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WE will grant that, in most cases, articles written on "the study of Hebrew," "the advantages of the study of Hebrew," and kindred topics, are scarcely worth the reading; but we are confident that no one will regret having read the paper of Professor Mathews on "the Rhetorical Value of the Study of Hebrew," published in this number. There is no exaggeration in the statements made. And after all, why not study Hebrew? With Summer Schools, and Correspondence Schools, there is assuredly no lack of opportunity. What is needed on the part of those who have not hitherto taken up this work? Three things: (1) A little time, one hour a day; (2) a little grace, to overcome apparent obstacles; (3) a little "grit," to enable them to hang on. *This is all.*

THE question of publishing a portion of the Hexateuch in different kinds of type in order to indicate clearly to the eye the character of the several documents of which it is thought by many to be composed, proves to be a more serious matter than was at first contemplated. The way does not at this date seem clear for the publication of such material. It is a prevailing opinion that the result would be injurious rather than helpful. The STUDENT has been established and carried on in order to aid the cause of biblical study. It will not knowingly adopt a policy, or undertake a work which, in the judgment of its friends and of the friends of biblical study, would prove detrimental to the cause at large. The June STUDENT will contain a symposium in which many of the most noted divines and professors will participate; the question considered will be the advisability, under all the circumstances, of publishing in the journal such an exposition of the Pentateuchal subject as was proposed in our last number by the Rev. Mr. Nordell. In connection with this symposium the decision of the editor will be announced.

THE following protest against an editorial in the last STUDENT deserves consideration:—

I feel moved to utter a mild protest against some statements of fact made on page 242 of the STUDENT. I do not believe that children of Christian families study the Bible less than children in like circumstances did fifty years ago. On the contrary, comparing families of any sort with families of the same sort, I am sure that there is more Bible study among children than there used to be. There is less committing of verses to memory; there is less of "reading the Bible through;" there is less use of the Bible as a school reading book; and there is more discussion of topics, and more illustration, and more studying about the Bible. With the men who come to Auburn, the ignorance of the Bible is like their ignorance of everything else; the training they have had has driven them to the hasty study of multitudes of details, while they have no store of facts fixed in their memories, that they can call up and use on occasion. I think there is a good deal in this that is mistaken; but I see no particular difference between the knowledge of the Bible shown by these men, as a rule, and their knowledge of English grammar, for example, or of arithmetic.

WILLIS J. BEECHER.

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It is, of course, not a question of opinion, but of fact. Is there to-day the home Bible training which was to be found fifty years ago? Let the "elders" speak. If the amount is the same, and the results so different, we would better examine closely our present methods.

THE STUDENT is always ready to hear both sides, and if found napping, to make open confession. Another "protest" has been presented:—

An editorial in the OLD TESTAMENT STUDENT for March contains these words: "Is it necessary to go far in order to ascertain the result of a too strict adherence to the *word*? Do we not see this, clearly, in the conceptions of Scripture current in our Savior's time? This state of things was the natural, indeed the inevitable, outcome of the method of Scripture study employed in the preceding generations."

Waldemer Schmidt calls the conceptions of Scripture current among the Rabbis "arbitrary and artificial;" De Wette alludes to them as "phantastic;" Diestel criticises them as "atomistic;" Strack says they "were often incorrect," due "not to exegesis so much as eisegesis." The fault with the current conceptions of Scripture in our Savior's time was then by no means "a too strict adherence to the word." The Pharisees were not charged by the Lord with magnifying the letter of the Scriptures. Their punctilious tithing he allows, saying, "These things ought ye to have done," but their neglect of the weightier matters of the law he reproves. He exhorts them to search the Scriptures and asks them: "Why do ye transgress the commandment of God by your tradition?" "Full well ye reject the commandment of God that ye may keep your own tradition...."

making the word of God of none effect through your tradition." It was nothing in the Old Testament, but the traditions of the elders, which led the Pharisees into hostility to the Savior. "These traditions," Meyer says (commentary on Matt. 15), "were esteemed by the Jews more highly than the written law." Diestel, in the following passage, plainly shows that the scribes and Pharisees rejected the Messiah not because they studied the prophecies concerning him, but because they did not study those passages. It was not literal fidelity, but literal neglect that led them to reject the Savior.

"The very picture of the Messiah bore many contradictory features; it was rather a popular sentiment than a school theorem, and therefore direct appeal to particular passages of the Old Testament was not common in the circles of the scribes. However, there is much reason for saying that at least the simple believers in Israel, whose hope of the Messiah rooted itself in religious needs, appealed to a series of passages of the Old Testament which *the schools left unnoticed*. Such faith of the congregation may have been the hidden bridge to Christianity—the little bud which unfolded large and glorious in the new Kingdom of God."

