

# THE BIBLICAL WORLD

CONTINUING

## *The Old and New Testament Student*

VOLUME I.

MARCH, 1893

NUMBER 3.

IN his *Essays in Biblical Greek*, published in 1889, the late Dr. Edwin Hatch declared: "The language of the New Testament has not yet attracted the special attention of any considerable scholar. There is no good lexicon. There is no philological commentary. There is no adequate grammar. In our own University there is no professor of it, but only a small endowment for a terminal lecture, and four small prizes."

To this somewhat sweeping statement Dr. T. K. Abbott takes exception in his recent volume of *Essays, Chiefly on the Original Texts of the Old and New Testaments*, endeavoring to show that Dr. Hatch's own essays, while suggestive and valuable, seem to indicate that he was not acquainted with the best work which has been done in New Testament lexicography, and as a consequence, offered as new some things that are old, and as true some things that are erroneous. It is especially surprising that Dr. Hatch should wholly ignore, if indeed he was not wholly ignorant of, the admirable lexicon of Professor Thayer, notable not only for its reproduction of the work of Wilke and Grimm, but, not less, for its systematic endeavor to refer the student to the latest research in the lines of lexicographical study. With this book and the very different but also very valuable Biblico-Theological lexicon of Cremer, we have not indeed all that we desire, but we can hardly say with Dr. Hatch that there is no good lexicon of the New Testament.

BUT is the case the same in the department of grammar? Must it not be admitted, to the disgrace of Biblical scholarship, that Dr. Hatch was quite within bounds in saying that we have no adequate grammar of the New Testament? The valuable labors of Buttmann and Winer in Germany, of their English translators and annotators in England and America, as well as of independent workers in England, such as T. S. Green, S. G. Green, Webster, and Simcox, are surely to be recognized with appreciation. Yet it must be frankly admitted that none of these writers has given to students of the Greek Testament a grammar of New Testament Greek adequate to their need. Such a grammar ought to rest upon a broad foundation of knowledge, not only of classical Greek, but of Indo-European philology; it ought to embody the results of an exhaustive examination of New Testament Greek in the light of this broader knowledge; it ought to be buttressed by a familiar acquaintance with the Greek of writers contemporary with those of the New Testament; while thoroughly scientific in its presentation of the facts of the Greek language, it ought to be adapted in form to the needs of interpreters whose mother-tongue is English, and this requires that it rest upon a knowledge of the English language as thorough as that which is required of the Greek. It is no injustice to say that none of our present grammars fulfil these reasonable demands.

Classical philology has made immense advances in the last forty years, and as a consequence our classical grammars have been almost radically revised. But of all this progress it would almost seem as if New Testament scholars had remained in ignorance. Certain it is that we are compelled to cite as our best authorities either books written before comparative philology had made its almost revolutionizing contributions to Greek grammar or books which make little use of these contributions.

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SCARCELY less serious is the defect in form and construction of our best New Testament grammars. The student who, having studied classical Greek in an American college in the last decade, comes to the study of New Testament Greek and seeks a gram-

mar to aid him must be directed to a work which, in place of clearly defined principles simply stated, furnishes prolonged discussions shaped, in part by forgotten controversies, in part by grammatical doctrines so long discarded that our student has never heard of them unless he has chanced to be a student of the history of Greek grammar as well as of the Greek language itself.

Surely no one will hold that this defect is justified by the intrinsic inferiority of the New Testament writings to those of classical writers. It can no longer be justified on the plea that the usages of the New Testament idiom are too irregular to permit of exact grammatical statement. Nor can we plead that there is no interest in the study of the New Testament sufficient to justify the large labor necessary to produce such a grammar as we have described. With all the attention that the newer sciences are attracting, the New Testament is still diligently studied by large numbers. Indeed, it may be doubted whether it ever attracted a larger number of students, earnest, eager and intelligent, than are now studying it. The intrinsic value of the book, and the earnest attention which it is receiving, not only justify but demand the very best instruments for its interpretation. Among these none is more needed than a grammar worthy to stand in the first rank of scientific grammars. Here is a splendid task ready to some scholar's hand. It is to be hoped that we shall not have many years more to wait before the scholar shall appear and the task be accomplished.

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To many of our readers this plea for a grammatical instrument of keener edge for the interpretation of the New Testament will doubtless seem an anachronism. They will say that the day in which grammar was studied for its own sake, and when ancient literature was looked upon as valuable chiefly for the opportunity which it afforded for intellectual gymnastics, has gone by for the classics at least, and ought by all means to have gone by for the Bible as well. They will remind us that literature is now studied for its meaning, not for its grammar, and that a knowledge of the historical situation is more helpful as an aid to interpretation

than is grammar. This, in general, subject to some necessary modifications, is certainly to be conceded. In Biblical study, not less than in the Greek and Roman classics, we have abundant reason to recognize gratefully the great benefit that has accrued to interpretation from the additions that have been made to our knowledge of the history of the times from which our books have come, and from the employment of the historical material thus obtained for the elucidation of the book itself. But it is a total mistake to suppose that the historical and the grammatical methods are antagonistic, or that the incoming of historical knowledge renders exact grammatical knowledge useless. Rather is it true that the advance along historical lines calls for a corresponding advance along grammatical lines.

It is worthy of notice that in the study of the classical Greek and Latin literature, there has been an approximately parallel development and progress along these two lines. The same years which have seen great progress in historical and archaeological research and have witnessed almost a revolution in the method of teaching Greek and Latin literature, have been not less marked for progress in philological and specifically grammatical knowledge. Nor is it altogether strange that this should be so. The very recognition of the fact that grammar is not an end in itself, but only a servant of the nobler art of interpretation, gives to grammar a dignity and significance which it could not have when it stood alone, or was reckoned as a sort of mental trapeze on which the youth might exercise his mind. It has happened to Greek grammar as it has happened to persons, that humbling itself it has been exalted.

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ONE phase of the effect which the recognition of its subordinate place has had upon grammar is interestingly presented in Professor Goodwin's preface to the recently issued revised edition of his Greek Grammar. Referring to the enlargement of successive editions, he says :

"I trust that no one will infer from this repeated increase in the size of the book that I attribute ever increasing importance to the study of formal grammar in school. On the contrary,

the growth of the book has come from a more decided opinion that the amount of grammar which should be learned by rote is exceedingly shall compared with that which every real student of the classics must learn in a very different way. When it was thought that the pupil must first learn his Latin and Greek grammar and then learn to read Latin and Greek, it was essential to reduce a school grammar to its least possible dimensions. Now, when a more sensible system leaves most of the details of grammar to be learned by the study of special points which arise in reading or writing, the case is entirely different; and few good teachers or good students are any longer grateful for a small grammar, which must soon be discarded as the horizon widens and new questions press for an answer."

What the New Testament grammar needs is, indeed, not enlargement, but correction and simplification. But here, as in the case of the classical grammar, the demand for improvement is based not on the conviction that grammar is to be studied as an end in itself, but on the recognition of the subordinate place of grammar. If the sword is to be worshiped or be used merely for fencing practice, it matters little how dull it is. If it is to do actual execution, it must needs have shape and edge.

## THE STORY OF THE SPIES: A STUDY IN BIBLICAL CRITICISM.

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One whose knowledge of the higher criticism is limited to newspaper discussions may be pardoned for regarding it as something monstrously foolish, or monstrously wicked, or more likely both. A little critical work, such as can readily be followed by any reader of the English Bible, will give a more intelligent notion of critical methods and results than innumerable columns of partisan invective.

A few preliminary considerations may not be out of place. The higher Biblical criticism employs essentially the same methods as physical science. It gathers all available facts relating to the subject in hand, classifies them, and reasons from them. It will be seen, then, that the results are of two kinds, facts and inferences. The nature of the inferences depends to some extent on the nature of the philosophical presuppositions with which the investigator approaches his subject. But the facts which he brings to light, in so far as they are real facts, have a value independent alike of his presuppositions and of his inferences. Rationalists may discover certain facts in the Bible, but this does not impair the value of the facts. It simply imposes on the friends of the Bible the duty of a more rigid scrutiny before accepting them.

The fate, furthermore, of any hypothesis depends primarily upon the facts. If these are unsubstantial fancies evolved from the subjectivity of over-subtle critics, the hypothesis with its train of inferences will vanish with the facts. It is futile to begin reckoning with the inferences until we have reckoned with the facts. First establish the latter, then it will be time enough to reckon with the former.

Notwithstanding many unwise and hysterical utterances to the contrary, the disagreement between the old Bible and the new criticism is not so alarming as represented. If certain critical results should be established, the world will not be compelled thereby to surrender its belief in the fact of a supernatural revelation, in the divinity of Jesus Christ, in the atoning efficacy of his death, in the reality of Christian faith and experience, and in the final disappearance of evil in a deathless kingdom of righteousness and peace. To believe the contrary is to imagine that a tissue of falsehoods could originate and perpetuate the greatest regenerative movement that has ever touched the heart of humanity. While we yield absolute confidence to the word of the Son of God as divine and infallible, let us not repeat the papal folly of demanding that men shall accept as final and infallible any human interpretation of that word.

The tension between traditionalism and criticism is most severe just now in respect to the origin of the Hexateuch. Here it is of the utmost importance to apply the above considerations. The main alleged fact is the composite nature of the Hexateuch: the main inference from this alleged fact is its late origin. Eschewing alike presuppositions and inferences, let us see with our own eyes whether the analysis is the crazy-patchwork it is represented to be.

Manifestly all the evidence for the composite nature of the Hexateuch cannot be exhibited in a brief article. Nor will the cause of truth be advanced by gibbeting for popular derision a dislocated and distorted fragment of hypercritical analysis. The decomposition of a brief and fairly representative portion is all that can be attempted within the limits of our present inquiry.

Let the reader open his English Bible, preferably the Revised Version, at the story of the spies in Numbers xiii., xiv. Several reasons lead to this choice; the facility with which the narrative can be decomposed, the comparative absence of technical or recondite considerations, and its occurrence in one of the middle books of the Pentateuch to which the analysis is not supposed to extend by those who concede in some measure the composite character of Genesis.

The Septuagint correctly makes the last verse of the twelfth chapter the beginning of the thirteenth, since it was from the wilderness of Paran, at the entrance to the promised land, that the spies were sent forth. A superficial reading of the story may not disturb one's impression of its homogeneity. Closer inspection reveals remarkable repetitions. Instead of advancing in an orderly way, the narrative again and again doubles on itself. If these duplicates are carefully disentangled, it will be found that the various fragments coalesce into two thoroughly articulated, homogeneous and independent narratives. The first is complete in itself; the second lacks only a few words, clearly omitted for the purpose of amalgamating it with the other. These omissions can readily be supplied from a substantial duplicate of the second narrative in Deut. i. 19-46. Placing these omitted portions within brackets, the result will appear as follows. The meaning of P and JE will be seen presently.

## P.

And afterwards the people journeyed from Hazeroth, and pitched in the wilderness of Paran. And the LORD spake unto Moses, saying, Send thou men that they may spy out the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a prince among them. And Moses sent them from the wilderness of Paran according to the commandment of the LORD: all of them men who were heads of the children of Israel. And these were their names . . . And Moses sent them to spy out the land of Canaan (Num. xii. 16—xiii. 17\*).

## JE.

[And we came to Kadesh-barnea. And I said unto you, Ye are come unto the hill country of the Amorites, which the LORD our God giveth unto us. Behold the LORD thy God hath set the land before thee: go up, take possession, as the LORD, the God of thy fathers, hath spoken unto thee; fear not, neither be ye dismayed. And ye came near unto me, every one of you, and said, Let us send men before us, and bring us word again of the way by which we must go up, and the cities unto which we shall come. And the thing pleased me well: and I took twelve men of you, one man for every tribe, (Deut. i. 19<sup>b</sup>-23)], and said unto them, Get you up this way by the South, and go up into the mountains: and see the land, what it is; and the people that dwell therein, whether they be strong or weak,



So they went up and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath (vs. 21).

And they returned from spying out the land at the end of forty days. And they came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran (vss. 25-26\*). And they brought up an evil report of the land which they had spied out, unto the children of Israel, saying, The land through which we have gone up to spy it out, is a land that eateth up the inhabitants thereof (vs. 32\*).

whether they be few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in camps, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes (xiii. 17<sup>b</sup>-20). And they went up by the South, and came unto Hebron; and Ahiman, Sheshai, and Talmi, the children of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt). And they came unto the valley of Eshcol, and cut down from thence one branch with one cluster of grapes, and they bare it upon a staff between two; *they brought* also of the pomegranates, and of the figs. That place was called the Valley of Eshcol, because of the cluster which the children of Israel cut down from thence (vss. 22-25). (*And they returned unto Moses*) to Kadesh; and they brought back word unto them (*him*), and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, *and* very great: and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains. and the Canaanite dwelleth by the sea, and along by the

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness (xiv. 1, 2)! Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes: and they spake unto all the congregation of the children of Israel, saying, The land which we passed through to spy it out, is an exceeding good land (vss. 5-7). But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tent of meeting unto all the children of Israel (vs. 10). And the LORD spake unto Moses and unto Aaron, saying, how long *shall I bear* with this evil congregation, which murmur against me? I have heard the murmurings of the children

side of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against this people, for they are stronger than we (vss. 26<sup>b</sup>-32). And all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so were we in their sight (vss. 32<sup>b</sup>-33). [And the children of Israel rebelled against the commandment of the LORD, and murmured in their tents, and said,] Wherefore doth the LORD bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey: were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt (xiv. 3, 4). (*But Moses said,*) If the LORD delight in us, then will he bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against the LORD, neither fear ye the people of the land: for their defence is removed from over them, and the LORD is with us: fear them not (vss. 8, 9; cf. Deut. i. 29-31).

And the LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater

of Israel, which they murmur against me. Say unto them, As I live, saith the LORD, surely as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of Jephunneh: and Joshua the son of Nun.

(But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected.)

But as for you, your carcasses shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your carcasses be consumed in the wilderness. After the number of the days in which ye spied out the land, even forty years, for every day a year, shall ye bear your iniquities, even forty years, and ye shall know my alienation. I the LORD have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to spy out the land, who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land, even those men that did bring up an evil report against the land, died by the plague before the LORD. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land (vss. 26-38).

and mightier than they. And Moses said unto the LORD, Then the Egyptians shall hear it: for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land: they have heard that thou LORD art in the midst of this people; for thou LORD art seen face to face, and thy cloud standeth over them in a pillar of cloud by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations that have heard the fame of thee will speak, saying, Because the LORD was not able to bring this people into the land which he swore unto them, therefore hath he slain them in the wilderness. And now, I pray thee, let the power of the LORD be great, according as thou hast spoken, saying, The LORD is slow to anger, plenteous in mercy, forgiving iniquity, and transgression, and that will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation. Pardon, I pray thee, the iniquity of this people, according to the greatness of thy mercy, and according as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word: but in very deed, as I live, and as all the earth shall be filled with the glory of the LORD; because all those men which have seen my glory, and my signs which I wrought in Egypt and in the wilderness, yet have tempted me these ten times, and have not hearkened unto my voice; surely they shall not see the land which I swore unto their fathers,

neither shall any of them that despised me see it:

(But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected, vs. 31.)

and my servant Caleb, because he had another spirit, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Now the Amalekite and the Canaanite dwell in the valley: to-morrow turn ye, and get you into the wilderness by the way to the Red Sea (vss. 11-25).

And Moses told these words unto all the children of Israel; and the people mourned greatly. And they rose up early in the morning, and got them up to the top of the mountain, saying, Lo, we be here, and we will go up into the place which the LORD hath promised: for we have sinned. And Moses said, wherefore now do ye transgress the commandment of the LORD, seeing it shall not prosper? Go not up, for the LORD is not among you; that ye be not smitten down before your enemies. . . . But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of the LORD, and Moses departed not out of the camp. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and beat them down, even to Hormah (vss. 39-45).

Should the reader fancy that the above analysis is stuff and nonsense, and that equally good results can be juggled out of modern authors, let him try it, for example, on three or four pages of Gibbon's *Rome*, or Macaulay's *England*. To lavish sarcasm on the shrewdness of critics for confining their superfine acuteness to ancient documents written in dead languages, instead

of attacking modern authors, where common people can follow them, is begging the question, since the very point at issue is the claim that these ancient documents are amalgamations, and are not homogeneous compositions like modern histories. The reader will notice furthermore that the above analysis is not made from a dead language, but simply from the English text.

As a matter of convenience in referring to these narratives we have designated them P and JE, the terms commonly used to designate the Hexateuchal documents to which they are supposed respectively to belong. If at first sight some of the partitions seem arbitrary, the justification will appear presently.

On comparing these narratives with each other, it is perceived at once that P, although the shorter, is the basis which is extended by the incorporation of JE. In prosecuting the comparison no account will be taken of linguistic peculiarities, or of differences in literary style. These things, apparent even in a translation, are important, but must be relegated to specialists.

I. The narratives agree in stating

(<sup>a</sup>) That the Israelites, having reached the southern borders of Palestine, sent out twelve men, one from each tribe, to bring back a report of the land.

(<sup>b</sup>) That the spies effected an entrance into the land, and made more or less extensive explorations.

(<sup>c</sup>) That a large majority brought back an evil report.

(<sup>d</sup>) That a small minority brought back a good report.

(<sup>e</sup>) That the children of Israel, in consequence of the evil report brought in by so large a majority, lost confidence in their leaders and murmured bitterly against them.

(<sup>f</sup>) That the minority of the spies endeavored to quiet the alarm of the people, and to restrain them from precipitate or rebellious action.

(<sup>g</sup>) That the LORD regarded the murmurings of the people as a grievous sin against himself.

(<sup>h</sup>) That the LORD'S anger was kindled against them to such a degree that he threatened to destroy them in the wilderness.

(<sup>1</sup>) That Moses interceded for them.

(<sup>2</sup>) That the whole "congregation" of Israel, i. e., those from twenty years old and upward, having shown by their pusillanimous conduct their unfitness to enter the promised land, were turned back into the wilderness to die.

(<sup>3</sup>) That exception was made in the case of one or two spies who had remained faithful, and to whom was extended the privilege of entering at length the good land.

We see, accordingly, that every essential particular is mentioned in both narratives, and consequently that in every essential particular they are in full harmony.

II. Variations; not necessarily inconsistencies, but for the most part additional details given in one or the other narrative.

