

## ❖THE❖OLD❖TESTAMENT❖STUDENT.❖

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IT is becoming more and more apparent that many of the institutions which have long been thought peculiar to the Hebrew nation, were common to one or more of the other Semitic tribes. Circumcision can hardly be supposed to have originated in the time of Abraham. The distinction between clean and unclean animals was perhaps as rigidly marked among the Assyrians and Babylonians, as among the Jews. The Sabbath, "the unlawful day," "the day of rest for the heart," was known away back in the Akkadian period. The temple of Bel-Merodach at Babylon had its "holy of holies." The institution of the shew-bread seems likewise to have existed in Babylonia. Two questions arise: (1) Whether it can be shown that in most of these cases, the Assyrian or Babylonian usage was derived from the Israelitish? (2) If not, how we may explain their existence side by side, especially in view of what the Bible has generally been supposed to teach, viz., the direct origin of some, at least, of these institutions for and in connection with the Israelitish nation?

THERE was a time, perhaps it has not yet gone by, when men thought it necessary to believe that the rainbow first appeared in connection with God's covenant made with Noah (Gen. 9). But does it not satisfy the demands of the passage to understand that something already existing, or which had before existed, was taken as the sign of this agreement made between God and Noah? Just so in the case of some of the religious institutions commonly regarded as peculiar to Judaism. Are they any the less divine if shown to have existed among other nations? Because the Assyrians have an account of the Deluge wonderfully similar to that of the Hebrews, is there any ground for the supposition that the latter is not an inspired account?

THIS question may be put with more force, perhaps, from another point of view. There is a strange and striking likeness between the Assyrian and Hebrew accounts of the Creation, the Deluge, etc. Is this likeness any proof of the inspiration of the Hebrew account? May not the Hebrew account have been entirely different from the Assyrian and still have been inspired? Is it not possible, on the other hand, to suppose that the Hebrew account is merely human, so far as any ground for a different opinion is based upon the likeness of the two accounts? What, then, is the value of the testimony to be obtained from the monuments? Does it after all prove anything? Yes, everything. But the proof of the inspiration of the scriptural account rests upon not the likeness but the *un*-likeness of the two accounts. This is admirably expressed by Professor Francis Brown: "There is a truth of spiritual conception, a loftiness of spiritual tone, a conviction of unseen realities, a confident reliance upon an invisible but all-controlling power, a humble worship in the presence of the supreme majesty, a peace in union and communion with the one and only God, and the vigorous germs of an ethics reflecting his will, which make an infinite gap between the Hebrew and his brother Semite 'beyond the river,' that all likeness of literary form does not begin to span. \* \* \* Men say, Oh, of course the Hebrews had a purer conception of God. But the point is that this is the essential matter; this is what we care about. No doubt it has been recognized and emphasized before, but we have never before had the opportunity of seeing so plainly what it would be to have this commanding and determining element left out—from even one page—of the Old Testament. \* \* \* \* It is not the features of likeness to the Genesis tablets of Babylonia that support the unique character of the Bible so much as the absolute and appalling *un*-likeness in the spiritual conceptions and temper by which they are infused."

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APPLY this same thought to Israel's institutions. Suppose that we find all of them or something similar among other nations. The resemblances neither prove nor disprove a divine influence. But the points in which they differ are more significant. There is a purity, a loftiness, an ethical force in the Israelitish institutions which those of the surrounding peoples, however similar, altogether lack. The very fact that there is a resemblance, and yet so fundamental a difference, from whatever point of view it may be regarded, tells strongly in favor of the existence of a divine element in the one class, the absence of it in the other. And so, what at first seemed likely to *oppose*, really supports, and indeed *proves* the supernatural character of the Israelitish institutions.

A RECENT writer in one of our religious journals takes grounds antagonistic to the study of the Bible in the colleges. The main line of opposition, that this study ought not to be taken up unless it can be well done, hardly needs to be answered. Of course it demands the best men, but we believe that such men can be found, and that the most successful Christian teachers in all our colleges will respond to the call for instruction in the Bible if made to them by the students; and, further, how, will some one explain, shall good work be done unless an attempt is made, mistakes corrected, and experience gained? Incidentally, two points are mentioned which deserve notice:

He says: "The knowledge of the contents of the Bible is not helpful in any way, or to any degree worth the expenditure of time and labor, unless it be to lead men to such views and reflections and convictions as will result in repentance, the renewal of their natures and the change of their characters." Is this true? Has the Bible no literary value of its own, apart from the message which it contains? Is not a knowledge of the facts which it records absolutely necessary to the work of a historical student? Is not the legal aspect of the Mosaic economy vitally important to a thorough legal training? One of the leading legal authorities in the country, in lectures to his students, gives special attention to the Mosaic legislation. He tells them that simply from the stand-point of law it was in many respects the most valuable writing which we possess, and should be thoroughly mastered by every law student. Similar declarations as to its contributions to their departments have been rendered by eminent authorities in history and literature.

The writer fears to have anyone touch the Bible, unless he has specially prepared himself for that act, and will do it in a particular way. Now, we protest that this is a wrong idea, and one which has done great harm. The Bible is not a "holy of holies" to be approached only at certain times and under special conditions. Too many people, accepting this idea, never think of looking at it save when they make a meagre and hasty preparation for the Sunday-school lesson, and perhaps also when they sleepily and hurriedly glance over a portion of a chapter before retiring. If they could be made to understand that it was not too good "for human nature's daily food," they would have found something greatly to their advantage. For ourselves, we do not believe that any honest, fair-minded study of the Bible to gain a knowledge of any department of its very varied contents will be productive of anything but good. It is safe to say that the Bible is not more likely to be hurt, than to hurt. Let it be handled without gloves. No one need fear the result.

## FALSE METHODS OF INTERPRETATION.

BY PROFESSOR SYLVESTER BURNHAM, D. D.,

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### II. INTERPRETATION WITH A DOUBLE SENSE.—*Concluded.*

The considerations that are urged to justify Double-Sense interpretations, may be classified under four heads.

1. It is said that Scripture sometimes admits of a double sense. The Bible is a spiritual book addressed to spiritually minded men. It means, therefore, all that a soul with spiritual discernment sees in it. If such a soul discerns a double sense in it, and can find that any of its words will bear a twofold meaning, this double sense is its true sense.

The reply is evident. Some pious souls have found a threefold, or a fourfold, meaning in the Bible. They have even claimed that all possible senses are to be taken as true senses, because they must have been foreseen by the Holy Spirit. Thus Augustine says, *De Doct. Christ.*, III. (as quoted by Canon Farrar), "Ille quippe auctor in eisdem verbis quae intelligere volumus, et ipsam sententiam forsitan vidit, et certe Dei Spiritus \* \* \* etiam ipsam occurruram lectori praevidit, immo ut occurreret \* \* \* sine dubitatione providit." ("The author himself perhaps saw, in the words we are trying to interpret, the same sense; and certainly the Spirit of God foresaw that this sense would occur to the reader, and doubtless provided that it might occur.") Indeed, the interpreter who sees, by his spiritual insight, a double sense in the Scriptures, could logically make little objection to the view of the Jewish Midrashists, who claimed that the Scripture is capable of indefinite interpretations; some said, of 49, and others, of 70. But is this the kind of a book the Bible is? Does it mean one thing, or, rather, some things, to one man, and other things to another? Has it some senses for the Christian consciousness (to employ a much abused term) of one age, and more, or less, and other senses for another age in the life of the church? And are all these senses equally a true sense of its language? Are they equally true senses when they are inconsistent with one another, and when those of one age or one man are contradictory to others from other ages or other men? Could there be a clearer *reductio ad absurdum* than that for which this hypothesis of a double sense opens the way? Even did this absurd result less show the falsity of the hypothesis, there is another side of the reply yet remaining. This is a denial of the fact. Scripture, if it is revelation or teaching for men, does not admit a double sense, either on account of spiritual discernment, or any other kind of discernment. For, if it had a double sense, it would either be a riddle, or not for men, being written in an unknown tongue.

2. The second argument is much like the first. It runs somewhat thus: The worth and usefulness of Scripture are increased by the possession of a double sense. But it was the intent of God to give to his Word the highest possible usefulness and worth. Therefore, the Scriptures must be taken as having the double sense.

The reply is a denial of both premises. It is not so certain that God intended his Word to have the *highest possible* worth and usefulness, in the sense of this expression as employed in this argument. It may be a condition of our probation that we should have to be instructed by a Word of less than the highest possible worth and usefulness. Or the Word may come to be of the highest possible worth and usefulness in the true sense, by having less of worth and usefulness in the sense meant. All we can safely say about the matter, is that the Scriptures have such worth and usefulness as it has pleased God to give them. To attempt to define their value on *a priori* grounds, if it should be done by a free-thinker, would be called rationalism. But unpleasant names are not true arguments.

Again, it savors of the mode of thought with the unpleasant name, to say that a double sense increases the worth and usefulness of Scripture. On what grounds can such a conclusion be justified? Not surely by a study of the history of interpretation. That the Bible still commands the reverence and study of thoughtful men, after the double, and threefold, and seventyfold, meanings that have been, in pious but ignorant zeal, assigned to it, is one of the many proofs of its divine origin. But, if the evidence is not to be found in the history of the past, it is purely of a speculative character. In a matter of this sort, however, the speculative opinions of one man are as good as those of another. It is, indeed for any man, somewhat venturesome to attempt to tell, on *a priori* grounds, what sort of a Bible God would write.

3. The third argument applies to the Old Testament only; and is, therefore, of special interest to students of the Old Testament. But, if Old Testament passages are to be given a double sense for any reason, even though that reason had its origin in the peculiar place occupied by the Old Testament dispensation in the history of the kingdom of God, it would not be strange if the New Testament writers, following the method of the writings of the Old Testament, in which, from children, they were instructed, had given to many of their utterances a double sense in the same, or a similar way. In favor of this double sense in the Old Testament, it is argued that such a sense in the Old Testament gives to it a character in harmony with the general typical character of the Old Testament dispensation. The persons, objects, and facts, which are presented to us in the Old Testament, it is said often appear as having a double meaning and worth. What could be more natural than that the language which sets before us these persons, objects, and facts, should, like them, be used in a double sense?

The reply is that, as we saw in studying in relation to the reason for thinking that there are types in the Old Testament, there is a natural basis for the typical meaning which was, by the divine intent, given to persons, objects, and facts in the time of the Old Testament dispensation. But there is no such basis, and, in fact, no basis at all for giving a double sense to the words and sentences of human speech, unless one has a riddle to put forth, or a pun to make. It would not, therefore, be in harmony with the typical character of the Old Testament dispensation to assign a double sense to its language. For the typical meaning is natural and reasonable, and the double sense is unnatural and impossible. There would be as much harmony between light and darkness.

4. The fourth reason might seem, at the first glance, to be a strong one. It is claimed that the New Testament writers, in quoting from the Old Testament, use Old Testament passages in a double sense. But the New Testament writers must be accepted, it is also said, in their interpretation of Old Testament pas-

sages, as authorities to be trusted, and as guides to be followed; for they wrote and interpreted as inspired of God. It would be almost inevitable, it is clear, that men who thus used the language of the Old Testament, and believed that inspiration had in the past employed the double sense as a means of instruction, should not altogether refrain from utilizing for themselves this same possibility of speech, as a means of inspired teaching.

But do the New Testament writers use Old Testament passages in a double sense? Some have claimed, for example, that Matthew, in his quotation from Hosea 11:1, of the words "Out of Egypt did I call my son" (Matt. 2:15, R. V.), has given a second, and so a double, sense to the words of the prophet. But this claim is no more than an unfounded assumption. In this case, and in all like cases, it is much more natural to suppose that the New Testament writer saw, in an event in the history of the chosen people, of which is salvation, a type and prophecy of some event in the life of Him who was the embodiment of all that was really, and at the same time ideally, Israelitish. If, now, to this typical interpretation of the Old Testament, we add the fact that the New Testament writers sometimes use the language of the Old Testament, not by way of quotation, with the intent of preserving the meaning expressed by the author, but as familiar and appropriate language in which to express ideas of their own, we seem to be relieved, and for the best of reasons, from the necessity of resorting to the double sense, to explain the use of Old Testament passages in the New Testament. But, did not the facts now presented satisfactorily explain all the New Testament interpretations that are alleged to assign a double sense to the Old Testament, sound interpretation could not, for a moment, hesitate to adopt the theory of a false exegesis on the part of the New Testament writers, rather than to admit the truth of the notion of a double sense. It would be far better, far more scientific, far more reverent and religious, to say that the apostles were not raised, by inspiration, above the scientific knowledge and methods of their day. Therefore, since Hermeneutics is a science, and exegesis a scientific process, the exegetical method of the New Testament writers was not a final method, and is not, in all respects, authoritative, nor free from all error. So that the New Testament teachings are the thought of God; but men have illustrated and defended them to their contemporaries after the manner of their own time. This theory would, at least, still leave the Bible a book to be read and understood, authoritative, final, and divine in its teachings and doctrines. But the theory of a double sense gives us what is a Bible in name, but is, in reality, a conundrum to be guessed, with nobody to tell us the answer, when, in our despair, we "give it up."

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### PROFESSOR WEIDNER'S LISTS.