W. W. EVERTS, JR.

Haverhill, Mass.

All that our correspondent declares concerning the pre-eminence of tradition among the Jews in our Savior's time is most true. The conception of Scripture current among them was a degraded and a degrading one. But whence came that conception? Its seeds were planted in Ezra's time. The devotion to the study and interpretation of the law that characterized his age was perverted by succeeding generations. The *words* of the law acquired a sort of sanctity. It became unlawful to divulge them to a Gentile. The sacred books were almost idolized. A "too strict adherence to the *word*" led inevitably to all kinds of allegorizing interpretations and to a multiplicity of deductions and inferences, by the growth of which in our Lord's time the spirit and power of the Scriptures were belittled. Truly said Christ, "Ye make the word of God of none effect through your tradition." From worshiping the letter of the law the step was very simple to the loss of the essential meaning and spirit. And it may be affirmed unhesitatingly that wherever the mere *word* is clothed with a similar sanctity, the outcome will be equally disastrous to the true conception and right use of the Scriptures. "Too strict adherence" is always followed by too great laxity. What is at first wrongly exalted will soon be basely dishonored. The truth of our previous statement could not be more clearly exemplified than in the evidences contained in the above letter.

THE RHETORICAL VALUE OF THE STUDY OF HEBREW.

BY PROF. SHAILER MATHEWS, M. A.

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In addition to the importance which the study of Hebrew possesses as an aid in the interpretation of the Holy Scriptures, it has also a purely rhetorical value. Especially will it prove of service to the preacher in offsetting those tendencies to involved constructions which come naturally from the peculiar literary atmosphere in which he has been educated.

Besides the three fundamental qualities which all good composition must possess,—clearness, force, and elegance,—the sermon, in common with all spoken discourse, especially needs simplicity, concreteness, and a conversational intensity.

The study of Hebrew will aid in acquiring these three qualities.

1. Simplicity. Both the words and the sentence in Hebrew are exceedingly simple. The language is in fact the kindergarten tongue of literature. Except in proper nouns, words joined by the hyphen, and the possible exception of nouns formed by the addition of prefixes and suffixes, the Hebrew has practically no compound words. In this it differs widely from all Indo-Germanic languages. While this lack may give the Hebrew a certain abruptness of expression, and render it incapable of concisely defining the subtler shades of abstract thought, it has at the same time given it an almost childishly *naive* diction. If a complex thought is to be expressed, requisition is made to a sentence and not to a single polysyllabic word.

Such simplicity in vocabulary could not fail to be accompanied by simplicity in the structure of sentences. Like the English the Hebrew has lost the case terminations of its nouns, and except that it indicates the object of the verb when that object is definite, it is forced to depend upon the arrangement of words in the sentence for perspicuity. As in English, also, the Hebrew atones for its loss of inflections by the use of prepositions. In its construct state it approaches the English possessive, however, only in the juxtaposition of the two terms involved.

Most Hebrew sentences are simple; or if compound, their constituent parts are few and brief. The long, involved sentence of the masters of Greek or Latin or German literature is wholly wanting. It could hardly be otherwise. The Hebrew lacks the two great supports of the complex sentence, the suspensive particle, and a highly developed use of the participle. While the style of the Psalms and Proverbs and Job may be elliptical, there are very few cases of a lengthy periodic structure. The verb and its subject are placed near each other, and any construction similar to that of the German, in which the parts of a compound verb may be distributed through a sentence, is unknown. The order of the verbal sentence, verb, subject, object, is seldom varied except for emphasis and in the circumstantial clause in which the subject comes first, although, as in all languages, broken constructions are not infrequent.

This prominent position of the verb is much more in harmony with English habits of thought than is the Greek order—an order, however, seldom found

unmodified—of subject, object, verb. The English, because of its lack of case endings, never yielded gracefully to the severely classical structure, and in fact the philosophy of style at present favors an order not unlike that of the Hebrew.

The readiness with which the Hebrew order lends itself to the English may be seen in a word for word translation of almost any passage. Take for instance Josh. 5:13,14. "And it came to pass in the being of Joshua by Jericho that he lifted up his eyes and beheld, and lo, man standing to-over against him and his sword drawn in his hand. And went Joshua unto him and said to him, For us, thou, or for our enemies? And he said, No, for I prince of the host of Jehovah now have come. And fell Joshua upon his faces to the earth and bowed himself and said to him, What, my lord, saying unto his servant?"