(<sup>a</sup>) A wider induction of facts than is afforded by the passage under consideration reveals throughout P a strong priestly tendency; JE, on the contrary, exhibits an equally marked prophetic aspect. In harmony with these characteristics, we see that P, in the narrative before us, co-ordinates Aaron with Moses. The spies return to Moses and to Aaron, the people murmur against Moses and against Aaron, both intercede for the congregation, and the LORD addresses both. Aaron, as the head of the priestly order, is exalted into absolute equality with Moses. JE, on the other hand, does not mention Aaron. Moses the prophet, appears in exclusive and unapproachable dignity.

(<sup>b</sup>) P represents Moses as giving only general directions "to spy out the land." JE records a very full and picturesque charge.

(<sup>c</sup>) In P, who is always statistical and chronological, the names of all the spies and their several tribes are given, together with the length of their absence, forty days. JE gives no list of names and states no specific time.

(<sup>d</sup>) P represents both Joshua and Caleb as trying to calm the people. JE speaks of Caleb alone. The ground of assurance urged by the two is different from that urged by the one.

(<sup>e</sup>) P, but not JE, tells how the people were upon the point of stoning Joshua and Caleb.

(<sup>f</sup>) P represents the people as murmuring against Moses and Aaron, JE as murmuring against the LORD.

(<sup>g</sup>) P, but not JE, records the fact that the glory of the LORD flashed forth from the door of the tent of meeting.

(<sup>h</sup>) P, but not JE, informs us that the unfaithful spies were slain at once by a pestilence, whereby the LORD vindicates not only himself, but Moses and Aaron, against whom the people had murmured.

(<sup>i</sup>) P makes the return to the desert a definite period of forty years, corresponding to the number of days that the spies had been absent. JE again gives no specific time.

(<sup>j</sup>) JE, but not P, represents God as commanding the people to return on the morrow into the wilderness.

(<sup>k</sup>) JE, but not P, mentions the tardy repentance of the people, their rebellious obstinacy in attempting to force their way, in defiance of the LORD's word, into the promised land, and their defeat by the Amalekites.

(<sup>l</sup>) From the parallel narrative in Deut. i. 19-46, it seems probable that JE contained further particulars about the people trying, by means of tears after their defeat, to change the LORD's mind; but failing in this they continued to abide in Kadesh "many days,"—an exhibition perhaps of fresh disobedience (cf. Num. xiv. 25 and Deut. i. 40).

The above variations suggest that the two narratives are not only distinct, but derived from independent sources, and that they embody different lines of tradition. That this is the case will appear conclusively when we consider

III. Their incongruities; these are not mere variations arising from the fact that one narrative supplies data omitted by the other, but manifest contradictions between the details themselves.

(\*) As already noted, both P and JE represent the children of Israel as journeying northward from Sinai until they reach the borders of Palestine. Here, preparatory to entering, they encamp, according to P, in the wilderness of Paran, but according to JE, at Kadesh or Kadesh-barnea. From these places respect-

ively the spies are despatched. That "the wilderness of Paran" and "Kadesh" are not two names for the same locality is conclusively proved by the fact that P locates Kadesh in the wilderness of Zin (Num. xxvii. 14; Deut. xxxii. 51); that he distinguishes between the wilderness of Paran, south of Hebron, and the wilderness of Zin, south of the Dead Sea, is clear from the fact that after the episode of the spies in the wilderness of Paran, Israel's next move, according to P, is into the wilderness of Zin (Num. xx. 1), which the spies also crossed before entering into the land (Num. xiii. 21).

(b) According to P's account, the spies are sent out in obedience to a direct command of the LORD, as if he desired to strengthen the hearts of the people for the task of the conquest by giving them a report of the goodness of the land. In harmony with this is the absence of any personal directions from Moses, who simply charges them "to spy out the land." If we supply the omitted opening of JE from the Deuteronomist (who in every essential variation, and often word for word follows JE and not P, and who is confirmed by the direct narrative of JE in Num. xxii. 8), it appears that the idea of sending out the spies originated with the people, and that Moses, greatly pleased with it, exhorts the men to obtain just the kind of information that would be indispensably necessary for a leader about to invade a hostile country. The LORD seems not to have been consulted, as neither Moses nor the people seem to have thought of any possibility of sin in the matter. However plausible the usual suggestion of commentators, "that the measure received the special sanction of God, who granted their request at once as a trial and a punishment for their distrust," it must be borne in mind that the narrative conveys not the remotest hint of such a motive on the part of the LORD. Nor is there the slightest sign of popular distrust until after the spies have returned.

(c) P represents the spies as moving eastward from the desert of Paran into the desert of Zin, south of the Dead Sea (xiii. 21), thus avoiding the native tribes, who, as we know, were watching the movements of the Israelites and prepared to resist their



advance northward (xiv. 43; cf. Deut. i. 44). From Zin the spies explore the land thoroughly as far north as Rehob, to the entering in of Hamath, *i. e.*, as far north of Damascus as Damascus itself is north of Jerusalem. JE, on the contrary, represents them as setting out from the then well-known Kadesh in the wilderness of Zin, and moving northward through the "Negeb," the south borderland as far as Hebron. Terrified at the sight of the Anakim who dwelt there, they return, carrying with them specimens of the fruit gathered by the way. In the former case the scouts must have travelled at least 800 miles, going and returning, which, at an average rate of twenty miles a day, would have consumed the forty days. In the latter case the journey could easily have been performed in ten days.

(<sup>d</sup>) Naturally, according to P, the spies return to the camp in the wilderness of Paran, while, according to JE, they return to Kadesh. This clears up the extraordinary topographical notice in verse 26, where the spies are said to return "unto the wilderness of Paran to Kadesh." The confusion is removed the moment we discover here the end of one fragment and the beginning of another, belonging to two independent narratives which were loosely welded into one by a writer who supposed that "the wilderness of Paran" and "Kadesh" were only different names for the same place.

It may be remarked in passing that probably the most perplexing topographical notices in the Old Testament are those relating to Kadesh. So long as a single narrative is postulated, the difficulty of satisfactorily locating it is simply insurmountable. The existence of two independent narratives, if granted, greatly simplifies, if it does not wholly solve, the problem, since it removes Kadesh from the wilderness of Paran, and locates it definitely in the wilderness of Zin, a short distance from Mount Hor, "in the edge of the land of Edom" (Num. xxxiii. 36, 37; xx. 22).

(<sup>e</sup>) The spies, according to P, came back from Hamath empty handed, and with an evil report. "It is a land that eateth up the inhabitants thereof" (cf. Lev. xxvi. 38), *i. e.*, an exceed-

ingly undesirable land whose inhabitants are consumed by prevailing pestilences, or by devastating wars. That the majority reported the land as impoverished and unfruitful, is also implied in the vehement protest of the minority, that it is "an exceeding good land." The exact contrary is the report according to JE. So far from being impoverished, the land "floweth with milk and honey." Its extraordinary productiveness was evidenced by the exuberance of its fruits and by the physical development of the inhabitants. It was a most desirable land, but, alas, unconquerable! The people were giants, the cities impregnable.

That the spies, according to JE, did not penetrate beyond Hebron seems corroborated by their mentioning only the native tribes of southern Palestine (vs. 29).

(<sup>1</sup>) In harmony with these reports are the impressions produced upon the people. In one case they are in a passion at having been lured away from Egypt by promises of a richer land (xiv. 2); in the other, they are terror-stricken at the thought of perishing in such an unequal contest, and resolve to return at once to Egypt (xiv. 3, 4).

(<sup>2</sup>) P represents two of the scouts, Joshua and Caleb, as faithful (xiv. 6, 30, 38); JE seems to know only of the fidelity of Caleb (xiii. 30, 31; xiv. 24, cf. Deut. 1: 36).<sup>3</sup> Each of the narratives, moreover, is self-consistent in stating the grounds on which Joshua and Caleb, on the one hand, and Caleb alone, on the other, seek to restore confidence to the people: in the former instance by contradicting the slander of the ten as to the poverty of the land (xiv. 7); and in the latter by emphasizing the abundant ability of the Israelites to conquer it (xiii. 30).

(<sup>3</sup>) The intercession of Moses and Aaron in P is prompted by the anger and despair of the people. They fall on their faces before all the assembly of the congregation (xiv. 5), who rush upon them with stones; they are rescued from the fury of the people by the fiery manifestation of Jehovah (xiv. 10), who at

<sup>3</sup> Note how the Deuteronomist, in full harmony with JE, asserts indeed that Joshua also shall go into the promised land (i. 38); but the reason assigned for this special favor is, not any connection with the spies, but his relation to Moses as his present colleague and future successor.

once announces his judgment on the "congregation," and executes swift vengeance on the unfaithful spies (vss. 36-38). In JE, contrariwise, Moses faces the disheartened people with a lofty plea for confidence in the LORD, and with exhortation not to rebel against him by turning back (vss. 8, 9). Moses prostrates himself, not before the congregation, but before the LORD ("I fell down before the LORD forty days and forty nights," Deut. ix. 25) and pleads for their pardon. The sentence of annihilation is commuted, and on the morrow they are ordered back into the wilderness.

Are there any facts which tend to break the force of the above analysis? Only two in the body of the narrative—the apparent misplacement of xiv. 31, which, being an almost word for word repetition of JE in vs. 3, and entirely out of harmony with the rest of P, seems to belong to JE between verses 23 and 24 where it exactly fits in; and the use of "them" for "him" in xiii. 26. The occurrence of "him" in the very next verse, "and they told him," *i. e.*, Moses, and not "them," Moses and Aaron, seems to show that the singular was used in the 26th verse also but was changed to conform it to the first part of the verse.

Outside these chapters there are a few apparently adverse points which may be noted. In Num. xxxii. 7-13 occurs a summary of JE's narrative of the mission of the spies in which Joshua's name is coupled with that of Caleb. Several of P's characteristic details are referred to, such as "from twenty years old and upward," and "he made them wander in the wilderness forty years." In Josh. xiv. 6-15, Caleb, according to the promise of Moses, claims Hebron as his possession. From beginning to end the paragraph is in full harmony with JE, except the phrase "and concerning thee" in vs. 6, referring to Joshua. The rest of the narrative not only omits all reference to Joshua, but seems really to exclude him from the company of the spies, as when Caleb, addressing Joshua himself, says (vs. 8), "Nevertheless, my brethren, that went up with me, made the heart of the people melt; but I wholly followed the LORD my God."

Thus far the reader has been asked to consider facts only,

whose value and significance he can estimate for himself. At this point a few questions suggesting further lines of thought may be permitted:

(<sup>a</sup>) If it be conceded that Num. xiii-xiv embodies two amalgamated narratives, what bearing has this fact on the Mosaic authorship? In Genesis Moses may easily have availed himself of pre-existent documents, since he was sketching a distant past. Hence the composite character of Genesis is conceded in some measure by the most conservative scholars. But if Moses wrote the rest of the Pentateuch, how shall we explain the fact that, in relating one of the most critical and momentous events of his own life in which he was the leading actor, he weaves together two distinct and contradictory narratives. If this story as we have it is a mosaic, can it be Mosaic? No one questions that God *could* have inspired him to record history after this fashion, but did he?

(<sup>b</sup>) After Moses had spent considerable time at Kadesh (some think the greater part of the forty years in the wilderness), did he know where Kadesh was situated, or did he not? If Moses wrote the Pentateuch, how shall we account for the fact that it has been found "so difficult to group satisfactorily all the passages in which mention is made of Kadesh around this [Robinson's identification with Ain-el-Weibeh] or any other one spot, that some commentators and geographers have assumed that two distinct places must bear the name in the Bible?" (Speaker's Commentary). How account for the fact, that when Num. xiii-xiv are resolved into two stories, this otherwise insoluble problem turns out to be a simple contradiction in the component narratives?

(<sup>c</sup>) Attention is called to the close correspondence between the Deuteronomist and JE. This dependence on JE is conspicuous in all the Deuteronomic narratives. If Numbers in its present form is homogeneous and is written by Moses, how does it happen that the Deuteronomist in his constant references to the events of the wilderness invariably conforms the substance of his narratives, except occasional words and phrases, to that part of Numbers which critics have distinguished as JE.

(<sup>d</sup>) If the Deuteronomist quoted from JE alone, and not from the united PJE in its present form, does it indicate that in his time the two had not yet been united, or possibly that P, the "priestly" element, including the whole Levitical Legislation, did not yet exist?

(<sup>e</sup>) If it is conceded that Num. xiii.-xiv. contain two distinct narratives, then it must be remembered that these are merely parts of two documents, that have been welded together throughout the entire Hexateuch. Would not a compiler feel constrained, as a matter of superficial consistency, to introduce into the material, absorbed from either document, occasional words and phrases that would remove flagrant discords? In other words, would it not be natural to expect in passages from JE, like Num. xxxii. 7-13, Josh. xiv. 6-15, just such harmonistic additions as actually appear?

If the facts, presented in this paper, are real facts, *i. e.*, if the story of the spies is composed of two independent stories woven together, then let it be understood that these facts are only one series of a thousand, all pointing in the direction of the above inquiries. If they are facts, they cannot be laughed out of court, or frowned out of countenance. They must be dealt with honestly and fairly by those who have candor and patience enough to master at least the elements of Biblical criticism. It is neither wise nor safe to fortify ourselves against them by the daily prayer of a pugnacious theologian of the reformation-period—*Imple me, Domine, odio hereticorum.*

## THEOLOGICAL INSTRUCTION IN SWITZERLAND.

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### II.

#### ZÜRICH.

Following our chronological order we pass from Basel between the Jura Mountains and the Black Forest, turn a little southward from the valley of the Rhine, and take our first long look at the snow-peaks of the higher Alps from the shores of the lake of Zürich.

In accordance with my purpose of calling attention to the various advantages offered by the Swiss universities to the American pastor or student of theology, I must be pardoned if I tarry a little over the natural attractions of this by far the most beautifully situated of the three university towns of German Switzerland. The city itself is the northern rival of Geneva, which it has finally outstripped in population and bids fair soon to equal in beauty. Charmingly situated at the point where the Limmat leaves the lake, Zürich is flanked on three sides by considerable hills with fine views and delightful forest walks; the hill on the west, the Uetliberg, being a miniature Rigi, with its own railway and hotel and a view quite as extensive as that from the Rigi, though, of course, less imposing. The lake shore is bordered by quays laid out with great care and looking across the water to the glittering peaks of the snow-capped mountains. Everywhere one receives the impression of thrift and energy, while the more modern residences in the suburbs show unusual taste. Few American cities are making such rapid growth.

Again, Zürich is a most admirable starting point for many little trips in northern Switzerland, and he who spends a summer semester there is able not only to drink in the daily beauty of the immediate surroundings but also to choose the most favorable days for longer excursions. Lucerne, the Rigi, Pilatus, the

Falls of the Rhine, Wesen with the beautiful Wallensee, Glarus and the Klönthal may each be easily visited in a single day, not to mention the points of interest upon the lake itself, to be reached in an hour or two either by train or boat. In my own judgment no other university town of German Switzerland offers such attractions in itself and its surroundings to one who has a summer semester (practically the months of May, June and July) at his disposal.

The educational advantages of Zürich compare not unfavorably with the beauty of its situation. An enthusiastic teacher in Berlin claims that there is no city of its size in the world which is such a center of intellectual activity; yet it must be borne in mind that the popular departments in Zürich are those of medicine and the natural sciences rather than theology. The number of theological students is smaller even than at Bern, averaging about forty. This in itself is somewhat depressing, especially to one coming from one of the larger German universities, and it is difficult for a lecturer to show much enthusiasm where there are only some half-dozen listeners. Another disadvantage is that not infrequently an interesting course of lectures has to be abandoned because the number of students applying is insufficient. At the same time, one soon becomes accustomed to the emptiness of the lecture rooms, and learns that the ability of a professor is by no means always measured by the number of his auditors. This latter fact must be constantly borne in mind in French Switzerland, where the comparatively few students of theology are scattered among six schools.

The following are the best known professors in the Zürich theological faculty.

The most marked figure, beyond all question, is the venerable Professor Gustav Volkmar, a man who remarkably connects the past and present of German criticism. He is now eighty-three years of age, and is one of the best living representatives of Baur's school of criticism, whose conclusions are now being so greatly modified even by those who accept its principles. It is marvelous to sit in his class-room, as he lectures on New Testament Introduction or explains some New Testament passage,

and to note the keenness of his mind and the firmness of his grasp of the theme, or to mark the quick perception and amused smile with which he corrects a false rendering by one of his pupils. So, too, if one were only to listen to his deep, resonant voice without looking at the age lines in his face, he would think of him as in the sixties rather than the eighties. I notice by the catalogue for this coming winter that he expects to lecture ten hours a week as usual.

Everyone who sits in his classroom must feel that he is listening to the results of long and minute study of the New Testament, yet as a critic Professor Volkmar stands on the extreme left. As a single instance, he regards the anti-Pauline tendency of Jewish Christianity as underlying the Revelation, and believes that the *beast* of chapter xiii. 11, etc., and the *false prophet* of chapters xvi. and xix. were intended to represent the Apostle Paul himself. In the same way he regards even the gospel of Mark, and so, of course, the others, as largely epic rather than historic in their character.

There was a bit of political romance connected with his earlier life which affected his whole professional career. In 1850, while teaching in his native Hesse, he was arrested and deprived of his position for writing an article in favor of the constitution. In consequence of this he went to Zürich, so that the political reaction following upon the year 1848 was the cause of his going to Switzerland and the beginning of his long work in connection with the Zürich University.

Next to Professor Volkmar perhaps the most widely known man in the faculty is Professor Heinrich Kesselring, at present rector of the university. He is a man sixty years of age, whose specialties are New Testament theology and exegesis, and his reputation depends partly upon his broad interest in and connection with various philanthropic movements. Theologically, Prof. Kesselring belongs decidedly to the liberal wing, though he is not so aggressively radical as many others. His scholarship is broad as well as careful, but one of his chief charms is his delightful courtesy. He is exceedingly popular as rector and to know him adds much to the pleasure of a stay in Zürich.



Professor Paul Christ is one of the clearest thinkers in the faculty. There is nothing particularly striking or impressive in his appearance, but those who follow his lectures cannot fail to appreciate the keenness and comprehensiveness of his analysis. His principal course is ethics, but he also loves to take up some special theme, such as the philosophy of Hartmann or the theology of Schleiermacher. He is at the farthest remove from being the typical popular professor, but it is seldom that one so wins the admiration of those who patiently follow his thought. A great misfortune is that he slowly dictates almost the entire hour. In my judgment it would be a great gain if he, and with him many another German professor, would only be persuaded to print that which he now dictates, and, putting it in the hands of his students, then spend the hour in amplification and illustration. Professor Christ is another member of the theological "left." His dogmatic position is much like that of Professor Pfeiderer of Berlin, whom he greatly admires as a philosopher and theologian, but he holds much more closely than does Pfeiderer to Baur's school of New Testament criticism.