BY REV. PROF. JOHN P. PETERS, PH. D.,

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At the request of Prof. Harper, I have examined the two lists of books presented by Prof. Weidner in the December number of *THE OLD TESTAMENT STUDENT*, and prepared a similar list from a different point of view. For convenience of comparison I have followed the arrangement adopted by Prof. Weidner. I have not, however, thought it wise to make two lists. If the person has but \$200 to spend, he cannot spend \$300, which is what Prof. Weidner's two lists

seem to me to involve, neither of them being to my mind—or to his own either, if I understand his concluding remarks—complete in itself. The man with \$200 cannot buy both Driver and Mueller, both Davies and Robinson, both Smith and Kitto, and one or the other must be recommended for his purchase. On the other hand there is no reason why Smith's Old Testament in the Jewish Church should exclude Smith's Prophets of Israel, or Green's Moses and the Prophets exclude Koenig's Religious History of Israel, or OLD TESTAMENT STUDENT exclude *Expositor*.

I have endeavored to recommend a list suitable for a scholarly man, who is not, however, strictly and technically a scholar. With that end in view I have somewhat extended Prof. Weidner's list on Biblical Philology, believing that the student should give his best study to the Bible itself. I have also omitted such works as Bagster's *Hebrew English Bible*, the use of which I regard as fatal to all scholarship, or even self-dependence.

As for the department of Apologetics and Higher Criticism—it seems to me that if the student is to study the Pentateuch question at all, he should read the really famous works. I cannot, therefore, agree with Prof. Weidner in omitting the works of the two most famous of the radical critics, Kuenen and Wellhausen. I believe that the student would do well not to purchase all the books on the Pentateuch question which my list mentions (he might, perhaps, be content with Kuenen or Wellhausen, Koenig, and Green or Vos). I have made the list thus large in order to be impartial.

In the matter of Biblical Theology I think it preferable, in the present state of Old Testament discussion at least, to send the student to the Bible itself. The existing works on Biblical Theology, as such, do not seem to me to be biblical.

In the matter of commentaries I differ widely from Prof. Weidner. In the first place, I should like to send the student directly to the Bible, for which, in the gross, he will find the best commentary in a thorough acquaintance with his grammar, dictionary, concordance, introduction, history, etc. Commentaries, as such, he should not use, I think, until he has acquired a sufficient basis for independence of judgment. Study the commentary last. In the second place, I regard all homiletical commentaries as worse than useless; they emasculate scholarship, and destroy originality. In the third place, I know very few good commentaries on any part of the Bible, and none, in English, on the Pentateuch. Under these circumstances I have thought it best to place on my list a commentary on Genesis only, leaving the various works on the Pentateuch question to serve as a commentary for Exodus-Deuteronomy.

I find to my surprise that Prof. Weidner has omitted altogether the Old Testament Apocrypha, the book of Enoch, and the historian Josephus. He seems, also, to have neglected the geography of Palestine. He undertook a very difficult task, however, and it is much easier to criticize the lists which he has furnished than it would be to make a new list without an already existing model. That I should not have felt capable of attempting.

Where the price given by me differs from that given by Prof. Weidner, the difference is based on publishers' or booksellers' catalogues. In cases where I have not had time to ascertain the exact price (for this work has of necessity been done in extreme haste), I have used a mark of interrogation. I have added a small supplemental list for those to choose from who have already some of the books mentioned, or who do not wish to enter so deeply into Biblical Philology or the Pentateuch controversy, and who yet wish to spend \$200.

I have supposed each person to own an authorized and a revised version of the Bible in English.

#### 1. Biblical Philology.

Gesenius (Mitchell), Hebrew Grammar.....	\$ 3.00
Driver, Hebrew Tenses.....	1.75
Brown, Aramaic Manual, Parts I, II.....	2.75
Davies, Hebrew Lexicon.....	4.00
Harper, Word Lists.....	.50
Baer-Delitzsch, Hebrew Texts.....	2.00
<i>Hebrew Old Testament</i> , with various reading of Samaritan Pentateuch (Polyglot series), or <i>Biblia Hebraica</i> (Bible Society).....	2.00
<i>Septuagint</i> , with notes, etc. (Bagster).....	7.50
<i>Bibliae Sacrae</i> , vulg. ed.....	1.75

#### 2. Introduction and Dictionaries.

Smith (Hackett-Abbot), Bible Dictionary.....	20.00
Young, Analytical Concordance.....	3.00
Bleek, Introduction to O. T.....	4.00

#### 3. Biblical Criticism.

Variorum, <i>Bible</i> , (Cheyne, Driver, etc.).....	4.00
<i>Scriptures, Hebrew and Christian</i> , (Bartlett & Peters).....	1.50
Briggs, Biblical Study.....	2.50

#### 4. Apologetics and Higher Criticism.

Smith (W. Robertson), O. T. in Jewish Church.....	2.00
Kuenen, Introduction to Hexateuch.....	4.00
Vos, Mosaic origin of Pentateuchal Codes.....	1.50
Delitzsch, on the Pentateuch.....	.25
Bissell, Pentateuch.....	3.00
Green, Moses and the Prophets.....	1.00
Green, The Hebrew Feasts.....	1.50
Wellhausen, Prolegomena to History of Israel.....	5.00
Kœnig, Religious History of Israel.....	2.00

#### 5. Biblical Theology in General.

Briggs, Messianic Prophecy.....	2.50
Smith, (W. Robertson), Prophets of Israel.....	2.00

#### 6. Historical.

Geikie, Hours with the Bible.....	3.00
Schrader, Cuneiform Inscriptions and the O. T.....	4.00
Stanley, Lectures on the Jewish Church.....	4.50
Duncker (Abbot), History of Antiquity, 6 vols.....	50.00
<i>Josephus</i> (text).....	3.00 (?)
<i>Josephus</i> (translation, notes, etc.).....	3.00
<i>By-Paths</i> of Bible Knowledge, vols III, V, VII, VIII.....	4.50

#### 7. Travels, Geography, etc.

Thomson, The Land and the Book.....	9.00
<i>By-Paths of Bible Knowledge</i> , vol. VI.....	1.00
Merrill, East of the Jordan.....	3.50
Palmer, Desert of the Exodus.....	3.00
Tristram, Topography of the Holy Land.....	2.00
Tristram, Natural History of the Bible.....	1.50
Tristram, Land of Moab.....	2.50



<b>Porter</b> , Giant Cities of Bashan.....	1.50
<b>Menke</b> , Bibel Atlas.....	3.70
<b>Kiepert</b> , Neue Handkarte von Palaestina.....	.25
<b>Osborn</b> , Manual of Biblical Geography.....	.20
<b>Osborn</b> , Wall Map of Palestine.....	3.00

**8. Miscellaneous.**

<i>Set of Old Test. Student (or of Hebraica)</i> .....	6.00
<i>Expositor</i> , (Third Series).....	6.00
<b>Schodde</b> , Book of Enoch.....	1.75
<i>Sacred Books of the East</i> , the Qur'ân.....	5.25

**9. Commentaries.**

<i>Genesis</i> . Kalisch.....	5.50
<i>Joshua-Ruth</i> , Cambridge Bible.....	1.50
<i>1 and 2 Samuel</i> , ".....	1.80
<i>1 and 2 Kings</i> . Lange.....	3.00
<i>Chronicles-Esther</i> . Lange.....	3.00
<i>Job</i> . Davidson.....	1.25
<i>Job and Solomon</i> . Cheyne.....	2.25
<i>Psalms</i> . Perowne.....	6.00
" Delitzsch.....	9.00
" Cheyne.....	1.25 (?)
<i>Ecclesiastes</i> , Plumptre.....	1.25
<i>Poets of Israel</i> . Ewald.....	9.00
<i>Prophets of Israel</i> . Ewald, 5 vols.....	21.00
<i>Isaiah</i> . Cheyne.....	4.00
<i>Isaiah</i> . Delitzsch.....	9.00
<i>Jeremiah and Lamentations</i> , Cambridge Bible.....	1.10
<i>Hosea, Obadiah, Jonah, Micah, Haggai, Zechariah</i> , Cambridge Bible....	2.25
<i>Apocrypha</i> . Lange.....	3.00

**SUPPLEMENTARY.**

<i>Stier &amp; Theile</i> , Polyglot O. T.....	15.00 (?)
<i>Septuagint</i> . Tischendorf or.....	6.00
" Van Ess.....	4.00
<i>Exodus</i> . Kalisch.....	5.50
<i>Leviticus</i> . ".....	7.50
<b>Kalisch</b> , Prophecies of Balaam.....	4.75
" Book of Jonah.....	4.75
<b>Tylor</b> , Primitive Culture.....	6.00
<b>Lenormant</b> , Beginnings of History.....	2.50
<i>Records of the Past</i> .....	15.00 (?)
<b>Hosmer</b> , Story of the Jews.....	1.50
<b>Milman</b> , History of the Jews.....	2.25
<b>Delitzsch</b> , Jewish Artisan Life.....	1.75
<b>Edersheim</b> , Sketches of Jewish Life.....	1.00
" The Temple.....	1.00
<i>Ruth</i> , <b>C. H. H. Wright</b> .....	2.00
<i>Zechariah</i> , ".....	2.50
<i>Ecclesiastes</i> , ".....	4.00
<b>Kuenen</b> , Religion of Israel, 3 vols.....	12.60

## THE PENTATEUCHAL QUESTION.

After all, there is no biblical question which is of such fundamental importance, and of such general interest as the Pentateuchal Question. We have before us the first two of a series of twelve papers by as many distinguished Scholars and Professors of the United States, edited by T. W. Chambers, D. D., LL. D., of New York. The list\* both of subjects and names is a most interesting and inspiring one.

We give herewith a selection from each of the papers which have thus far appeared. The first, from the paper of Dr. Chambers, presents very clearly and succinctly the considerations which may be urged against a late date for the Pentateuch and the arguments in support of such a date.

"(1) The total lack of external evidence in its favor. All that we know from sacred or secular sources is on the side of the traditionary view. (2) The acknowledged inconsistencies that remain. If the matter of the Hexateuch has been so often revised as the prevailing theory declares, how comes it to pass that so many seeming contradictions continue to be found, so many divergencies in tone, in spirit, in conception? On the ordinary view these are to be expected, but by no means on the other. (3) It is vain to say that Moses was not cultivated enough to write the books attributed to him, for he was trained in all the wisdom of the Egyptians, who, in his day, had, as we know, an abundant and varied literature. (4) There is no reason to dispute the existence of a priesthood in his day, since it is clear that there was a large priestly caste in Egypt, and it is in the last degree improbable that a Hebrew priesthood should wait a thousand years, or even the half of that period, for a ritual. (5) The theory that denies everything but a few fragments to the Mosaic period, and relegates all psalms and proverbs to a post-exilic date, leaves a long period of history without any literature, and offers no basis for the splendid outburst of prophecy which illumined the eighth century before Christ. (6) The principle that the non-observance of a law proves its non-existence is wholly fallacious. (7) The language of the Hexateuch is inconsistent with a late origin. Its parts differ among themselves, but in nothing like the degree in which they differ from the Hebrew of the Persian era. (8) The local allusions throughout are to Egypt; how could this possibly be if these writings received their last redaction from persons all whose surroundings were Palestinian or Babylonian? (9) There are continual references to a life in the

\* I. Introductory Historical Sketch of Pentateuchal Criticism (Dr. T. W. Chambers). II. The Hebrew Religion not a Natural Development (Prof. Gardiner, of Theological Seminary, Middletown, Conn). III. Analysis of the Codes (Prof. Bissell, of Theological Seminary, Hartford). IV. Pentateuchal Analysis (Prof. Green, of Princeton). V. Testimony of the Pentateuch to Itself, Direct and Indirect (Prof. Schodde, of Capital University, Ohio). VI. Testimony of the Historical Books, save Chronicles (Prof. Beecher, of Auburn Theological Seminary). VII. Testimony of the Books of Chronicles (Prof. M. S. Terry, Illinois). VIII. Testimony of the Prophetical (and Poetical) Books (Prof. Harman, of Dickinson College, Carlisle, Pa.). IX. Credulity or Faith, or the Difficulties of the New Hypotheses (Prof. Streibert, Gambier, O.). X. Bearings of the New Hypothesis on Questions of Biblical Theology, Inspiration, and the authority of the Bible generally (Prof. Dwinell, Pacific Theological Seminary, Oakland, Cal.). XI. Validity and Bearing of the Testimony of Christ and his Apostles (Prof. Hemphill, of Louisville, Ky.). XII. A Reasonable Hypothesis of the Origin of the Pentateuch (Prof. Osgood, of Rochester Theological Seminary).