Here by simply adding an article or copula and with the questionable exception of the order of the verb and its subject, we have almost idiomatic English. Compare this with a similar translation from any Greek or Latin classical writer. The similarity of the Hebrew and English order of words is at once marked.

It may be thought that pleonasm and the parallelism of Hebrew poetry will tend to a tedious repetition. There is, of course, danger that a too close adherence to a double expression of thought, whether it be in synonymous or in obverse terms, will grow tedious, or, in any case, throw the writer into a rhetorical drift in which sharp, concise statement is difficult. But, as a rule, public speaking will bear a little more of the artistic expansion of the Psalms and Proverbs. Most audiences fail to catch the exact force of a statement on its first presentation.

The position of the adjective in Hebrew is similar to its regular position in the Latin. Our English idiom is too firmly fixed to be much influenced by either.

We have in the Hebrew, then, many of the elements which go to make an English sentence simple—the simple word, the close connection between the terms in the possessive construction, the absence of suspensive particles and confused participial constructions, the close connection of subject and verb, the short, straightforward sentence, and, withal, an order of words which is much like that of the English.

2. Concreteness. The secret of successful oratory lies largely in the presentation of thought in sensible form. Abstract thought and expression are doubtless marks of the highest development of intellect and language, but they are not adapted to oratory. The general tendency of the education of the preacher is toward the abstract. The severe study of logic, metaphysics, mathematics, theology, and exegesis results in an exact but unpopular style. Picturesqueness of expression is regarded as unscientific; illustration, a source of fallacy in argument. Precise definition replaces vivid description; analysis, grouping; and, too often, discussion, persuasion.

This is clearly an abnormal state of affairs. Of all men the preacher should be able to materialize thought. He stands between ideas and actions. He must convert the unseen and spiritual into that which is practical and commonplace.

How is he to gain this power? By the study of nature and of such literature as deals with things rather than with abstractions. In this respect considerable rhetorical value lies in the study of the natural sciences. The mind becomes accustomed to dealing with matter, and the thought finds exercise and recreation in passing from the rare atmosphere of words and doctrines. As a result the student's vocabulary and phraseology grows less bookish.

But the same result may be attained by appropriating the spirit of such literature as may itself be full of concrete thought. And if this literature is at the same time full of religious life, and if the concreteness of thought extends to spiritual matters, such study works a double benefit for the preacher. It not only gives but applies the element for which he seeks.

The Hebrew, in common with most of the Eastern religious literature, possesses this combination of qualities. The Jew had no metaphysics, and his language lacks even clearly defined words by which metaphysical thought of any considerable depth may be expressed. It is, of course, possible that certain words which to us express only a concrete idea had by usage acquired a technical meaning. This process is present in all languages and is not always readily detected. But the general tendency of the Hebrew is toward personification rather than toward abstraction. It looks not so much at relations as at the facts in relation (cf. the various uses of the connective *vav* where the English is compelled to express in terms of relation that which the Hebrew expressed as simply co-existing). Accordingly it formulates few general laws for nature, attempts no discussion of cause and effect, but sees simply certain individual facts in a more or less defined relation, and the universe itself governed, not by laws, but by a Person. It is this sensuous, often anthropomorphic, method of dealing with truths of the deepest philosophical or religious import which makes the study of the Hebrew especially valuable in a rhetorical way to the preacher. By it he is enabled to study the questions which connect themselves with his work without having his style invaded by abstract and technical words. The language of the Old Testament, though perhaps more elliptical, is as concrete in dealing with pessimism as in dealing with the Deluge; in treating of the philosophy of life, as in treating of war; in dealing with fore-ordination, as in singing a love song.

While a general influence of this nature is felt by the student of the English Old Testament (which to a certain extent represents the spirit of the original) much of the vividness which attaches itself to the Hebrew word is lost. Disregarding the question as to which is the original root idea, the verbal or the substantive, we can see that both verb and noun alike are very realistic. Adjectives, also, are substantial, with meanings based more upon the separate impressions made upon the senses than upon generalizations; while all classes of words, if a slight examination be made of their real force, will be found to be filled with that illustrative power which is the charm of the master styles of all languages.

For a language having so small a vocabulary the Hebrew is extraordinarily rich in synonyms. These are distinguished from each other, not so much by the relation which the meaning of each bears to the thinker or to the world in general, as by the pictures which each presents. The difference is sensuous rather than philosophical. For instance, the familiar words used to express joy are distinguished by the different ways in which the joy is manifested, as by leaping, or shouting.

These synonyms, if rendered correctly in English, set the imagination of the student at work. He cannot satisfy himself by using a generic word for them all. He must seek out the word or group of words which can exactly express the custom, or belief, or action which the original has imbedded within itself. Such a search for vividness will react immediately upon his own thoughts and expressions.