It would be difficult to find in the Zürich faculty any influential representative of traditional or even moderate orthodoxy. The center, the *Vermittlungstheologie* or *Ritschlianism*, is represented by the professor who has the chair of dogmatic theology, Professor G. von Schulthess-Rechberg.<sup>1</sup>

Professor Schulthess is a young man of thirty-seven, who has somewhat recently become a member of the faculty. He is tall, exceedingly courteous, and seriously endeavors to teach a system of theology which shall be at once Biblical and also in harmony with modern critical and theological methods. How far such a system is removed from traditional orthodoxy becomes sufficiently manifest, however, when we bear in mind such facts as the following: *viz.*, that, according to Professor Schulthess, the Biblical idea of the divine righteousness or justice has nothing to do with distributive justice, and this in the New Testament as well as in the Old; and also that the church doctrines of the Logos

<sup>1</sup>In Switzerland a double name like Schulthess-Rechberg is used to avoid confusion, Rechberg being simply the maiden name of Mrs. Schulthess.

and the personality of the Holy Spirit are to be rejected as later additions to the simple gospel.

This *Vermittlungstheologie* is by no means so popular in Switzerland as it is in Germany, but it still has many adherents among those who are unwilling to make a complete break, either with criticism or with the terminology of received orthodoxy. This is especially true of students who spend a semester or two in Germany, and who are very apt to come back *ver-Ritscht*, as one of the professors expressed it.

One of the best lecturers in the faculty is Professor Victor Ryssel, of the chair of Old Testament exegesis and theology. He was born in Saxony in 1849, and studied in Leipzig under Professor Delitzsch. For four years he was extraordinary professor at Leipzig, and came to Zürich as full professor in 1889. He is a man of fine presence, and has a good delivery. So far as one can judge by the expressions of the students, his course on Old Testament theology was the most popular one given in the theological department last summer, of which a further evidence is perhaps the fact that he ventured to give it at seven o'clock in the morning.

As a pupil of Professor Delitzsch, his theological antecedents are of course rather conservative, but he is a man of thoroughly scientific spirit, who is gladly heard by men of all "tendencies."

These are the leading men of the Zürich theological faculty, although I have not yet mentioned the venerable church historian, Professor Otto F. Fritzsche, who is now eighty years old and has been a member of the faculty since 1837. Unlike Professor Volkmar, he is now in feeble health, and last year was unable to give all the lectures which were announced in the catalogue.

It must always be borne in mind that the educational attractions of Zürich for an American pastor or student of theology are not confined to this one faculty, or even to the university itself. In the same fine building, overlooking city and lake and Alps, are held not only the lectures of the university, which belongs to the canton of Zürich, but also those of the Polytechnicum, which is supported by the entire Swiss confederation.

Students of either school have the privilege of attending lectures in the other, and it is no slight privilege to be able to listen to such men as the philosopher Avenarius of the university, or Stern and Platter of the Polytechnicum in history and social science.

It should also be noted that in Zürich, Bern and Geneva the lectures are open to women.

## THE FOURTH GOSPEL:

*AN OUTLINE FOR THE STUDY OF ITS HIGHER CRITICISM.*

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To the student of the New Testament no questions are more important or vital than those pertaining to the genuineness and authenticity of John's gospel. Did John the evangelist write the Gospel usually ascribed to him? Is the evidence of the centuries convincing on this point? And does the testimony of the book itself corroborate what the church has claimed? Are there incompatible divergences between John's account of the life of Christ and the account given by the other three evangelists? Do the other writings of John, his epistles and the Apocalypse, weaken or strengthen our confidence in the Gospel? For a half-century about these issues discussion has been rife. Practically conclusions have been reached, and yet, although bringing little new matter, the old queries arise. The student needs to review the field and think through the thoughts of others for himself. "The defense of the Fourth Gospel has become in large measure the defense of historic Christianity," says Prof. Riddle.

Seven definite topics may be suggested for the student's investigation. Let him grapple with these resolutely and patiently and he will not only learn much about this spiritual Gospel and much concerning the methods and results of higher criticism as applicable to all parts of the New Testament, but will also confirm his faith in the historic Christ, and will attain an insight into many conditions of the early centuries which will do much to make plain to his appreciation the salient, essential features of our Christian religion divested of some of its late accretions.

*Books of reference.* Many would be helpful, but a few will suffice. Three seem indispensable: The Bampton Lectures for 1890, entitled "Modern Criticism Considered in its Relation to the Fourth Gospel," by Archdeacon H. W. Watkins; "The Fourth Gospel, Evidences External and Internal of its Johannean Authorship; essays by Ezra Abbot, Andrew P. Peabody and Bishop Lightfoot," 1891; and "Introduction to the Johannine Writings," by Paton J. Gloag, D.D., 1891. Other works are scarcely less valuable. I mention the following which, if accessible, should be consulted: The commentaries on John of Godet, Westcott, Weiss, and Plummer (Cambridge Bible for Schools and Colleges); the Introductions to the New Testament of Weiss, Salmon and Dods; Weiss's "Life of Christ," chapters V., VI., and VII.; and a series of articles begun in *The Contemporary Review*, September 1891, and in *The Expositor*, November 1891, and reproduced in *The Magazine of Christian Literature* beginning with October 1891.

#### TOPICS FOR INVESTIGATION.

I. Make an analysis of the gospel of John. It is necessary to distinguish between epitomizing and analyzing. Epitomizing is a mechanical process by compression; it simply eliminates words and reduces bulk. Analyzing is a chemical process by which the constituent elements of motive, argumentation and logic are discovered. What may be regarded as the theme of the book? What does it attempt to show, or prove? What are its natural divisions? To analyze upon the basis of geographical or chronological divisions is to fail of the thought-element in the book. The analysis should spring from the nature of the narrative.

II. Compare the gospel of John with the synoptic record. It would be well to notice first the differences in literary form, including both the structure of the whole, as brought out in the analysis, and also the differences in striking words and phrases. Then compare them in their agreements in recorded incidents, in their omissions and their apparent contradictions. Compare them, as they usually are compared, in respect to their "differences as to the place and form of our Lord's teaching, and

differences as to the view which is given of his Person." Chapter V., section II. of Westcott's "Introduction to the Study of the Gospels" will be found helpful on this subject.

III. Examining the external evidence for the genuineness and authenticity of John's gospel. The student must remember that "genuineness" refers to the question of authorship and "authenticity" refers purely to credibility. Who wrote the book? When this question is conclusively answered, the authorship is established. But there remain still the questions, Was the author in a position to know the facts which he states? and, Was he sufficiently free from prejudice or bias to relate them without alteration? External evidence is evidence drawn from sources outside of the book itself. A search for this evidence will lead the student to an examination of the writings of the church fathers and all extant literature bearing upon the subject, particularly in the second century. While this evidence has been collected and sifted and weighed again and again, yet in order to know its value, the student must test it for himself. He should, if the books are accessible, look at all the quotations which his guides adduce in their original setting. An excellent translation of the church fathers will be found in the series now appearing from the publishing house of The Christian Literature Company, "The Ante-Nicene Fathers" having already appeared, and "The Nicene and Post-Nicene Fathers" now appearing.

IV. Examine the internal evidence for the genuineness and authenticity of John's gospel. This evidence is to be found in the book itself. Do the characteristics of the narrative show that it was written by a Jew, by one who lived or had lived in Palestine, by one who had seen the events which he describes, and are there indications that one of the apostles wrote it? If so, which one? Answers to these questions can be legitimately sought within the book itself.

V. The evidential value of the epistles of John to the authenticity of the fourth Gospel. When the epistles of John are called into court, the critic must first know their worth. He must therefore examine their claims for acceptance as genuine writings of the apostle. When their genuineness is

established then they should be compared in style, structure and subject matter with the Gospel. Bishop Westcott's "The Epistles of St. John," 2d ed., 1886, will be found helpful.

VI. Compare the gospel of John with the Apocalypse. This topic of investigation demands first an examination of the genuineness of the Apocalypse.<sup>1</sup> The date of its composition must be at least approximately fixed in view of all the existing phenomena. The history of its higher criticism through all the centuries must be scanned. Its style, grammatical and rhetorical, must be compared with that of the Gospel; and then the question must be satisfactorily answered whether the two documents could have originated in the same mind and, if so, what theory consistent with all the facts known will satisfactorily account for their differences. The student will be helped by Simcox's "The Revelation of St. John the Divine" in the Cambridge Bible for Schools and Colleges.

VII. Write a biography of John the evangelist. This will involve, not only an examination of the data concerning John to be found in the New Testament, with a careful weighing of all the inferences that may be legitimately deduced therefrom, but also a thorough investigation of the claims which have been made from the scant testimony of Papias to the existence of a presbyter John, and his subsequent identification with the evangelist, and also a searching scrutiny of the evidence for the Ephesian residence of the evangelist and his absorption of Greek philosophy and Greek culture sufficient to enable him to write the fourth Gospel.

<sup>1</sup> The recent partition theories of the origin of the Apocalypse are described in an article, "Recent Theories of the Origin of the Apocalypse," published in *The Journal of Biblical Literature* Vol. X., Part I., 1891. The author, Rev. E. C. Moore, of Providence, R. I., was granted the degree of Ph. D. by Brown University on the basis of scholarship shown in this article.

## THE FUNDAMENTAL THOUGHT AND PURPOSE OF THE GOSPEL OF MATTHEW,

Translated from the Introduction to PROF. ROBERT KÜBEL'S *Exegetisch-homiletisches Handbuch zum Evangelium des Matthäus.*<sup>1</sup>

By H. B. HUTCHINS.

1. The data contained in the gospel of Matthew itself for answering the question as to its fundamental thought and purpose:

a. Old Testament citations. It is a familiar fact that Matthew and the other two Synoptists differ very widely in the number of their citations from the Old Testament. Where the evangelist himself is speaking citations occur in the following places in Matthew: i. 23; ii. 15, 18, 23; iii. 3; iv. 14-16; viii. 17; xii. 17-21; xiii. 35; xxi. 4 sq.; (xxvi. 56); xxvii. 9 sq.; xxvii. 35 (not well attested). In Mark, where he himself is speaking, we find citations only in i. 2 sq. (xv. 28 is not genuine); in Luke, only in ii. 23; iii. 4. Both Mark and Luke, for example, in the account of the triumphal entry, omit even the very evident citation from Zech. ix. 9, and in Luke even the narrative of the birth contains no citations. In the discourses of Jesus also, as reported by the evangelists, Matthew has more citations than both the others. Mark has no citations which are not found in Matthew (in a sense xii. 29 is an exception); Luke has only iv. 25 sq. and xxii. 37. Furthermore, in Matthew the citations contained in the discourses of Jesus are in part especially significant; thus, the word of Hosea (vi. 6) twice used by Jesus against the Pharisees (ix. 13, xii. 7), is not found in the parallel passages in Mark and Luke. The same thing is true also in the case of the second Old Testament example for Sabbath desecration, Matt. xii. 5. As to the sermon on the mount, from which v. 21 sq. might properly be considered here, we shall speak at length further on. The manner also in which the citations are made is significant.

<sup>1</sup> All quotations from the Greek have been translated into English.



The formula which Matthew uses almost constantly, "that it might be fulfilled," and the like, which also occurs in John xii. 38, and xviii. 9, is never found in Mark and Luke in their own discourse (Mark xv. 28, not genuine). All this goes to show at least that to Matthew the things of especial importance are in general the confirmation of the New Testament by means of the Old, and in particular the proof that, and how, in Christ the Old Testament promise is fulfilled, that is, has become a reality.

*b.* Expressions in this gospel which clearly present in its contents, and especially in its presentation of Christ, the mental attitude of the evangelist towards the Old Testament. The following data belong in line with what has just been said, in so far as they treat of the relation to the Old Testament as respects fulfilment. Matt. i. 1 is, to be sure, not the superscription of the entire book but only of chapter i. Yet the designation "Jesus Christ, son of David, son of Abraham," shows at all events the category under which the author intends chiefly to place Jesus. In this connection compare Mark i. 1 (where "Son of God" is not to be struck out) and the whole of John i. 1 sq. "Jesus the Christ the promised son of David," is undoubtedly the theme of this gospel. With this view agrees the fact that the genealogy is carried back only to Abraham, and also its conclusion, i. 16. But the fulfilment of the Old Testament has also a negative side which is very prominent in Matthew. That the thought of Christ and of this entire gospel is first of all presented in antithesis with that of the scribes and Pharisees of the time, who claimed to be the representatives of the Old Testament, that the apprehension and fulfilment of the Old Testament correctly given by Christ is set in sharp contrast to the apprehension of the scribes and Pharisees, scarcely needs proof. The influence which the conflict of Jesus with the Pharisees exerts upon the contents and arrangement of the gospel is sufficient evidence. Of the other synoptists, it is true, Mark has nearly all, and Luke most, of the sections bearing on this point. But, besides what was quoted above in relation to Matt. ix. 13, xii. 7, and xii. 5, it is noticeable that only Matthew, and he as early as ix. 34, reports a case of calumny by the Phar-

isees; only he brings forward the sharp word against them in xv. 13, 14 (Luke vi. 39 is something entirely different), the parable of the two sons, with the biting word against the Pharisees (xxi. 28-32), the anti-Pharisaic discourse, chapter xxiii., as one complete and definitive testimony, and finally the narratives xxvii. 62 sq. and xxviii. 11 sq. Still further, it must be taken into consideration that in Matthew the sermon on the mount, entirely different from the account of Luke (the Paulinist!), is controlled almost throughout by the opposition to the Pharisees and their righteousness; v. 20-vi. 18 may be said to be completely so controlled.

We are accordingly quite justified in the assertion that the diametric opposition between Christ and the Pharisees is much more important to the purpose of this gospel than to that of Mark or Luke. And certainly it is worthy of remark that, since the opposition of John to the Jews is at all events something similar to the opposition of Matthew to the Pharisees, it is precisely the two apostolic evangelists who make that opposition a matter of central importance for their presentation of the gospel history. But the antithesis of Christ in the gospel of Matthew relates not merely to the Pharisaic conception of the Old Testament, especially of its law. The reformed-legal view, which Wichelhaus especially among the later commentators on Matthew represents, is thoroughly one-sided, and therefore incorrect. According to this view, in his opposition to the Pharisaic interpretation and application of the law Jesus throughout completely acquiesced in, recognized, and in no respect whatever "destroyed" the Old Testament law itself. To be sure, v. 17 sq., must be recognized as affirming the positive, that is to say, the spiritually positive, validity of the law. And since to this passage Mark has no parallel at all, and Luke only a relatively weaker parallel, it therefore belongs to those passages which show with especial clearness Matthew's interest in exhibiting the "fulfilment" of the Old Testament through Christ. Add now to this, still from the sermon on the mount, Matt. vii. 12, where the confirmatory assertion, "This is the law and the prophets," has likewise no parallel in Luke vi. 31 (still less in Mark). Moreover,

passages like Matt. xxii. 34 sq. and its parallels must not be forgotten, as they have a bearing on the positive attitude of Christ towards the law. But some sort of antithesis to the Old Testament law is undoubtedly presented in the opposition of the phrases, "It was said to those of old time," and, "But I say," which is found only in Matthew—v. 21, 22, 27, 28, 31, 32, 33, 34, 38, 39, 43, 44. For "It was said" introduces without doubt, in this case at any rate, words of the Old Testament, and to these words, not merely to the Pharisaic interpretation of them, Christ opposes his "But I." Luke vi. 27 is of an entirely different nature. That something similar is contained in the expressions regarding Sabbath observance cannot be denied. In addition we have the *argumentum ex silentio*, an argument truly significant in the case of a Jewish Christian, that this gospel contains not a syllable to indicate that the kingdom of heaven brought by Christ, or rather to be brought by him, is such a kingdom of God as the law affirms, and the prophets have for the most part painted an Israelitish and externally splendid divine state under the descendants of David. The word of the Lord, "My kingdom is not of this world," preserved, to be sure, not by Matthew, but by the other apostle among the evangelists, is perfectly appropriate to the Christ of Matthew. According to all that we have just said the fulfilment which Christ brings to the Old Testament is a fulfilment by means of which the Old Testament, its law and its prophecy, is raised to a new, even to the spiritual, stage. Everything concerning it and in it is certainly affirmed, but only so affirmed that it accords with this new stage, that of the spirit. Furthermore, it must be considered that only in Matthew is the passing over of the kingdom of God from the Jews to the Gentiles announced as early as viii. 11, in the affair of the centurion, the first man in regard to whom the word "faith" occurs in Matthew (cf. Luke vii. 9; xiii. 28 sq.). In the parable of the husbandmen also, though Mark xii. 9 and Luke xx. 16 have the thought in the parable itself, yet in the speech of Jesus which is connected with the parable and directed against the Pharisees they do not have the express words, "The kingdom of God is taken from you,"

etc., Matt. xxi. 43. It forms a sort of contrast to this position, however, that Jesus' prohibition to his disciples to enter on any way of the Gentiles and Samaritans (Matt. x. 5), as also the word in answer to the Canaanitish woman, "I am not sent," etc., (xv. 24), are preserved only by Matthew (cf. Mark vii. 27). On the other hand again, only Matthew reports the universal missionary command of the departing Lord, xxviii. 19. For Mark xvi. 15 must be passed over as hardly genuine. Luke, indeed, on his part has the event (xxiv. 47), but he fails to give the solemn closing command. Another point from the sphere of the difference between Matthew and the other two synoptists which might be presented here will be brought out later. If we gather together all that has been here cited we shall perceive that Matthew aims to show that what Christ brings is something new, and yet the old, the kingdom of God promised by the Old Testament, which, however, breaks through the Old Testament limitations. And it breaks through these limitations, first in its spirit and its teaching, in so far as the law of Christ is the spiritual law of life and not the law of the letter,—then in its extent, in so far as this kingdom was originally offered to the Jews, but being rejected by them it passes over to the Gentiles,—and lastly in the manner and method in which Jesus plants and extends it, in so far as he, first of all, for purposes of teaching, held himself within the Old Testament limits, but with perfect clearness, from the very beginning, and more distinctly from stage to stage, he unfolded his conception of the kingdom of God as the all-embracing kingdom of the spirit.

c. Views peculiar to Matthew. Here we shall consider only three points, the conceptions of the kingdom of heaven and of righteousness, then the (Christian) community, and finally a special feature of the portrait of Christ. As is well known the name "the kingdom of heaven" belongs exclusively to Matthew. Matthew brings this name forward in part in the interest of a positive connexion with the Old Testament—for it reminds every reader immediately of Dan. ii. 44, and chapter vii. 27, in part again in opposition to Jewish ideas—for it checks all expectation, conceived in a merely temporal earthly

fashion, of an externally splendid Jewish Messianic kingdom. How far, because of the essentially eschatological conception of the kingdom of heaven (cf. especially iii. 2), the worldly expectations are justified, it is not our purpose here to investigate. For in this case the question is not in regard to something peculiar to Matthew. On the other hand again, the close connexion of the conception of "righteousness" with the kingdom of God, and in general the exalted significance of that conception, is peculiar to Matthew. The word "righteousness," used of the good and of the condition of the citizens of the New Testament kingdom, is totally foreign to Mark and even to the Pauline Luke (except i. 75), while the latter has the verb "justify" in the Pauline sense in xviii. 14 (the sense is different in Matt. xii. 37). In Matthew the righteousness brought by Christ (v. 6) and demanded by him (v. 20) comes into sharp opposition to the Pharisaic righteousness. It has been remarked already that righteousness of life, regarded likewise by Matthew as the fulfilment of the Old Testament law of God, comes out much more clearly than in Mark and Luke. In Mark the word "law" is altogether wanting, and in the conversation about the first commandment xii. 28 sq., the word of Jesus already quoted about 'the whole of the law and the prophets' (Matt. xxii. 40) is not given. Luke puts "law" into the mouth of Jesus only twice, xvi. 16, and xxiv. 44—both times of the book of the law.

