a place has not been found for it in the courses of higher studies and original investigations, to which the University is especially devoted.

Two Colleges,—Dartmouth, and Trinity, have required courses of Bible study, continuous, and systematic, to which are given the first recitations of Monday mornings throughout the course. In Dartmouth this system of Bible study dates perhaps from the foundation of the college, and probably has not been intermitted. Six years ago it was arranged so as to give for the Freshmen, Historic Origin of the Scriptures; Sophomores, Life of Christ; Juniors, the Development of the Church in connection with the Life of Paul; Seniors, Early History from Genesis to Joshua. The president adds that during ten or twelve years he has not known a young man to graduate an avowed sceptic. He notes that the chief difficulty in the study is to find text books suited for college classes.

Trinity College has just added to a Monday morning reci-

tation, required throughout the course, an enlarged elective in Hebrew for the junior and senior years.

Five colleges have courses of various scope and completeness, which seem especially to illustrate the more recent movement in Bible study.

Bowdoin College gives four hours a week, in the third term of the freshman year, to required recitations in the Gospel of Mark in Greek. There is also a four hours' elective in the second and third terms of the senior year in the Gospels, and the Life of Christ, also in the Epistles of Paul, and, in the Old Testament, the Psalms and selected passages.

Williams College has electives in Biblical Literature, four hours each week, in the second and third terms of the senior year. Hebrew is also given as an elective throughout the year. President Carter adds, "I wish we had a professor who should teach nothing else than the Bible. I would have a two years' course. I hope still to have the money for such a course, when the Church wakes up to the appalling secular tendencies of the age." In Williams College there are also several voluntary classes in Bible study arranged as if to supplement, in a measure, the limited courses which are pursued systematically as a part of college work.

Harvard College does not offer either a prescribed course, or a systematized elective course. But all the studies in the Divinity School are open to undergraduates, and if taken are counted as electives, so that a student can make a large part of his academic studies centre around the Bible. The board of preachers offered the students for the present year their choice of a new elective in Bible study or an evening voluntary class. The students most interested chose the latter, and the lectures are now in progress, attended by large numbers, with marks of decided interest. My correspondent adds, "It is the earnest purpose of those who have this Bible study in hand, to quicken through its instrumentality the Christian spirit of the Colleges." And, "The University, I am sure, will meet any demand which the students may make for Bible study."

Amherst College enjoys what several other colleges desire and hope to attain,—a professorship devoted wholly to the

development of Bible study. Professor Burroughs describes the work of his department as follows: "Biblical Literature is offered as a four hour elective to the two upper classes. About one-fourth of the class elect it; many who are not professing Christians are among this number. The courses are conducted from the points of view of history and literature. The method employed is the inductive. With the Seniors, the so-called 'German Seminary' method is quite strictly followed; and with the Juniors it is approximated to as nearly as possible. The requirements are severe, some students putting twelve to fifteen hours weekly upon the subject. The Juniors study Old Testament prophecy, and the New Testament epistles (selected books); the Seniors spend their time upon the critical study of the Gospels. In supplementary lectures the remainder of the Biblical Books are passed over, the Old Testament Scriptures in the Junior year, and those of the New Testament in the Senior year. It is not unlikely that within a short time the study will be extended to the two lower classes, probably as an elective for the Sophomores, and a required study for the Freshmen. Thus the course will be; Freshmen, Introductory Prolegomena; Answer to the queries, Whence is the Bible? How has it been transmitted to us? Sophomores, Biblical History: Juniors, Biblical Prophecy, and New Testament Epistles: Seniors, Critical Study of the Gospels."

Yale College has this present year moved in the direction which Professor Burroughs indicates. Professor Harper of Yale writes: "The work directly and indirectly relating to the Bible in Yale College is as follows:—firstly, an hour a week of required work with the entire Freshman class, in which there is given an outline of Egyptian History and Egyptology, Assyrian History and Assyriology as they stand related to the History of Israel, and also to classical History. This course consists of twenty-four lectures. With each lecture there is given a printed syllabus outlining the subject, and furnishing references for general reading. The lecture continues forty minutes, and the following week the class passes a twenty-minute written examination on the contents of the lecture. On each examination they are rigidly

marked. This work is done for the first time with the present Freshman class. Secondly, an elective offered to the members of the Senior and Junior classes. This elective is of a general character, and, for the present year, takes up the Early Hebrew History, Institutions, and Legal Literature. This course is given every third year, the others in the series taking up Old Testament Prophetic Literature, and Old Testament Wisdom Literature. Three years ago the class taking this work numbered twenty-three, two years ago thirty-four, last year forty-eight, the present year ninety-nine. Thirdly, a University Lecture is given once a week during fifteen weeks. Three years ago the subject was Old Testament History; two years ago it was a study of the Prophets in chronological order; last year a course was given on the Book of Psalms; the present year it takes up the Early Hebrew Traditions and Institutions. Fourthly, Bible Classes are organized in connection with the department for work on Sunday. Last year a class including two hundred and fifty to three hundred, for Freshmen and Sophomores, met Sunday at twelve o'clock and studied the Books of Samuel. Another class of one hundred to one hundred and fifty Seniors and Juniors met the same hour, with another instructor, in the study of the Life of the Christ. A third class, consisting of twenty-five to fifty graduate students, including law and medical students, met at four o'clock Sunday afternoon, with another instructor, for the study of Old Testament History."

There are in New England three colleges for women only. These are all of recent foundation, and have therefore had opportunity to avail themselves in their first organization of the interest and method of the new movement in Bible study. In these colleges the study is systematic, comprehensive, distributed throughout the course, and mainly required.

Smith College, ever since its foundation, has given to all students a course passing consecutively through the Books of the Bible, in the order of the English Version, so that, in the four years, the whole Bible is studied in each of its several parts. The study is mainly by lectures, one in each week in two out of the three terms of the year. President

Seelye says: "An effort has been made to give the students the results of modern scholarship and investigation, showing them the leading ideas of each book, and, as far as possible, the circumstances in which it was written."

Mt. Holyoke has but recently added a college department, and has extended to it the spirit and form of Bible study which has been heretofore a characteristic feature of the work of the Seminary. One hour a week throughout the course is given to the study of the Books of the Bible. The students are divided into several sections, under different members of the faculty, and the study is pursued by both teachers and pupils with no less zeal than is given to any other branch of learning. Quite frequently the interest is such that students desire to prolong the hour of recitation. Careful attention is given to recent publications in biblical literature, and the library is kept supplied with all new books of special value to Bible students.

Fifteen years ago systematic Bible study was introduced into Wellesley College. For a time a portion of the work was done on Sunday. Several years ago the two best hours in the week were set apart for it, with a marked improvement in both the intellectual and devotional quality of the work. The work has been from the first distributed among the teachers of the several departments of instruction. It was thought that such a division would make the influence of the Christian teachers more pervasive, and would provide also a stronger support for the Bible work, since a large number of teachers would become experimentally acquainted with its value. The Bible teachers are organized in four committees, and the chairmen of these committees constitute a superior committee. Under this committee system the work is laid out, and unified, while in the details each teacher pursues the method which best suits her individuality. While this system, which divides the work among instructors in other studies, instead of giving it to a single department, with a single head, is open to evident objection, in that the teachers cannot give it an undivided attention, and there is necessarily considerable diversity of adaptation and method, yet it has been found to have some special advantages. The teachers

have often chosen a field of Bible work which has some natural affiliation with their special department work, and which was therefore congenial, and tributary in fruitful suggestion to the ordinary secular study. The instructors have felt the stimulus of co-working in the same field, and have been enriched in their personal study and life by a more careful use of the "Bible library of reference," provided by a special fund, and kept up to the times, and by a deeper personal interest in the Bible lectures by specialists, which occupy a large place in the Bible work of each year. The chairman of the committee on Bible work in the College says: "Every teacher ought to have some line of study in which he is interested, aside from his special department work; that this has been Bible study for many of the faculty at Wellesley is a matter of self-congratulation, opening up, as it has, a myriad of fresh avenues of thought." The work, chosen, often according to personal taste and fitness by the most accomplished teachers, and pursued with increasing resources of information and experience, has had growth, variety, and a good degree of unity, while it has offered to the students the resources of a diversity of instructors, with varieties of adaptations among which there is opportunity for useful election. The Freshmen begin with a course in Christian Ethics, followed by Old Testament History from the Exodus to the Monarchy. The Sophomores continue Old Testament History to the Exile, studying each prophetic Book in its historical setting. The Juniors take up the Life of Christ, with an election of methods of study—using either the Greek, Latin, or English Gospels, or a course which lays special emphasis on Messianic Prophecy and its fulfilment. The Seniors study the Apostolic Church, with similar electives in method of treatment. The Junior and Senior electives in Method of Study are offered for the first time the present year. In addition to these prescribed studies, several electives are open to advanced pupils.

It appears that the new interest in Bible study, and the demand for increased academic opportunity to pursue it, is substantially a student movement, and that it has a strong root in college Young Men's Christian Association Bible

classes. It appears also that the desire of the students in this direction is meeting with a very general recognition and cordial response from the governing bodies. Further, it seems evident that this deepening interest and rising standard of college requirements in Bible study suggests and may ultimately require some such preparatory systematic study of Sacred History in the secondary schools as is already given to Greek and Roman History. Wellesley College has already made the attempt to promote such preparatory study by requiring an entrance examination upon Bible History, but found the secondary schools not yet ready for it, and was obliged to suspend the requirement. We know how fruitful in wide and important results the student movements towards Bible study have been in former times. The revivals of academic Bible study in the days of Wicliffe, Erasmus, Luther, Calvin, and the Wesleys have left their light upon the pages of universal history. With these historic illustrations before our eyes we may surely hope for much from the unparalleled student awakening of the present day—shared as it is by thousands of students, swelled from year to year by the evangelistic ardor of College Young Men's Christian Associations, deepened by the careful and systematic studies of the class room, dignified and strengthened by the cordial and comprehensive supervision of college and university corporations, diffused and popularized by home study and correspondence classes provided and cherished by great public educators. It does not require so much an eye of faith, as a mere glance along the lines of a normal historical development, to anticipate a great unfolding of blessing in near generations from the bountiful sowing of God's Word at the present time in the high places of popular influence.