Illustrations, so called, are very frequently and skillfully used by the Old Testament writers. The oriental mind delights in parable and allegory and anec-

dote. The Hebrew lived in a world of tropes. Each object or thought suggested its likeness, until all things became types, or symbols, or similes. Sometimes these parallelisms are expressed in single words, sometimes in sentences, sometimes in long stories. They are often overdrawn, but they are always forcible.

Those things which to our matter of fact, law loving, western minds seem nothing but data upon which to build some hypothesis or system, to the Hebrew were full of life and beauty. He was less a reasoner than an observer, more a poet than a man of science. His thought therefore became a succession of pictures and personifications—a panorama, in which word and sentence and chapter alike are parts.

No one can enter even slightly into the spirit of such a literature without finding that his own style, especially if, like the Hebrew, it is used in the service of religion, is becoming richer in those concrete qualities which are among the first elements of popular preaching.

3. Conversational intensity. A style which is simple and concrete may be called conversational. It has the advantage of enabling the speaker to address his audience as so many individuals, and is, therefore, the elemental form of oratorical composition. There is needed, however, that which shall add an intensity to what otherwise might be simply a clear and interesting address. The speaker must aim not merely at conviction but at persuasion.

This third element is more specific than that quality which is commonly called force or strength, in that while it passes at times into what would be out of place in a private chat, it conforms closely to the laws of conversation. Much license of expression is allowed by it, its chief purpose being to avoid all declamation and stiffness, and to make the discourse as direct and personal as possible. If only it is kept clear, simple and concrete, the style may be made as irregular as the occasion may require. Exclamations, questions, pauses, all those sudden turns and shades of thought which give effect to conversation, may be allowed, provided, of course, that "all things be done decently and in order." Conversational oratory need never become sensational, but it must always be, in the best sense of the word, intense.

The most characteristic representative of the Old Testament orators is the prophet. Moses spoke as a statesman, David as a father or psalmist, Solomon as a king and a wise man, but Elijah, and Jeremiah, and Isaiah, and the other prophets, spoke as sacred orators.

Allowing for all the changes in times and conditions, for his lack of inspiration and power to foretell the future, the aim, the means and the appeal of the preacher of to-day are the same as those of the prophet. Both appear as teachers of morals and religion, the reformers of the church and society, and in a profound sense the representatives of Jehovah. The preacher is the legitimate successor of the prophet. It would seem probable, therefore, that the same general rhetorical principles, *mutatis mutandis*, would apply to both.

Such is the case. The style of the prophet is simple, concrete, conversational, and full of a nervous energy which sometimes lifts it into the highest regions of eloquence. Whether we fully understand all that the prophets would say does not touch the matter of style. So far as the surface meaning is concerned their expressions are vivid and seldom obscure. Our failure to pierce into the depths which lie below the word and sentence does not affect the impression which their burning words and striking pictures make upon our thought. The spirit of true

oratory is there and thrills the most careless student. Its consequent influence is toward reproducing its own nervous, direct, essentially religious style.

But this carries us from the study of style into that of literature. And on that all men agree. The Old Testament is a literature of most wonderful beauty and worth. It is a library of masterpieces. The real question left is as to whether the study of the Hebrew scripture will actually impress these three desirable qualities—simplicity, concreteness and the spirit of true oratory—upon the preacher.

It would be, of course, unreasonable to claim that any study can do more than develop powers already possessed by the student. But if, as all are ready to admit, the study of language in general is beneficial, if the spirit of the author becomes, as it does, in some measure, the spirit of the reader, if thought and language react upon each other until the one becomes the likeness of the other, then we may be sure that the study of a literature which possesses a wealth of religious thought expressed in simple, picturesque and intense language will most certainly bring into something like its own beauty and power the style of him who thinks its thoughts in its own sacred words. The Septuagint and the Greek New Testament show what Hebrew thought may work upon the Greek; the English Bible what it may work in English, and the renewed attention which America is giving to the study, within the next few years will work out in our midst a pulpit style which shall be at once scholarly and popular.

THE SONG OF MOSES, DEUT. 32.

BY PROF. MILTON S. TERRY, D. D.,

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The exquisite poem preserved to us in Deut. 32, and known as Moses' song, is acknowledged to be one of the very finest monuments of the Hebrew language and literature. Whenever and by whomsoever written, it must ever command the admiration of Old Testament students. Without entering into any of the questions concerning its date and authorship, we here attempt a rhythmical version, which we trust the critical reader will find to be true to the original text, while at the same time it retains much of the spirit of the ancient poet.