The significance of the word "church" in Matthew is something still more remarkable. Only Matthew, as is well known, has the two expressions of Christ in regard to his community, xvi. 18 and xviii. 17. In the first passage the lack of this word of Christ in Mark and Luke is especially remarkable, because both nevertheless (Mark viii. 27 sq., Luke ix. 18 sq.) relate the occasion, the confession of Peter. Even the "Interpreter of Peter," Mark, says nothing of the assignment of the keys of the kingdom to Peter! Luke vii. 3 sq. has a short parallel to the second passage (Matt. xviii. 15 sq.); but he also says nothing of the "church," though it is the same Luke in whose second writing, the Acts, the "church" is nevertheless so frequently mentioned.

But still further, the entire section Matt. xviii., although Mark and Luke contain some parallels, has this peculiarity that only in Matthew is the purpose clearly evident of collecting here such words of Jesus as relate to the inner circle of disciples or brethren and their duties. The word and the idea "brethren," as applied to the members of the specifically Christian community, generally retreats into the background in Mark and Luke in comparison with Matthew (Matt. v. 22 sq., 47; vii. 3 sq.; xii. 48 sq.; xviii. 15, 21, 35; xxiii. 8;—in Mark only iii. 34 sq.;—in Luke only vi. 42; viii. 21; xvii. 3; xxii. 32, although the expression is frequent in the Acts). We see that in the eyes of Matthew the community of Christ stands forth clearly as a distinct, organized union of believers in Christ separating itself from the Israelitish community. The idea is similar to that of John, the other apostolic evangelist, who, it is true, does not speak of the "church," but does emphasize brotherly love. The words of Christ bearing on this point are also especially important to Matthew.

Finally, there is a feature of the portrait of Christ which is peculiar to Matthew, and which leads us to an entirely different point. It may now be briefly touched upon. We do not now refer to the fact that Matthew uses for Jesus, "son of David," as also "king," sometimes alone, as in xxv. 34 sq., sometimes with "of Israel," etc., much more frequently than do Mark and Luke. Compare the interesting parallels Matt. xxi. 5; Mark xi. 10; Luke xix. 38. But the following points are especially significant. Only Matthew (viii. 15) sets down the healing work of Jesus as fulfilling Isa. liii. Only he in general (cf. with Mark and Luke) transfers to Christ the deutero-Isaianic idea of the "Servant of God." Luke, however, frequently employs this idea in the Acts. And the description of Jesus as the tender shepherd of the flock of the people—a description especially enjoyed by Matthew and frequently given in detail—agrees well with this idea (Matt. iv. 23 sq., cf. Mark i. 39; Matt. ix. 35 sq., cf. Mark vi. 34; Matt. xv. 29 sq.). At the same time this description comes into rugged contrast with the rejection of Jesus on the part of Israel, whose terrible word (xxvii. 35)

Matthew again is the only one to report. It is precisely the servant and the shepherd rejected by his own people who gathers to himself a new flock from among the Gentiles who have been hitherto shut out from the kingdom of God.

d. The sections and the most important single words peculiar to Matthew. Chapters i. and ii.: the genealogy (cf. Luke as above), the birth, the Magi, the flight into Egypt, the return, the settlement in Nazareth; all permeated with Old Testament citations, and obviously subservient to the chief point of view already presented, "Jesus the promised Messiah," iii. 14, 15—a conversation between Jesus and John; note especially, "to fulfill all righteousness," iv. 13-16—a citation from Isa. ix.; iv. 23-25 (already treated), also chapters v.-vii.; not only does this as one great discourse from the standpoint of "righteousness" in the sense spoken of above occur only in Matthew, but in it are also several passages which are peculiar to him; note v. 5, 7, 8, 10 (several beatitudes), 13 (in part), 14, 16, the children of light, 17-20 (already treated, the fulfilment of the law), 21, etc., "it was said to them of old time, but I say," etc. (already treated), 21-24, the fifth commandment, 27-32, the sixth commandment (Mark and Luke have parallels, not to this passage, but to Matt. xix.); vi. 1-8, 14-18, alms, prayers, fasting; vii. 6, "that which is holy" and "the dogs," 12 (already treated), 14b, 15, 16a, the narrow way and the false prophets; viii. 11, 12 (already treated), 17 (already treated); ix. 13 (already treated); ix. 27-38, the two blind men, the dumb man, the first insult by the Pharisees, etc.; x., the discourse on sending out the apostles; not only does this great unified discourse occur as a whole only in Matthew, but there are in it also several passages which are peculiar to him; note x. 5, 6 (already treated), 8, "freely," 16, wise and harmless, 23, nearness of the Parousia, 25, if they have called me Beelzebub, etc.; xi. 28-30, invitation to the weary; xii. 5, 7, 17 sq. (already treated), 36, 37, the idle word, 40, the sign of Jonah (different from Mark and Luke); xiii. 24-30, 36-43, parable of the tares, 35, citation relating to parables, 44-52, parables of the treasure, the pearl, the net, final word; xiv. 28-31, Peter on the water; xv. 13, 14,

24, 29-31 (already treated); xvi. 17-19 (already treated), 28, observe the announcement of the future in Matthew as compared with Mark ix. 1 and Luke ix. 27; Matt. xvii. 20, because of your unbelief (little faith), 24-27, narrative of the stater; xviii. 10, the angels of the children, 15-35 (already treated); xix. 10-12, eunuchs; xx. 1-16, the workers in the vineyard; xxi. 4, 5 (already treated); xxi. 10, 11, the people acknowledge Jesus as the prophet, 16, citation from Ps. viii. 28-32, 43 (already treated); xxii. 6, 7 (cf. Luke xiv. 16 sq.) reference to the destruction of Jerusalem—chapter xxiii., not only does this great unified discourse, concluding the anti-Pharisaic contest, occur as a whole only in Matthew, but there are in it also several passages which are peculiar to him, *e. g.*, 2, 3; note especially, "What they say, that do, but . . .," also 5, 8-11, 15-22, 24, 28; xxiv. 10-12, 20, neither on the Sabbath, 29, immediately, 30, sign of the Son of man; xxv. 1-13, the ten virgins, 14-30 (? cf. Luke xix. 12 sq.), 31-46, the judgment discourse; xxvi. 15, the thirty pieces of silver, 63 sq., the oath administered by the high priest to Christ, 72, the first oath of Peter's denial; xxvii. 3-10, the death of Judas (cf. Acts i. 16 sq.), 19, the wife of Pilate, 24, 25, Pilate's handwashing and the outcry of the people, 51b-53, the earthquake and the appearance of the dead after the death of Christ, 62-66 and xxviii. 11-15, the watchers at the tomb; xxviii. 2-4, the angel rolls the stone away, 9, 10; the meeting of Jesus and the women, 16-20, the final appearance and the last word of Christ.

Now this collection, in which of course we could not consider the minor verbal variations from Mark and Luke or one of them, gives occasion for the following reflections: The number of sections and words peculiar to Matthew is relatively not very great. If all the passages were arranged consecutively we should have six or seven chapters of the average length of the chapters of Matthew—that is, not quite one-quarter of the whole Gospel. The greatest peculiarity is to be found in the discourses and parables. Luke indeed has more parables peculiar to him than Matthew has. And as to the discourses, it is to be carefully noted that it is not the amount of material



contained in Matthew which is the most significant peculiarity of the gospel, but rather the collection into long connected discourses of material which in the others, especially in Luke, is scattered through the entire book. We cannot here discuss further the bearing of this point on the question of the author and style of the gospel. The point which we now emphasize is that the gathering together of these long discourses and discourses of the character of these is indicative of Matthew's chief thought and purpose. In an expressly doctrinal discourse at the very beginning (v.-vii.) Jesus expounds the program of his kingdom and its righteousness in opposition to the Pharisees; in an expressly missionary discourse (x.) we have the calling and lot of his disciples; in a long chain of parables (xiii.) he shows, on the one hand, again his kingdom and its development, and, on the other, how the knowledge of it is a mystery for the great mass of obdurate people; in a series of connected discourses (xviii.) he depicts the life of his "church"; in a great decisive discourse (xxiii.) he breaks with the Pharisees and the Judaism led by them; in an eschatological discourse running through two chapters (xxiv., xxv.) he teaches how his community must prepare itself for the Parousia. Thus there is given a formal, thorough, and comprehensive "teaching" concerning the truths which, as we have already observed, are the most important for Matthew. If we can gather these points together somewhat as follows, "The relation positive and negative of that which Christ brings to the Old Testament, especially the negative in opposition to the Pharisaic Judaism; the kingdom of heaven, not an external Jewish kingdom, appearing, however, at the Parousia as a kingdom of glory; the "righteousness" of the citizens of the kingdom; the Christian community which they form as "brethren" in especial communion with one another; all of which is lost to the Jews, because they have rejected the tender shepherd and the servant of God": then all that is necessary is to show, in regard to some of the passages quoted as peculiar to the Gospel, how they fit in with this point of view. In the Magi (ii.) the first Gentiles adore a Messiah, unrecognized by Jerusalem, its king, its scribes, and its people. At the baptism (iii. 15)

Jesus says to John, "It becometh us to fulfil all righteousness." To the Old Testament prophecies referring to Jesus belongs also "the sign of Jonah," which is at the same time, however, a sign of judgment against Israel, xii. 40. Although he is as Son of God free, he submits himself to the duty of paying the temple tax, xvii. 24 sq. He is to come as the glorified king of the kingdom, xxiv., xxv., and he will come soon, xxiv. 29. Finally, he acknowledges himself as the Son of God, xxvi. 64; even Pilate's wife confesses him, xxvii. 19; through him the bodies of the Old Testament saints come to life, xxvii. 51 sq; as Lord of the world he gives his final command, xxviii. 16 sq. It is evident that the fundamental point of view already given in i. 1 is determinative for all these points. Besides the points already discussed at length, xxvii. 62 sq. and xxviii. 11 sq. also belong to the conflict with the Pharisees. Even their last device against Christ fails. Then, besides the points already touched upon, the following points also are necessary for the depicting of the righteousness of his kingdom, both as to the manner in which one enters it, and as to the manner in which one conducts himself in it: The exposition of the commandments, etc., v. 21 sq. vi. 1 ff, vii. 14 sq., the invitation, xi. 28 sq., the parables, xiii. 44 sq., the passage regarding eunuchs, xix. 10 sq. Concerning the disciples of Christ, their call and their lot in the world note, v. 14 sq. vii. 6, x. 5 sq., 16, 25, xx. 1 sq. But Christ finds 'little faith,' and 'no faith,' even in the circle of the apostles, although he has been solemnly confessed. Although Mark has preserved the strongest expressions in regard to the hardness of the disciples' hearts (vi. 52, etc.), yet the words in Matt. xvii. 20, the accounts of Peter, xiv. 28 sq. xxvi. 72, and single expressions from the warning example of Judas, xxvi. 15, xxvii. 3 sq. are peculiar to Matthew. Although the disciples formed a peculiar band of brethren, they were, nevertheless, still thought of as Jews, xxiv. 20, "neither on the Sabbath"—according to the usual conception of this passage; moreover, the question here is only in regard to the Palestinians. On the other hand, as has been shown, the passing over of the kingdom of God from the Jews to the Gentiles is a matter of especial importance to the author.

With the destruction of Jerusalem, this passing over ensues as the final rejection of the Jews (though not without hope of future restoration, xxiii. 39).

We come now to a quite special point, which perhaps enables us from the intimations already gained respecting the purpose of the gospel to reach a definite conclusion as to the time-relations of the author. Only Matt. xxii. 7, in the parable of the marriage of the king's son (Luke xiv. 16 sq.), gives the reference to the destruction of Jerusalem. Only he has "immediately," xxiv. 29. The difference between Matt. xxiv. 15 and Luke xxi. 20 is obvious. And if here Mark xiii. 14 also goes along with Matthew, even with the parenthetical challenge, "Let him that readeth understand," which surely in both gospels proceeds from the writer and not from Jesus, it follows that the expression of the latter, "standing in the holy place," is more precise than the "standing where it ought not" of the former. If we take all these things together, and in addition consider such passages as xxvii. 25, viii. 11, xxi. 43, then—whatever may be the case with Mark and Luke—it can be said of Matthew at any rate (setting aside first the question of sources), that he wrote at a time when the destruction of Jerusalem was immediately impending, and it was especially important not merely to give his readers instruction for their behavior in this crisis, but to show to them how it was now evident that the destruction of the Jewish theocracy was a righteous judgment of God, and the passing over of the kingdom of God from Israel to the Gentiles, even as it was sealed by this destruction, was the just consequence of the rejection of Jesus by his own people. We need not here discuss other questions suggested by the passages cited (*e. g.* "immediately"), which are of such special significance for the relation of the destruction of Jerusalem to the Parousia. All we need to note is that the "immediately" (and passages like x. 23) show that Matthew deemed it especially important, in the manner of an Old Testament prophet, *e. g.* Joel, to teach the reader to recognize in the great events of the time, which prove the justice of God, the immediate harbingers of the day of the Lord and the completion of the kingdom.

[Continued in next issue.]

## THE AMERICAN INSTITUTE OF SACRED LITERATURE.

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The Institute stands for "Systematic Bible Study." Its aim is to promote such study by every possible means. While, therefore, it occupies an independent position—conducting correspondence courses, summer schools and examinations and furnishing lectures on Biblical topics for the general public—it seeks also to work in harmony with all other organizations whose legitimate work includes Bible study. It aims through affiliation, to help on the work of other organizations rather than to set itself up as a rival to them. Its present position in reference to some of these may be noted.

To supplement the work of the *International Committee* inductive studies upon the current Sunday School lessons are furnished in the *Sunday School Times*. Upon these studies is based a regular correspondence course. A fortnightly instruction sheet is furnished to each student, with the help of which a recitation paper is made out and submitted to the criticism of an Institute instructor. A final examination is given at the end of the course, open to all at a nominal fee, whether they have followed the course by correspondence or otherwise.

In the field of the *Young People's Society of Christian Endeavor*, almost every State Secretary in the Union and the Dominion Secretaries in Canada are coöperating with the Institute in making Bible study a special work for the Christian Endeavorers. A special course on the Life of the Christ, based on the four Gospels, has been prepared as a first course for all societies. This may be taken with or without connection with the Institute. Speakers upon the subject of Bible Study are also provided for state and county conventions.

*The King's Daughters*, through their Central Council, have been placed in connection with the Institute. A special series of simple studies on the Founding of the Christian Church appears in the *Silver Cross*, the organ of that order, and also leads up to an examination at the close.

*The Young Woman's Christian Temperance Union* has also just completed the same sort of a union, whereby a series of brief studies upon an Old Testament subject appears in the *Oak and Ivy Leaf*, their official organ.

In all these studies the aim is not to present material already worked out so much as to guide the student in working for himself. Few results are given, but many suggestions for obtaining results. The whole work of the Institute gathers about the idea of individual study, and therefore it seeks to guide and direct, rather than to teach facts alone.

Here, then, are these great organizations all wholly or in part recognizing the same end and all working together for it. To an intelligent observer of the field of Bible study the results are already apparent.

*The Examination on the Founding of the Christian Church*, based on Acts i. to xv., was one of the most satisfactory ever conducted by the Institute. In the number of its candidates it did not exceed the examination of 1892, but there is a notable improvement in the character of the papers. In past years very few have ventured to try the advanced grade of the questions. In the recent examination the advanced grade was only *second* in popularity, the progressive grade leading as heretofore. This argues two things, viz.: increasing confidence in the character of the examination questions and more thorough preparatory study on the part of the candidates,—two most interesting inferences.

Two more examinations are announced. The subjects are: (1) *The Founding of the Christian Church* (continued), covering Acts from the fifteenth chapter to the close of the book, the Epistles and the Revelation, and (2) the ground covered by the International Lessons of the current six months. The dates are January, 1894, and July, 1893, respectively. Candidates are now enrolling for these examinations and receiving helpful suggestions for preparatory work.

The Institute conducted a Biblical institute, consisting of nine sessions, February 24 to 26, at the University of Chicago. The lecturers were President Harper and Professors Burton, Nordell, Price and Tufts, of the University, and President Burroughs, of Wabash College. The subjects all centered around one theme, the work of Isaiah, except the last evening, when a symposium on "Bible Study, Why and How?" formed the program.

The only summer school as yet definitely arranged for is the one at Chautauqua, July 5 to August 15, in three terms of two weeks each. The instructors will include Professors Harper, McClenahan, Horswell, Burnham and Batten, of former schools, with one new addition, Professor J. S. Riggs, of Auburn Theological Seminary, who will give instruction in English New Testament. Schools, or single courses of lectures, in connection with other Chautauqua assemblies, will be announced soon.

## STUDIES IN THE HISTORICAL MATERIAL OF THE INTERNATIONAL LESSONS.

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### III. EZRA AND NEHEMIAH.