KLOSTERMANN'S "CONTRIBUTIONS TO THE HISTORY OF THE ORIGIN OF THE PENTATEUCH."*

(An Abstract.)

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"If Wellhausen is right, Old Testament scholars have forfeited respect in holding and teaching doctrines that are now found to be false; if he is wrong, then scholars will not deserve respect until they come boldly forward with convincing proof that he is wrong." This remark is often made, and contains a truth; but the implication contained in it, that the proof of the untenableness of Wellhausen's views will be at the same time proof of the correctness of the traditional position, is not so just. Both may be wrong, because both build upon a wrong basis. The traditional view erred in regarding our Old Testament text as the same now as when it left the author's hand. Astruc erred in the same way, thinking that on the basis of our present text he could separate the documents that Moses used in writing Genesis. Modern criticism is similarly fettered by tradition; present peculiarities of the text are claimed to date from J or E as originally written, when they may very easily date from one of the numerous redactions, early or late, which these sources underwent. The critics make every effort to show that the documents are consistent, and to assign them definite dates, while the Redactor of JE is hunted through the centuries and charged with most startling inconsistencies. This is wrong; he should be first defined as to time, information and ability.

Another error of modern criticism is this:—Astruc, search-

*Two articles in the "Neue Kirchliche Zeitschrift," Sept. and Oct. 1890. The present article is scarcely more than a resumé of Prof. Klostermann's "Beiträge," which are very elaborate and supported by numerous references; the purpose is not chiefly to exhibit the author's views photographically—to learn them one should consult the original articles—but rather to adapt and transmit his valuable suggestions.

ing as he was for pre-Mosaic authorities, very properly began with a point which was fixed (for him), viz., with Moses himself. Wellhausen and the rest search for post-Mosaic documents but begin also, in fact if not in theory, with the analysis of Genesis. Literary analysis should begin with a fixed point and work back toward the problematic. Such a fixed and well-known point is the discovery of the Deuteronomic Book of the Covenant and its incorporation into the historical narrative. The relation of Rd. to the Book of the Covenant and to the historical narrative would furnish an excellent starting point from which to work upward.

Illustrative of the persistency of old views is the slow progress made in ascertaining the age of P. It was at first supposed to be the oldest document, and J supplementary. Then the latter was found to have been independent. But still an element of P was regarded as the primitive document, until Wellhausen at length woke up to the fact that he had been seeing things upside down, and P was the latest element. The most recent view, that J and E are parallel and Q is parallel to JE and uses it, (by the way, why is not Q the much sought for Redactor?) is much the same as I advocated long ago as the probable solution. The various parallel narratives are all from one original; for centuries before and after the fixing of the Canon of the Torah the traditions and manuscripts were freely handled, in order to preserve the Torah as a living power among the people; and this free reproduction accounts for the stylistic changes to which the present state of the text testifies. Though theoretically recognizing such redactions, the critics practically deny them in presuming to use our present text as a mirror in which to see perfectly the authors and their surroundings. For example, Delitzsch traces minutely the linguistic characteristics of Ecclesiastes; Bickell even knows the arrangement of the leaves of the author's manuscript! They both ignore utterly as well the redaction of which the Epilogue itself speaks, as the whole development of the consonantal text down to the time of the punctators. The careful Riehm supports the position that Deborah was the author of the hymn attributed to her, by the presence of a verb in the first person singular, when

the verb can just as well be pointed in the second person. He adduces as evidences of the North Palestinian dialect of the hymn, one plural form in *in*, while the regular Hebrew plural in *im* occurs 33 times; a second *m* in the preposition '*im* before a suffix, when the regular form has daghesh, the sign of the doubling; a verb, which as pointed is to be sure rare, but which the LXX read as one of the commonest of Hebrew verbs. This is all wrong; critical arguments based on the text of to-day, pointed or unpointed, can have only conditional force.

The most recent step in the history of our text was its punctuation; this was effected under the influence of two motives, viz., to fix upon the consonants a meaning intelligible and unobjectionable as well as correct, and at the same time to avoid mutilating or profaning the sacred text. Before the pointing, came the fixing of the consonantal text; for this purpose, tradition says three holy manuscripts were used, two of which always agreed. We are justified in concluding from the tradition at least this much, that but few copies were employed in the redaction. Further, the tradition itself, purporting to prove the fidelity of the work to the text previously extant, is rather an evidence of important changes from the original; for what little is stated about these three manuscripts points to the inference that they were provided with glosses and translations for the assistance of the lector. It is to be regarded as certain that such glosses and notes were added to the copies used in public reading, from the time of Ezra downward. The Septuagint and the Samaritan Pentateuch testify to various changes in the Hebrew text from his time. The existence of these parallel texts justifies us in careful textual criticism, and we find that many linguistic peculiarities must be referred to inexact transmission, which without such apparatus would naturally be referred to differentiation of documents. Rising still higher, what was the character of literary activity before Ezra's time? So far as we can learn, books were written for devotional purposes. Such was the canonical book of the Kings; how does the author handle his authorities? He treated them as a book already in circulation, known to his readers, and esteemed;

but not revered so highly that slight changes would be intolerable. He neither retained all, nor needlessly altered what he found. His purpose evidently was to adapt the earlier narratives to the needs of his own generation; to make them correspond to his own times, just as they had to the times when they originated. This involved, to speak of no other changes, alterations in language, for it must not be supposed that all linguistic development was confined to post-exilic times; from Moses onward there was change. Moreover there were literary changes also. For the sake of preservation the tables of stone were put within the Ark; but for use, the ten commandments were developed in the different ways exhibited in the Pentateuch. From the nature of the case, these modifications would be greater, the farther back we go; later the Targum became the variable, and the Sacred Text remained comparatively speaking unaltered. From very early times the Thorah, or parts of it, were read in public; not the legal portions alone, but the narratives also, for they were needed to illustrate and point the laws. With the old sacred times and places there were certainly associated the traditional accounts of their origin. These were rehearsed to the people as they assembled at the various sanctuaries to the various feasts. The centralization of worship occasioned the collection and harmonious combination of these traditions. We thus reach the original of the Pentateuch. This was subject to repeated modifications, and doubtless suffered most of all at the exile. Ezra's history shows that he aimed at exactness, and he was much more likely to furnish his people with laws by making a careful collation of the various (unofficial) documents preserved among them, than by writing them out *de novo*. From that time on, more exact though the reproductions were, the redactions were far from our ideas of exact editions. The Jews never demanded a photolithographic copy until, the Holy Land lost, the Holy Book became the only common bond and treasure in their possession. It is making too extravagant demands of a text so constituted, to require it to reveal to us its authorship and the chronology and history of the people. To illustrate:— The divine name is regarded as an important means of detecting the documents

in the Pentateuch. Look at the Psalter; it has passed through a period in which there was diverse usage in regard to writing the Divine name. It is not however thought necessary to assign two parallel Psalms to two different authors because the one has *Jahveh* and the other *Elohim*! The present state of the book is adequately accounted for by assuming various collections and modifications to suit varying times and circumstances. Now the same thing happened with Genesis. For example, the creation narrative, handed down in several parallel lines, took on as many characters, unhindered by one another. But when two were combined into one narrative, and the entire section came to be read at once, the name with which the account began must be retained throughout, i. e., *Elohim* must be spoken in place of *Jahveh* in the second narrative. The latter however could be retained in the written text. Likewise the flood narrative, a careful mosaic of two differentiated versions of the same account, yielded to the same necessity. By these examples I try to show my reasons for holding that the Pentateuch has passed through a period when a double method of using the divine name was practiced; the documents brought together in our Genesis are not thereby shown to be of different age or by different authors; perhaps they were transmitted by different schools of scribes; or perhaps it was different aims that determined the variations.

As some special causes that worked toward the variation of the latter from the earlier texts, I suggest these:— Probably in the oldest copies the oft recurring divine name was frequently expressed by abbreviations. The failure to recognize these, and the consequent *free* introduction of a name causes variation. In other cases the subject of the sentence was entirely lost, and must be supplied *de novo* according to the habit of the scribe and his own idea of the meaning of the phrase. Again, in the old documents, the subjects were very largely omitted even in the original; and this even in dialogues where to us it would seem to be imperative that they be given; the supplying of them later led to wrong meanings, and also to obliteration of the special characteristics of the earlier manuscript. Sometimes an explanation is introduced

to assist in understanding a passage that had been obscured by changes in spelling or by some similar cause. Moreover glosses and paraphrases have an importance in determining the present state of the text, which is often underestimated. Not simply are many evident insertions due to this cause, but we have no assurance that there are not great numbers of such cases now unnoticeable. Omissions too may sometimes be referred to this cause, for a scribe could easily regard as a gloss, and therefore omit, a passage that belonged to the text. Certain it is that the resulting text cannot properly be made the basis for such minute analysis as criticism nowadays makes.

Kautzsch and Socin* propose to exhibit the true state of Genesis; but they have adopted a method diametrically opposite to the proper one. Instead of using different types to indicate the differences, they should have let the type remain uniform, and have varied their language according to the characteristics on the basis of which the critics have been able to make so minute an analysis. Let vocabulary, grammar, idioms, dialects, vary with the narrator. Instead of this, they write an uniform German and change their type! It may be said that it would be difficult thus to reproduce linguistic features. But German is as rich in means for such an exercise as was Hebrew, and our scholars are as skillful as the ancients. Difficult indeed, and perhaps impossible, but the difficulty is far less than in making the analysis of the Hebrew on the lines mentioned. The book fails to represent the actual state of things also in that it parcels out to the various documents all the peculiarities of our present text, ignoring utterly the fact that necessarily great numbers of these must have arisen from the transmission of the text. The scientific course would be, first to set aside those linguistic phenomena which probably, yes even those that possibly, have arisen from causes known to have been operative, and then on the basis of the remaining ones make the analysis (if possible!) into independent authors. Criticism confuses the present Pentateuch and the history of its text, with the Archetype and the history of its origin,—a fatal mistake.