wilderness, a journeying through the desert; what could suggest these to men whose whole lives were passed in fertile and cultivated regions? (10) The doctrinal contents of the Hexateuch, being simple and elementary, are in harmony with the traditionary date and not the imaginary one. (11) The modern theory abounds in license. Because King Josiah found 'the book of the law' in the temple, it is insisted, without the shadow of reason, that this book was Deuteronomy, which had just been written, and had been secreted in order that it might be found! Ezekiel's splendid idealization of the church of the future is, in defiance of all taste and judgement, converted from a magnificent symbolic prophecy into the prosaic outline of a new ritual then for the first time introduced! (12) The Jewish Rabbis enumerate five things wanting in the second temple which were found in the first (the Shekinah, the ark and mercy seat, the spirit of prophecy, the Urim and Thummim and the fire on the altar); but if these were inventions of Ezra and his associates, what possible motive did they have for constructing a style of worship which would only make more evident the baldness of their own services? (13) In some cases the theory rests upon the philosophical postulate that religion in any case is only a natural development, the supernatural being impossible and incredible; this is certainly the view of Kuenen and Wellhausen, yet no man who holds it can possibly be a fair interpreter of Scripture. (14) These latter writers not only exclude the divine factors from the history of Israel, but assert the existence of fictions in that history, not merely in single, separate instances, but *passim*, wherever a patch was needed to give the story an air of authority. (15) The analysis of the documents is based often upon very subtle criteria, is frequently mechanical, and again makes assumptions that are purely conjectural; hence there is serious difficulty in accepting its conclusions when they are at war with the statements of the history itself. (16) The existence of different documents is no argument against the Mosaic authorship, for the man of God may have compiled his first book from antecedent data, and in those that followed may have reduced into form what had previously been put in writing by others under his direction. Conjecture is just as allowable in favor of Moses as it is against him. (17) So in regard to the book of Joshua, the natural complement of the Pentateuch, there is nothing strained or unnatural in the opinion that some of the men trained under the guidance of the great lawgiver made this record. (18) The testimony of the New Testament is clear and strong as to the Mosaic authorship. Our Lord said (John 5:46) of Moses, 'He wrote of me,' and in the next verse speaks of 'his writings.' No principle of accommodation will explain this language. In Mark 12:26 he asked, 'Have ye not read in the book of Moses?' So the Apostle Peter said (Acts 3:22), 'Moses indeed said: A prophet shall the Lord your God raise up unto you.' And the Apostle Paul cites the Pentateuch in the terms, 'It is written in the law of Moses,' and again 'Moses saith,' and again 'Moses describeth the righteousness that is of the law' (1 Cor. 9:9; Rom. 10:19; 10:5). It does not seem possible to understand these references as meaning anything else than the accepted view of that age, that Moses was the author of the books that bear his name."

From Dr. Gardiner's paper we take an interesting presentation of the difference between Hebrew and heathen sacrifices:

"Closely related with the idea of sin was the practice of sacrifice. This practice, whencesoever derived, was substantially universal in the ancient world. Everywhere among men there was a consciousness of having offended

the superior powers and an effort to propitiate them by sacrifice. The Hebrew sacrifices, however, are so distinguished from those of other nations in two points as to make them an essentially different institution. (1) Elsewhere sacrifice might be offered by any one, without regard to his character; and (2) it was customary to increase the value of the offering—even to the extent sometimes of providing human victims—in proportion to the magnitude of the offense. The underlying idea, therefore, of these sacrifices, was the offering to the offended deity an equivalent for the offense—a *quid pro quo*, a compensation for the wrong done—so that no further penalty could justly be exacted. Hence there was very little of a moral character about the transaction. If the offerer had returned a sufficient compensation he was quit, and the matter ended. It is no wonder that such men as Socrates saw the folly of such sacrifice. They knew the institution only in its perversion, and had no means of finding out its deeper and truer use. In Israel it was far otherwise. Sacrifices were allowed by the law only for 'sins of ignorance'—rather of inadvertence, of carelessness, of being led away by temptation and passion; for sins committed with a 'high hand,' with a full knowledge of their wrongfulness and the defiance of a proud heart, no sacrifice was allowed (Num. 15:30; Deut. 17:12). This fact alone gives a totally different character to sacrifice in the two cases, because it introduces a moral element, and makes their acceptance depend upon motive and character.

"The second point is, if possible, still more distinctive. While the idea of sacrificial compensation was carried out among the heathen by proportioning the number and value of the victims to the greatness of the offense, nothing of this kind was so much as allowed by the Hebrew law. The sin offering in every case must be the same, the she-goat—the commonest and cheapest of the domestic animals.\* Whole burnt-offerings might be increased, and peace-offerings, those feasts of communion with God, might be indefinitely multiplied; but for the atoning sin-offering only and always the same simple victim. The lesson hereby taught is plain: sacrifices in themselves had no compensatory value. There was no correlation between the animal victim and human sin; 'for it is not possible that the blood of bulls and of goats should take away sin' (Heb. 10:4). The value of sacrifices therefore could be but symbolic. What the symbolism meant it might not be given to the ancient Israelite to know; but it must have been clear, even to him, that they had in themselves no inherent efficacy for the forgiveness of sin. This is brought out still more clearly by the fact that they had an intrinsic ceremonial value. The 'unclean' were restored by them to their standing in the theocratic community; 'the ashes of the heifer' did 'sanctify to the purifying of the flesh.' But only symbolically and in view of character did the sacrifices avail to the restoration of communion between the soul and God.

"Now, to suppose such a system of sacrifice, so unlike that of any other nation, so far-reaching in its meaning, and yet so adapted to a spiritually debased people, keeping alive in them the sense of sin and yet pointing to something better as the true atonement for sin—to suppose such a system to have been evolved by the philosophers of Judea and adopted by the Jews, seems by many degrees more improbable than that it was given them from on high."

\* A difference in the victim was required in the case of a prince or of the high-priest by reason of the conspicuousness of their offenses, and, correspondingly, a smaller offering in the case of extreme poverty; but there was no variation in view of the greatness of the sin.

## INDUCTIVE BIBLE STUDIES.

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PREPARED BY

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### SEVENTEENTH STUDY.—ISRAEL AND JUDAH DURING THE DYNASTIES OF JEROBOAM AND BAASHA.

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.]

#### I. PRELIMINARY NOTES.

1. A slightly different arrangement of material, together with a new department, "*Textual Topics*," will be found in this and the following "studies." It is believed that this change will be found helpful.
2. The student will allow his attention to be called once more to the fact that he is under no necessity of doing *all* the work outlined. There may, it is true, be a feeling of dissatisfaction in leaving a portion untouched; but we must remember that there are limitations which must be regarded.
3. The period already covered, viz., that which includes the great characters, Samuel, Saul, David and Solomon, is presumably much more familiar to most students than that upon which we are now entering; close attention, therefore, to details will be needed.
4. For the ground covered in this "study," the following literature is suggested: (1) Lange (Bähr), *The Books of Kings*, especially the "historical and ethical" notes; (2) Cambridge Bible for Schools and Colleges, two vols., by Lumbly, not by any means so good as Kirkpatrick on Samuel in same series, yet very helpful; (3) Gekkie, *Hours with the Bible*, vol. IV. chs. 1 and part of 2; (4) Sharpe, *History of Hebrew Nation* (Williams & Norgate), pp. 99-119. (5) Rawlinson, *History of Ancient Egypt*, ch. 24. The twenty-second and contemporary dynasties; (6) Stanley, *History of the Jewish Church*, 2d series, Lect. xxix.; (7) other commentaries *in loco*.

#### II. BIBLICAL LESSON.

Prepare for recitation the contents of 1 Kgs. 12-16:20 and 2 Chron. 10-16:6 according to the following topics.

1. **The Disruption.** (1) 12:1-5, the petition of Israel to Rehoboam at Shechem; (2) 12:6-15, Rehoboam's answer to the petition; (3) 12:16-24, Israel revolts, Rehoboam prepares for war, but is forbidden to fight.
2. **Jeroboam's Policy.** (1) 12:25-33, the golden calves; (2) 13:1-34, the prophet from Judah, his message, disobedience, punishment; (3) 14:1-18, Abijah's sickness; (4) 11:26-40, Jeroboam's previous history.
3. **Rehoboam's Policy.** (1) 14:21; 2 Chron. 12:13, his accession;\* (2) 2 Chron.

\* The question of Rehoboam's age at his accession, is a matter of dispute. In 1 Kgs. 14:21, and 2 Chron. 12:13, Rehoboam is said to have been forty-one years old when he began to reign. Josephus testifies to the same thing. But this is strangely in contrast with the representations that he was very young and inexperienced at the time, 1 Kgs. 12:1-20; 2 Chron. 10 and 13:7, etc., and also with the representation that Solomon was a "little child" when he came to the throne. It is not satisfactory to explain this by saying that Rehoboam was always babyish, for his equals in age are represented to have been as young as he. The attempt is made to explain it by correcting the forty-one to twenty-one; but the correction is against the evidence, and would reduce to absurdity many statements made concerning Abijah, Asa, and Jehoshaphat. The Septua-

- 11:5-12, his fortifications; (3) 2 Chron. 11:18-23, his family affairs; (4) 2 Chron. 11:13-17; 11:3; 15:9; 1 Kgs. 12:23,27, his drawing strength from Jeroboam.
4. Judah's Apostasy; Shishak's Invasion; Rehoboam's Death. (1) 14:21-24, evil in Judah; (2) 14:25-28, Shishak plunders the temple and the king's house; (3) 14:29-31, Rehoboam dies.
5. Abijam's Reign. (1) 1 Kgs. 15:1-8, his reign; (2) 2 Chron. 13:3-20, his victory over Jeroboam.
6. Asa's Reign Begun, 1 Kgs. 15:9-12; 2 Chron. 14:1-8; Jeroboam's Death, 1 Kgs. 14:19,20; 2 Chron. 13:20; Nadab's Reign, 15:25-27,31.
7. Baasha's Reign. 1 Kgs. 15:27-16:7; 15:16-22; 2 Chron. 16:1-6.
8. Asa's Reformation; his War with Baasha. 1 Kgs. 15:11-25; 2 Chron. 15.\*
9. Overthrow of Baasha's Dynasty. 1 Kgs. 16:8-20.

### III. TEXTUAL TOPICS.

[In each of the passages cited there is a word or expression which either (1) is obscure, or (2) contains an historical allusion, or (3) refers to some ancient custom or institution, or (4) is for some particular reason worthy of special notice. These passages are worthy of careful study.]

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| <p>1. 1 Kgs. 12:1. Why was "Shechem" the place of assembly? Why did Rehoboam go to them and not they come to him?</p> <p>2. 12:4. What was the nature of the "grievous yoke" laid by Solomon upon Israel?</p> <p>3. 12:11. "Whips" and "scorpions"?</p> <p>4. 12:31. Why of non-Levites rather than of Levites?</p> <p>5. 12:32. Compare the Feast of Tabernacles.</p> <p>6. 13:1. "A man of God."</p> <p>7. 13:7. In what spirit is the prophet invited to go home with Jeroboam?</p> <p>8. 13:9,10. What was the purpose of these charges?</p> <p>9. 13:18,21. Was the old prophet acting from a good or a bad motive? Did he really receive a divine message in the second case?</p> <p>10. 13:27-32. How is this transaction to be understood?</p> <p>11. 14:11. "The dogs shall eat."</p> <p>12. 14:15. "As a reed is shaken in the water." (cf. Matt. 11:7); what were the "Asherim"?</p> | <p>13. 14:21. Why does the writer regularly mention the name of the queen-mother? 14:22, provoking God to anger.</p> <p>14. 14:23. What were the "pillars" or "obelisks"? "under every green tree."</p> <p>15. 14:24. "Sodomites" (cf. Deut. 23:17); "abominations of the nations."</p> <p>16. 14:31, Cf. v. 21. What does this repetition indicate?</p> <p>17. 15:3,5. In what sense was David's heart "perfect"? Was the sin in connection with Uriah the only <i>great</i> sin committed by David?</p> <p>18. 15:6. What meaning does this verse have in this connection?</p> <p>19. 15:10. cf. with 15:2, and explain.</p> <p>20. 15:13. What other interesting events occurred at the brook Kidron?</p> <p>21. 15:18. What other Ben-hadads in Scripture?</p> <p>22. 15:23,24. Cf. 2 Chron. 16:12-14, note additions, and explain the burning of spices, etc.</p> |
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giant addition to 1 Kgs. 12:24 gives his age as sixteen years; but the assumption that Rehoboam was but sixteen years old when Rehoboam and Jeroboam began their respective reigns is, yet more than the idea that his age was twenty-one, at variance with the statements concerning his successors. If there was an interval of a number of years between the death of Solomon and the final accession of Rehoboam, that affords an explanation both of this difficulty, and of other questions presented by the history as it stands. Very likely Rehoboam had two accessions, one immediately after Solomon's death, and the other at the close of the period of discord attending the disruption.—W. J. B.

\* If we suppose that the thirty-five and thirty-six, 2 Chron. 15:19; 16:1, are counted from the beginning of the *kingdom* of Asa, that is, from the first year of Rehoboam, instead of from the beginning of Asa's personal reign, it involves the supposition that we have here a very unusual, but not impossible, use of language; this interpretation of the numerals makes them fit accurately all other statements of Kings and Chronicles concerning Asa and Baasha.—W. J. B.