1. *Ideals Unrealized.* For thirty years (516-485 B. C.) after the building of the temple history is silent as to the life of the returned Jews. Its silence speaks volumes. The Messianic king had not been revealed with the completion of God's house. The expectation of the prophet was unrealized. Dareios remained master of the situation and the rebellious empire was quieted. His next ten years were occupied in organizing his realm into a firm and united state, which endured for two centuries attacks from without and decay and dissension within. Then came his series of disastrous foreign wars, the Scythian campaign, the invasion of Greece and the battle of Marathon (490 B. C.), the campaign to the East and South, all giving him little reward and much difficulty. Jerusalem remains the insignificant province, whose temple is restored indeed, but its hopes of exaltation in the earth disappointed. The prince with the glorious future opening before him has disappeared. Zechariah's splendid visions have faded into the light of common day. The reason for this rude disenchantment from the dreams of supremacy is not far to seek. The prophet himself has felt the danger and sought to guard against it in his later utterances, which ring with the note of ethical reformation. The temple was not yet associated in the popular mind with righteousness. Though, as the prophet himself declares<sup>1</sup> it was social injustice which brought about the former national disasters, they must again be warned against similar doings. Jehovah will do great things for them, let them not fear; *but*, "These are the things that ye shall do:" Speak ye every man the truth with his neighbor," etc. During the years in which the temple was rising this was what they had not done. They had not shown themselves worthy of the blessing He stood ready to bestow. That history records nothing during the period which followed suggests that the reaction from the disappointment of high-strung expectations only led them into lower depths of unworthy thinking and living. Scepticism and laxity prevail. With the disappearance of prince and prophet, the priest has fallen heir to the "crown," which through him was to pass to the civil ruler; but the priest is also infected

<sup>1</sup> Zech. vii. 8-14.

<sup>2</sup> Zech. viii. 16.

with the general spirit of discouragement and irreligion, and neglects his duties. The whole aspect of affairs is very dark.

2. *The Awakening: "My Messenger."* A new start is taken when a new ruler comes to the throne of the empire. Darius is succeeded by his son Xerxes in 485 B. C., and the stir attending the change of masters communicates itself to the little community in Palestine. But who was there to feel the thrill of a higher meaning on this occasion? Was there uncorrupted life still among the people? Who was to interpret for them the significance of this event? Who, if not a prophet with the message of Jehovah in his mouth? Such an one may well be seen in Malachi, who can with a fair degree of probability be assigned to this period. The message which he has to communicate is not long, but it is weighty with meaning. His work did not go without success as the words of his own book testify. The faithful were encouraged and stimulated to word and deed. They "spake one with another," and speaking led to action. But what could they hope to do in the way of separating themselves from the people of the land? How could Jerusalem set itself apart and preserve such an existence without walls to define between those who served Jehovah and those who did not, and to protect those within from the jealous, quarrelsome and offended outsiders? The wall must be built again. Is there any evidence that such a move was made at this time? In Ezra, iv. 6—the first verse of the misplaced passage—is a reference to an accusation in the first years of Xerxes' reign, which must have had its ground in an action on the part of the Jews. The probabilities are that this action was the attempt to build the city wall,—a probability strengthened by the following verses, which detail a similar attempt and its failure under Artaxerxes. That the accusation respecting this endeavor to build the wall thus lodged at the court by the enemies of the Jews was successful is owing doubtless in part to the fact that when Xerxes came to the throne he had upon his hands a revolt in Egypt. It would not be wise to allow a fortified post to stand thus on his flank and rear as he passed down the coast. The work could not be permitted. Thus, the outward evidence of Malachi's work and the means of its success come to nought. The tendencies which he rebuked must continue unchecked. The degenerate priesthood has triumphed. The sins which he denounces reappear in greater power and wider extent. The policy of union with neighboring people's strikes deeper root. It finds defenders within the community who point to the glowing pictures of Zechariah where Jerusalem is to be without walls and nations are to flock to her. They fall back on the broad and sublime expectations of that Isaiah whose prophecies made bright the last years of the exile and paint a future in which strangers shall build up the nation and their kings shall minister unto her. The spirit of the present moment is in accord with

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<sup>1</sup>Mal. iv. 4-6.

them. But Malachi has spoken a further word of the new Elijah who shall restore the old relations and avert the curse. In this expectation he was not disappointed. The real restorer may not have been such an Elijah as he had expected, but it was a genuine fulfillment of the thought which lay in the prophet's mind when, twenty-seven years after Malachi had spoken, there came to Jerusalem Ezra the Scribe, with the law of Jehovah in his hand.

3. *The New Inspiration: "The Law."* The last word of Malachi was, "Remember the law of Moses!" This exhortation marks the beginning of a new era for Jerusalem. The conception of the "law" which makes its first appearance in Malachi's message is destined from this time forward especially under the hand of Ezra to exercise a dominating influence. The mention of Ezra and his connection with this "law" leads the thought directly to the Babylonian Jews as the center whence the new impulse proceeded. With the exile, what proved to be the death blow was given to prophecy as a force in Israel's life. What was to take its place? Manifestly men's thought turned more and more, in part, toward the "sages," but especially toward the priestly teachers. Already Ezekiel had led the way toward a conception of national life which found its highest ideal in religious, or, rather ritual, service of Jehovah, in obedience to clearly prescribed and closely coordinated laws for the guidance of religious life. They were led to exalt the separateness of Israel's religion and Israel herself, and to emphasize that separateness by the carrying into detail the provisions for maintaining it. They themselves in their situation must needs develop it yet more, lest they be lost in the overwhelming mass of heathendom that encircled them. To accomplish this separateness they were not yet ready to think of a spiritual dedication to Jehovah's service; it must be a devotion which realized itself in act, in the regulation of religious life in every sphere. But when the religious life was realized as the essential life for all Israel the conception of regulation by law passed imperceptibly into the whole of Israel's existence. Thus arose the idea of *life through the "law,"* destined to play so important a part in the coming ages of Israel's life. For the half century after the return Israel in exile had been thinking through and working over this problem, had been committing the priestly traditions to writing and carrying them out into action. She had formed a new and mighty instrument for the guidance of her life, and having experienced its power in her own circles, was ready to bring it to the help of the other Israel which was at Jerusalem. It was with this that Ezra came to the Holy City. It was to introduce this that he was willing to leave the happier lot of the unreturned and make the weary journey to Jerusalem.

4. *Ezra's Commission and Company.* The discouragement of the faithful and the worldliness of the nobles in Jerusalem were strong enough to repress any movement toward better things which might have accompanied the accession of Artaxerxes I. to the throne of Persia, in 465 B. C. Indeed,



the failure of Messianic hopes may have suggested to the community that independent nationality was out of the question for them. They must submit to continue part of the Empire. Comparatively little is known about the new king under whom they now come. A young man, under the influence of the queen mother, he discloses in his life and manners the growing power of luxury and oriental corruption which was eating out the strength of the Empire. The usual disturbances had accompanied his accession, the most serious of which was the revolt of Egypt, which seems to have been in full force up to at least the tenth year of his reign. The representations of his character which the Biblical narratives give are quite favorable to his political insight as well as his religious feeling. From other sources, also, it has been concluded that his administration was marked by the restoration of the finances of the state exhausted under Xerxes, by the establishment of order in the Empire and the removal of abuses. Thus far he was a worthy follower of the great Dareios, and was like him in his favor toward the Jews. The book of Ezra has preserved for us a copy of the decree which he made on behalf of Ezra, when he had determined on his expedition to Jerusalem.<sup>2</sup> It is the longest and the most ample in the privileges granted of any received by the Jews. According to it Ezra's mission is one of investigation into Judah's condition; he is to be accompanied by any Israelites who desire to go; is empowered to receive offerings for the temple and to buy supplies for the sacrifices; has authority to call upon the royal treasurers for help up to a certain specified amount; secures freedom from taxation for the temple officials, and more than all else is commissioned to appoint judges over the Jewish people with the authority of life and death. The standard of regulation is "the law of his God" backed up by this decree from the king. Speculation may busy itself with the motive for granting such a sweeping authority, but there is little in the situation as it is known to us to explain it. In the present disturbed state of Egypt it would be a wise political measure to put a body of loyal people into the city which lay just north of Egypt's border where it was not unlikely that ambitious families were already disaffected. Moreover, Ezra's work, so far as it presented itself to the king, was a religious one, and as such could not be objectionable, especially since its design, the introduction of the "law," had been attended with such good results nearer home among the Babylonian Jews. It was to the interest of the king to reproduce those results at Jerusalem.

Ezra, armed with these large powers, gathered his company, perhaps some five thousand strong, at "the river that runneth to Ahava." It is significant of the changed state of affairs and of the character of his purposes, that he names two priestly families first among the band, and only

<sup>2</sup> Ezra vii. 11-26.

then the member of the royal family, "Hattush of the sons of David." The priest precedes the king from this time forth. The difficulty of securing Levites, characteristic of the first return, appears to have troubled Ezra also. It is illustrative also of the life of the times that he sends a deputation to "Iddo, the chief at the place Casiphia,"—which speculation has regarded as a kind of theological seminary,—and from thence secures the men needed.

5. *The Astounding Discovery.* The journey was accomplished in due time without unusual incident, and the company arriving in Jerusalem rested three days. On the fourth, and succeeding days, the gifts for the temple were handed over to the priests, thank-offerings made and sacrifices burned, and the proper officials informed concerning Ezra's mission and authority and their cooperation sought and obtained. Ezra is now ready to proceed to the work of inquiry and religious reorganization in the community. The first step is enough to reveal to him good reason for his coming. Some of those faithful ones "who feared the Lord" in Malachi's time had preserved their fidelity even during the twenty-five years of degeneracy which followed, and they bring report to Ezra respecting the prevalence of that custom of marriage with the surrounding peoples against which Malachi had inveighed. They tell how the priests and Levites, the chief noble families, have even led the way in this matter, and that the mass of the community has only too readily followed their example. Ezra is quite overcome with horror and grief at this news. It seems to us that the information had burst on him all unawares. Yet he could hardly have been ignorant of the general situation, and perhaps his violent manifestations of grief are better understood as the oriental way of publicly expressing one's sentiments concerning something already known, in order to impress them upon the people. That Ezra had good reason for his attitude toward these mixed marriages is certain. The idea which underlay them may have been thoroughly sincere and upright, but it was illtimed and bound to be disastrous. The community was not yet strong enough religiously to admit and assimilate a mass of half-heathen persons, and to come into such intimate relations with the surrounding peoples as these marriages involved. The gain in position, comfort and influence could not compensate for the danger of religious degeneracy. There was no such firm grasp upon the great mission of Jerusalem to the world, no such clear conception of its position, no such presence and appropriation of religious forces by the community, as to warrant the wide-open policy. Ezra may not have known it, but he had come face to face with a danger which threatened the future, not only of Jerusalem, but of the religion of Jehovah. It was enough for him that the dangers of such action had already worked themselves out in Babylon, where the exiled Jews must live to themselves if they hoped to live at all, where the doctrine of the separateness of Jehovah's

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<sup>1</sup> Ezra ix. 1, 2.

people was central and vital. It was enough for him that this "law of Jehovah in his hand," which was a sacred trust given to him to administer, was clear and strong in its prohibitions against marriage with the "unclean." He shows his wisdom as well as his firmness in the methods which he adopts in this emergency.<sup>1</sup> First of all he thoroughly identifies himself with the community which has sinned. He does not take the attitude of one who has come from a holier place and society to rebuke and punish sinners. From the moment he has set foot in Jerusalem he is one of them, one with them in misfortune and guilt, as well as in hope and duty. Then, also, he does not exercise his ample authority without regard to their feelings. He endeavors to excite in them a consciousness of the situation and grief on account of it such as he feels. The manifestation of his feeling, the declaration in word and deed both of his oneness with them and his grief at their sin—*his* sin as one of them—had this noble end in view, to move them to the spontaneous obedience of the law which he was ready to enforce.

6. *Measures against Mixed Marriages.* All this wise and impressive bearing had its effect. It was a truly prophetic measure and it stirred Jerusalem in the same manner. Led by Shechaniah, the people who have gathered around Ezra during these manifestations agree to put away their foreign wives and encourage Ezra to proceed in his carrying out the "law." He seems to have won the most prominent of the community to his side, who swear to obey it. But Ezra is still cautious. An assembly of the entire community is called and, though it is in the rainy season and cold, meets to deliberate upon the important subject. Ezra will, if possible, induce them to undertake the affair themselves. The attitude of the assembly is, however, not in all respects an enthusiastic one. They consent to separation "from the peoples of the land and from the strange women" in a somewhat restrained way, saying, "So must we do," but leave the carrying out of their decision to a court of officials, whose members they suggest if not appoint. They seem to be anxious to be released as soon as possible, owing, doubtless, to the state of the weather and the unpleasantness of the subject. Ezra has not been able to move them as he had moved the first company. There were even those in the assembly who spoke against the whole movement. Ezra finds himself therefore thrown back on his own authority. He appears not to have accepted the persons whom the assembly had suggested as the proper commission to deal with the offenders, but organizes his own commission, with himself at its head. Ten days after, it goes to work, and in three months all is over. The community has been examined, and a list of those Jews who married foreigners is given in Ezra x. 18-44, among whom were found priests, Levites and princes. They promised to divorce their wives and made the proper burnt offering for their sin. Here the narrative of the

<sup>1</sup> Ezra ix. 3-15.

Book of Ezra ends abruptly, with only the significant statement that "some of them had wives by whom they had children."

7. *The Attempt to Build the Wall.* The rapid and successful accomplishment of this measure was indeed only a preliminary work but might reasonably be regarded as indicative of the future. It can only be conjectured that Ezra proceeded with the same combination of zeal, wisdom and decision to a further extension of "the law" in the community. It must be thought of as accomplished by teaching on his own part and that of the scribes who accompanied him. For several years this work may have been kept up. The chief difficulties came, no doubt, from without, in the opposition constantly manifested from those whose wrath has been roused by the attitude and action of the community repudiating marriages with their families. Among the people themselves the desire for separation was continually hampered by their living in such daily contact with the heathen. In view of these difficulties the same purpose took shape in Ezra's mind as had possessed the community in earlier times—to fortify Jerusalem. He had good reasons for this course apart from its manifest necessity in the carrying out of his religious ideas. He had been given large authority; there was no decree existing which prevented it; he felt secure of the favor of the Persian court. The latter had been proved, indeed, by the failure of intrigues against him which are hinted at in a single verse, Ezra iv. 7. Who "Bishlam" and his companions were is not certain, but the probabilities are that they were officials in Syria, and were influenced by Ezra's enemies to write to the Persian court a warning letter. He undertook, therefore, the measure which in the time of Malachi had failed, viz., the building of the walls. But the times were against him. The satrap of Syria, Megabyzus, who was high in favor with the king and had reconquered Egypt for the empire, had recently received from the queen-mother what he conceived to be an affront, and rumors of rebellion began to reach the court. Apparently in this uncertain state of things, two officials, taking advantage of these rumors and Ezra's action, write the letter now found in Ezra iv. 8-16. It has its effect. The king returns reply which, while very guardedly expressed—he makes no decree himself—gives these officials authority to stop the work. This they do at once. They hasten to Jerusalem apparently with an armed force, and not only prevent further progress but break down the wall and burn the gates with fire.<sup>2</sup> Manifestly this would be a great blow to Ezra's influence. He had gone beyond his instructions in this matter and his failure to sustain himself therein reacted to the damage of his legitimate authority. "The remnant are in great affliction and reproach," was the report brought back to the East respecting Jerusalem. Naturally this would follow when such measures as those respecting the mixed marriages had exasperated cer-

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<sup>2</sup> Neh. i. 3.

tain prominent elements, both within and without the community. Ezra had made no serious mistake, but his failure had shown conclusively that something more than religious authority was needed to restore Jerusalem to a position where religion, as Ezra conceived it, could flourish. The "law of Moses" must have beside it a law of the king to make its effectiveness possible. Yet we cannot believe that the teaching work of Ezra was a failure. Later events seem to indicate that during the years that preceded he had been laying the foundations broad and deep. It was only after ten years of such work, perhaps, that he moved out to that other venture, the building of the wall. That venture indeed did fail, but the other and truer work endured. All that was needed was the presence of another leader who, armed with proper authority, could carry through the public and political measures in which Ezra had failed. Such a leader Jehovah was about to raise up and call from the East. It was Nehemiah, cupbearer to Artaxerxes, king of Persia, who set out for Jerusalem thirteen years after Ezra had left Babylon for the Holy City.

8. *Nehemiah the Governor.* In the present book of Nehemiah are passages from his own "memoirs" which illustrate clearly the character of both the man and the work which he did. He had been trained on two sides—as a Persian courtier and as a Jewish zealot—and the combination of the two elements contains the secret of his success. He was a master in the perilous act of intrigue, so imperatively necessary for one's safety, not to say progress, at court. He saw through the clumsy devices of the Samaritan opponents and foiled them, while his cleverer plans for defeating foes without and within the community were brilliantly achieved. From the day when he secured the favor of the king and queen for his enterprise to the time when he saw his work completed he shows himself shrewd, cautious, resourceful, prompt and active. But these qualities were controlled by a fervid piety which devoted everything to the attainment of its object. He who before had been little more than a wily politician who had wormed his way to a high place about the king, becomes a high-minded, self-sacrificing patriot, making out of a despairing, feeble folk a self-respecting community and giving a permanent and stable home to the religious truths of which they were the heirs.