* "Die Genesis mit äusserer Unterscheidung der Quellschriften übersetzt." 1888.

Twenty years ago I made a minute analysis of the Pentateuch. Years later, after studying the history of the text, I went over the analysis again, and found my great fund of arguments shrunk away to very meagre dimensions. In my Introduction to Samuel and Kings* I have tried to practice what I now preach, viz., that the discovery by textual criticism, of the original text of the Old Testament historical books must be kept distinct from the discovery of the authors' authorities by means of literary analysis. The latter must rest upon examination of the setting, the design, the general structure of the book concerned, and the relation of these to the content. Textual criticism on the other hand must get its direction from its own nature, not from this or that literary hypothesis.

In conclusion then, the fundamental errors of modern criticism are that it begins with J and E floating in primeval fog rather than starting with the Pentateuch as it left the hand of the final redactor and mounting thence to the source; and that it attempts to reconstruct those sources by means of our present text.

* "Die Bücher Samuelis und der Könige ausgelegt von Dr. August Klostermann." 1887. Pp. 15-40.

THE GOSPEL OF JOHN.

THEME

JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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§ 5. Chapter 3 : 22-30.

REMARK.—The work in the capital has closed for the present. Its results are doubtful. Out in the Judean country the mission is renewed, and then is given a new testimony, a clinching one, from John.

1. The Scripture Material:

- 1) V. 22. Then Jesus and his disciples went to baptizing in the country parts of Judea.
- 2) vs. 23, 24. John, not yet in prison, was at Aenon, baptizing all who came.
- 3) vs. 25, 26. When this had given rise to a discussion between a Jew and a disciple of John, they bring word to John that the one to whom he had borne witness beyond Jordan was now baptizing many.
- 4) vs. 27, 28. John replied, Every worker must have his authority from God; mine is, as I told you, that of one who goes before the Christ.
- 5) vs. 29, 30. Like the joy of the bridegroom's friend when the marriage is over, I rejoice at his success, which is my decline.

2. The Final Testimony of John: At a later period, Jesus and his disciples baptize in Judea near where John is still baptizing. This occasions a dispute between a Jew and one of John's disciples as to the relative value of these baptisms for purification, and they come to him with the news that Jesus, whom he had honored with his testimony beyond Jordan, is baptizing great numbers of people. John replies, "A man can receive only what God appoints as his work. Let me remind you that I said, 'I am simply the Christ's herald.' He is the one to whom the nation is to be given as a bride to the bridegroom, and I, like the bridegroom's friend, find my chief satisfaction in beholding his joy. His work must continue to grow, but mine is almost over."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *They came* (v. 23), (a) lit. "they were coming," (b) i. e. people kept coming to John for baptism.
- 2) *questioning* (v. 25), i. e. "discussion."
- 3) *purifying* (v. 25), i. e. the meaning and value of such ritual observances, cf. 2 : 6.

2. Connections of Thought :

- 1) *There arose therefore* (v. 25), it was the fact of Jesus and John baptizing at the same time that gave rise to this discussion ; it was not an abstract investigation into the matter, but a sharp comparison between John's baptism and that of Jesus as to their relative value and efficacy in securing purification.
- 2) *John answered*, etc. (v. 27), i. e. their implied complaint against Jesus for trespassing on John's field and using his methods.
- 3) *this my joy therefore*, etc. (v. 29), i. e. (a) the success of Jesus' work shows that he is fulfilling the work to which he is appointed, (b) I came to help him toward this success, (c) it follows *therefore* that I am thoroughly satisfied.

3. Historical Points :

- 1) *John was not yet*, etc. (v. 24), (a) this Gospel does not relate the imprisonment and death of John, (b) it takes these things for granted as well known.
- 2) notice the work of Jesus in Judea—the Judean ministry, (a) the work in Jerusalem, (b) its purpose as shown in 2 : 23, (c) its result as shown in 2 : 24, and in the case of Nicodemus—a comparative failure? (d) the work outside Jerusalem, (e) its character as shown in the "baptizing," (f) its length from the passover of 2 : 13 to the time of 4 : 35, (g) the results, cf. 3 : 26, etc.

4. Geographical Points :

- 1) *Land of Judea* (v. 22), was he not there already?
- 2) *Aenon* (v. 23), probable site?
- 3) *beyond Jordan* (v. 26), (a) throws light on the scene of John's early ministry, (b) John has now taken up work in a new place nearer the city.

5. Manners and Customs :

Observe the figure of the marriage used by John, especially the *friend of the bridegroom* (v. 29), and note the custom, which is not alluded to in connection with 2 : 1-11.

6. Review :

The study of these points has prepared the student to estimate more carefully the material of 1 and 2. Let this be worked through again in the light of these points.

4. Religious Teaching : *How may we do our life work without friction against others and jealousy of their success? By learning the secret of John's noble reply. He measured success, not by outward popularity or any worldly standard, but by the commission entrusted to him and to his fellow worker from the hand of God. A man really succeeds only so far as he fulfils what God has given him to do. Are you doing what He has assigned to you? Then you need not be troubled about your success or worried by the success of another.*

§ 6. Chapter 3 : 31-36.

REMARK.—To John's noble witness and self-abnegation, the writer adds the deeper reason for all this,—why Jesus must be superior to all other revealers of God, and should receive universal acceptance.

1. The Scripture Material :

- 1) V. 31. The one who is from heaven is above every one that is of the earth.
- 2) v. 32. He testifies from personal knowledge, and yet no one believes it.
- 3) v. 33. They who do believe him are witnesses that God is true.

- 4) vs. 34, 35. For God's messenger speaks His very words, is fully supplied with His spirit, yea, His loved son is given everything.
- 5) v. 36. As you believe the son or obey him not, you receive eternal life or the abiding wrath of God.

2. The Writer's Comment : [And the writer continues], It must be that the one from heaven is superior to the one of earth. His testimony is that of an eye witness. Though it is not received, he is the envoy of God, speaks His words, and is given the Spirit in fullness. Yea, everything is put into his hands as God's loved son. They who accept his message are thereby bearing solemn record to the truthfulness of God Himself; they receive eternal life for their faith, but the disobedient incur the abiding wrath of God.

3. Re-examination of the Material :

1. Words and Phrases :

- 1) *Of the earth he speaketh* (v. 32), i. e. from the earthly standpoint, and with the earthly limitations of vision and utterance.
- 2) *giveth . . . the Spirit*, etc. (v. 34), either (a) God giveth to Jesus, etc., or (b) Jesus giveth to believers, etc., or (c) the Spirit giveth to Jesus.
- 3) *not . . . by measure*, i. e. "fully," "completely," of whom could this be said?

2. Connections of Thought :

- 1) *And no man receiveth* (v. 32), i. e. *and yet no man*, etc.
- 2) *for he whom God*, etc. (v. 34), the reason for v. 33, i. e. God's envoy speaks His very words, and therefore they who accept these words as true do thus solemnly take God at His word and declare Him true.
- 3) *for he giveth*, etc., i. e. either (a) the envoy speaks God's very words *because* he has God's spirit in fullness, or (b) the envoy speaks God's very words and his deeds prove it, *for* he gives the spirit in fullness to believers.

3. Manners and Customs :

Hath set his seal (v. 33), i. e. (a) has guaranteed the soundness or trustworthiness of any thing or any one, by attaching or impressing his seal—here, (b) has ratified the statement or guaranteed the fact, viz. that *God is true*, (c) note the custom of affixing seals for this purpose.

4. Literary Data :

- 1) Note marks of the writer's style, e. g. (a) "repetition," v. 31, etc., (b) favorite words and phrases, v. 32, etc.
- 2) Is this section a continuation of John's word: or the writer's comment upon John's words? consider (a) the style (as indicated above), (b) the ideas and phraseology in vs. 35, 36, considered as John's, (c) the historical situation indicated in vs. 32, 33.

5. Review :

The student may review and criticise the statements of 1 and 2 as previously directed.

4. Religious Teaching : *Jesus Christ is one who, by position and character, is not to be criticised or rejected, but received and obeyed. At least four reasons are given in these verses for this statement. What are they, and what are they to mean to you ?*

Résumé.

JESUS MANIFESTED AS THE SON OF GOD.

Part I. The Introduction.

DIVISION I. 1: 1-13. The "Word" and the World.

DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

Part II. The Early Manifestation of Jesus and the Belief on Him.

DIVISION I. The Testimonies of John.

§ 1. 1: 19-28. John's Testimony to the Officials.

§ 2. 1: 29-36. John's Further Testimony.

DIVISION II. The Belief of the First Disciples.

§ 1. 1: 37-42. Andrew and Peter.

§ 2. 1: 43-51. Philip and Nathaniel.

DIVISION III. 2: 1-12. The First Sign in Galilee.

DIVISION IV. The Manifestation in Judea.

§ 1. 2: 13-22. The Cleansing of the Temple.

§ 2. 2: 23-25. Among the People in Jerusalem.

§ 3. 3: 1-15. Jesus and Nicodemus.

§ 4. 3: 16-21. [The Writer's Comment.]

§ 5. 3: 22-30. The Final Testimony of John.

§ 6. 3: 31-36. [The Writer's Comment.]

The Contents: We are persuaded that Jesus is the Christ, the Son of God, who manifests God to men. This manifestation began when John, having testified that the Christ was present, though unknown, saw and hailed Jesus as the Christ, God's lamb, and pointed his own disciples to him. Jesus draws them to himself, inspiring at once the beginnings of their faith. This faith is strengthened by a miracle done in Cana.