## IV. SPECIAL TOPICS.

1. **Kings of Israel and Judah.** (1) Names of those taken up in this lesson; (2) duration of reign.
2. **Septuagint Additions.** Cf. the Sept. of 12:24 seq. with the biblical statements and those of Josephus.
3. **Omissions in the Narrative.** After comparing the boundaries of Solomon's kingdom with those of the kingdoms of Jeroboam and Rehoboam, and noting the next mention made in the Bible of the Syrian, Ammonite, Moabite and Edomite peoples, discover certain important events which have taken place, but have not been mentioned in our narratives.
4. **The Disruption.** (1) Its significance in subsequent history? (2) As compared with what took place in the time of the judges (e. g. 12:1-6)? (3) To what extent due to the character of the tribes? (4) To what extent due to the very character of the kingdom? (5) How connected with the despotic nature of Solomon's reign? (6) How far the direct outcome of Rehoboam's reply? (7) Was it justifiable? If so, on what grounds? if not, why? (8) Relation of this disruption to the divine purpose in Israelitish history?
5. **The Assembly which resulted in the Disruption.** (1) Cf. similar assemblies: (a) Josh. 24:1 seq.; (b) 1 Sam. 10:17; (c) 2 Sam. 5:1-3; (d) 1 Kgs. 8:1,5,85. (2) Absence of any recognition of or reference to God. (3) The conduct of the people: (a) ingratitude, (b) discontent, (c) rebellion, (d) selecting Jeroboam for speaker, (e) treatment of Adoram. (4) The conduct of Rehoboam: (a) ignorance of situation, (b) irresolution, (c) divided counsel, (d) sending Adoram.
6. **The Prophet Shemaiah.** (1) His interference; (2) its significance; (3) this act a characteristic prophetic act; (4) cite similar acts by later prophets; (5) contrast between Rehoboam's attitude toward Shemaiah and that of Jeroboam to the man of God (13:1-7).
7. **Jeroboam's Religious Institutions.** (1) His purpose in inaugurating them (12:26-29). (2) Why would not a merely political separation have been sufficient? (3) Why did he introduce modifications of old institutions, rather than entirely new ones? (4) *The golden calves*: (a) reasons for and against supposing them of Egyptian origin; (b) the bull in ancient religions; (c) were they idols or symbols? (d) the appropriateness of the bull as a symbol of God, if one were wanted; (e) how opposed to the Mosaic law (Ex. 20:3,4)? (f) the principle involved in this law? (g) in what respect would the sanctuaries at Dan and Shechem be pleasing to the people? (5) *His priests*: (a) whence obtained? (b) purpose and result of his policy. (6) *The feast of tabernacles*: (a) why retained at all? (b) purpose and result of the change of time.
8. **The Man of God from Judah.** (1) Was this Jeho (2 Chron. 9:29) or Shemaiah (see 2 Chron. 11:2)? (2) The points in this narrative which are characteristic of the prophetic work: (a) the boldness of the act; (b) the sign; (c) the divine protection accorded him. (3) The character of the message: (a) the fulfilment of this prophecy three hundred and more years later (2 Kgs. 23:15,16); (b) the naming of the king Josiah (cf. the parallel case of Cyrus, Isa. 44:28 and 45:1); (c) how does this differ from the method generally employed in prophecy? (d) what evidence that portions of this narrative are later interpolations (cf. the mention of "cities of Samaria" (13:32), the fact that no name is given the prophet)? (e) if an interpolation, how is it to be explained? (4) The inconsistent attitude of Jeroboam: (a) attempts to injure; (b) begs for mercy; (c) offers a bribe; (d) after all gives no heed to the message; (e) explanation of this. (5) *The old prophet in Bethel*: (a) reasons for supposing him a "false" prophet; (b) from 13:21,31,32; 2 Kgs. 23:18, gather reasons for an opposite view; (c) his purpose in going after the man of God. (6) The death of the man of God: (a) how represented? (b) explanation; (c) ground of the request made in vs. 31,32. (7) The bearing and force of the whole narrative.

9. **Ahijah's Prophecy.** (1) References to the earlier prediction (11:30 seq.); (2) analysis of contents; (3) the force of the expression "*provoked the Lord to anger*" (vs. 9,15); (4) compare "the jealousy of God" (Josh. 24:19); (5) fulfillment of the prediction.
10. **Shishak's Invasion.** (1) Who was this Egyptian king? Solomon's father-in-law? (2) his connection with Jeroboam; (3) cause of invasion; (4) monumental accounts of this invasion.
11. **Abijam's Reign.** (1) Comparison of the parallel accounts in Kings and Chronicles; (2) Abijam's address to Israel (2 Chron. 13:4-12); (3) the existence in his times of the ceremonial law, now found in the Pentateuch, as affirmed by the author of Chronicles (2 Chron. 13:9-12, with marg. reff.).
12. **Asa's Reformation and Character.** (1) Causes leading to the reformation: (a) example of northern Israel; (b) immigration from other tribes of those who were loyal to Jehovah; (c) presence of prophets. (2) Facts unfavorable to the supposition that this reformation was undertaken upon strictly religious grounds: (a) sending of temple treasures to Ben-hadad; (b) treatment of Hanani (2 Chron. 16:7-10); (c) his lack of trust in God (2 Chron. 16:8,12).

#### V. GEOGRAPHICAL TOPICS.

1. Indicate on the map the principal places mentioned in this lesson.
2. Indicate the boundaries of Solomon's empire, and of that part of it occupied mainly by the twelve tribes.
3. Indicate the boundaries of Judah, Benjamin, and Simeon.
4. Remembering that the kings of the northern kingdom remained in control of the country east of the Jordan, including Moab (2 Kgs. 3:4, e. g.), is it incredible that Simeon was one of the ten tribes that went with Jeroboam?
5. Locate, as nearly as you can, the places fortified by Rehoboam (2 Chron. 11:5-12). What do these indicate as to the question whether Judah was separated by a frontier from Simeon, as well as from Dan and Ephraim?
6. Did the frontier exactly follow the old tribal boundaries, or may it have varied somewhat from these? (See Josh. chs. 13-19.)
7. What, probably, was the position taken by the tribe of Benjamin, just at the time of the disruption? and how may we explain the "one tribe"? 1 Kgs. 11:13,32,36; 12:20, compared with 2 Chron. 11:12,10,3,1; 1 Kgs. 12:21,23, etc.

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### EIGHTEENTH STUDY.—ISRAEL AND JUDAH DURING OMRI'S DYNASTY.

[The material of this "study" is furnished by Professors Beecher and Harper; it is edited by Professor Harper.]

#### I. PRELIMINARY NOTES.

1. From this point forward, much interesting and valuable light is shed upon Israelitish history by the Assyrian inscriptions. So far as possible, collect material of this kind from articles and books which may be within reach.
2. The material may be *abused* as well as used. Great judgment and caution must be employed in the comparison of Assyrian with Israelitish records. We must not be too hasty in accepting what seem to be wonderful coincidences; nor should we be disappointed and troubled if material is found which cannot be at once reconciled with the biblical statements.



3. For an admirable presentation of this very question see Prof. Francis Brown's *Assyriology, its Use and Abuse*. Charles Scribner's Sons.
4. For general reading upon the following "study" there may be suggested: (1) various commentaries; (2) articles on the various names of persons and places in Smith's Bible Dictionary; (3) Geikie, *Hours with the Bible*, vol. IV., chapter 2.

II. BIBLICAL LESSON.\*

Prepare for recitation 1 Kgs. 16:8-2 Kgs. 8, and 2 Chron. 16:11-22:4, according to the following topics:

1. **Omri's Reign.** (1) 1 Kgs. 16:15-22, the disputed part of it; (2) 16:23-28, the undisputed part.
2. **Ahab's Reign.** (1) 1 Kgs. 16:29-34; 18:4, his marriage and religious policy; (2) 20:1-43, his wars with Syria; (3) 21:1-29, the affair of Naboth.
3. **Asa succeeded by Jehoshaphat.** (1) 1 Kgs. 15:23,24; 2 Chron. 16:11-14, Asa's old age and death; (2) 1 Kgs. 22:41-47; 2 Chron. 20:31-34, Jehoshaphat's policy; (3) his earliest relations with Israel, 2 Chron. 17:1-6; (4) 2 Chron.

\* Current opinion, as represented in the articles in Smith's Bible Dictionary, in the Lange commentaries, the Speaker's commentary, etc., regards the chronological numerals given in this part of the Bible as very corrupt. My own studies lead me to a different conclusion. The forty-two of 2 Chron. 22:2 should, of course, be twenty-two, as it is in Kings. With this exception, I am not convinced of the incorrectness of any chronological number given in the Hebrew (or English) text of this and the "Seventeenth Study."

To understand these numbers, the following points should be noted:

(1) The year, in these narratives, is not properly a measure of time, but is the period between two spring equinoxes. A given number of years is the number of such periods wholly or partly covered by the event mentioned. It may or may not agree with the actual measure of the time. Jesus lay in the grave three days, though the whole time of his lying there was less than the length of two days.

(2) When a king died during a year, the whole year was counted to his reign. Sometimes the same year was also counted to his successor. When it was not so counted, the successor might actually reign several months before his "first year" began.

(3) When a king is said to have come to the throne in a certain year of another king, the beginning of his first year may coincide with either the beginning of the specified year of the other king, or with the close of that year.

To make a study of the chronology of these lessons, take sheets of ruled paper, and write in a column the numerals from 1 to 90, inclusive. At the head of this column write *A. D.* (*Anno Discedit*, the year of the disruption). Head a parallel column "Israel," and write in it the numbers from 1 to 22, indicating the years of Jeroboam, opposite the first twenty-two numbers of the first column. Head a third column "Judah," and write in the same way the numbers from 1 to 17, indicating the years of Rehoboam. Then write the three years of Abijah parallel with the years 18-20, *A. D.* Asa began to reign the twentieth of Jeroboam, 1 Kgs. 15:9; this may mean that his first year coincided with Jeroboam's twentieth, or that it began at the close of the twentieth; if you give it the former meaning, you will presently become involved in difficulties; give it the latter, and you are ready to fill up the column of Judah with the forty-one years of Asa. As you proceed, you will find instances in which the numbers given require you to infer that some of the reigns mentioned were partly co-reigns, in which a father associated his son with him on the throne; but you need not be afraid of this inference, provided it contradicts no part of the evidence.

This process will give you the true meaning of these numerals, if they have a true meaning; evidently, no process of aggregating and averaging, or of conjectural correction can do this. Having ascertained the dates of the events in terms of *A. D.*, you can easily take the date *B. C.* which any particular theory assigns to the accession of Jeroboam, and reduce any date *A. D.* to the corresponding date *B. C.*

As I understand the dated events of these two studies, they are as follows:

- A. D.* 1-3, Rehoboam's prosperous years.  
 5, Shishak's invasion.  
 1-17, Rehoboam's 17 years.  
 18-20, Abijah's three years.  
 21-61, Asa's 41 years.  
 1-22, Jeroboam's 22 years.

- A. D.* 22-23, Nadab's 2 years.  
 23-46, Baasha's 24 years.  
 21-30, Asa's 10 quiet years.  
 31-35, the Ethiopian war, the Reformation, and the quiet that followed.  
 36 and later, war with Baasha.

- 17:7-19, the reform in his third year, and his prosperity; (5) 1 Kgs. 22:44, 2; 2 Chron. 18:1; 21:6; \* 22:2,3, peace and affinity with Ahab.
4. **Jehoshaphat's Visit to Ahab.** (1) 22:1-5; 2 Chron. 18:1-4, the purpose of the visit and his reception; (2) 22:6-30; 2 Chron. 18:5-29, consultation with prophets.
5. **Ahaziah and Jehoram of Israel.** (1) 1 Kgs. 22:30-40; 2 Chron. 18:29-34, death of Ahab; (2) Ahaziah, (a) 1 Kgs. 22:40,48-53, his policy; (b) 2 Kgs. 1, his sickness, Elijah's message. (3) Jehoram, (a) 2 Kgs. 3:1-3, his policy; (b) 3:4-27, war against Mesha, King of Moab.
6. **The Rest of Jehoshaphat's Reign.**† (1) 1 Kgs. 22:29-33; 2 Chron. 18:28-32, Jehoshaphat at Ramoth-gilead; (2) 2 Chron. 19, his second reformation; (3) 1 Kgs. 22:48,49; 2 Chron. 20:35-37 his commercial league with Ahaziah; (4) 2 Kgs. 1:1; 2 Chron. 20:1-30, Moabite revolt; invasion of Judah; (5) 2 Kgs. 8:16; 2 Chron. 21:1-4, Jehoram made partner in the kingdom, killing his brothers; (6) 2 Chron. 21:12-15, Elijah's letter to Jehoram, after he had killed his brothers; (7) 2 Kgs. 3, campaign of Jehoshaphat and Jehoram of Israel against Moab, after Elijah's translation.

## A. Di. 46-47, Eiah's 2 years.

47, Zimri, 7 days.

47-58, Omri, 12 years, to 38th of Asa.

49 or thereabout, marriage of Ahab and Jezebel.

51, Omri sole king, Tibni having died.

51 nearly, Omri reconquers Moab.

52, moves capital to Samaria.

57, Jehoshaphat reigns, with Asa, Sept. of 1 Kgs. 18:23.

58-79, Ahab's 22 years.

62-86, Jehoshaphat's 25 years.

64, Jehoshaphat's teaching reform.

67, nearly, Jehoram marries Athaliah.

69-73, perhaps, 3½ years of famine.

73, "first year" of Shalmaneser II.

74, Ahab defeats Ben-hadad.