9. *The Fortification of Jerusalem.* The purpose of his mission to Judah was "to build the city of his fathers' sepulchers." Large privileges were secured by him, privileges which distinguish themselves from those granted to Jews previously by their practical utility. Above all were two—first, his own appointment as governor of Judah; and, second, letters of attestation to the governors of the satrapy of Syria, which would make known his peculiarly close relation to the king and thereby secure him both position and favor "beyond the river." What the latter privilege wrought for him is seen in the fact that the Persian officials no longer appear as opponents of the Jews, and thus the hostility of the neighboring chiefs is deprived of one of its strongest supports,

while, at the same time, they, and not Jerusalem, must now stand in the position of opposing the lawful authority in the person of Nehemiah, the governor. The difficulties which, even with such advantages, he must needs overcome were by no means small. The Jerusalemites themselves were partly discouraged, partly unsympathetic. The condition of Syria, recently in revolt under Megabyzus, who had now returned to the empire, but rather as a victor than as a subdued rebel, made the assertion of Persian authority, and particularly Persian court authority, of little comparative weight as over against local independence. Chiefs of tribes round about who had no wish to see the religious separateness of Jerusalem established must be most carefully handled, lest they in a sudden attack should bring the whole work to nought. In these circumstances Nehemiah comes to Jerusalem in 445 B. C. and shows himself equal to the situation. His particular purpose in coming must not be revealed until he has examined the task to be performed and is in a position to interest the people themselves in a united and determined effort to accomplish it. A secret night ride around the city discloses to him what must be done by way of repairs. He then calls the leaders to him<sup>1</sup> and by exhortation as to their duty and encouragement in view of his position and relation to the king stirs them to the resolution, "Let us rise and build." The work is carefully planned, every family or guild being assigned to a particular portion of the wall, and all, both within and without the city, heartily coöperating. The enthusiasm aroused seems to have quite daunted the hostile chieftains of the neighboring districts, who at first taunted them as being rebels, then scorn their attempts as failures,<sup>2</sup> at length determine to stop the effort by force<sup>3</sup> and, when intimidated by the dauntless front and skillful maneuvers of the governor, at last resort to intrigue through disaffected Judeans within the city.<sup>4</sup> All is in vain. Even a serious crisis<sup>5</sup> in the midst of Jerusalem caused by the disgraceful cruelty and avarice of the nobles is successfully averted and in fifty-two days the wall is completed. The proper arrangements are made for guarding and opening the gates and the measures for the city's defense put in charge of faithful officers. Jerusalem is once more in a position to take her place among the cities and to afford protection for the people and the truth of God.

10. *The Reappearance of Ezra.* The order of events after the building of the wall is difficult to determine. Nehemiah's memoir states that owing to the size of the city and the small number of the inhabitants he was led under divine direction to make a census and determine the genealogy of the people. He finds and annexes the document containing the list of the first company that returned. His memoir is at this point broken off and the narrative resumed by another document. It begins again with chapter xi., but

<sup>1</sup> Neh. ii. 12-16.   <sup>2</sup> Neh. ii. 17, 18.

<sup>3</sup> Neh. ii. 19, 20; iv. 1-3.   <sup>4</sup> Neh. iv. 7-23.   <sup>5</sup> Neh. vi. 1-13.   <sup>6</sup> Neh. v. 1-13.

whether this also consists of a document belonging to the times of the first return is a question in dispute among scholars. With chapter xii. 27 Nehemiah takes up the narrative again with the account of the dedication of the wall. As no dates are given we are forced back on conjectures as to the probable course of events. It seems most natural that the dedication of the wall followed hard on its completion. At any rate, the striking thing is that among the members of those two stately processions that walked along the newly finished fortifications was *Ezra the Scribe*. His work was now to begin. Thus far Nehemiah had not mentioned him, and it may be that the governor purposely entered into no public communication with him in order not to complicate the situation by religious differences. But it must be remembered that Nehemiah was of the exile in life and in thought as was Ezra. More than that, Ezra's religious commission from the king had by no means been withdrawn. It was still operative. The time was now come to put the religious reformation into motion with better assurance of success.

11. *The Introduction of "the Law."* At a festival of the people held in the seventh month of possibly the same year, 444 B. C., Ezra is asked to read "the book of the law of Moses which Jehovah had commanded to Israel." The reading, accompanied in some way not clear to us with explanations by the Levites, causes great grief among the people, who recognize how far short the conduct of their fathers came of the divine requirement and how severe was the punishment for their sins. What can they themselves do in the presence of such a law? This melancholy attitude, though itself so full of promise, is now untimely and is corrected by Nehemiah and Ezra. The festal day is a time for mirth. A holy day unto Jehovah is a holiday. Strength comes from rejoicing in Jehovah. The reading is kept up and the lessons learned are carried into practice. The feast of Tabernacles is observed. The whole culminates on the twenty-fourth day of the same month, during the course of which enthusiasm has been gradually rising. Coming together with outward signs of humiliation they confess their sins, separating themselves from all strangers. Thus half a day is spent. The Levites utter a solemn blessing. Then Ezra speaks.<sup>1</sup> He sums up the lessons which they have learned from "the Law,"—how during the history of the nation blessing has followed obedience and punishment was the reward of apostasy, how Jehovah had been gracious but the people rebellious. The justice of Jehovah is extolled in punishing the fathers and in allowing the present nation to be servants to Persia. Now, however, they propose to enter into a solemn agreement "to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of Jehovah our Lord, and his judgments and his statutes."<sup>2</sup> This "covenant" embraces

<sup>1</sup> Neh. ix. 6, where the Septuagint inserts, "And Ezra said."

<sup>2</sup> Neh. ix. 38; x. 29.

as practical provisions the avoidance of mixed marriages and of trade on the Sabbath, the keeping of the Sabbatic year, the care for the ritual and the payment of the temple tax and the tithes for the priests and Levites. The "covenant" is signed and sworn to by the heads of the community as representatives of the whole body, who are in hearty accord with their action.

This day has been well called the birthday of Judaism. It was the acceptance of the "law of Moses" as the rule of their life—this "law" enshrined in a book. It was the practical acknowledgment that henceforth Israel was a religious community, willing to accept the yoke of subjection to a foreign power but in its inner life superior to all outward constraint, subject there to the "law" of Jehovah alone and in that subjection holy and blessed. The "law" spoke to the individual also with a power such as religion had never before exercised. No Israelite could be in doubt as to his duty, his relation to Jehovah, his privileges and his obligations. They were clearly revealed in the Holy Book, the center of the national and individual life. Prophecy had spoken, stirred the people and passed into silence. But the "law" was ever present, and its meaning clear under the interpretative teaching of the "scribe." If the emphasis on belief and morality was less evident than in the prophetic message, their place was supplied by an all-embracing "holiness" which might be reached by obedience to law. The new régime was indeed a revolution, but there was much that was salutary about it. It produced earnest and pious men. It spoke in such Psalms as the one hundred and third. It gave us the Old Testament Scriptures. It was the sacred vessel in which the religion of Jehovah, the eternal truths of God, passed into the possession of the Christian Church.

12. *The Latter Days of Nehemiah.* Nehemiah returned to the Persian court in 433 B. C.,<sup>2</sup> and remained there "certain days." During his absence a reaction, natural in the circumstances, had taken place. In the section of his memoirs which extends from Neh. xiii. 4-31, he himself gives us a glimpse into what had been going on. It is noteworthy that the name of the high priest Eliashib, who had performed his part in the building of the wall, does not appear in the account of the dedication of the wall, the reading of the law, or the signing of the covenant. The priestly princes had led the way in the liberalizing of the community and seem to have taken it unkindly that Ezra and Nehemiah should have carried through their notions of religious separation. During Nehemiah's absence their influence was regained and their way of thinking restored. The old freedom of intercourse with foreigners came in again and the religious services fell into their previous disorganization. The strictness of Sabbath observance was neglected. It seems as though Nehemiah's absence must have been somewhat prolonged. His indignation at the mixed marriages from hearing the children of such

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<sup>2</sup> Neh. xiii. 6.



ill-assorted pairs speaking a jargon points in the same direction. If we may conjecture that Ezra had died in the interval, the strength of the reaction is also better conceivable. It was the presence of these sins in the priestly family itself which stirred the governor's wrath most deeply. The grandson of the high priest had married a daughter of the Samaritan chief. Nehemiah drove him out of the city. The consequences of this step were incalculably important to the community. This priest, Manasseh by name, fled to his father-in-law, and under his protection set up a temple on Mount Gerizim and with "law" and ritual established the Samaritan community and worship as a copy of that at Jerusalem. The result was both beneficial and harmful to the Jewish community. It narrowed them, developed their separateness, but also relieved them from a great danger—that of being absorbed in the surrounding heathenism. It aroused those fierce religious hatreds which endured into the time of Christ between Jew and Samaritan. It stimulated the zeal of the community for those reforms which had temporarily suffered eclipse, but which henceforth became the settled way of life and worship. The further history of Jerusalem is practically the history of the development of those ideas and practices which Ezra and Nehemiah introduced and made the law of the community in 444 B. C.

## Exploration and Discovery.

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### THE PRESENT AND POSSIBILITIES OF EXCAVATION IN PALESTINE.

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As representing the first extensive excavations in the land of the ancient Hebrew, the work of the Palestine Exploration Fund at Tell el Hesi, now with certainty identified with old Lachish, is interesting, not only because of the actual contributions to our knowledge, but as an index of what we may reasonably expect to find when other equally promising *tells* are laid bare. When it is remembered that Lachish appears to have been, during most of its Hebrew history, but a frontier fortress, the results are by no means discouraging. The January number of the *Quarterly Statement* of the Fund contains an extended résumé of the results of the excavations, carried on last spring, from Mr. Bliss, who has the work in charge. Operations were resumed March 28th and suspended May 26th. During this period the foundations of several interesting structures were laid bare. One of them, evidently, as indicated by the symmetry of the rooms, a public building, contained a room thirty by fifteen feet, which is remarkably large for a mud edifice. As a rule, however, the rooms were small. Two in the same building were only eleven by four feet. It is also an interesting fact, that the outer walls are uniformly about five feet six inches in thickness, varying from this mean never more than two or three inches. From the measurements Professor Petrie has concluded that the cubit used was the foot of 13.3 inches found in Asia Minor.

Among the other finds was a wine-press, or place for making the *dibs*, the grape treacle, which plays such an important part in the cuisine of the modern Syrian. Many types and forms of pottery ware were turned up; lamps and Phœnician bowls, probably dating from the thirteenth century; a great variety of bronze utensils and weapons; Egyptian cylinders; and—most valuable of all—the famous little inscribed cuneiform tablet. The genuineness of the latter can no longer be doubted. It was found in the debris of decayed brick and stone by one of the workmen, a simple-hearted lad of nineteen years, and handed over to Mr. Bliss while the fresh earth was

still clinging to the incised cuneiform letters. This proof is further corroborated by the testimony of Professor Sayce, who, from the nature of the contents, pronounces it undoubtedly genuine, and further publishes the text and his translation in the *Statement* (pp. 26 to 28).

We can well ask what are the contributions thus far from this *tell* of the Philistine plain to our meager knowledge of that life which is the background of the Old Testament history and literature?

It has introduced us to the homes of the ancient Hebrews, and we have been able to enter the mud residences of these dwellers of the plain and to know with certainty that neither the style of architecture nor material used has changed during the thirty intervening centuries. Further, our limited information respecting their domestic economy has been greatly increased. The very form of the clay dishes out of which they ate is known to us. The lamps which lighted their mud huts were of the low, pottery type, with the neck on one side, similar to those in use in the valley of the Nile. The rude bronze needles proclaim the trials of the ancient seamstress. Bronze, iron, silver and gold were the metals known to them, and these evidently in small quantities, the acquisitions of trade or conquest. For weapons the Hebrews were limited chiefly to flint and stone, and their rough arrow-heads and knives differ little from those of savage nations to-day. Only the earlier lords of the land, the Amorites, possessed bronze arrow-heads, knives and axes in abundance. The culinary department is represented by numerous pit ovens, or *tannûrs*, counterparts of the modern ovens of Palestine, while examples of the other type, now in use among the Lebanons, have been found. The latter is made of mud bricks, narrowing to a small aperture at the top, on which a pot can be placed. On the front there is a round opening which can be closed. When the fire at the bottom burns down to coals, dough is plastered on the inside to bake. Thus, doubtless, the ancient Hebrews made those thin, broad sheets of gray bread, such as the modern *fellah* rolls up in his wallet when he goes on a journey.

The little bronze images, and the still ruder little female figures in pottery, perhaps represent the teraphim, the household gods, which Rachel hid in the camel furniture, and which even so late and enlightened a prophet as Hosea counted as a necessity of the religious life.

Low as is the stage of civilization thus reflected, it seems to be a true picture of the home life of at least the great mass of the Hebrew nation. At the great cities foreign culture made its impression, but nothing has yet been discovered giving the slightest indication of an independent civilization or original art development. The finest bronze weapons thus far discovered are Amorite; the best specimens of pottery are all Phœnician; the little bronze images are Egyptian; the porcelain cylinders are Egyptian imitations of Babylonian models; even the systems of weights and measures in use appear to have been foreign; and the only real literary remains come from the earlier

Amorite times. The testimony of the Old Testament is the same. To build their palaces and even their central sanctuary the Hebrews must introduce foreign workmen. King Ahaz introduces new styles only as he copies Damascene models. The student, therefore, who sees in the Phœnician treasures from Mycenæ (now at Athens) the representative of that art which affected the Hebrews, especially of the royal period, is not far from the truth.

On the other hand there is a popular conception prevalent that the Hebrews were, on religious grounds, always bitterly opposed to all art representations. This is true from the time of the great reformation of Josiah on, and the hatred reaches its culmination in the Maccabæan age. The cause is patent. Art had been so perverted and was so closely associated with the hated idolatry, which was such a deadly menace to the true religion, that it came to be regarded with intense antipathy. The later development of Jewish thought presents many analogies. Perhaps the closest is that of the local sanctuaries, apparently common and universally recognized until about the same period, when they were placed under the heaviest bans.

Among the positive proofs that in early times the Hebrews had no objections to art representations might be cited the reference to Solomon's lion throne, 1 Kings x. 18. Over the holiest center of their worship, the ark, were the cherubim. Their possible imitation, the calves of Jeroboam I, set up at Dan and Bethel, duplicated at Gilgal and Samaria, and probably at many other sanctuaries, were openly denounced by no prophet before Hosea. From the reference in 2 Kings xvi. 17, it appears that the brazen oxen supported the great sea in the temple unmolested, until the time of Ahaz, who instituted a change because of a personal fancy rather than from religious motives. It is as significant as it is surprising that these allusions, to be sure, limited chiefly to the prophetic record, have escaped the shears of later editors who regarded art with no favorable eye. Other indications are by no means lacking. For example, Proverbs speaks of a worker in carved works. Hence we are justified in concluding that while the Hebrews were characterized by a lack of originality, which was probably, as we shall see, in the department of art intensified by the absence of suitable materials at hand, yet there was, during the earlier and major portion of their history, no antipathy, but rather a love, for the beautiful, expressed in objective form. Therefore there is every reason for expecting that the *tells* of Palestine, especially those of the large cities, will yield art treasures, interesting for their association, if not native to Canaan. The little bronze man and goat found at Lachish is an earnest that we shall yet look upon some of those molten images, the work of man's hands, which so sorely tempted those early people, and called forth the withering sarcasm and thunders of the Hebrew prophets.

A question, to the excavator even more vital, is, what literary remains may he expect to find in these same *tells*? Its answer involves the greater and even more complicated question of how far writing was known among the

ancient Hebrews. The subject is certainly worthy of more exhaustive treatment than it has yet received, for the light that it throws on higher critical questions, but I will here attempt to give only a few suggestions. The earliest date given to a Phœnician inscription is about 1000 B. C. (Baal Libnan text). This date is doubtful, but accepting it and the fairly well established conclusion that the old Hebrew alphabet came from Egypt through the Phœnicians, the question arises whether the Hebrews were acquainted with this script before the reign of David at the earliest.

The references in the Biblical narrative to writing are suggestive, even though they may show the influence of their late authorship. "Samuel (1 Sam. x. 25) told the people the manner of the kingdom and wrote it in a book and laid it up before the Lord." "David (2 Sam. xi. 14, 15) wrote a letter to Joab and sent it by the hand of Uriah." Jezebel wrote letters (1 Kings xxi. 8) in Ahab's name. Jehoram read a letter from the king of Syria, and Jehu (2 Kings v. 5-7) wrote letters to the rulers of Jezreel. In all these cases the Hebrew word used is "Sepher," which comes from a common Semitic root meaning to scrape or scratch. Perhaps in its original meaning it may favor the idea of a tablet cut with some instrument, but the term is later applied to rolls upon which the letters were written with a pen. The same term appears in the famous Kirjath-Sepher, or "Book-town," in which Professor Sayce expects to find the famous Canaanitish library. If the hypothesis of a library is correct it was pre-Israelitish, since there are no indications that it was a repository of Hebrew literature. In the light of the recent finds it would therefore refer to a cuneiform library. Hence with these facts before us there is no valid reason why "Sepher" could not refer to an inscribed cuneiform tablet, and there are positive grounds for believing that originally such was its use. Other references to writing among the Hebrews might be cited, as for example, 2 Chron. ii. 11, which speaks of the correspondence of Hiram of Tyre with Solomon, but it is needless to multiply examples. One reference, however, Judges viii. 14, which seems to belong to an old document, is significant. It tells us that a boy of Succoth, captured by chance, is able to write down the names of the seventy-seven princes and elders of the city. If the Hebrews became masters of the land of Canaan, as appears probable, not only by actual conquest, but also by a process of extensive assimilation with the children of the land, one questions whether the wide knowledge of the cuneiform, betrayed by recent finds, suddenly vanished from off the face of the earth, or whether it is not much more reasonable to hold that it was adopted by the non-original and imitative Hebrews, and thus handed down.

There is no reason for doubting but that there was some historical basis for the many allusions in the different books to writing at an early date in Israel's history. That the script employed was the Phœnician is nowhere postulated, and hence the argument against the existence of a knowledge of writing

based on the ground that this was not known in Israel before at least 900 B. C., falls completely. If, on the other hand, it is a fact, as a certain German scholar claims he can demonstrate, that the cuneiform continued to be the commercial writing of the Semitic world long after the exile, there is no reason for not supposing that it was known and employed by the Hebrews even after the Phœnician appeared on the field. There are indications that possibly this explains not a few hitherto obscure allusions. One will suffice. To Isaiah (viii. 1) the command comes to announce to his countrymen his message, which itself suggests to the student several familiar Assyrian roots, by writing it upon a tablet with the pen of a man. The word for the tablet, which the prophet is to take, occurs only in this passage. Its primary meaning is something clean, smooth, therefore a polished metal or stone surface. He is not to write with a pen such as was commonly employed in writing the Phœnician script upon papyrus, but he is to use a "Heret," chisel. This word is found elsewhere only in Ex. xxxii. 4, where it is the name of the tool used by Aaron in fashioning the molten calf. This peculiar expression "pen of a man," or, more literally, "chisel of common humanity," evidently does not refer to some particular language or dialect, as it is sometimes explained, but to the kind of script. The tablet and chisel strongly suggest the cuneiform. If the latter was also the earlier and thus known to all, and, further, at this time the script of the business and diplomatic world, the force of this puzzling phrase is at last explained. In characters intelligible to even the common people would then plainly refer to the characters of the Tell el Amarna tablets. The above hypothesis has been suggested by an inductive study of the texts. Whether it be accepted or not the fact remains that during the greater part of Hebrew history the art of writing was not only known but commonly employed.