Going into Judea, at the Passover season, he stops the trafficking in the Temple at Jerusalem, claiming authority in a fashion which meets the objections of enemies and, in due time, confirms the disciples' faith. There he attracts many people, but finds them unreceptive. Only to Nicodemus, a Pharisee, he discloses himself as "one come from heaven and exalted to give life to them that believe, new life which all must receive if they enter the Kingdom of God;"—a teaching which reveals God's great love in the gift of His son, and yet, His judgment of those that will not believe.

While John and Jesus are working in Judea, John declares his own inferiority to Jesus who is the Christ—a fitting declaration since Jesus is God's son, and to believe him is to receive life from God.

Division V. 4: 1-42. The Manifestation in Samaria.

REMARK.—The early work of Jesus is finished in Judea, where both a want of receptivity and even an unfavorable attitude are disclosed along with the mysterious yet lofty teaching to the doubting yet receptive spirit of Nicodemus. There also is heard the last testimony of John. Jesus, on his way to Galilee, finds the scene and subject of a new revelation of himself and his mission in Samaria, and the source from whence comes a new acknowledgment of himself.

§ 1. Chapter 4: 1-30 [except v. 27].

I. The Scripture Material:

- 1) Vs. 1, 2. Jesus learns that the Pharisees know him to be baptizing—by the hands of his disciples—more persons than John baptizes.
- 2) vs. 3, 4. Therefore he leaves Judea for Galilee, by way of Samaria.
- 3) vs. 5, 6. About the sixth hour he reaches Sychar, a town near the field given by Jacob to Joseph, and sits down wearied by Jacob's well.
- 4) vs. 7, 8. The disciples having gone to buy food, Jesus asks a draught of water from a woman who comes to draw.
- 5) v. 9. She says, How come you to ask this of me? (Jews are not on speaking terms with Samaritans.)
- 6) v. 10. He replies, Had you known God's gift, and who is making this request of you, you would have obtained from him living water.
- 7) vs. 11, 12. The woman says, Without something to draw with, the well is too deep for you to get it, unless you are greater than Jacob himself who used the well.
- 8) vs. 13, 14. He says, The water I give will satisfy not merely for the time, like this water, but forever, and will become within one's self a well for eternal life.
- 9) v. 15. She answers, Give me this water that I may neither thirst nor come to draw.
- 10) v. 16. Jesus replies, Go, tell your husband to come.
- 11) vs. 17, 18. When she says, I have none, he replies, Even so, for though five husbands you have had, you now have one not a husband.
- 12) vs. 19, 20. The woman replies, You are a prophet, I see. Is this mountain of our worship or Jerusalem, as you say, the true sanctuary?
- 13) v. 21. Jesus says, Believe me, the time is coming when the Father will be worshipped in neither place.
- 14) v. 22. You do not really know what you worship as we Jews do.
- 15) v. 23. But the spirit and the truth in which the Father is worshipped is going to be the true standard—such worshippers the Father seeks.
- 16) v. 24. For God is spirit, and hence such worship alone is fitting.
- 17) v. 25. She says, Messiah comes, I know; he will settle these things.
- 18) v. 26. He replies, I am he.
- 19) v. 28, 29. She goes back and tells people to come and see a man who has told her past life to her—questioning whether he can be the Christ.
- 20) v. 30. So they start out to see him.

2. Jesus and the Samaritan Woman: Jesus starts for Galilee through Samaria, when he hears that the Pharisees had learned the success of his work. He rests at Jacob's well at about the sixth hour. While the disciples have gone after food, he asks a draught of a woman who comes to draw water, and

this leads to his telling her of the living water which God gives through him—a draught of which will free from thirst forever, a kind of ever-living spring within one's own life. She asks for this water, but he shows her how he knows about her life with one not her husband, thus convincing her that he is a prophet. She brings up the controversy between Jews and Samaritans about the right place to worship God. He replies, "The Jews know more of this than you, but, in truth, the only fitting worship of God, who is Spirit, a worship which He seeks, is offered not in this place or that, but by those who in very truth accept Him as Father and are devoted in spirit to Him." She says, "Messiah will tell us about this when he comes;" but he replies, "I am he." Then she hastens to the city, and telling of his wonderful knowledge of her past life suggests that the people come out and see whether this really is the Christ. So they start to see him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Jesus himself baptized not* (v. 2), what light does this throw upon the character and purpose of this ministry?
- 2) *gift of God* (v. 10), i. e. "what God has given," (a) the Son, (b) living water, (c) holy Spirit.
- 3) *living water*, meaning that revelation of God which satisfies the soul, cf. v. 14.
- 4) *unto eternal life* (v. 14), i. e. entering into "eternal life," and enduring in that sphere.
- 5) *that which ye know not* (v. 22), the Samaritans accepted only the Pentateuch as divine revelation.
- 6) *salvation*, lit. "the salvation," i. e. the Messianic salvation of which the prophets speak.
- 7) *a Spirit* (v. 24), cf. marg. for better translation.
- 8) *can this be*, etc. (v. 29), either (a) implying doubt on her part, or (b) skillful concealment of her faith in order to stimulate them.

2. Connections of Thought:

- 1) *When therefore*, etc. (v. 1), Jesus had been remarkably successful in this ministry so as to excite discussion and complaint on the part of John's disciples (3: 22-26), and so when Jesus knew that this was getting to the ears of the Pharisees, etc.
- 2) *Jesus answered*, etc. (v. 10), i. e. he replied to her playful thrust at him for yielding so to thirst as to break over the barrier which Jews raised against Samaritans (v. 9), by saying, "If you knew how things really stood between us, you would be asking me for a draught, instead of laughing at my request for a draught from you."
- 3) *go, call thy husband*, etc. (v. 16), the request of the woman could not be granted (a) to her alone apart from her family, (b) to her while she was not truly repentant.
- 4) *our fathers worshipped*, etc. (v. 20), i. e. either (a) as you are a prophet, decide this religious question which has always troubled me, or (b) let us discuss something else than this sinful life of mine,—this religious difficulty, for example.
- 5) *for such doth the Father*, etc. (v. 23), i. e. the time is come for them to worship thus fittingly in spirit and truth, because He, on his part, is seeking such real worshippers, making possible such worship, through the gift of His son.
- 6) *so the woman left*, etc. (v. 28), either (a) because the conversation was thus interrupted, or (b) after this supreme declaration of v. 26.

3. Manners and Customs:

- 1) *Sixth hour* (v. 6), cf. 1: 39, and determine which time seems most satisfactory here, 12 m. or 6 a. m., 6 p. m.
- 2) Observe the various details of the scene at the well as illustrative of Eastern customs.

- 3) *disciples were gone* (v. 8), note the position and work of the disciples in relation to Jesus
 - 4) *five husbands* (v. 18), illustrates probably the facility of divorce.
4. Geographical Points:
- 1) *Must needs pass* (v. 4), possibly because the shortest route to Galilee was through Samaria.
 - 2) Note the three great divisions of Palestine mentioned here, Judea, Samaria, Galilee.
 - 3) *Sychar* (v. 5), the question of its identification with Shechem and its location is to be considered.
 - 4) *this mountain* (v. 20), cf. Deut. 11 : 29, the location of Mt. Gerizim?
5. Historical Points:
- 1) *Departed again* (v. 3), (a) cf. 1 : 43; (b) is this journey the same as that of Mt. 4 : 12 (c) does the situation of vs. 1, 2, favor the view that John had been previously imprisoned, cf. 3 : 24?
 - 2) *the parcel of ground, etc.* (v. 5), cf. Gen. 48 : 22 for the particulars.
 - 3) *no dealings with Samaritans* (v. 9), investigate (a) the origin of the Samaritans, (b) the reasons for the enmity between Jews and Samaritans, (c) the religious views of the Samaritans, cf. v. 20, 22.
6. Literary Data:
- 1) *The Lord* (v. 1), (a) a peculiar title for this gospel, (b) significant of special dignity?
 - 2) Consider the whole narrative as the production of one who was present, or who obtained the narrative from one of the participants, (a) geographical knowledge and acquaintance with social life and manners, (b) vividness and circumstantial elements.
7. Review:
- The work already done in this careful re-examination of the material has prepared the student for studying afresh the material of 1 and 2. Let this be carefully done.

4. Religious Teaching : "A man which told me all things that ever I did" (v. 29). *Of course, Jesus did not really do this, but such was the impression that he made upon the woman. He made her feel that he knew her through and through, that her life lay open before him. Why? Because he touched her life at its centre, down beneath all specific acts, disclosing her spiritual defects, needs, perplexities, aspirations. He did this, not only by telling her of her sin, but by making known to her the truth, and revealing her to herself in the light of that truth. Shall we thus measure ourselves by that truth, and submit to the searching spiritual revelation of the Christ? "If thou hadst known,"—do we know? "Given thee living water,"—do we want, do we need it? "Worship him in spirit and truth"—do we depend on places and times while our hearts are occupied with other things? A man is here who tells us all things whatsoever we do—because he tells us what we are in the revelation of what we should be.*

§ 2. Chapter 4 : 27, 31-38.

1. The Scripture Material:

- 1) V. 27. As he talked with her, the disciples came, but, though surprised, they asked no questions.
- 2) vs. 31, 32. The interview over, they begged him to eat, but he answered, I have food that you know not of.
- 3) vs. 33, 34. When they wondered how he got it, he said, My food is doing God's will.

- 4) v. 35. You are saying the harvest is four months off, but see, the fields are all ready for harvesting now.
- 5) v. 36. Reapers are paid and reap for eternal life; thus sower and reaper together are to rejoice.
- 6) v. 37. So the proverb comes true—one sows, another reaps.
- 7) v. 38. Others have wrought, and ye profit from their work upon that which I sent you to reap.