75, defeats Ben-hadad again.

76-78, 3 years of peace with Syria.

78, Shalmaneser defeats Ben-hadad and Ahab.

## A. Di. 78-79, Ahaziah's 2 years.

78-79, temporary co-reign of Jehoram of Judah with Jehoshaphat, 2 Kgs. 1:17 (?)

79, battle of Ramoth-gilead, and death of Ahab, early; later, death of Ahaziah.

79, Jehoshaphat's second reformation.

79, Moabite revolt; invasion of Judah.

79-90, Jehoram of Israel, 12 years.

82, Shalmaneser defeats the allies.

83-90, Jehoram of Judah, 8 years.

83, Elijah translated; the alliance against Moab; Shalmaneser defeats the allies.

83-89, 7 years of famine; Syrian raids, followed by invasion.

86, death of Jehoshaphat; Shalmaneser defeats the allies.

90, Ahaziah of Judah, 1 year; same year, later, accession of Jehu, and his tribute to Shalmaneser.

Ahaziah of Judah came to the throne just at the new year of A. Di. 90, 2 Chron. 21:19. Hence 2 Kgs. 9:29 counts it the eleventh of Jehoram of Israel, while all the other places count it the twelfth.

If, as most Assyriologists hold, Shalmaneser came to the throne 860 B. C., making his "first year" to be 859 B. C., then the year when Ahaziah died and Jehu came to the throne (the year before that which is counted as the first year of Jehu) was 842 B. C. On the other hand, if the year of Ahaziah's death was 884 B. C., as given in the margins of most marginal Bibles, then the accession of Shalmaneser occurred 18 years before that. There is no doubt as to the synchronism of the events; whatever evidence dates the one dates the other also.

If the dates in our marginal Bibles were reduced to years A. Di., they would differ but slightly from those given above.—W. J. B.

\* This marriage of Jehoshaphat's son, Jehoram, with Athaliah, daughter of Ahab and Jezebel, must have been early enough so that Ahaziah, the son of it, could become twenty-two years old at the time of his accession, 2 Kgs. 8:18,25,28; 9:29, etc.; and late enough for Jehoram and Athaliah to be of sufficient age to marry; it cannot have been much earlier or later than the sixth or seventh year of Jehoshaphat.

† Whatever may have been the condition of the tribe of Simeon at the disruption, it was practically absorbed into the kingdom of Judah before the close of Jehoshaphat's reign.

7. **Last Years of the Dynasty of Omri.** (1) 2 Kgs. 8:1-6, seven years of local famine in the Shunamite country;\* (2) 2 Kgs. 5:2; 6:8-23; 6:24-7:20, during this period, Syrian raids, followed by invasion; (3) during the same period, and earlier, coalitions of Syrian, Hittite, and Palestinian peoples against Shalmaneser, who says that he defeated such coalitions in his tenth, eleventh, and fourteenth years;† (4) 1 Kgs. 22:50; 2 Kgs. 1:17; 8:16-29; 2 Chron. 21; 22, reigns of Jehoram and Ahaziah of Judah.

## III. TEXTUAL TOPICS.

1. 1 Kgs. 16:19. How could anything have been done toward leading the people to sin in a reign of seven days?
2. 1 Kgs. 16:24. The origin and usage of the word Samaria.
3. 1 Kgs. 16:31. (a) Israel's connection with Zidon; (b) the religion of Jezebel's family.
4. 1 Kgs. 16:34. The historical allusion in this statement; its meaning; purpose of its insertion.
5. 1 Kgs. 20:3. The custom here alluded to.
6. 1 Kgs. 20:10,11. Various interpretations of these proverbial expressions.
7. 1 Kgs. 20:23,24. "Gods of the hills;" "take the kings away."
8. 1 Kgs. 20:31. "Sackcloth on our loins" (cf. 2 Sam. 3:31; 2 Kgs. 6:30); "ropes upon our heads."
9. 1 Kgs. 20:33,34. "Whether it were his mind;" "thou shall make streets in Damascus."
10. 1 Kgs. 20:35,36. Meaning of this transaction?
11. 1 Kgs. 20:42. What led Ahab in the circumstances, to let Ben-hadad go?
12. 1 Kgs. 21:3. What is to be inferred from this verse as to the religion of Naboth? On what ground does he refuse to sell (cf. Num. 36:7,8; 1 Ev. 25:27, 28)?
13. 1 Kgs. 21:4-7. Ahab's character as revealed in this event; his dependence upon Jezebel.
14. 1 Kgs. 21:9. "Set Naboth on high among the people."
15. 1 Kgs. 21:19. How was this fulfilled (22:38)?
16. 1 Kgs. 21:29. The fulfillment; the principle involved.
17. 1 Kgs. 22:3,4. "Is ours;" "I am as thou art."
18. 1 Kgs. 22:6,7. What kind of prophets? Why is he not satisfied with their statement?
19. 1 Kgs. 22:11,12. The force of this symbolical action? Other similar symbolical transactions?
20. 1 Kgs. 22:15. In what sense must Micah's answer be understood?
21. 1 Kgs. 22:19-23. Important points involved in this statement.
22. 1 Kgs. 22:48. "Ships of Tarshish," "Ophir," "Ezion-geber."
23. 2 Kgs. 3:11. "Which poured water on the hands of Elijah."
24. 2 Kgs. 3:15. "When the minstrel played, the hand of the Lord came upon him."
25. 2 Kgs. 3:16-20. Various explanations of this passage.
26. 2 Kgs. 3:27. Whose son? Whose was the "wrath"?

## IV. SPECIAL TOPICS.

1. **Kings of Israel.** (1) Jeroboam, Nadab; Baasha, Elah; Zimri; Tibni; Omri, Ahab, Ahaziah, Jehoram; (2) the duration of each reign; (3) the principal events in each reign; (4) the general policy of each reign; (5) total number of years.

\* It is likely that the seven years of famine were caused, not by drouth, but by raids and wars. The date of them seems to be very exactly fixed by the fact that they apparently began after the raising of the Shunamite's son, and therefore after the ascension of Elijah, and ended soon enough to have at least one prosperous year before the death of Jehoram of Israel. The history of the Shunamite woman, previous to the raising of her son, belongs to the period before the ascension of Elijah, and shows that Elisha had been a distinguished prophet for many years before he was set apart to be the successor of Elijah.

† Shalmaneser had to defeat this Syrian-Hittite confederacy a good many times; this shows that the earlier defeats were not decisive—may have been claimed by the confederates as victories. The confederacy doubtless had brains at its head, perhaps those of Naaman the Syrian.

2. **Kings of Judah.** (1) Rehoboam, Abijam, Asa, Jehoshaphat, Jehoram, Ahaziah; (2) duration of each reign; (3) the principal events in each reign; (4) general policy; (5) total number of years.
3. **Omri's Reign and Character.** (1) The only details mentioned in the biblical statement (1 Kgs. 16:15-28); (2) his greatness as attested by the monuments of his own times and of succeeding generations\* (a common designation of "Israel" among the Assyrians was "land of Omri"); (3) his political policy, conquest or peace; (4) his relation with Tyre; (5) removal from Tirzah.
4. **Samarita.** (1) Its situation as compared with that of Shechem; (2) its topography; (3) its surroundings; (4) its adaptability for a capital; (5) its subsequent history.
5. **Ahab's Wars with Syria.** (1) The source of ch. 20, compared with that of 17,18,19; (2) Benhadad and his court; (3) the details of the victories; (4) the divine purpose in granting these victories; (5) the result as seen in the greater freedom thereafter allowed the prophets; (6) Ahab's character as manifested in these wars; (7) the explanation of the clemency shown to Benhadad; (8) the light in which this clemency was regarded by the prophet.
6. **The Naboth Affair.** Consider in view of the details of this event: (1) The character of Ahab (cf. the case of David and Uriah); (2) the influence of Jezebel; (3) the way in which justice was administered; (4) the attitude of the prophet Elijah; (5) the character of Ahab's penitence.
7. **Jehoshaphat's Reign and Visit to Ahab.** (1) The work which he had accomplished at home and abroad (2 Chron. 17:10; 18:1); (2) the various steps taken by him in the alliance with Ahab; (3) the real purpose of these advances.
8. **The Battle of Ahab and Jehoshaphat against the Syrians.** (1) The four hundred prophets: (a) as an indication of the religious condition of the times; (b) the lying spirit; (c) the existence of Baal prophets, false Jehovah prophets, true Jehovah prophets side by side. (2) The prophetic characteristics seen in Micaiah's work. (3) The unique character, and important teachings of his vision. (4) Ahab's character as presented in this narrative. (5) The peculiar nature of his end.
9. **The War of Jehoram and Jehoshaphat against the Moabites.** (1) Jehoram's general policy; (2) previous history of Moab; (3) motives leading Jehoshaphat to join the expedition; (4) Elisha's services; (5) how far may a natural explanation be adopted of the supply of water, etc. (3:16-23)? (6) the conclusions to be connected with the transaction recorded in 3:27.
10. **The Mesha-stone.**† (1) Its discovery; (2) date; (3) contents; (4) relation to biblical history.
11. **The Inscriptions of Shalmaneser II. of Assyria.**‡ (1) Date (860-825); (2) contents; (3) references to Ahab; (4) references to Benhadad.

#### V. GEOGRAPHICAL.

1. Make a list of the more important cities and countries referred to in this "study."
2. Group these cities and countries according to their geographical situation.

\* Schrader, *The Cuneiform Inscriptions and the O. T.* Vol. I, p. 179 seq.

† *THE OLD TESTAMENT STUDENT*, 1885, Sept., page 25, seq.

‡ Schrader. *The Cuneiform Inscriptions and the O. T.*, vol. I, pp. 182-195; *THE OLD TESTAMENT STUDENT*, 1885, Sept., p. 25, seq.

## NINETEENTH STUDY.—ELIJAH, ELISHA, AND THEIR FELLOW-PROPHETS.

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.]

### I. PRELIMINARY NOTES.

1. It should be the chief aim in the work of such a "study" as that which follows, to have as a result of it not only a certain comprehensive knowledge of the facts, but also a clear understanding of the relation of these facts to each other. In other words, one must not allow the philosophy of the history to be ignored.
2. Facts, but also their philosophy. Too many students stop after having gained possession of the facts. In doing this they lose sight of the work which they set out to accomplish.
3. In a "study" covering so many disconnected facts, there will surely be a disappointment unless something satisfactory in the way of a chain linking these facts together be obtained.
4. In connection with this "study" the following literature is suggested: (1) Geikie, "Hours with the Bible," vol. IV. chs. 3, 4, 5; (2) Stanley, "History of the Jewish Church," second series, Lectures XXX., XXXI.; (3) articles on *Elijah*, *Elisha*, and other prophets named, in Smith's Bible Dictionary; (4) Lange's Commentary on Kings, particularly the historical and ethical comments in connection with various passages; (5) various Jewish and Old Testament Histories *in loc.*

### II. BIBLICAL LESSON.

1. *Prepare for recitation* the biblical material as arranged according to the following topics:
  1. **Prophets besides Elijah and Elisha of the Times of the Dynasties of Jeroboam, Baasha, and Omri.** (1) *Shemaiah*, 1 Kgs. 12:22, seq.; 2 Chron. 11:2; 12:5,7,15; (2) *Ahijah*, 1 Kgs. 11:29,30; 12:15; 14:2-18; 15:29; 2 Chron. 10:15; 9:29; (3) *Jadon*, 1 Kgs. 13, cf. Jos. Ant. VIII., viii., ix. (perhaps the Jedo of 2 Chron. 9:29, margin of Revised Version); (4) *Azariah and Oded*, 2 Chron. 15:1,8; (5) *Hanani and Jehu*, 2 Chron. 16:7; 19:2; 20:34; 1 Kgs. 16:1,7,12; (6) *Jahaziel*, 2 Chron. 20:14; (7) *Eliezer*, 2 Chron. 20:37; (8) *Micaiah*, 1 Kgs. 22: 8-28; 2 Chron. 18:7-27. How many of these prophesied for both the northern and the southern kingdoms?
  2. "Schools of the Prophets," at Bethel, Jericho, Gilgal, etc.: (1) 2 Kgs. 2-9, a general statement; (2) Were the "sons of the prophets" lads or grown men? 2 Kgs. 2:15-18; 4:1, etc. (2) Did they form communities by themselves? 2 Kgs. 6:1-7. (3) Information as to their means of subsistence? 6:1-7; 4:42-44,8-10, 38-41, etc. (4) Did they engage in public affairs? 1 Kgs. 20:35-43; 2 Kgs. 9:1-12, etc. (5) What about their other occupations? 1 Sam. 10:5-13; 19:18-21; 1 Chron. 25:1,2,3,5. Note also that literary authorship is attributed to Shemaiah, Ahijah, Jedo, Jehu, and Elijah, as well as to the prophets before and after them.
  3. **The Character of the Prophets of this Period.** (1) The number of Jehovah's prophets? 1 Kgs. 18:4; 19:14, etc. (2) Were most of these "sons of the prophets," or prophets in the stricter sense? 20:35,38,41, etc. (3) How about prophets of Baal? 1 Kgs. 18:19,22; 2 Kgs. 10:19. (4) How about false prophets prophesying in the name of Jehovah? 1 Kgs. 22, especially vs. 6-8,11,12,24.
  4. **Elijah and Elisha.** (1) Their relation to the other prophets of Jehovah? 2 Kgs. 2:3,5,15,16, etc.; 1 Kgs. 19:16,19-21. (2) Their relation to whatever political movement there may have been in Israel against Jezebel and her innovations?