Unfortunately the probability of finding some of these bits of ancient literature depends not only upon whether there was writing, but also upon the character of the material upon which it was inscribed. It must ever be a source of regret that the Hebrews had neither the plastic clay which exposure to the sun made so durable, nor the soft alabaster of the Assyrians, upon which to inscribe their records. Papyrus (species of which grows wild in Palestine) seems to have been the material in common use. Contrary to the general belief, the use of leather for this purpose appears to have been a late discovery. For immortalizing their thought in monumental form, the land of Canaan contributed only marl, crystalline limestone and basalt, materials neither durable nor easy to work. Of the three the latter is the best, but is not found in Judah at all. The Siloam inscription is cut in hard dolomitic stone, chased with a fine tool and then finished carefully. It is also interesting to know that the Tell el Hesi tablet is not of baked clay, but of a very hard, fine stone of a blackish-brown color. Therefore, in art and for monumental purposes, the Hebrews were limited largely to imported

materials, precious stones, ivory, bronze and gold. The reference in Deut. xxvii. 2 to the use of stones plastered with plaster as a basis for the inscription both suggests an incised cuneiform text, and indicates that the lack was deeply felt. Exodus xxviii. 9-11 speaks of the use of two onyx stones (on the ephod), upon which the names of the tribes are to be engraved with the engraving of a signet. The term signet reminds one at once of the cartouches from the valleys of the Nile and Euphrates. It is also interesting to note that the verb used in each case is the common Assyrian word (*patahu*) meaning to dig, to engrave. In the 36th verse of the same chapter, the same kind of engraving is referred to. The material in this case is a plate of pure gold. In this paucity of suitable material is perhaps to be found the explanation of what is practically established as a fact, namely, that the Hebrews did not, like the Egyptians, put inscriptions upon the tombs of their dead.

If on *a priori* grounds the outlook is discouraging, yet there is encouragement in the results which have rewarded the very limited research of the past. If the rude Moabites of the ninth century could rear such a monument as the inscription of king Mesha, the Hebrews, who were, not only in the light of their own records, but also of the Assyrian monuments, on a much higher plane of civilization, must have left behind some lasting literary remains which we shall yet see. Of this the beautifully executed Siloam text is a token. If, further, as we have good reason to believe, the cuneiform was the early script, the possibilities are infinitely multiplied, since this calls for a durable material. As one thinks of the many *tells* of Palestine and of what they may contain, the question involuntarily arises, "How long must we wait?"

## Synopses of Important Articles.

THE HISTORICAL CHRIST AND MODERN CHRISTIANITY. By REV. PROF. A. B. BRUCE, D.D., in *The Thinker*, January 1893.

Two countercries are audible in the religious world at the present time: one is, "back to Christ;" the other, "Christ as we find him in our immediate environment." Of the latter class, those who would make "Christianity independent of history," there are three types: the philosophical, the ecclesiastical, and the pietistic. They all stand in need of supplementing and rectification by a full, wholesome knowledge of the historic Jesus. The late Prof. Green of Oxford is the prominent representative of the philosophical type. The ideas on which he laid stress are valuable; they are truly, if not exclusively, Christian; and they may greatly help men to live good and noble lives. But I think a man who holds these views would be a far better Christian if he did not treat the evangelic history as a superfluous scaffolding after he had by its means built up his system of philosophic ideas. The ecclesiastical type adheres to the church, its institutions and means of grace, as for all practical purposes the sole and sufficient channel through which individual believers attain to Christian faith and life. The church gives us a Christ that is divine, but asserts in a faint, hesitating way that he was also human. But a merely divine Christ cannot do much for us. The moral virtue, as well as the truth, lies in the confession that God is immanent in the well-known and well-beloved man Jesus. There is the ever-present danger, too, that in the Christian church Rabbinism may re-invade the kingdom of heaven. The pietistic type tends toward intense, exaggerated subjectivity. The Christ which such a one craves to dwell in his heart and reign over him, is merely a projection of his undisciplined conscience, which shares and sanctions its errors, prejudices, scruples, and fanaticisms, instead of an objective Christ coming in from without, from the gospel history, to rectify, enlighten, and liberalize the conscience. The historic Christ cannot be superseded by philosophy, by the church, or by Christian experience. The urgent duty of the hour is rather to make the story of the earthly Jesus our religious *vade mecum*.

Prof. Bruce is right. Christianity is neither a philosophic nor an intuitive religion, but a religion essentially historic. It was introduced and established at a definite historical time and place, by a definite, historical individual—Jesus of Nazareth. We have writings which purport to give an authentic account of his person, teaching and work. The first question, then, is one of history. This cannot be set aside or ignored. Are these records trustworthy or are they not? If they are not, we have



no Christianity, or have no right to have such; nothing remains but a theistic religion. If they are, then the historic Christ is the ultimate authority in every essential element of Christianity. To gain an intimate, realized knowledge of his person, teaching and work becomes the first and supreme duty of everyone, especially of him who would assume to be a leader in religious thought or practice. History takes precedence over speculation, and over religious intuition, as regards matters which have been divinely revealed in history. It is the firm conviction of many that the greatest light and inspiration for individual and organic religious life is to be found in personal contact and intimacy with Jesus Christ and his disciples, as they are set before us in the New Testament writings.

C. W. V.

THE EXPEDIENCY OF CHRIST'S DEPARTURE. By Rev. GEORGE MATHESON, in *The Thinker*, January 1893.

Luke xxvi. 29 and John xvi. 7-11 may be put together, not as being historically connected, but as presenting two sides of a great problem, its difficulty and its solution. The disciples wanted an outward guide, a visible companion, but Christ tells them that his departure is expedient for them. He is not here insisting on the necessity of his death, or of his ascension. It is not the manner of his departure, but the fact of it. The thesis of the passage from John is the need of invisibility to perfect communion with Christ. There are three aspects in which the reign of the invisible spirit will aid the communion of his disciples. We should have said that the visible Christ would best convict of sin, of righteousness and of judgment. Not so Christ. To take the statements one by one: He shall convict the world of sin; *i. e.*, that sin consists, not in the thing we do, but in the ideal we believe in. As long as right and wrong are matters of positive law, they are held to lie in the commission of positive acts. But when the visible tribunal is withdrawn, and man is thrown back on the instincts of his spiritual life, he can no longer label acts as good and bad. What is good to-day may be bad to-morrow. It becomes a question of motives, not of outward actions. The tendency of all visible tribunals is to emphasize the outward act. It was so in the law of Moses. The man under the Old Testament thought not so much of sin as of sins. The outward standard must be removed, the legal tribunal veiled, and man forced to the ideal standard within himself. And this could only be done as Christ withdrew from visible presence.

The inward adviser shall convince the world of righteousness, "because I go to my Father and ye see me no more." The relation of Christ to his disciples had been that of a master, and all their service had been performed under his own eyes. The only real test of fidelity could be in the withdrawal of his presence, and in thus leaving their service to the integrity of their own consciences. The submission to the authority of an invisible spirit will prove to all men that there is an intrinsic majesty in moral truth. Historically it has done so. The greatest testimony to the power of holiness is its continuance in the absence of any outward tribunal.

The adviser shall convince the world of "judgment, because the prince of this world is judged." Man is driven into the recesses of his spiritual life, and sin is now first judged in its citadel. Before, it had only been judged in its outworks. The judgment had been that of immediate penalty. But the true judgment of conscience is only seen when sin does not involve calamity. If, when place and power seem to belong to wrong, and holiness to bring no worldly good, there comes into the mind of one a sense of moral pain, a judgment of right, then the judgment of God is proved to be a real thing. But these advantages bring pain and sorrow. Yes, but pain is a revelation. It reveals life in the organism which suffers it. It looks forward to joy. Only in the sharp pain of coming face to face with his inward ideals, could man be lifted to a higher life. It was expedient for him that Christ should go away.

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The article is clear and striking. The idea which underlies it is one which needs emphasis in our Christian thought. It is that the Holy Spirit is no charm or talisman, acting without law or reason, causeless in the moral world. That is not what the symbol of the wind as applied to the Spirit means. But is the connection which is made in this passage correct? We think that the expediency of Christ's departure has reference to the coming of the Spirit, and not to his work after he has come. The connection between the first and the last parts of the passage does not seem to be so close as is here made.

I. F. W.

## Notes and Opinions.

**On the New Testament Conception of "Possession."**—Professor Shürer, of Univer. of Kiel, has a few words to say on this interesting but perplexing topic in the *Jahrbuch für Protestantische Theologie*, and presents an argument to show that two different conceptions of the phenomenon are found in the sources of our synoptic gospels. In Mark he finds by an analysis of the different miracles of healing that only mental diseases, such as madness or epilepsy, are considered the result of demoniac "possession," and that a distinction is made between these and other forms of disease miraculously healed.

On the other hand, in a source used in common by the first and third evangelists in the composition of their gospels, demoniac possession is regarded as the cause of other diseases as well as psychical. In Luke xi. 14, and its two parallels in Matthew, there is dumbness as well as possession, while the affliction of the woman in Luke xiii. 10-17 is regarded as due to Satanic influence. That this divergent view belongs not to the two evangelists individually, but to their common earlier source, seems to be shown by their adherence in passages peculiar to themselves to the distinction drawn by Mark.

**The Epistles of Paul Paraphrased.**—The Iliff School of Theology, located in Denver, Colo., is issuing as a monthly periodical *Studies in St. Paul's Epistles*, edited by Bishop H. W. Warren, D.D. The first number contains a treatment of the first epistle to the Thessalonians, by Prof. Wilbur F. Steele. A brief introduction to the epistle is followed by a free paraphrase, into which an analysis is woven and parenthetical notes are interjected. The paraphrase is very bold, made striking sometimes by the use of modern terms not usually included in the religious vocabulary, sometimes by words which have some linguistic relationship to the Greek word used by Paul. The aim of this little publication is most admirable. A translation of the letters of Paul into thoroughly modern English untrammelled by any previous version would be of great value. The task is, however, a difficult one. The present attempt will, it is to be hoped, encourage other similar attempts; it will hardly exclude the necessity for them. The following sentences illustrate its strength and its weakness:

"But we, brethren, like, as Æschylus has it, a young eaglet torn from its mother, orphaned, bereaved in our separation from you for the space of an hour, that is separation in face, not in heart,—we to the utmost exerted ourselves your face to see with great yearning. On which account we were moved to come unto you, I, that is, Paul, both on one occasion and twice. but chopped in upon us Satan."

E. D. B.

**The Parable of the Unjust Steward.** (Luke xvi. 1-13).—Wm. Boyd Carpenter, Bishop of Ripon, expounds this parable in the January *Expositor*. The lesson of the parable is a caution against that shrewd and yet unscrupulous spirit which seeks self-interest at the cost of truth and principle. The difficult words, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail (or when it shall fail), they may receive you into everlasting habitations," are ironical. The policy which the faithless steward adopted did answer. He secured the open doors of welcome of the tenants; but such dextrous policy can never win open doors in the everlasting habitations. The experience of Judas illustrates this parable, and is a lesson against endeavoring to win on both sides, on the spiritual and on the temporal. "Ye cannot serve God and mammon."

**Judaism and Higher Criticism.**—Rabbi Joseph Strauss, Ph.D., writes on the above subject in the *Expository Times* for January. Criticism of the Scripture, he tells us, is nothing new to Judaism. By virtue of its fundamental principles of religion and morality it is strong enough to survive ephemeral attacks. Philo, the Alexandrian Jewish philosopher of the first century A. D., treats many passages of the Bible allegorically or parabolically. In the Talmud (300 B. C.—600 A. D.) critical views concerning the authorship of certain passages and books of Scripture are uttered with a boldness that would even astonish modern critics. In the treatises of Bawbhaw Bathraw several pages are devoted to the discussion regarding the authorship of some passages and books of the Bible. One rabbi asserts that the last eight verses of the Pentateuch, which report the death of Moses, cannot have been written by Moses himself but by Joshua. Another doctor, speaking of Job, makes the daring assertion, "Job never lived, nor was he created," but the book is a parable, a poem invented by a poetic mind. Of Isaiah, Proverbs, Song of Songs, and Ecclesiastes, it is asserted that they were written by men of the great synagogue, which actually brings these books down to the time of the Maccabees.

Ibn Ezra (1088-1167) doubts the Mosaic authorship of Gen. xii. 6 and xxxvi. 31-43 and other passages. Maimonides (1135-1204) and Spinoza (1632-1677) and Moses Mendelssohn (1729-1786) may be quoted as instances and proofs that with the acceptance of the results of honest criticism it is not only possible to keep within the fold of Judaism, but that it is the duty of a Jew to "investigate well" and to "prove all things and to hold fast what is good."

**The Revised Version in Australia.**—In the January *Expository Times* is an interesting letter from the Bishop of Ballarat regarding the use of the revised version in his own diocese in Australia. The Bishop recently publicly advised the reading of the lessons in the church service from the Revised Version. The suggestion was approved by the diocesan assembly and followed by fourteen or more of the sixty parishes. In this action the Bishop of Ballarat stands alone among the bishops of Australia. His next neighbor, the Bishop of Mel-

bourne, has given publicly the opposite advice, arguing that the original text was still uncertain; that the Bible Society had not accepted, nor the church of England formally indorsed the Revision. The bishop writes: "Nearly ten years of study of my 'parallel Bible' has forced on me the conviction that the unrevised Authorized Version is so full of small mistakes and so discreditably wrong in some important details that it is contrary to duty to encourage its use where a corrected (albeit not perfect) form of it is available." He asserts that rhythm is valueless when purchased, as often in the authorized version, at the expense of fidelity, but concedes that the revision is the less idiomatic in some passages, remarking that in a few passages it seems forgotten that, after all, aorists are made for man and not *vice versa*. The more I study both, the less do such defects as cling to the Revised Version disturb me, and the more unbearable do the blunders of the Authorized Version become; and the cumulative effect on my estimate of the former produced by its multitudinous emendations of the latter is overwhelming." The writer believes, with the Bishop of Durham, that the revised version will displace the Authorized version by degrees, as the authorized version did the "Great" and Genevan Bible.

T. H. R.

The **Synoptic Problem** is discussed at some length by Professor Hilgenfeld in the first number of the thirty-sixth volume of the *Zeitschrift für die Wissenschaftliche Theologie*. He gives a critique of the latest presentation of the "two sources" theory, that of Weizsäcker in the last edition of his "Apostolic Age," adding also a shorter discussion of the position of Feine. Feine's hypothesis of the modification of the original "Logia" source in an Ebionitic and ascetic direction before its incorporation into the third gospel has been adopted and applied in the eighth edition of Meyer's Commentary on Luke, which appeared last year from the hands of Professor Johannes Weiss, son of the well known Berlin scholar.

Other investigations of Hilgenfeld in the same periodical during the past year have covered some of the gospel chronology (cf. The times of the birth, life and passion of Jesus according to Hippolytus [xxxv. 3]; the time of the life of Jesus in Hippolytus [xxxvi. 1]; and on Sulpicius Quirinius [xxxvi. 2]); while four articles [xxxv. 3, 4, xxxvi. 2, 3] have discussed the Epistle to the Romans.

A valuable article in the line of text history and criticism is by Dr. Stark, of Berlin, in the same periodical [xxxv. 4, xxxvi. 1], entitled "The Old Testament Quotations in the Writers of the New Testament." It deals not only with quotations found in the gospels, but compares them in full with the different texts of the LXX with a view to ascertaining their relation to the latter. He finds that in the different MSS. they exhibit, to an astonishing extent, the same variant readings as the LXX, and among the texts of the latter, especially the Alexandrinus. Finally he suggests the question whether these New Testament quotations have obtained their form from the LXX, or whether perhaps not rather *vice versa*.

L. B., Jr.

## Work and Workers.

PROFESSOR HOLTZMANN has recently undertaken the management of the valuable literary review the "*Theologischer Jahresbericht*," a post left vacant by the death of Professor R. A. Lipsius.

AMONG the new works along New Testament lines promised in the near future is a New Testament Introduction by the well-known commentator Frédéric Godet, professor in Neuchâtel.

It will be interesting to compare this work of the staunch defender of conservative views with the latest product of the German school of criticism, *i. e.*, Professor Holtzmann's Introduction to the New Testament, which appeared in its third edition only last summer.

THE eminent textual scholar Paul de Lagarde, who died somewhat more than a year ago, bequeathed his property to the Royal Society of Sciences at Göttingen, as a fund to advance the publication of scholarly works along the line which Lagarde himself had planned. A number of his friends and admirers are now proposing the establishment of an additional fund as a fitting memorial of the great scholar. The purpose of this latter fund, which is under the care of Professor Dr. G. Hoffman, of University of Kiel, is the support of scholars whose time will be devoted to the preparation of those works for whose publication Lagarde himself has provided.

On the 9th of January occurred in Zürich the death of the aged New Testament scholar Volkmar, at the close of his eighty-fourth year. As a young man he taught for seventeen years in various German gymnasia, but in 1850, compelled for political reasons to leave Germany, he took a professorship at Zürich, where he has since been. While some of his publications were in the province of church history, he was also known for his studies in the apocalyptic and apocryphal literature and the synoptic problem. Only in the latter direction, however, has his work found favor among more recent critics. In general, the eccentricities of his scholarship detracted much from the value and acceptance of his results. He was in the main a supporter of the Tübingen school.

IT is announced that a new introduction to the Old Testament from the hands of Professor König in Rostock will soon be published by Weber in Bonn. It will form one of the "*Sammlung Theologischer Handbücher*," to which a number of well-known German scholars are contributing. The forthcoming introduction is intended to replace the old and still useful work by DeWette-Schrader, as well as Keil's, and will contain, besides the ordinary

topics, a treatment of the apocrypha and pseudepigrapha. If the coming handbooks in this series equal the standard set by Müller's Church History, the first part of which has appeared, and with the expected excellence of the History of Dogma, which is in the hands of Professor Harnack, it will prove a very valuable series.

OF the many literary and historical problems presented by the recently discovered Gospel and Apocalypse of Peter, of which a notice has already appeared in the BIBLICAL WORLD, the most interesting to Biblical students is their relation to our New Testament gospels. And yet this relationship, as it would seem from the varying opinions of investigators, is not so clear as to be unmistakable. English scholars are inclined to assume that references can be found to all four Gospels, while Robinson finds proof of the writer's knowledge of still another besides the canonical. Harnack\*, however, doubts whether a distinct use of any one of the four can be surely pointed out. Lods, in his Paris edition of the fragments, considers the use of Matthew and Mark as undoubted, of Luke as uncertain, and of John as improbable. Professor Schürer, in his review of the above, † concludes that a knowledge of all four is probable.