2. The Conversation with the Disciples: The disciples return, and, though surprised at the situation, do not interrupt. The woman once gone, they urge him to eat. He replies, "I have food unknown to you," explaining that the aim which he cherished of carrying out God's will was food enough for him. "You are saying," he added, "'the harvest is four months off.' The true harvest is ripe now; see this approaching company prepared by my work and ready for yours. For the proverb applies here, 'One sows, another reaps.' I have sown, and send you to reap the results. It is yours to gather this fruit for the eternal life. That is reward enough. And yet so quickly has your work followed upon mine, that we, the sower and the reapers, may have our rejoicing together."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Lift up your eyes*, etc. (v. 35), (a) refers back to v. 30, (b) they would see the Samaritans coming.
- 2) *others have labored* (v. 38), (a) i. e. in sowing, cf. v. 36, (b) meaning here Jesus himself primarily, (c) having perhaps a wider application to all who in times previous contributed to the preparation of the Samaritans.

2. Connections of Thought:

- 1) *Receiveth wages and gathereth fruit* (v. 36), parallelism, meaning—is receiving wages, which consist in the gathering of fruit for, etc.
- 2) *that he that soweth*, etc., i. e. the reaper (disciples) is to do his work and receive his pay now, ("is receiving") so soon after the sowing, in order that the sower (Jesus) and the reapers may have their joy at the same time.
- 3) *for herein*, etc. (v. 37), i. e. I have been distinguishing between sower and reaper in this spiritual harvest, and with reason, *for* in this realm the proverb has a real application, etc.

3. Historical Points:

- Yet four months*, etc. (v. 35), an important note of time, if not to be taken figuratively—
 (a) the time of the harvest was about the middle of April, (b) hence this time is the middle of December, (c) the length of the Judean ministry may be inferred from 2: 13.

4. Manners and Customs:

- 1) *Speaking with a woman* (v. 27), which was contrary to all the notions that Jews had of Rabbinic propriety.
- 2) *harvest* (v. 35), observe the picture that is given here, and in v. 36 of the harvest customs, etc.

5. Literary Data:

- 1) Note examples of parallelism in vs. 34, 36, 38.
- 2) See the evidences of an eye-witness in this passage.

6. Review:

The student, having worked through these points, may reconsider points 1 and 2, in view of the work done, criticising and improving where desired.

4. Religious Teaching: *There are spiritual appetites as well as material ones, and there are spiritual satisfactions. He found satisfaction in the pursuit of his mission—the doing of God's will. What is your aim in life? Is it a satisfying one?*

§ 3. Chapter 4 : 39-42.

I. The Scripture Material.

- 1) V. 39. Many Samaritans of the city believed on him because of the woman's testimony.
- 2) v. 40. At their request, he remained two days.
- 3) vs. 41, 42. His teaching led many more to believe, because—as they told the woman—"our own hearing of his word convinces us that he is the Saviour of men."

2. The Testimony of the Samaritans: He remains two days at the Samaritans' request, and not only do many believe on account of the woman's testimony, but also many more, who say, "We know from hearing him ourselves that he is the Saviour of men."

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *Because of the word*, etc. (v. 39), i. e. before they saw and heard him.
- 2) *said* (v. 42), "would say," as they met her.
- 3) *now we believe*, (a) i. e. now we still more firmly, or intelligently, believe, (b) this marks a development of faith. cf. 2 : 11.
- 4) *Saviour of the world*, significant as coming from Samaritans.

2. Historical Points:

A study might here be made of this *Samaritan ministry* of Jesus :

- 1) the historical position.
- 2) the manifestation of Jesus as the Christ.
- 3) the effect produced.
- 4) the vivid details.
- 5) the character of the teaching.
- 6) the development of faith.
- 7) the contrasts to the Judean work just preceding.

3. Literary Data :

- 1) *Two days* (v. 40), historical detail from one who was present at the time?
- 2) note favorite phrases in vs. 39-42.

4. Review!

Let 1 and 2 be now reviewed.

4. Religious Teaching: *The highest and safest kind of religious knowledge is that which comes first-hand from the source of all knowledge—to hear him ourselves, not to hear somebody tell something about him. Listening to another's experience is not like having one's own experience of the Christian life. The means to personal acquaintance with the Christ, whether they are the Bible, conversation with his followers, church life and ordinances, are but means. The end, which may be attained by every one who will is,*

spiritual recognition of and friendship with the Christ himself. Does your religious life depend on personal experience or on the testimony of another? Test yourself and decide.

Division VI. 4: 43-54. The Second Sign in Galilee.

REMARK.—Jesus has found these Samaritans ready to accept his message from God, believing in him as the Saviour. What reception is he to have in Galilee?

1. The Scripture Material:

- 1) vs. 43, 44. Then he departed to Galilee, for he testified that a prophet is welcome anywhere else than in his own home.
- 2) v. 45. And so it was, for the Galileans, who saw his deeds at the feast, received him.
- 3) vs. 46, 47. Returning to Cana, where he had made the water wine, he is met by a nobleman, who begs him to come down and heal his son, sick unto death at Capernaum.
- 4) v. 48. Jesus replies, You will believe only when you see miracles.
- 5) v. 49. He said, Come before my child dies.
- 6) v. 50. Jesus answers, Go, your son lives. He believed and went.
- 7) v. 51. On his way he meets the servants, who say, Your son lives.
- 8) v. 52. Inquiring the time of the improvement, he learns that it was the seventh hour.
- 9) v. 53. He knew that this was the time when Jesus spoke, and he believed with his household.
- 10) v. 54. This is Jesus' second sign done on his return to Galilee.

2. The Second Sign in Galilee: Jesus manifests himself in a second sign on his return to Galilee, where, as he intimated would be the case, he is more welcome than in Judea, his rightful home. A nobleman seeks him at Cana, begging him to come to Capernaum and heal his dying son. Jesus replies, "Why must you have a miracle in order to believe in me?" When the man only answers, "Come, or it will be too late," Jesus says, "Go, your son is better." He takes him at his word, starts back, and meets his servants, who tell him that at the very time of his conversation with Jesus, the child grew better. Thereupon he with his household believes on him.

3. Re-examination of the Material:

1. Words and Phrases:

- 1) *His own country* (v. 44), either (a) Judea, (b) Galilee, Lk. 4: 24, (c) Nazareth.
- 2) *received* (v. 45), i. e. "welcomed."
- 3) *ye see* (v. 48), "thou and such as think with thee."
- 4) *believe*, i. e. in Jesus as the Christ, cf. v. 53.
- 5) *liveth* (v. 50), i. e. "the crisis is passed and he will recover."
- 6) *again the second* (v. 54), cf. 2: 11, his two comings are each marked by "a sign."

2. Connections of Thought:

- 1) *For*, etc. (v. 44), either (a) Jesus came to Galilee *because* his own Judea would not receive him, or (b) Jesus came to Galilee, his own country, after having gained a name in Judea, *because* not of their own accord, but in view of fame gained elsewhere, would the Galileans receive him.

- 2) so, etc. (v. 45), i. e. the proverb was justified, "so it turned out."
 - 3) *therefore* (v. 46), (a) because it was on his way, or (b) because of the favorable reception in Galilee, *he therefore came*, etc.
 - 4) *Jesus therefore said* (v. 48), because Jesus saw (a) that it was not especially confidence in himself as a wonder-worker, or (b) faith in him as the Christ that sent him to Jesus, or (c) that his faith, now ignorant, or perhaps superficial and superstitious, needed to be tested and developed,—*he therefore said*,
3. Manners and Customs:
- 1) *Nobleman* (v. 46), (a) cf. margin, (b) under Herod Antipas, (c) a courtier, (d) was he Jew or Gentile? (e) identified with one mentioned in Lk. 8 : 3, or in Acts 13 : 1.
 - 2) *servants* (v. 51), (a) cf. margin, (b) light on his social position.
 - 3) *seventh hour* (v. 52), either (a) one o'clock p. m., or (b) seven a. m. or p. m. Which is most suitable in view of the journey from Cana to Capernaum (v. 51)?
4. Comparison of Material:
- 1) Compare this second return to Galilee with the notices of the beginning of this ministry in the synoptical Gospels, Matt. 4 : 12-17; Mk. 1 : 14, 15; Lk. 4 : 14, 15, (a) the "sign" preceded the ministry proper, (b) it was a "sign" of what was to follow in the ministry, (c) it was about the time that John was imprisoned.
 - 2) Compare this miracle with that of Mt. 8 : 5-13; Lk. 7 : 2-10, (a) noting the points of agreement and contrast, (b) forming an estimate from them as to the probability of the two being reports of the same event.
5. Review:
- In the light of this re-examination of the material, the student may study again the matter furnished in 1 and 2.

4. Religious Teaching: "*He went his way*" (v. 50). *The man came with a great need, on a life and death matter. "He went his way" again—but how? He "believed the word that Jesus spake . . . and went." It is this that is all-important. The life and death of our spirits depends on how we "go our way" from Jesus. Will it be "believing the word that Jesus has spoken?" That word is, Thy soul "liveth."*

SOME SUGGESTIONS TO STUDENTS IN CONNECTION WITH THE STUDIES IN THE GOSPEL OF JOHN.

For the help and guidance of readers who are desirous of undertaking the study of the Gospel of John according to the outlines given in the STUDENT, some suggestions are here given.

REMARKS. 1. A brief examination will show (1) that the material of the Gospel is distributed into "Parts," by "Divisions," "Sections," "Paragraphs;" (2) that this division is a strictly logical one, that is, one which is in accordance with the thought of the writer; (3) that it differs radically from any *mechanical* division into "lessons," each with the same number of verses; (4) that, for our purpose, viz., to master the *thought* of this book, it is vastly superior to any such mechanical division.

2. The student will note that in connection with each group of verses, which form a "division" or "section," four distinct kinds of treatment are called for, under the following heads: (1) The Scripture material; (2) A statement of the thought as a whole; (3) Re-examination of the material for more detailed study; (4) Religious teaching. What now is he to do in the case of each of these?