5. **The Famine in the time of Elijah.** (1) Its duration? 17:1; 18:1; Luke 4:25; Jas. 5:17. (2) The abrupt words of Elijah, 17:1, may naturally be understood as the *ultimatum* of Elijah, the envoy of Jehovah, terminating negotiations that had been going on between him and Ahab (cf. 18:10,17,18, etc.); the marriage of Jehoram and Athaliah took place about 67 A. D., and the birth of Ahaziah,\* heir to the throne of Judah, perhaps a year later, and Ahab's first defeat of Ben-hadad probably six or seven years later (see last "study"); supposing the three and a half years of the famine to have occurred within this interval, what explanation have we for Elijah's abrupt ultimatum? 18:4,13,21,22; 19:2,10,14,17. (3) How does the same hypothesis agree with the theory that Ps. 45 was written by some prophet of Judah in sympathy with Elijah, to celebrate the marriage of Jehoram and Athaliah?
6. **Persecution of Elijah and the Worshipers of Jehovah.** (1) 17, Elijah in hiding; (2) 18:1-16, his return; (3) 18:17-46, the affair at Carmel; (4) 19, his flight to Horeb, and return thence.
7. **Jehovah's Worshipers tolerated, and his Prophets honored** (though grudgingly, as if by compulsion). (1) 1 Kgs. 20:13,14,22,28,35,38,41-43, the prophets here mentioned; (2) 21:17-29, Elijah in the case of Naboth; (3) 22:1-28, Micaiah and the others; (4) 2 Chron. 21:12-15, Elijah's letter; (5) 2 Kgs. 1, fire from heaven; (6) 2 Kgs. 2:1-18, ascension of Elijah; (7) 2:19-25, Elisha succeeds Elijah.
8. **The Rest of Elisha's Career.** (1) 2 Kgs. 3:11-20, in the Moabite war; (2) 2 Kgs. 4-7 and 13:20,21, the miracles of the pot of oil, the Shunamite's son, the "death in the pot," the multiplying of food, Naaman the Syrian, the iron that swam, the Syrians smitten with blindness, the siege of Samaria raised, the dead man revived; (3) 4:13; 8:1-6, his political standing; (4) 8:7-15, his dealings with Hazael; (5) 9:1-12, his connection with Jehu's rebellion; (6) 13;14-21, his death.

## III. TEXTUAL TOPICS.

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------|
| 1. 1 Kgs. 17:1. "The Tishbite;" the form of oath.                                                                                                                                                                                                                               | severe battle in the same war; and 2:23-25 as a third affair of similar significance?                          |
| 2. 1 Kgs. 17:4. "The ravens," other interpretations.                                                                                                                                                                                                                            | 7. 1 Kgs. 18:19,22. Prophets of Baal; prophets of the Asherah; was Elijah the only true prophet?               |
| 3. 1 Kgs. 17:9. Zarephath (cf. Luke 4:26), of what nationality?                                                                                                                                                                                                                 | 8. 1 Kgs. 18:26-29. "And they leaped about the altar;" "for he is a god;" "cut themselves;" "they prophesied." |
| 4. 1 Kgs. 17:17,18. Was the lad really dead? "bring my sin to remembrance."                                                                                                                                                                                                     | 9. 1 Kgs. 18:30. Is the altar here mentioned (cf. 19:10,14) consistent with Deut. 12:10-14.                    |
| 5. 1 Kgs. 18:9. What is the ground of his fear?                                                                                                                                                                                                                                 | 10. 1 Kgs. 18:32-35. "Trench;" purpose of the water.                                                           |
| 6. 1 Kgs. 18:17-40. If this is taken as an account of a battle in a civil war, in defence of the prophets and worshipers of Jehovah, did it accomplish its purpose? Would this view justify Elijah's conduct in the matter? Can 2 Kgs. 1:9-14 be explained as a second and less | 11. 1 Kgs. 18:42,43. His attitude; why toward the sea?                                                         |
|                                                                                                                                                                                                                                                                                 | 12. 1 Kgs. 18:45. "Hand of the Lord was                                                                        |

\* The names of the three children of Ahab were Ahaziah, "whom Jehovah holds," Jehoram, "whom Jehovah has exalted," and Athaliah, "whom Jehovah afflicts." Too much stress should not be put upon the significance of these names, as an acknowledgment of Jehovah by Ahab; but they agree with all the other facts of the history in suggesting that the earlier part of Ahab's reign was full of promise to the worshipers of Jehovah. This would of course intensify their disappointment and indignation when this policy was changed into one which attempted to extirpate them.

- on Elijah;" his running; his stopping outside; the purpose of his journey.
13. 1 Kgs. 19:2. Form and significance of the oath.
  14. 1 Kgs. 19:4. Occasion of his despondency; parallel case of Jonah.
  15. 1 Kgs. 19:8,11,12. Purpose of visit to Horeb; forty days and forty nights; the meaning of these manifestations.
  16. 1 Kgs. 19:15-18. Connection of the contents of these verses with what precedes; the number "seven thousand;" "kissed him," Hos. 13:2; Ps. 2:12.
  17. 1 Kgs. 19:20,21. Elisha's attitude; Elijah's words; the feast.
  18. 2 Kgs. 2:1. The source of the following narrative.
  19. 2 Kgs. 2:2,4. Why does Elijah visit Bethel and Jericho?
  20. 2 Kgs. 2:9,10. "Double portion of thy spirit;" why a "hard" thing? Meaning of the test.
  21. 2 Kgs. 2:12. The title "my father;" the following expression.
  22. 2 Kgs. 2:23-25. Various questions suggested by this narrative; does this account say that the bears either ate, or killed, or seriously maimed all the forty-two children, or any of them? In view of the number of bears and that of the children, how is it most naturally to be understood?
  23. 2 Kgs. 4:1. What inference to be taken from this verse?
  24. 2 Kgs. 4:19. Symptoms of what disease? cf. Ps. 121:6 and Judith 8:2,3.
  25. 2 Kgs. 4:23. What inference as to regular assemblies for worship?
  26. 2 Kgs. 4:25. Distance of the journey
  27. 2 Kgs. 4:27,28,29. "Hid it from me and hath not told me;" abruptness; purpose of sending Gehazi with staff.
  28. 2 Kgs. 5:7. "He rent his clothes."
  29. 2 Kgs. 5:10. The purpose of this command.
  30. 2 Kgs. 5:15,17. "No God in all the earth but in Israel;" "two mules' burden of earth."
  31. 2 Kgs. 5:18. "House of Rimmon;" the principle here involved.
  32. 2 Kgs. 6:23. Reconcile the last clause with the following verse.
  33. 2 Kgs. 6:30. "Sackcloth within upon his flesh."
  34. 2 Kgs. 6:33. Whose words, and what do they imply?
  35. 2 Kgs. 7:6. The Hittites in Scripture.\*

## IV. SPECIAL TOPICS.

1. **Elijah.** (1) Uniqueness of his case; (2) significance of his Gileadite origin; (3) person and dress; (4) his preparation for his work.
2. **Baal-worship.** (1) The fundamental principle; (2) priests and priestesses; (3) rites and ceremonies; (4) extent and influence; (5) Elijah's work in opposition to it.
3. **Elijah's Earlier Work.** (1) Before Ahab; (2) at brook Cherith; (3) at Zarephath; (4) toward end of famine again with Ahab; (5) the sacrifice on Mt. Carmel, importance of this day in his career; (6) journey to Horeb; (7) divine manifestation there; (8) commands respecting Hazael, Jehu, Elisha; (9) still again before Ahab in Naboth's vineyard.
4. **Elijah's Later Work.** (1) After three or four years, message to Ahaziah; (2) the parties of fifty consumed by fire; (3) his letter to Jehoram (2 Chron. 21:12-15), difficulties suggested by this.
5. **Elijah's Removal.** (1) The facts as stated; (2) the realistic view which interprets the narrative literally; (3) the rationalistic view which seeks to explain it in some natural way or takes it as mythical; (4) the idealistic view.
6. **Elijah's Life and Character.** (1) Elements in his character as exhibited on particular occasions; (2) his slaughter of the priests of Baal; (3) his fierceness, harshness; (4) his adaptation to his times; (5) references to his life and character in later history and tradition; (6) Elijah in the New Testament.
7. **Elisha.** (1) His call; (2) his relation to Elijah; (3) the important acts of his life; (4) character of these acts as compared with those of Elijah; (5) his work as a supporter of his countrymen against their enemies; (6) his atti-

\* See Wright, *Empire of the Hittites*, Scribner and Welford, N. Y.; also the article on the Hittites, in the Schaff-Herzog *Encyclopedia*, and the literature there described.

tude toward Baal-worship; (7) evidence of the incompleteness of the records concerning his life.

8. **Comparisons and Contrasts.** (1) Compare and note points of similarity and contrast between the life and work of Elijah and (a) that of Moses, (b) that of Samuel, (c) that of Elisha, (d) that of John the Baptist, (e) that of Christ. (2) Compare and note points of similarity and contrast between the life and work of Elisha and (a) that of Moses, (b) that of Samuel, (c) that of John the Baptist, (d) that of Christ.

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## TWENTIETH STUDY.—ISRAEL AND JUDAH DURING THE FIRST THREE REIGNS OF THE DYNASTY OF JEHU.\*

[The material of this "study" is furnished by Professors Beecher and Harper. It is edited by Professor Harper.

### I. PRELIMINARY NOTES.

1. Properly, there should be given in connection with this lesson a more or less complete list of Assyriological helps. This list, however, will be reserved for the twenty-first "study" (February).
2. For general work the following literature is suggested: (1) Geikie, "Hours with the Bible," vol. IV., ch. 6; (2) Stanley, "History of the Jewish Church," 2d series, Lecture XXXII.; (3) articles in Smith's Bible Dictionary on the various names which come up in the "study;" (4) Old Testament Histories *in loc.*

### II. THE BIBLICAL LESSON.

*Prepare for recitation* 2 Kgs. 8:28-14:16, and 2 Chron. 22:5-25:24, in the order of the following topics:

1. **Overthrow of the Dynasty of Omri.**† (1) 2 Kgs. 8:28,29; 2 Chron. 22:5,6, Jehoram and Ahaziah at Ramoth-gilead and at Jezreel; (2) 2 Kgs. 9:1-15, anointing of Jehu; (3) 2 Kgs. 9:16-26, 2 Chron. 22:7, death of Jehoram; (4) 2 Kgs. 9:30-37, death of Jezebel; (5) 2 Kgs. 10:1-11, death of Ahab's sons; (6) 2 Kgs. 9:27,28; 10:12-14; 2 Chron. 22:7-9, death of Ahaziah and his "brethren;" (7) 2 Kgs. 10:15,16,23, Jehonadab, son of Rechab.

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\* Note on the Chronology.—If the dates given in this study were reduced to dates B. C., taking the first year of Jeroboam I. to be 975 B. C., they would agree nearly, though not exactly, with the dates given in the margins of most marginal Bibles. Again, assuming that the accession year of Jehu, 90 A. D., was 842 B. C., and reducing the dates here given to dates B. C., they will agree closely with the dates accepted by most Assyriologists, except those who reject the biblical dates by the wholesale. The Assyrian synchronisms herein given differ from those sometimes stated, but are accurate, on the assumption that the eighteenth year of Shalmaneser II. was the year of Jehu's accession, that is the year before his "first year."

All work on these dates should be done by a process of parallel columns, like that described in the last lesson, and not by processes of combining and averaging numbers, or of conjectural correction.

† Shalmaneser II. says (Black Obelisk, lines 97-99, and second epigraph; also Bull Inscription, C. I., vol III., page 5, cited in Smith's "Assyrian Canon," page 113, and "Records of the Past," vol. v.) that in his eighteenth year, he defeated Hazael of Damascus, capturing from him an immense number of chariots and horses; and that he received tribute from Hazael, and from "Jehu, the son of Omri." On the obelisk is the figure of Jehu, making his submission and giving tribute. Apparently the pressure upon Syria from Shalmaneser afforded Jehoram and Ahaziah their opportunity to attack Ramoth-gilead, and afforded Jehu his opportunity to rise against Jehoram. Apparently, also, Jehu signaled his accession not only by extirpating the Baalite religion, but by promptly submitting himself as a tributary to the Assyrian empire.