Other interesting points are: 1. The placing of the crucifixion of Christ on either the 13th or 14th of Nisan, thus agreeing with John rather than the synoptical tradition. 2. The reference to the descent into Hades. 3. The coincidence of the resurrection and ascension, and the lack of any account of subsequent appearances of the risen Lord until after the passover-week. (The narrative breaks off just about as the first appearance of Christ to the disciples in Galilee is apparently to be related). 4. The close connection of the Apocalypse and the Second Epistle of Peter, although, which depends upon the other, remains an unanswered question.

It may be interesting to add in this connection that the third fragment of the find—the portion of the Book of Enoch—has been textually revised and published by Professor Dillmann, who compares it carefully with his long published Aethiopic version. L. B., Jr.

DILLMAN'S Genesis has been recently published in a sixth edition, and his Job in a fourth edition.

A COMPLETE survey of Palestinian literature of 1889 and 1890 is contained in a late number of *Die Zeitschrift des Deutschen Palästina-Vereins*. It contains discussions of 580 books and articles published in Europe and America.

\* *Bruchstücke d. Evangeliums und d. Apokalypse d. Petrus. Texte ev. Untersuchungen* ix. 2.

† *Theologische Literaturzeitung*, 1893, No. 2.

THE chair of Semitic philology at Tübingen has been vacant since the departure of Professor Socin to Leipzig. Dr. Nestle, who is well known for his work in Syriac, has been filling the place, and is to do so for another term. It is said that he will probably be called permanently to the chair.

A SECOND Latin text of the apocryphal Third Epistle of Paul to the Corinthians has been discovered. The text was found in Laon, and has been brought to Bonn. It came originally from the cloister St. Vincent. Its date is the thirteenth century. The value of this second copy is great in settling the questions of the correct text of this letter.

THE idea of summer schools is being put into practice on the other side of the Atlantic. The school at Oxford is well known to our readers. Perhaps not so familiar are those which were held in Germany last summer. The protestants held one at Bonn, designed especially for the clergy. Some of the Biblical lectures have since been published. The Catholic school was held at Gladbach, and dealt largely with the sociological questions of the day.

THE library of Professor Lipsius, of Jena, lately deceased, contains probably the largest collection of theological journals in existence. This collection was largely made through his editorship of the *Theologischer Jahresbericht*. In accord with his wish, the collection will be sold as a whole.

THE *Magazine of Christian Literature* has been united with *The Thinker*. The union seems to be made by the addition to the English magazine, *The Thinker*, of twenty-four pages of matter, containing book reviews, current literature, etc.

THE winter meeting of the Chicago Society of Biblical Research was held January 21. Papers were presented by Professor R. F. Weidner, on the prophetic gift; M. S. Terry, inspired fiction; and G. H. Gilbert, woman's place in the churches of Paul. The plea made by Professor Terry was for the admission of the possibility of the use of fiction in the Bible, as a vehicle of religious teaching. We have it in the parables of Christ, why then may we not have entire books which are fictional? Not that we are to jump to the conclusion that every book whose difficulties may perplex us is therefore fiction, but if scholarship should satisfactorily show a fictional element in any book, we need not be widely alarmed. It may be that neither its canonicity nor its religious value is thereby affected.

AMID all the different phases which Bible study is taking on in these days, none is like to be of wider interest than that of the literary aspect of the Bible. Bible literature is a phrase that is much used in these days, but the Bible as literature has hardly yet entered the popular conception. It is, then, a matter of importance that one of the courses in the Extension Department of the University of Chicago for which there is the most call, is a course on the Literary Study of the Bible, by Professor R. G. Moulton. The aim



of the course is to apply literary canons to the Bible, and to show the help to its understanding which comes from such an application. The syllabus published with it is a little manual, with abundant illustration and a wider scope of topic than can be crowded into a short course of lectures. In connection with this subject, we note a book recently published by Professor Albert S. Cook, of Yale, on the Bible and English Prose Style. This matter is one which has received tribute in the form of brilliant sentences from more than one master of English style, but that it should be put in form for popular, systematic study is a hopeful sign. We have faith enough in the inherent force of religious truth to believe that if the Bible is once comprehended as human literature, its divine element will not remain long unnoticed or unacknowledged.

In another place we publish an estimate of Dr. Hort as a teacher. It is interesting to compare with that an estimate of Dr. Baur in the same capacity, by Dr. Seyerlin, who studied under him. Now that the Christian world no longer stands in fear of Baur as an enemy of the faith, that the distinctive features of the Tübingin school of New Testament criticism are a matter of history and no longer of bitter controversy, it is well to see what were the characteristics of its leader, and wherein his power over the students lay. His lectures were not mere extracts from his books, but freshly written, receiving constant additions of material and constant changes of thought, as he gained what he thought to be new light on points. They bore the fruit of the latest and ripest learning, and yet were fitted to the comprehension of the beginner. His thought was always clear, keen, vigorous. He did not hesitate, as German professors do not, to carry the controversy of the world outside into his classes. The great thing which attracted his pupils to the study of his subjects, was the incisive way in which he was able to summarize and characterize the spirit of the periods of history under consideration. He made large demands on the diligence of his pupils. He was a ready councillor and true friend to all earnest students, and his chief aim was to train them to independence of thought. His one purpose lay in his studies. He did not trouble himself with questions which might lie outside them. He cared nothing for popularity, and never aimed to make a sensation. He disdained to form a school. This lay outside his nature, and would have been impossible for him. The school sprang up out of attachment to him and his views, entirely spontaneously. His personality had much to do with this, his inclination, nothing.

L. E. W.

## Book Reviews.

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**Dissertations on the Apostolic Age.** Reprinted from Editions of St. Paul's Epistles. By the late J. B. LIGHTFOOT, D.D., D.C.L., LL.D., Lord Bishop of Durham. London: Macmillan & Co., 1892. pp. 435.

The five dissertations reprinted in this volume possess an independent value, and are re-issued in this form in the hope that they may reach a larger number of general readers. The topics discussed are, "The Brethren of the Lord," "St. Paul and the Three," "The Christian Ministry," "St. Paul and Seneca," and "The Essenes." The only additions are full indexes of subjects and passages, and a few pages of supplementary notes to the essay on "The Christian Ministry." In this the main position held by the church of England, "that from the Apostles' time there have been these orders of ministers in Christ's church, bishops, priests and deacons," is reaffirmed, and certain misapprehensions corrected. The dissertations have been so long before the public, and are so well-known, as to need no extended critical notice. Many whose studies do not lead them to a use of Bishop Lightfoot's invaluable commentaries will, nevertheless, be glad to possess these models of careful and critical scholarship in a separate form. P. A. N.

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**A Short Commentary on the Book of Daniel.** By A. A. BEVAN, M.A., Fellow of Trinity College, Cambridge. New York: MacMillan & Co., 1892. Pp. XIII. and 235. \$1.75.

The author states in the preface that this volume is intended "to assist those who are entering upon the study of the language and text of the Book of Daniel." He does not claim to present much that is new, but attempts to bring together into a small compass material valuable for the understanding of this book. In his "Prolegomena" he discusses briefly the text and the oldest versions, ancient and mediæval interpreters, and modern interpreters; the origin and purpose of the book, its linguistic character, and the Septuagint version.

Mr. Bevan disposes of a large amount of material in this introduction, but is not sufficiently careful in his statements. On p. 16 he finds a difficulty where none occurs; Nebuchadrezzar made his *first trip* to Palestine before he became actual king on the throne of Babylon, the years of Dan. i. 1. agreeing exactly with the statements of Jer. xxv. 1. On p. 18, it seems evident to his mind that Belshazzar is represented in Daniel as supreme ruler, "which certainly does not agree with the theory [it is no theory, but a fact] that his father was still alive and at the head of the state." On p. 40 are examples of statements which the author would not have made if he had

been sufficiently acquainted with Babylonian. In speaking of the existence of Greek words in Daniel, he says: "In order to reconcile this fact with the theory of the antiquity of the book, it has been maintained that the names of the musical instruments . . . may have been borrowed from the Greeks by the Babylonians as early as the 6th century B. C. Such a supposition, if not absolutely impossible, is at least extremely precarious, and wholly unsupported by the evidence of the cuneiform inscriptions." Does the author entirely ignore the fact that for at least 1,000 years before the date assigned to Daniel there was lively commercial intercourse between all the great nations of western Asia, northern Africa and Europe? Such statements as the above are injudicious and misleading, and are, I am sorry to say, too frequent in the pages of the book. He locates the composition of Daniel, as does the school which he follows, in the Maccabæan period. His arguments are substantially those of his party. His linguistic and historical notes reveal little that is new, but give us a good compilation of all that tends to substantiate his position. His interpretation of the book accords with his views of its date. One is somewhat surprised constantly to find the author speaking *ex cathedra* on points which are extremely doubtful. Mr. Bevan should carefully revise and tone down many of his statements before another edition. Some special work in the line of Babylonian literature and history would add vastly to the usefulness of his book. As it is, it will serve a good purpose, but must be used with caution. It is supplied with valuable indexes of Scripture texts and Aramaic words.

PRICE.

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**Amos: An Essay in Exegesis.** By H. G. MITCHELL, Professor in Boston University. Boston: N. J. Bartlett & Co. Pp. 209.

By German, as well as English commentators, the prophecy of Amos has been singularly neglected. The Cambridge Bible series, which is now nearly complete in the department of prophecy, has not yet given us a volume on this important book. Professor Mitchell tells us in his preface that his essay in exegesis is intended especially for use in schools of theology, but he has so carefully limited the critical notes that one cannot but feel that he has fallen a little below his aim, and hit rather the great public of Bible students who are interested in all things scriptural, but do not have the time for original investigation. The book is popular throughout, and well calculated to present in attractive form the general results of scholarship in the study of Amos. Of the deeper questions of the prophecy—textual, critical and theological—some are ignored, some raised, none treated exhaustively. But at the present day there is a growing demand for this type of book. The author's plan in accomplishing his task is one which is commending itself more and more to Bible students as the only true and scientific method of studying prophecy. He first introduces us to the surroundings and times of the prophet, then he

endeavors to make clear what he wished to teach, and finally to study him in his relations to other Old Testament authors.

In the introductory studies the reader learns to know the simple, rugged, fearless prophet of Tekoa in his home, and becomes familiar with some of the social and religious problems that weighed upon his heart. The analysis of the material is especially felicitous. In the body of the book, under the head of "Translation and Comments," it may well be questioned whether the author has not made two grave mistakes. The first is one of form. Instead of putting the translation and accompanying notes on the same page, he compels the reader to continually turn from the one to the other. Further, the notes, while suggestive, often explain what is clear to all, except perhaps the most primary student. Not a little material, in itself interesting, but somewhat foreign to the understanding of the text, is introduced, with the unfortunate result that the comments alone occupy one hundred and twenty-five pages.

The spirit manifested in the chapter on Amos and the Hexateuch is fair and open to the testimony of facts. That the Deuteronomist was influenced by Amos rather than Amos by the former is established. His thesis that it is no longer admissible to suppose that Amos derived his material from tradition can hardly be said to be proved. From this he infers that JE was in existence and known to the prophet. The conclusion is drawn from an inductive study of the passages throwing light upon the prophet's conceptions of God, that he had attained to a purely monotheistical position.

The relative age of Joel, Obediah and Amos is treated at some length. The author frankly professes a preference for the early date of Joel, but he arrives at absolutely no conclusion as the result of his study. Unfortunately the social philosophy, which is one of the central questions of the prophecy, and which is most interesting in the light of to-day, is scarcely noticed. If Professor Mitchell does not exhaust the subject, neither does he the reader, for no one can read the book without receiving suggestions, and, for the student taking up Amos for the first time, it is a most valuable aid.

C. F. K.

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**Christian Scriptures:** comprising the greater portion of the Books of the New Testament. Part III. of *Scriptures Hebrew and Christian*, arranged and edited as an introduction to the study of the Bible. By E. T. BARTLETT, D.D., and Professor J. P. PETERS, PH.D. New York: G. P. Putnam's Sons, 1893. Pp. xii. × 601. \$2.00.

Amid changing interpretations of the Bible, said Dr. Jowett, our aim should be, not to add another, but to recover the original one; that is, to regain the meaning of the words as they first struck on the ears and flashed before the eyes of those who heard and read them. Such is the purpose of the editor of this volume, Dean E. T. Bartlett, D.D., of the Protestant

Divinity School in Philadelphia. The "young readers," for whom it professes to be especially prepared, may be interpreted to mean, not those young in years, but those young in historic and systematic knowledge of the Bible, a class from which very few can claim exemption. Three grand principles are held in view: (1) the sacredness of the Book; (2) the idea that everyone, in his first introduction to the Scriptures, should be led as soon as possible to the true point of view regarding them, that he may be saved from the need later of unlearning; (3) the Bible must be read historically if we would reach down into the depths of its meaning.

The volume contains the whole New Testament, with the exception of Jude, 2 Peter, 2 and 3 John and Revelation iv.-xx., which are omitted because too difficult or too brief for the treatment herein designed. The books are arranged in chronological order, Mark being placed first. James and 1 Peter are made to precede all the Pauline epistles, Revelation is put at 68 A.D., and all the other Johannine writings at the end of the century. There is a discussion of each group of writings, and an introduction preceding each book. These are concise, scholarly, clear and informing. Each book is carefully analyzed, the headings appearing in their proper places through the material. The text is treated by sections, so that verse and chapter numbers appear only at the top of the page. Old Testament quotations are printed in italics, a complete list of which is given at the end of the book.

The translation is based upon the Revision Version, with especial use and commendation of the readings of the American Committee, and, except in three passages, the Greek text of Westcott and Hort is followed. The aim has been to clear up all difficulties and obscurities by simple and lucid renderings into English. This is accomplished in the text, without the assistance of foot-notes, or appended notes, and the work is admirably done. One may turn to a score of obscure passages, by way of testing, and find the meaning made plain. Of course, this necessitated a choice on the part of the editor between the various readings given such passages, but he has generally taken that which stands approved by the best modern scholars. Some of the difficulties, however, are not removed, *e. g.*, Matt. xvi. 18; Luke ix. 57-62. And others are, I believe, wrongly construed, *e. g.*, John ii. 4, "Woman, what wilt thou have me to do?"; Acts xiii. 8, "He had suffered their manners."

Granting that it is desirable to break up and surround the text of Scripture with analyses and historical information, a matter concerning which there may still be difference of opinion, this volume presents such an arrangement, worked out with skill, ability and wisdom. It will serve him well who wishes to read with historical intelligence the books of the New Testament, and will at the same time prove an inspiration to further study.

C. W. V.

## Current Literature.

By CLYDE W. VOTAW, A.M., B.D.

The University of Chicago.

### OLD TESTAMENT.

#### Books and Pamphlets.

- Studies in the Book: Old Testament, First Series—Genesis.* By R. F. Weidner. New York: Revell, 1892. \$1.00.
- The Higher Criticism of the Hexateuch.* By C. A. Briggs, D.D. New York: Scribners, 1893. \$1.75.
- The Smaller Cambridge Bible for Schools. The Book of Judges.* By J. S. Black, M.A. New York: Macmillan, 1893. 30c.
- The History and Song of Deborah.* By Rev. G. A. Cooke, M.A. Oxford, 1893. 1s. 6d.
- Cambridge Bible for Schools and Colleges. The Books of Ezra and Nehemiah.* By Rev. H. E. Ryle, B.D. Cambridge: University Press, 1893. 4s. 6d.
- How to Read the Prophets. Part III. Jeremiah.* By Rev. Buchanan Blake. New York: Scribners, 1893. \$1.50.
- Das Buch Daniel und die Neuere Geschichtsforschung. Ein Vortrag mit Anmerkungen.* By A. Kamphausen. Leipzig: Hinrichs, 1892. 1.20m.
- Amos.* By Prof. H. G. Mitchell. Boston: Bartlett, 1893. \$1.25.
- The Prophets and Kings.* By F. D. Maurice. A reprint. New York: Macmillan, 1893. 3s. 6d.
- The Doctrine of the Prophets.* By Prof. A. F. Kirkpatrick, D.D. New York: Macmillan, 1893. \$1.75.

- The Distinctive Messages of the Old Religions.* By Rev. Geo. Matheson, D.D. New York: Randolph, 1893. \$1.75.
- Old Testament Theology. The Religion of Revelation in its Pre-Christian Stage of Development.* By Prof. Hermann Schultz, D.D. Translation by Prof. J. A. Paterson, M.A. New York: Scribners, 2 vols., 1893. \$6.00.
- Thrilling Scenes in the Persian Kingdom; the Story of a Scribe. A novel of the Pre-Christian Era, introducing Biblical history.* By Edw. MacMinn. New York: Meth. Bk. Conc., 1892. \$1.10.
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- Baethgen's Die Psalmen Uebersetzt und Erklärt.* By T. J. Cheyne, D.D., in *Critical Review*, Jan. 1893.

- Duhm's Das Buch Jesaja.* By Prof. A. B. Davidson, D.D., in *Critical Review*, Jan. 1893.
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- Are there Predictions in the Prophets?* Editorial in *Expository Times*, Jan. 1893.
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- The Higher Criticism and Oriental Archaeology.* By A. H. Sayce, D.D., in *Expository Times*, Jan. 1893.
- Judaism and Higher Criticism.* By Rev. Jos. Strauss, Ph.D., in *Expository Times*, Jan. 1893.
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- Brown, Driver, and Briggs's Hebrew and English Lexicon of the Old Testament.* By Rev. Jas. Kennedy, in *Critical Review*, Jan. 1893.
- The Educational Value of the Old Testament.* By Wm. Ince, D.D., in *The Treasury*, Jan. 1893.
- Calvin's Doctrine of Holy Scripture.* By D. Moore, D.D., in *Presbyt. and Ref. Review*, Jan. 1893.
- Criticism and the Common Life.* By A. A. Berle, in *Bibliotheca Sacra*, Jan. 1893.

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- Outline Handbook of the Life of Christ.* By Profs. W. A. Stevens and E. D. Burton. Boston: Bible Study Pub. Co., 1893. 50c.
- Briefe über die Offenbarung St. Johannis.* By G. Stoach. Gütersloh: Bertelsmann, 1892. 3.60 m.
- Bibelstunden über den Brief des Apostels Paulus an die Römer.* By Dr. W. F. Gess. 1 Band, Cap. i-viii. 2 Auflage. Basel: Reich, 1892. 4m.
- Sermon Bible. II Corinthians to Philip-  
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