1. The Scripture Material.

In this part of the work proceed strictly as follows:

1. **The first reading, with Revised version.** Read carefully in the Revised version, without looking at the matter in the STUDENT, one by one the verses in the passage cited, e. g. ch. 1 : 1-13.*
2. **The second reading, with Old version.** Compare the Old version with the Revised version, and note down in a note-book every important variation. †
3. **The third reading, with study of the paraphrase.** Read again the verses in the Revised version, one by one, comparing with them the paraphrase given in the STUDENT, under the heading, "The Scripture Material." Determine with care whether this paraphrase is clear and correct, and note down in the note-book any change of word or phrase which you think ought to be made. ‡
4. **The fourth reading, with independent thinking.** Go back to the Revised version and read again the verses one by one, and, as each verse is read, think; in your thinking answer, without any help derived from your note-book or the STUDENT, this question concerning each verse, viz., *What does the verse say?*

* These suggestions are made on the basis of the material given in the January number.

† In doing this work note: (1) the number of the verse in which the variation occurs; (2) the reading of the old version; (3) the reading of the revised version. Consider no variation as important, unless you can assign a reason for it.

‡ Do not be a mere copyist. Make up your mind to improve upon what is given. If you cannot pick a flaw in it somewhere, you may well feel that you have not done all that might be done in its examination.

2. A Statement of the Thought.

We come now to a higher and more important part of the work ; proceed strictly as follows :

1. **The Subject.** Compare the subject given, e. g. *The Word and the World*, with the verses, and decide whether it is the best which can be found ; write in the note-book either (1) a wholly different subject which you think is better ; or (2) the subject there given with modification, or at least (3) the subject there given in another form.
2. **The Thought.** Having already studied the verses one by one, the student is now expected to study the passage as a whole, and to give an entirely new and re-arranged statement of the whole ; the following are the steps :
 - (1) Without reference to the "studies," think back over the passage and make an effort to let your thought take a definite and connected form ;
 - (2) read the statement there given, and test as carefully as possible each part of it, asking yourself whether each sentence summarizes completely the corresponding Biblical material ;
 - (3) improve the statement, and write out either (a) a wholly different statement which you think better than the one given, (b) such changes of word and phrase as you can suggest, or *at least*, (c) the same statement in language as different as possible, though meaning, perhaps, the same thing.

3. Re-examination of the Material.

You are now prepared to make a more minute study of certain details of the passage in the light of your general knowledge of the whole. Proceed strictly as follows :

1. **The various subdivisions.** Glance through the material given, and note the various kinds presented, e. g. "words and phrases," "connections of thought," "literary data," "comparisons," "historical points," "geographical points," "manners and customs," and estimate roughly the amount of work to be done.
2. **New information.** Under these heads you will find, in most cases, new information given with, often, one or more verses cited ; *study all this carefully*, (1) reading the verse, from which the phrase is taken, in the light of the new information obtained, (2) conscientiously looking up every verse cited by way of comparison.
3. **Questions.** You will also find questions asked and topics suggested, in which case you will write out in the note-book the answer to the (expressed or implied) question and a brief treatment of the topic.
4. **Review.** The last head, each time, is "Review." It is not necessary to emphasize the importance of this. If you have done good work, your knowledge of the passage under consideration is now greater and more accurate than it was after the second step (*the study of the thought*). It is altogether possible that the new light thus obtained may affect the conclusions reached in the first. At all events it should be reviewed and *tested*. In this work (1) consider the "paraphrase" once more and make any additional changes in the note-book which you think necessary ; (2) consider "The Statement of Thought" once more, and treat it in the same way.

4. *The Religious Teaching.*

Here there is room for great difference of opinion. It must be remembered, however, that *the teaching* is not what the writer or speaker might have meant, nor what may be found elsewhere in Scripture, *but what the writer or speaker in this particular case intended to teach.* Proceed strictly as follows:

- (1) recall vividly the details of the section;
- (2) transport yourself to the time and place of the narrative;
- (3) try to find the great purpose of the narrative;
- (4) formulate *the teaching*, and then, *but not till then*, compare with the statement given in the STUDENT;
- (5) now write in the note-book either (a) a wholly different statement of the teaching, or (b) modifications, in word or phrase, of the statement here given; or *at least* (c) the same teaching in different language;
- (6) note any further applications of the teaching that seem to you important.

Biblical Notes.

Mark 14: 14, 15; Luke 22: 11, 12. Dr. Plummer in the *Expository Times* argues that the words "guest chamber" and "upper room," common to these passages, do not refer to the same apartment. The Greek words for the two rooms are scarcely equivalent. The same word as that for "guest chamber" is used for the "inn" at which Joseph and Mary failed to find shelter (Luke 2: 7). It indicates a place where travelers and their beasts are freed from their burdens and would be likely to be on the ground floor. Such is the custom in the East to-day. So that it is quite possible that Christ foresaw that, while He asked for the lower room or common hall merely, the man would give him, not this, but the best room that he had. This man, it seems, was in some sense a disciple. Whether Jesus supernaturally foresaw the incidents connected with this mission of the disciples to obtain this room, or had made a prearrangement with the owner, Dr. Plummer thinks that we must remain in uncertainty, and indeed that it is of little moment. We know that He possessed the power of seeing at a distance and of foreknowledge. We know also that he did not always make use of this power, but asked questions and learned by experience. He asked where they had buried Lazarus and refused to drink the wine mingled with myrrh only when He had tasted it.

1 Peter 2: 19; John 14: 8, 9. In the new book of Dr. R. W. Dale on the Gospels, he translates the passage from 1 Peter as follows: "For this is acceptable, if *through consciousness of God* a man endureth griefs, suffering wrongfully. He holds that the Greek word which Peter used has sometimes the meaning "consciousness" and sometimes that of "conscience." In this passage the former meaning is much more appropriate and Dr. Dale uses it very effectively to prove that the knowledge or consciousness that Christians have of God becomes an effective force in the moral life. Such a knowledge is open to every Christian for Peter here writes to *slaves* when he says, "This is acceptable, if through consciousness of God a man endureth griefs, suffering wrongfully."

In referring to the fact that Papias was acquainted with the daughters of Philip and learned much from them of the apostolic age and thoughts, Dr. Dale suggests that, if ever Papias' book is discovered, we may find Philip's own explanation of the scene of John 14: 8, 9. The emphasis upon the pronoun "thou" in Jesus' question, "How sayest *thou*, show us the Father," is singular. It suggests that there was something exceptionally surprising in *Philip's* failure to recognize the Divine glory of his Master and implying that a similar failure in Matthew or any of the others would have occasioned our Lord a less keen disappointment.

Book Notices.

Our Lord's Ministry.

Some Central Points of Our Lord's Ministry. By Henry Wace, D. D. New York: Thomas Whittaker. 1890. Pp. 352. Price \$1.75.

"The purpose which has throughout been kept in mind is, in the first instance, to realize the actual circumstances of the various sayings and doings of our Lord which are under consideration; to appreciate their original and native significance, and thus to apprehend their genuine and permanent bearings on religious life and spiritual problems." These words from the preface of Dr. Wace's admirable volume of sermons express clearly its power and freshness. We cannot speak too highly of a method of Scripture exposition which produces such results as this. The sermons on such themes as, Jesus in the Temple, The Temptation, The Sermon on the Mount, The Syro-Phenician Woman, The Prodigal Son, etc., are the fruit of first-hand, close study of the Gospels, joined with patient meditation upon their spiritual bearings. The reader rises from this book with the mind stimulated and the heart touched. No more refreshing volume of sermons has come from the press for a long time.

Eusebius.

A Select Library of the Nicene and Post-nicene Fathers of the Christian Church. Second Series. Translated into English with Prolegomena and Explanatory Notes under the Editorial Supervision of Philip Schaff, D. D., LL. D., and Henry Wace, D. D. Vol. I. *Eusebius: Church History, Life of Constantine the Great, and Oration in praise of Constantine.* Translated by Rev. A. C. McGiffert, Ph. D., and E. C. Richardson, Ph. D. New York: The Christian Literature Co. 1890. Pp. 632.

We have transcribed the full title page of this important work that any, who may be unfamiliar with the series of which it is a part, may see the scope and design of an enterprise, which is full of promise of usefulness to all students of Church History in America. The writings of Eusebius, which are embraced in this translation, are those most important to the general scholar. The Church History of Eusebius is a very useful compendium of quotations, traditions and facts relating to the early days of the church and has great value in the study of the canon and the historical origin and date of the New Testament Scriptures. Hence this volume is of peculiar interest to biblical students. The translation is admirably executed; the notes are full and learned; excellent introductions and ample indexes make the book complete and serviceable in the highest degree. The enterprise which furnishes so admirably edited and so excellently printed a volume to American students at so low a price should be met on their part by appreciation and the assurance of hearty support.

General Notes and Notices.

At the McCormick Theo. Seminary, Chicago, Professor Robert W. Rogers of Dickinson College has been delivering a series of lectures upon Assyrian and Babylonian themes. His subjects were "The History of Assyrian Discovery," "The results of Assyrian Discovery as they Affect the Old Testament," "The Story of the Beginning in the Bible and in Babylonian Literature."

One of the rising biblical students of Scotland is the Rev. George Adam Smith whose two volumes upon Isaiah in the "Expositor's Bible" are characterized by a freshness and force rarely found in sermons on prophetic themes. He is a son of the Rev. Dr. George Smith, one of the secretaries of the Free Church Foreign Mission, having been born in Calcutta in 1856. Educated first at the Royal High School of Edinburgh, and afterwards at Edinburgh University (where he graduated M. A.), he prosecuted his theological studies, not only at the New College, Edinburgh, but at U. P. Divinity Hall (where he took a session under Principal Cairns), as well as at Tübingen and Leipzig. While a student in theology he took honors in political economy at Glasgow University. He further enlarged the sphere of his knowledge by spending a winter in Egypt and Syria, studying Arabic and Syriac and working with the American Mission among the Kopts. Ordained in 1882 after his return home, he became assistant to Rev. Mr. Fraser, of Brechin, and was subsequently called, as, first minister to Queen's Cross church, Aberdeen. For two sessions during the interregnum caused by the Robertson-Smith case, Mr. Smith acted as Professor of Hebrew in the Aberdeen College. Besides his *Isaiah*, he has published a number of lectures and sermons.