2. Jehu's Religious Policy,\* 2 Kgs. 10:17-31.
3. Athaliah's Six Years† (A. Di. 91-96), 2 Kgs. 11:1-20; 2 Chron. 22:10-23:21.
4. Remainder of Jehu's Reign of 28 years, to beginning of the twenty-third of Joash of Judah (to close of A. Di. 118), 2 Kgs. 10:36; 12:6. (1) 2 Kgs. 11:4-12:3; 2 Chron. 23:1-24:3, early years of Joash of Judah; (2) 2 Kgs. 12:4-6; 2 Chron. 24:4,5, his first attempt to repair the temple; (3) 2 Kgs. 10:32-36, Hazael deprives Israel of all its territory east of Jordan;‡ death of Jehu.
5. Reign of Jehoahaz of Israel (A. Di. 119-135, seventeen years). (1) 2 Kgs. 10:35; 13:1-3, his accession; (2) 2 Kgs. 12:7-16; 2 Chron. 24:8-16, second attempt of Jehoash of Judah to repair the temple; (3) 2 Chron. 24:15-22, death of Jehoada, followed by defection of Jehoash of Judah; (4) 2 Kgs. 13:3-7, Israel wasted by Hazael; (5) 2 Kgs. 13:10, Jehoash of Israel co-king with Jehoahaz§ (A. Di. 133-135).
6. The Sixteen Years of Jehoash of Israel (A. Di. 136-151). (1) 2 Kgs. 13:9-13 his accession and general character; (2) 2 Kgs. 12:17,18; 2 Chron. 24:20-25, Hazael invades Judah; (3) 2 Kgs. 13:14-22, death of Elisha; Syrians and Moabites in Israel; (4) 2 Kgs. 13:24, Ben-hadad succeeds Hazael; (5) 2 Kgs. 12:19-21; 14:1-6; 2 Chron. 24:25-25:4, Amaziah succeeds Jehoash of Judah (his first year being A. Di. 137); (6) 2 Kgs. 13:23-25, Jehoash of Israel beats Ben-hadad three times; (7) 2 Kgs. 14:7,10; 2 Chron. 25:5-13, 14,19,20, Amaziah's expedition against Edom; (8) 2 Kgs. 14:8-14; 2 Chron. 25:14-24, victory of Jehoash over Amaziah.

## III. TEXTUAL TOPICS.

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| 1. 2 Kgs. 9:3. "Flee, tarry not."                                                                                                          | 9. 2 Kgs. 10:9. "Ye be righteous, etc."                                                                               |
| 2. 2 Kgs. 9:7-10. "Smite the house of Ahab" (cf. 1 Kgs. 21:29); like the house of Jeroboam (cf. 1 Kgs. 14:10); Jezebel (cf. 1 Kgs. 21:23). | 10. 2 Kgs. 10:15,16. Jehonadab, the son of Rechab (cf. Jer. 35:6,7); "see my zeal for the Lord."                      |
| 3. 2 Kgs. 9:11. "Ye know the man, and his communication."                                                                                  | 11. 2 Kgs. 10:18. What had been Jehu's religion, that of Baal or Jehovah?                                             |
| 4. 2 Kgs. 9:13. "And put it under him on the top of the stairs."                                                                           | 12. 2 Kgs. 10:22. "The vestry;" by whom were vestments worn?                                                          |
| 5. 2 Kgs. 9:22. "Whoredoms," "witchcrafts."                                                                                                | 13. 2 Kgs. 10:25,27. "Cast them out;" "went to the city of the house of Baal;" "draught house."                       |
| 6. 2 Kgs. 9:29. Evidence against the authenticity of this verse.                                                                           | 14. 2 Kgs. 10:31. Why was he so hostile to Baal-worship, yet friendly to the worship of the calves?                   |
| 7. 2 Kgs. 9:30. "Painted her eyes, and tired her head."                                                                                    | 15. 2 Kgs. 10:32. "Cut Israel short," cf. the fact that Jehu was an ally of Assyria, and as such the enemy of Hazael. |
| 8. 2 Kgs. 10:1. How was Jehu's wisdom shown in this?                                                                                       |                                                                                                                       |

\* It appears from this that Jehoram had continued to favor the religion of Baal, though he had deposed it from being the state religion. 2 Kgs. 3:2,3.

† During the first of these years, Shalmaneser says that he cut cedars in Lebanon; the third he says that he again defeated Hazael, and received the tribute of Tyre, Zidon, etc.

‡ If the claims made by Meshah on the Moabite stone are correct, Hazael only completed what Meshah had begun.

§ During this period, Assur-dayan, in Mesopotamia, revolted, with some success, against Shalmaneser. In A. Di. 108, Samas-rimman, son and successor of Shalmaneser, in his first year, conquered the rebel. In each of the two following years, his troops reached the Mediterranean. Presumably, Hazael and Jehu both continued tributary. See Inscription of Samas-rimman, "Records of the Past," vol. 1., page 13.

¶ But Josephus says that Jehu reigned twenty-seven years, and that Jehoahaz came to the throne in the twenty-first year of Jehoash of Judah. By his numerals there was no co-reign at this point.

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| <p>16. 2 Kgs. 11:3. "Hid in the house of the Lord six years."</p> <p>17. 2 Kgs. 11:4. Who were the Carites? Cf. Cherethites.</p> <p>18. 2 Kgs. 11:12. What was the "testimony" (Exod. 25:16,21; Deut. 17:18,19)? "clapt their hands," cf. Ps. 47:1; 98:8.</p> <p>19. 2 Kgs. 11:14. What was "the pillar?"</p> <p>20. 2 Kgs. 12:4. What three kinds of money in this verse?</p> <p>21. 2 Kgs. 12:6-8. The meaning of the various statements here made.</p> <p>22. 2 Kgs. 12:18. The money for the guilt offerings (Lev. 5:1-6), for the sin-offering (Lev. 5:7-12).</p> <p>23. 2 Kgs. 12:17. Set his face to go up to Jerusalem (2 Chron. 24:23,24).</p> <p>24. 2 Kgs. 12:20. Slew Joash (2 Chron. 24:25,26).</p> <p>25. 2 Kgs. 13:5. "Saviour;" "went out</p> | <p>from under the hands of the Syrian;" "dwelt in tents."</p> <p>26. 2 Kgs. 13:7. Force of this verse.</p> <p>27. 2 Kgs. 13:14. How account for the tender regard here shown by the king for Elisha, and yet for his failure to abandon the calf-worship?</p> <p>28. 2 Kgs. 13:15-19. The meaning of this symbolical transaction.</p> <p>29. 2 Kgs. 13:20,21. The difficulties suggested by this passage.</p> <p>30. 2 Kgs. 14:6. The bearing of this verse upon the date of Deut.?</p> <p>31. 2 Kgs. 14:9. The interpretation of the apologue (cf. Judg. 9:8-15).</p> <p>32. 2 Kgs. 14:13. What was done with Amaziah?</p> <p>33. 2 Kgs. 14:15. What does this repetition (13:12) indicate?</p> |
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## IV. SPECIAL TOPICS.

1. **Israelitish and Jewish Kings.** (1) Names of those taken up in this lesson; (2) duration of each reign; (3) synchronism of the reigns of the kings of Israel and Judah.
2. **Variations between 2 Kings and 2 Chronicles** (8:28-14:16 22:5-25:24). (1) Cases in which one account gives a different statement from the other; (2) events or statements in Kings and not in Chronicles; (3) events or statements in Chronicles and not in Kings; (4) the impressions produced by these variations.
3. **The Dynasty of Omri.** (1) Its connection with the royal line of Judah; (2) its connection with Tyre and Sidon; (3) its reputation in Assyria; (4) the great sins of which this dynasty, in particular Ahab's family, were guilty; (5) the consequences of a prolonged rule of this house; (6) was Jehu's revolution\* justifiable? (7) Elisha's share in this revolution (cf. Jerem. 1:10); in what respects was the part which he played characteristically prophetic?
4. **Jehu.**† (1) How far personally responsible for the revolution? (2) the qualities which show him to have been well adapted to the work to which he was called; (3) the proverb "to drive like Jehu;" (4) his character; (5) his name on the monuments;‡ (6) an estimate of the motives which regulated his conduct throughout his administration.
5. **Jehonadab, the Son of Rechab.** (1) The information furnished in this passage; (2) the information furnished in Jer. 35; (3) the theory that this was a national and nomadic community; (4) the theory that it was a religious community.
6. **The Elevation of Joash.** (1) Its special significance. (2) Athaliah: (a) compared with Jezebel; (b) her influence; (c) the question of a woman acting as chief ruler; (d) her end. (3) Jehoiada: (a) the wisdom of his policy; (b) his motive; (c) his character as revealed in the transaction. (4) What ground for the idea that the elevation of Joash was a priest-revolution, as that of Jehu was a prophet-revolution.

\* For a compendious statement of various opinions concerning this revolution and its significance, see Lange, 2 Kgs., pp. 105, 106.

† See note by Prof. W. G. Sumner, in Lange's "2 Kings," pp. 102, 103.

‡ Schrader, The Cuneiform Inscriptions and the Old Testament, vol. I., p. 199, seq.

7. **The Reign of Joash.** (1) Why is special attention given by the writer to the work of restoring the temple? (2) Weakness of character shown in (a) allowing Astarte-worship (2 Chron. 24:17 seq.); (b) killing Zechariah (2 Chron. 24:20 seq.); (c) dealing with Hazael. (3) His death.
8. **Last Hours of Elisha.** (1) The last mention made of him. (2) Explanation of his silence and non-activity for forty-five years. (3) The significance of his last prophetic utterance. (4) The story of the man who was laid in his grave: (a) its significance, if accepted; (b) the view which regards it as a myth; (c) the connection of this story with the principle underlying relic-worship.

## V. GENERAL REMARKS.\*

1. Samas-rimman of Assyria was succeeded by Rimman-nirari III., whose first year, by the cast of the chronology given in the "Biblical Lesson," corresponded to the third year of Jehoahaz, and whose twenty-nine years nearly covered the reigns of Jehoahaz and his successor Jehoash. Rimman-nirari says (unfortunately, the precise date is lost) that he subjugated Syria, all Phoenicia, Tyre, Zidon, Omri, Edom and Philistia, and fixed taxes and tribute over them. He gives details of his victories over Mariha, the king of Damascus-Syria (see Smith's "Canon," p. 115). It is not easy to decide whether Mariha was the successor of Ben-hadad, or whether the name is another name for Ben-hadad or for Hazael.
2. To the latter part of the time covered by this study belong, according to the opinion of many, the writing of the books of Joel and Obadiah. To the same years, probably, belong the events referred to in the first of the prophetic discourses that make up the Book of Amos (see Amos, chs. 1 and 2). The life and prophesying of Jonah belongs to the same years, or a little later, 2 Kgs. 14:25. These prophetic books should be read and studied in connection with the history.
3. Prominent in the historical situation in Joel, Obadiah, and Amos 1 and 2, is a scene in which a foreign enemy sat in the gates of Jerusalem, holding drunken revelry there, and (not carrying the people as a body into exile, but) selling large numbers of Judaite captives into slavery and exile, some of them to the Greeks, and some to other distant lands. In this, Tyre, Zidon, the Philistine cities, Egypt, and Edom are charged with especial guilt as accessories, while charges of a different character, dealing with outrages committed east of the Jordan, are made against Damascus and Ammon and Moab. Edom, especially, is charged with making capital out of the calamities of his brother Israel. See Joel 3:1-7, 19; Obad. 10-16, 20; Amos 1 and 2; 4:10, 11, etc.
4. What was the written law of Moses, 2 Kgs. 14:6; 2 Chron. 25:4; 23:18? The law of the Lord, 2 Kgs. 10:31? The "testimony," 2 Kgs. 11:12; 2 Chron. 23:11?
5. If the early date for these prophets be the true one, and if these references belong to any event mentioned in the historical books of the Bible, that event is likely to be Hazael's invasion of Judah; form an opinion, by comparing the books, as to whether this is the case.

\* By Professor Beecher.

## OLD TESTAMENT NOTES AND NOTICES.

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The catalogue of *Hebraica* and *Judaica* in the City of London Library, compiled by Rev. A. Löwy, is finished and printed. It covers over 170 pp. and will be published as soon as Mr. Löwy completes the index, on which he is now at work.

Joseph Halévy, Member of the Institute of France, during his recent visit to Adrianople, founded there a linguistic association. This association will publish a monthly review in Hebrew and Spanish after the style of the *Revue des Etudes Juives* of Paris.

Amherst College offers two prizes, each of \$50; one to the student who passes the best examination in Hebrew, special emphasis being laid on the student's ability to read Hebrew at sight; the other to that man who shall pass the best examination in biblical history and literature.

The first number of the *Orientalische Bibliographie*, edited by Prof. Dr. A. Müller, of Königsberg, with the assistance of Profs. Bezzenberger and Strack and Drs. Joh. Müller and K. Vollers, has appeared from Reuther's publishing house. This journal is to appear quarterly at the price of \$1.50 per year. Semitic bibliography will occupy an important place in each number.

Prof. Lyon, of Harvard, in an article on "Assyriology and the Old Testament" which has just appeared in the December *Unitarian Review*, presents very strongly the grounds for supposing that the early chapters of Genesis are after all borrowed at a late date from the Assyrian. Those who are not familiar with this side of the question will find the presentation at once interesting and startling.

In the December number of the *Andover Review*, Prof. S. R. Driver, in an article on "The Cosmogony of Genesis," defends the views expressed in the *Sunday School Times*, Dec. 18, 1886, and the *Expositor*, Jan., 1886, and criticizes Prof. Dana's article in the *Bibliotheca Sacra*, April, 1885. After a thorough examination of Prof. Dana's attempt to reconcile the scientific and biblical accounts of the creation, Prof. Driver claims, with reluctance, that Prof. Dana's theories leave the question unsettled.