In the volume on the New Testament by the Rev. Dr. Tidball, recently issued by Whittaker, is a brief statement concerning the Church-Woman's Institute of Philadelphia. It was organized in 1887 and was composed of a hundred and fifty educated and thoughtful women. They undertook with earnestness and zeal a course of study in Sacred Learning which extended over two years. The departments studied were the Scriptures, the Prayer Book, Theology and Church History. It is to be hoped that such an organization has not been suffered to lapse but is going on extending and deepening its work. Such endeavors are examples of the spirit which is abroad in the churches among the Christian people of the land.

Under the direction of the Brooklyn Institute is being given a course of Thursday evening lectures on the Literature and Antiquities of the East which bear directly upon the interpretation of the Old Testament and upon Christian effort at the present time among Oriental peoples. They are as follows: The Vedas and Early Sanscrit Literature, and The Post-Vedic Sanscrit Literature, by Dr. Edward D. Perry of Columbia College; The Empire and Remains of the Hittites, by the Rev. Dr. William Hayes Ward, of the *Independent*. Public and Private Life in Assyria and Babylonia, and The Cuneiform Literature of

Assyria and Babylonia, by Prof. R. J. H. Gottheil Ph. D., of Columbia; Babylonian Art and Architecture, by Prof. David G. Lyon, Ph. D., of Harvard University; Avesta, the Sacred Books of the Parsees, by Dr. A. V. Williams Jackson, of Columbia College; and Zoroaster, the Prophet of Eran, by Dr. A. V. W. Jackson, of Columbia; The Life and Character of Muhammad, The Rise and Influence of Islam, by Rev. T. P. Hughes, D. D.

Evidences of new interest in the study of the Bible in our churches are beginning to multiply. In the Central Congregational church of Providence, R. I., a series of biblical lectures is being delivered by the pastor, Rev. Edward C. Moore on Saturday afternoons at 4:30. His subject is The New Testament. Nine lectures are devoted to the Origin of the Books, being practically a study of the New Testament Books in the order of their historical appearance. Three lectures are given to the Origin of the Canon; one to the History of the Text, and three to the General History of the Church during the Period of the formation of the Canon, in its bearing on the same. It is gratifying to know that the course is largely attended and much appreciated by earnest Bible students of that city.

The Woman's College of Baltimore makes an interesting statement of the work in the English Bible it requires of students. The statement is substantially as follows: One hour each week will be devoted to a course of systematic Bible-study. The Revised Version of the English Bible will be used. The ends kept in view in this course will be: (1) To secure an intimate and accurate acquaintance with the contents of the Bible, and an intelligent appreciation of it as a literary product. (2) To promote a just comprehension of its teachings in the light of their historical conditions. (3) To awaken a perception of the realness of the life depicted in its pages as an organic part of the world's life, and so encourage a cordial sympathy with its portraiture of the real and the ideal human life. (4) By all these means to bring the student to a point of view from which may be recognized that element in the Bible for which human authorship fails to account, and which lies at the foundation of all evidences of revealed religion, and enforces the conviction of an authoritative rule of faith and duty.

The work done last year, (1889-90) was in the book of Acts. A careful study was made of the beginnings of the Christian Church. The particular events narrated were treated as characteristic of conditions and tendencies or illustrative of phases of development. In the Epistle to the Thessalonians were studied one of the first misconceptions of the early Christians and its mischievous fruits; in the first Epistle to the Corinthians, the conflict between old Pagan habits and the new ethics based upon new views of man's relations and destiny; in the Epistle to the Galatians and the Romans, the conflict between prescribed forms and peculiar privileges, and the universal freedom of faith. All these studies were pursued as subordinate to the main idea of the book of Acts—the planting, extension and development of the Christian Church.

The course of study for 1890-91, will be in the Old Testament. During the first term the Pentateuch and the Book of Joshua will be studied with a view of realizing the history contained in them as a part of the world's history, and comprehending its particular place in the sacred history. Current Pentateuchal discussions will occupy no place in this study. For the second term the foundation and development of the Israelitish monarchy will be studied in the

books of Judges and Samuel. For the third term a comprehensive study will be made of the history of the kingdoms of Judah and Israel in their contact and relations with surrounding peoples down to the Captivity. This will be based upon the books of Kings and Chronicles with historical side-lights from the prophets.

The life and opinions of that strange community, the Druses, have received some new light through Mr. Haskett Smith who bought land and settled amongst them. After long investigation Mr. Smith has arrived at the conclusion that "the Druses are neither more nor less than the direct descendants of the subjects of Hiram, King of Tyre, who assisted Solomon in the building of the Temple," and that their religious rites are founded on the ancient cultus, Freemasonry, of which the mystic rite is embodied in the Druses 'Book of the Testimonies to the Mysteries of the Unity.'" Mr. Smith, in dating the Druses as the modern representatives of the Phœnicians, divides these into two classes, the maritime traders, and the mountaineers of the Lebanon district, the forcfathers of the Druses. Throughout the centuries of decline and disaster which made of the Holy Land a desert and a grave, the mountaineers of Lebanon never forsook their quarters, and were found there by a crazy disciple of one Mahomed Ibn Ismail Duruzi, who in Egypt had promulgated a Messiah in the person of one of the most corrupt of Egyptian Mahomedan rulers of the period, 1021. This crazy disciple, Hamze, made no converts till he reached the Holy Land and fell in with the people to whom he gave the name of his master, Duruzi. From this it would appear, whatever Druse lineage may be, their religion is rather mixed, as on the native worship of Astarte and Bael is engrafted the nondescript doctrines of the Mahomedan Duruzi, with Freemasonry as the esoteric element of it.

Whether there is any real historic basis for these things remain to be seen. It would not be strange if Mr. Smith has been hoaxed by some astute Oriental.

The success of the first course of Bible Studies carried on by the Boston Local Board of the American Institute of Sacred Literature has encouraged them to offer another course of similar lectures upon biblical subjects. These are as follows: Ten studies of the Early History and Institutions of the Hebrew People by Professor Harper; and ten lectures upon important themes relating to "The Bible; its Character, Authority and Uses," comprising the following special topics: The Authority of Scripture, by Prof. Charles A. Briggs; The Change of Attitude towards the Bible, by Prof. J Henry Thayer; Assyriology and the Bible, illustrated with stereopticon views and objects from the Assyrian ruins, by Prof. D. G. Lyon; Parabolic Teaching, as Illustrated in the Books of Jonah and the Song of Songs, by Rev. Wm. Eliot Griffis, D. D., pastor of Shawmut Congregational Church, Boston; The Epistle to the Romans, and Paulinism, by Rev. Edward C. Moore, of Providence, R. I.; The Human Element in the Bible, by Rev. Philip S. Moxom, D. D., pastor of the First Baptist Church, Boston; The Gospel in the Old Testament, by Rev. Alex. McKenzie, D. D., pastor of the First Church in Cambridge; How Shall we Promote a Wider Study of the Bible? by Bishop John H. Vincent; The Divine Element in the Bible. [Lecturer to be announced.] The Nature of the Prophetic Inspiration, by Prof. William R. Harper.

THE AMERICAN INSTITUTE OF SACRED LITERATURE.

Suggestions to Examiners.—During the past year many special examiners, by organizing preparatory classes, succeeded in forming examination groups where otherwise it would have been impossible. We, therefore, take this opportunity to urge upon those who intend to attempt the formation of groups this year the immediate organization of classes for preparatory study.

We do not by any means wish it understood that the ordinary Sunday-school helps will not afford sufficient preparation to enable one to *pass the examination*. A much higher grade of the work may, however, be accomplished after special preparation with this end in view.

The special Direction Sheet which will be supplied to every examinee, and which contains outlines of the subject under consideration, helpful suggestions for work and names of valuable reference books, will tend to make the preparation of the examinees more uniform. No amount of help furnished in this way, however, can take the place of the assistance which may be gained from a class meeting regularly under a leader who is interested in it and its work.

As a large proportion of our examiners are ministers, the pastor's Bible-class is the natural outgrowth of this suggestion. The value of a pastor's class cannot be overestimated in its power to bring the pastor nearer to his people as a teacher, to form a connecting link between the Sunday-school and the church, and to afford opportunity for a more personal religious instruction than can be given from the pulpit.

There comes, however, the objection that many of these busy ministers have neither time nor strength to take the added responsibility of a weekly class. But is there not in nearly every congregation some person who could conduct such a class, and who would be glad to avail himself of the opportunity to do so under the direction of the examiner? Such efficient helps can be obtained by a leader, and such facilities for thorough work be afforded him by the Institute departments that his work need not be too difficult or too trying.

In communities where no suitable leader can be found, the group may enroll as an Institute Bible Club and, choosing one of its own members as a leader, receive through him or her instruction from the Institute.

While we do not wish in any way to depreciate the value of individual preparation, and we affirm that nothing can take its place, yet the end to be gained by this banding together of examinees is threefold, viz., the enthusiasm which naturally arises from working in the same line with others, the direction of a leader who is himself competent to instruct or at least to convey the instruction of the Institute to his class, the confidence to be gained only by thorough preparation.

Let our examiners see to it that so far as possible their groups be formed at once and placed under their own or other competent leadership.

Suggestions to Bible Clubs.—A small section of the *STUDENT* will in future be devoted to the interests of Bible Clubs. It will embody such suggestions to club leaders and club students as seem, by the various reports from the clubs, to be for the general good of all. As the first of these suggestions, the gradual formation of a club library seems practicable and advisable. In view of the

fact that most public and private non-professional libraries are but scantily supplied with the best books of reference upon religious topics, either historical or doctrinal, but few clubs have unlimited access to a library which is of value to them.

Only such books as seem to us necessary are placed upon the "required" list of the various club courses. There are many others which would be both helpful in the present and valuable for future work. Would it not be possible for each club to set aside a small sum, very small if need be, each month toward the purchase of reference books to be used freely by all members of the club.

In a class of ten a contribution of 10 cents per month would supply several books through the year, and a club of twenty could form a miniature library from this sum. This library should contain not only books bearing directly upon the course in hand, but the standard works upon the history of the Christian Church, a convenient commentary, and the occasional periodicals which contain articles of special interest to Bible students.

In the hope that some of our clubs may adopt this suggestion, such books and other materials as are fresh and valuable will be from time to time named on this page.

The first thing that every club should seek to provide for itself is a good wall map. The best and cheapest are those published by the Oxford Map Co., Oxford, Ohio. The map on Palestine in the Time of Christ costs about \$1.50. One of Palestine in the time of Samuel would cost about the same. One of the leading "Lives of the Christ," of which there are several, each one being good in its way, is the next indispensable work. The latest, and in some respects the most useful, is the abridgment of Edersheim's large work on Jesus the Messiah, at \$2.00. The unabridged edition costs \$6.00. Geikie's *Life of Christ* can be purchased in a very cheap edition for about 60 cents; with good paper, print, and binding for about \$2.50. Geikie is valuable because of the detailed and careful characterization of the events, showing them in their proper setting, and because of the careful analysis of all the sayings of Christ. He does not indulge in rhetoric or poetry, but makes everything very clear and simple. Farrar's *Life of Christ* is very different. It abounds in striking characterization and brilliant passages. All that the imagination can supply in the life of Christ will be found in this work. A very good edition can be purchased for about \$3.00. For a brief summarized *Life of Christ* which can be read in a few hours, an admirable book for review, one may buy Stalker's *Life of Christ*, costing 60 cents.

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American and Foreign Publications.

114. *Early Bible Songs*. By paths of Bible Knowledge. 15. By A. W. Drysdale, London; Rel. Tract Soc. 2s. 6d.
115. *The Spiritual Interpretation of the Scripture. Lectures on Genesis and Exodus*. By John Worcester. Boston: Massachusetts New-Church Union. .75.
116. *Commentarius in Ecclesiastem et Canticum Canticorum*. By G. Gietmann, Paris: Lethielleux. 1890, pp. 547.
117. *Biblical Commentary on the Prophecies of Isaiah*. By Franz Delitzsch. D. D. Translated from the Fourth Edition. With an introduction by Prof. S. R. Driver, D. D. Volume II. New York: Scribner and Welford. \$3.00.
118. *A History of the Jewish People in the Time of Jesus Christ*. By Emil Schürer, D. D., M. A. Being a Second and Revised Edition of a "Manual of the History of New Testament Times." First Division. Political History of Palestine from B. C. 175 to A. D. 135. Translated by the Rev. John MacPherson, M. A. New York: Scribner and Welford. \$3.00.
- Articles and Reviews.**
119. *Bible Natural History*. By Prof. G. W. Bowman, Ph. D., in Quar. Rev. of the United Breth., Jan. 1891.
120. *Dods' The Book of Genesis*. Notice by W. W. Moore, D. D., in Pres. Quar., Jan. 1891.
121. *Notes on Genesis. III.* By Bishop Perowne, in The Expositor, Dec. 1890.
122. *Genesis and Science*. By Bishop Perowne, Sir G. C. Stokes, Prof. C. Prichard, in the Expositor, Jan. 1891.
123. *Parsee and Jewish Literature of the First Man*. By Rev. A. Kohut, in Jew. Quar. Rev., Jan. 1891.
124. *Modern Criticism of the Pentateuch*. By Prof. Matthew Leitch, in The Treasury, Jan., Feb. 1891.
125. *Tatian's Diatessaron and the Analysis of the Pentateuch*. By Prof. G. F. Moore, in Jour. of Bib. Lit., 9, 2, 1890.

126. *Recent Criticism upon Moses and the Pentateuchal Narratives of the Decalogue*. By C. G. Montefiore, in Jew. Quar. Rev., Jan. 1891.
127. *J E in the middle Books of the Pentateuch. Analysis of Ex. 7-12*. By Rev. B. W. Bacon, in Jour. of Bib. Lit., 9, 2, 1890.
128. *Canaan before the Exodus*. By Howard Osgood, D. D., in The S. S. Times, Jan. 26, 1891.
129. *The Central Sanctuary of Deuteronomy*. By Prof. H. Graetz, in Jew. Quar. Rev., Jan. 1891.
130. *Some Studies in the Text of Joshua*. By Prof. J. R. Sampey, in Bapt. Quar. Rev. Oct. 1890.
131. *Studies in the Psalter. 25. The Forty-Sixth Psalm*. By T. W. Chambers, D. D., in Hom. Rev. Jan. 1891.
132. *Isaiah 52: 15*. By Prof. G. F. Moore, in Jour. of Bib. Lit., 9, 2, 1890.
133. *Hosea*. By the late Prof. W. G. Elmstie, in the Expos., Jan. 1891.
134. *The Last Chapter of Zechariah*. By Prof. H. Graetz, in Jew. Quar. Rev., Jan. 1891.
135. *The Mission of Elijah in the Prophecy of Malachi*. By Rev. L. D. Temple, in Bapt. Quar. Rev., Oct. 1890.
136. *The Old Testament and the New Reformation*. By Prof. W. H. Bennett, in the Expositor, Dec. 1890.
137. *Der Benutzung des A. T. durch den Herrn*. By Reymann, in Der Bew. d. Glaub., Dec. 1890.
138. *Das Wesen der Sühne in der Alttestamentlichen Opfertora*. By A. Schmoller, in Theol. Stud. u. Krit., 2, 1891.
139. *La cosmologie babylonienne d'après M. Jensen*. By J. Halevy, in Rev. d'hist. des religions, Sept., Oct. 1890.
140. *Mead's Supernatural Revelation*. Notice in Quar. Rev. of United Breth. Jan. 1891.
141. *Brace's Unknown God*. Review by H. C. Alexander, in Pres. Quar., Jan. 1891.

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142. *Outlines of Textual Criticism applied to the New Testament.* New Edition, revised and corrected. By C. E. Hammond. The Clarendon Press. 4s. 6d.
143. *The Great Discourse of Jesus, the Christ, the Son of God. A Topical Arrangement and Analysis of All His Words Recorded in the New Testament, separated from the Context.* New York: Anson D. F. Randolph and Co.
144. *The Gospel According to St. Luke: Being the Greek Text, as Revised by Drs. Westcott and Hort. With Introduction and notes.* By the Rev. John Bond, M. A. New York: Macmillan and Co. .65.
145. *The Church of the First Days. Lectures on the Acts of the Apostles.* By C. J. Vaughan, D. D. New Edition. New York: Macmillan and Co. \$2.75.
146. *The Epistles to Titus, Philemon and the Hebrews.* By Rev. M. F. Sadler. London: Bell. 6s.
147. *Are Miracles Credible?* By Rev. J. J. Lias. London: Hodder and Stoughton. 3s. 6d.
148. *Modern Discoveries on the Site of Ancient Ephesus.* By-paths of Bible Knowledge. 14. By Rev. J. T. Wood. London: Rel. Tract Soc. 2s. 6d.
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149. *The Aramaic Gospel. 1. Introductory.* By Prof. J. T. Marshall, in *The Expositor*, Jan. 1891.
150. *Dr. Martineau's Criticism of the Gospels.* By Professor Hincks, in *Andover Rev.*, Jan. 1891.
151. *John the Baptist.* By C. P. Jacobs, in *Bapt. Quar. Rev.*, Oct. 1890.
152. *The Miracles of our Lord. 26. The Tribute Money. Matt. 17: 24-27.* By Rev. W. J. Deane, in the *Homiletic Mag.* Jan. 1891.
153. *The Hebrew Problem of the Period. Our Lord's Second Temptation. II.* By Rev. W. W. Peyton, in the *Expositor*, Dec. 1890.
154. *St. Mark 14: 14, 15 and St. Luke 22: 11, 12.* By Rev. A. Plummer, D. D., in *The Expository Times*, Jan. 1891.
155. *Die Parabelrede bei Marcus.* By J. Weiss, in *Theol. Stud. u. Krit.* 1891, 2.
156. *The Self Witness of the Son of God. John 8: 10-12.* By Rev. Prin. J. O. Dykes, in *The Expositor*, Jan. 1891.
157. *The Greek quotations in the fourth Gospel.* By J. A. Cross, in *The Classical Review* 1890, 10.
158. *St. John's Argument from Miracles.* By L. G. Barbour, in *Pres. Quar.* Jan. 1891.
159. *Betrachtungen über den Seelenkampf des Herrn Jesu in Gethsemane.* By F. Hörschelmann, in *Mitthlg. u. Nachr. f. d. evang. Kirch in Russland* Oct., 1890.
160. *Jesus et la Richesse: etude exegetique.* By P. Minault, in *Rev. de Christ. pratique*, III., 19, Nov. 1890.
161. *On the title "Son of Man."* By Rev. Prof. W. Sanday, in *The Expositor*, Jan. 1891.
162. *Some Aspects of the Miraculous in the New Testament.* By Prof. G. M. Harmon, in *Univ. Quar.*, Jan. 1891.
163. *The Gospel and the Apostles Contrasted.* By Prof. Geo. P. Fisher, in the *Independent*, Jan. 22, 1891.
164. *An Exegesis of Romans 8: 18-25.* By Rev. S. W. Whitney, in *Bapt. Quar. Rev.*, Oct. 1890.
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166. *The Prayer of Faith. James 1: 6-8.* By S. Cox, D. D., in the *Expos.*, Jan. 1891.
167. *The Scarlet Harlot. Rev. xvii.* By H. Crosby, D. D., in *Hom. Rev.*, Jan. 1891.
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170. *The New Testament Terms descriptive of the great Change.* By Prof. B. B. Warfield, in *Pres. Quar.*, Jan. 1891.
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172. *Wesen und Umfang der Offenbarung nach dem N. T.* By K. F. Nösgen, in *Der Bew. d. Glaubens*, Oct., Dec. 1890.
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