The work of the Semitic department of the Johns Hopkins University is announced in a very full and attractive manner. It is interesting to note how much attention is given directly to work upon the Bible. In pursuance of a plan adopted last year, Professor Haupt's courses in Hebrew, Arabic, Chaldee and Syriac will be interrupted during the month of January, 1888, and all the time devoted to the study of Assyriology. Prof. Haupt will give twenty-four lectures on the Sumeru-Akkadian language and literature. Two hours of instruction will be given daily by the Fellows to assist those who are following the course. There will also be a course in Ethiopic.

In the January *HEBRAICA* Prof. Chas. A. Briggs, of Union Theol. Seminary, contributes an article on "The Hebrew Tetrameter;" Prof. Henry P. Smith, of Lane Theological Seminary, a lengthy review of Ryssel's *Micah*, criticizing the

author's method of textual criticism; Prof. Isaac H. Hall, the original Syriac and a translation of a Syriac ritual of anointing; Prof. Paul Haupt, of Johns Hopkins University, will continue an article on Assyrian Phonetics; Dr. Cyrus Adler takes up the Lāmēdh Hē Verbs in Assyrian; Dr. Morris Jastrow, Jr., will furnish another article on "Jewish Grammarians of the Middle Ages." It will contain other articles of special interest, besides the usual book reviews. It will be issued about January 10.

The Correspondence School of The American Institute of Hebrew now has a sister. The London Sunday School Union has organized courses of Hebrew study by correspondence, under the charge of Rev. W. Gray Elmslie, Professor of Hebrew, Theological College, Bloomsbury, London. The names of the courses sound familiar: Elementary, Intermediate, and Progressive. The organization, however, differs quite radically from the American School, e. g., each course consists of only twelve lessons; the three courses only cover the ground of Davidson's Hebrew Grammar; the method of study is of course the old method, not the inductive; the lessons are sent out weekly, and the student is required to return the answers *weekly*, viz. every Saturday morning. With such a backing as can be given it by so strong a corporation as the London Sunday School Union, the new enterprise must prove successful. Why should not the thousands of the better classes of Sunday-school teachers in our land take up such study!

Not only has the New Testament been repeatedly translated into Hebrew, but commentaries on a number of New Testament books have also been written in the language of the Old Testament. The animus of all this work was not by any means a literary diletanteism or a scholastic exercise in the art of translating; but owes its origin to the well grounded conviction that the Jewish heart can best be reached for the truths of Christianity through the medium of their sacred tongue. It is one of the greatest achievements of modern missions that Delitzsch's translation of the New Testament has been scattered in tens of thousands of copies among the Jews of eastern Europe, and that the tangible results of this agitation are seen in the remarkable success of Jewish missions reported from there. For similar purposes Hebrew commentaries have been written. To our knowledge, the first of these was a commentary on the gospel of Luke, written by Frommann, a zealous co-laborer of Collenberg, of Halle. It is the work of the original *Institutum Judaicum* of a hundred years ago. The work remained a torso, and was deposited in the university library at Halle. There it was found some thirty years ago by Dr. Heinrich Raphael Biesenthal, one of the greatest Hebrew scholars of our day, who died in June of the present year, in Berlin, at the age of eighty-five. Himself a convert, he was in the employ of the London Society for Jewish Missions, and, as such, he completed the commentary on Luke, and later added commentaries of his own on Romans and on Hebrews, and one on Matthew was found in manuscript at his death. He was an excellent Talmudic scholar and a zealous Christian. His commentary on Hebrews, published in 1878, is remarkable in this, that he proceeds upon the hypothesis that St. Paul wrote this epistle in Hebrew; that in translating it into Greek some points of the original had been misinterpreted, and that a re-translation into Hebrew would restore the original meaning of the letter. These commentaries were eagerly read by many Jews, and Jewish converts in Mogador, in Morocco, sent Hebrew letters to Dr. Biesenthal, thanking him for his work in this regard.

## →BOOK NOTICES←

### SHEARER'S BIBLE COURSE SYLLABUS.\*

One can only admire the purpose and plan of this series. In the Southwestern Presbyterian University, the study of the English Bible is compulsory. The author gives us a plan of study which is the result of fourteen years' teaching of the English Bible. His aim is to acquaint the student with Bible material. He says most truly, "Time spent on books about the Bible at this (the first) stage only take away so much of the student's time from the text of Scripture." The only serious difficulty which would present itself in carrying out the plan here presented seems to us to be that the student may thus get a knowledge of "facts," but not of the relation of these facts to each other, their philosophy. To be sure, this difficulty might, and doubtless is, overcome by the professor's lectures which supplement the syllabus. The Southwestern Presbyterian University has good reason to congratulate herself that she has taken this advanced position in the matter of Bible study, and that she has so able a professor to conduct this important department.

### CHRIST AND THE JEWISH LAW.†

In these days much attention is given to the ethics of Christ. The Sermon on the Mount is receiving a new emphasis in books, in religious periodicals and weeklies, in papers before ministerial gatherings, in sermons. This is not due to anything short of a spirit of the times which asserts itself in every sphere of investigation. Under the influence of this prevalent tendency, thinkers upon biblical subjects are swinging loose from the old deductive theorizing which in its day served a purpose not to be underestimated. They are giving their minds to verities of flesh and blood. The historic Christ, as he lived in word and deed, is the central subject of religious meditation, rather than any mere idealization. The book before us is a worthy embodiment of this spirit of the times. It is an answer to the question, When on earth, what views did Christ hold and teach regarding the Jewish law? Is not this the only feature of vital importance in pentateuchal criticism? But is the author right when he says, "It matters little to Christian theology, at what time the Old Covenant passed into the form of the Levitical code. Nothing would be lost if the advanced critical hypothesis were proved, and little or nothing gained"?

Here is something good concerning the value of Old Testament Theology. In an appreciative criticism of *Ecce Homo* we read, "The author of *Ecce Homo* is imperfectly acquainted with Biblical theology; Homer, Plato, Göthe, all are at his command, but, from the Old Testament, hardly anything except a somewhat apocryphal Moses and Abraham of his own construction. Had he known the Old Testament religion, he could hardly so have misread that of the New Testament."

\* BIBLE COURSE SYLLABUS. Prepared by Rev. J. B. Shearer, D. D., Professor of Biblical Instruction, Southwestern Presbyterian University, Clarksville, Tenn. Three volumes, pp. 76, 78, 100. Price per set, \$1.50. Published by the author.

† CHRIST AND THE JEWISH LAW. By Robert Mackintosh, B. D. London: Hodder & Stoughton, 27 Paternoster Row. 8vo, pp. x, 302. Price, 6s.

## CORRESPONDENCE SCHOOL OF HEBREW.

Never before in the history of the School have there been within the same time so many applications for information, so many new names enrolled, and in short, so much interest. This is, of course, encouraging. But, on the other hand, there are some of us, already enrolled, who fall short of what is expected. It is our hope that during the coming month the list of delinquents may be greatly diminished. January is the month of good resolutions. Let us resolve and do the thing resolved.

The interest spreads. England must have a Correspondence School of her own. See the notice on page 30 of this number. When the instructor leaves red ink too freely upon a paper, the writer of that paper can now, if so disposed, try the other "school." It is to be noted, however, that the American "Elementary" covers about the same ground as the English "Elementary," "Intermediate" and "Progressive."

In the next number, it will be possible to make definite announcements concerning the Summer Schools for 1888. There will be some new features, and some radical changes,—both the result of the experience gained in former schools. Those who are interested in the talked-of "schools" for Canada, Atlanta, Ga., and Kansas City, Mo., are requested to manifest their interest in a substantial form.

The following students who had stopped work for various causes have recently resumed sending examination papers.

Rev. W. P. Aylsworth, Fairfield, Neh.; Rev. A. J. Buell, Attica, O.; Rev. R. F. Campbell, Millboro Depot, Va.; Rev. T. F. Day, American Fork, Utah; Rev. E. O. Dyer, So. Braintree, Mass.; Prof. H. Dysinger, Newherry, S. C.; Rev. D. F. Estes, Holden, Mass.; Rev. S. L. Gillespie, Box Elder, Utah; Rev. E. G. W. Hall, S. Addison, N. Y.; Mr. James Hammond, Olathe, Kans.; Rev. G. Hearn, Delhi, N. Y.; Rev. D. L. Holbrook, Lake Geneva, Wis.; Rev. H. M. Hopkinson, Perkinsville, Vt.; Rev. A. B. King, N. Y. City, N. Y.; Prof. J. S. Koiner,

Conover, N. C.; Rev. W. H. Lane, Yarmouthville, Me.; Rev. J. D. Lea, Danville, O.; Mr. W. B. McIlwaine, Princeton, N. J.; Rev. B. W. Mebane, Dublin, Va.; Rev. Wm. Moses, Jeanesville, Pa.; Rev. A. A. Murphy, Philadelphia, Pa.; Rev. Thos. Nixon, Smith's Falls, Ont., Can.; Miss Clara Pierce, American Fork, Utah; Rev. A. Porter, Fox Lake, Wis.; Rev. N. C. Saunders, Chelmsford, Mass.; Rev. W. A. Schruft, Chillicothe, O.; Rev. R. M. Stevenson, Bozeman, Mont.; Rev. C. M. Surdam, Susquehanna, Pa.; Rev. F. W. Vroom, Shediac, N. B.

New Members in various courses from Nov. 23 to Dec. 20: Rev. H. I. Bodley, North Adams, Mass.; Rev. James Buckland, E. St. Louis, Ill.; Rev. Geo. Buckle, Little Britain, Pa.; Rev. W. M. Canfield, West Monterey, Pa.; Rev. H. M. Denslow, Seneca Falls, N. Y.; Rev. A. E. Doherty, North Keppel, Ont., Can.; Mr. O. T. Eastman, Omaha, Neb.; Rev. F. Foster, Wichita, Kans.; Mr. W. H. Gardner, Brown Univ., Providence, R. I.; Rev. Chas. Ghiselin, Shepherdstown, W. Va.; Rev. E. B. Glass, Holbrook, N. W. T., Can.; Prof. L. J. Green, Greensboro, Ala.; Rev. J. van Houte, South Holland, Ill.; Rev. J. S. Lindsay, D. D., Bridgeport, Conn.; Rev. Wm. McIntosh, Yarmouth, N. S.; Rev. J. F. Morgan, Freehold, N. Y.; Rev. W. G. Neville, Blackstock, S. C.; Rev. T. T. Rowe, Bergen, N. Y.; Rev. J. M. Scott, Port Morris, N. J.; Rev. Z. A. Weidler, Hummelstown, Pa.; Rev. D. W. Woods Jr., Tacony, Philadelphia, Pa.

Graduates for the month: Prof. H. Dysinger, Newherry, S. C.; Rev. J. C. Floyd, Big Rapids, Mich.; Rev. S. J. Gamertsfelder, Cleveland, O.; Rev. F. K. Leavell, Baltimore, Md.; Rev. Vaniah Odom, Sheffield, England; Rev. D. H. Patterson, Tully, N. Y.; Rev. J. F. Steele, Anand, Bombay, India.

Perfect papers have recently been received as follows: Rev. C. G. Crooks, Richmond, Ky., 3; Prof. H. Dysinger, Newherry, S. C., 3; Rev. D. F. Helms, Wahpakoneta, O., 1; Mr. S. D. Lathrop, Richmond, Mich., 2; Rev. J. T. Whitely, Elizabeth City, N. C., 1.

## CURRENT OLD TESTAMENT LITERATURE.

### AMERICAN AND FOREIGN PUBLICATIONS.

- Heilige Geschichte. Erklarung der histor. u. etniger Lehrbuecher d. Alten Testaments als Offenbarung, des acussern u. innern Erziehung d. Volkes Gottes.* By L. Krekeler. Bielefeld, 1887. 8vo, pp. vi, 174.....M.4.
- Die biblische Geschichte d. Alten Testaments in uebersichtlichen Betrachtungen f. Kirche u. Haus. I. Hälfte. Schöpfung bis Richter.* By J. M. Einfallt. Erlangen: Deichert, 1887. 8vo, pp. iv, 240.....M.2.40
- Die Buecher Esra, Nechemia u. Ester, erklart.* By E. Bertheau. In 2. Aufl. hrsg. v. V. Rysel. [Kurzgefasstes exeget. Handbuch zum Alt. Test. 17. Lfg.]. Leipzig: Hirzel, 1887. 8vo, pp. xxxii, 446.....M.8.
- Das Hohelied in seiner Einheit u. dramatischen Gliederung, mit Uebersetzung u. Beigaben.* By J. G. Stiekel. Berlin: Reuther, 1888. 8vo, pp. iii, 187.....M.4.
- Das Buch der Richter u. Ruth.* Wissenschaftlich bearbeitet mit theologisch-homilet. Betrachtungen. 2. Aufl. By P. Cassel. [Lange's theologisch-homilet. Bibelwerk, A. Test. 5 Th.]. Bielefeld: Veihagen u. Kiafing, 1887. 8vo, pp. viii, 314.....M.3.60
- Non-biblical systems of Religion.* A symposium by Farrar, Rawlinson, W. Wright, etc. London: Nisbet, 1887. 8vo, pp. 246.....6sh.
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