INTRODUCTORY INVOCATION. Vs. 1,2.

(One strophe of six lines.)

1. Lend me your ears, O heaven, and I will speak,
And let the earth hear utterings of my mouth;
2. O may my doctrine like the rain drop down,
My utterance, let it like the dew distil,
Like showers of rain upon the tender grass,
And copious waters on the sprouting herb.

THE DOUBLE THEME: JAHVEH'S RIGHTEOUSNESS AND HIS PEOPLE'S PERVERSITY. Vs. 3-5.

(One strophe of eight lines.)

3. For Jahveh's name will I proclaim aloud;
Ascribe ye majesty unto our God.

4. The Rock is he,—complete the work he does,
For all his ways are judgment.
A God of truth, and not of wickedness,
Righteous and upright he!
5. Act vilely towards him—not his sons, their spot—
A generation crooked and perverse.

EXPOSTULATORY REVIEW OF JAHVEH'S GOODNESS TO ISRAEL. Vs. 6-14.

(Three strophes, one of twelve and two of ten lines.)

6. Will ye to Jahveh thus make recompense,
O people impiously foolish and unwise?
Has he not been thy Father, founding thee?
Has he not made thee, and established thee?
7. Remember thou the days of ancient time,
Mark ye the years of numerous generations,
Ask thou thy father and he will tell thee,
Thy elders, and to thee they will relate.
8. When 'Elyon gave to nations their possession,
When he the sons of Adam spread abroad,
He fixed the peoples' boundaries to fit
The number of the sons of Israel.
9. For Jahveh's chosen portion is his people,
Jacob, the line of his inheritance.
10. He finds him in a land of wilderness,
And in a waste, a howling desert wild;
He compasses him round, he marks him close,
He guards him as the apple of his eye.
11. As when an eagle rouses up his nest,
Over his tender nestlings hovers down,
He spreads abroad his wings, he takes him up,
He bears him on his pinions far aloft.
12. Jahveh in separation leads him on,
And with him there should be no foreign god.
13. He makes him over earth's high places ride,
And he ate of the produce of the field.
He suckled him with honey from the rock,
And oil out of the silex of the rock;
14. With curds of cattle and the milk of flocks,
With fat of lambs, and Bashan's rams, and goats,
Along with fat of kidneys of the wheat;
And grape-blood drinkest thou as foaming wine.

THE APOSTACY OF ISRAEL. Vs. 15-18.

(One strophe of eleven lines.)

15. Then fat became Jeshurum, and rebelled.
Fat wast thou, thou wast thick, thou covered wast!
And he cast off Eloah who made him,
And trifled with the Rock of his salvation.
16. With strange things move they him to jealousy,
With vile abominations anger him;
17. They sacrifice to demons, not Eloah,
Gods whom they knew not, new ones,—late they came,—
Not those of whom your fathers stood in fear.
18. The Rock that did beget thee thou hast left,
And hast forgotten God who brought thee forth.

JAHVEH'S PROVOCATION AND PURPOSE OF JUDGMENT. Vs. 19-28.

(Three unequal strophes, the first of ten, the second of thirteen, and the third of eight lines.)

19. And Jahveh saw and acted with disdain,
From provocation of his sons and daughters ;
20. And he said, I will hide my face from them,
I will see what the end of them will be ;
For a generation all-perverse are they,
Children in whom is no fidelity.
21. They made me jealous by what is no-god,
Moved me to anger by their vanities,
And I will make them jealous by no-people,
By a foolish nation I will move their ire.
22. For now a fire is kindled in my rage,
And it has burned to Sheol far below,
And it has eaten earth and its increase,
And made the bases of the mountains burn.
23. Upon them I will heap sore miseries,
Mine arrows I will quite consume in them.
24. Famine-sucked, eaten of flame, and bitter plague,
Against them I the tooth of beasts will send,
With poison of the crawlers of the dust.
25. Without, thou shalt be by the sword bereft,
And from the inner chambers terror comes ;
As with the youth so with the virgin too,
The suckling with the man of hoary hair.
26. I have said I would blow them far away,
I'd make remembrance of them cease from men,
27. But that I dread vexation of the foe,—
Lest now their enemies should make it strange,
Lest they should say, Our hand was lifted up,
And all this has not been by Jahveh done.
28. Because a nation counsel-lost are they,
And understanding in them there is none.

ISRAEL'S POSSIBILITIES, AS COMPARED WITH THEIR HEATHEN ENEMIES.

Vs. 29-33.

(One strophe of fourteen lines.)

29. Would they were wise, that they would ponder this,
That they would meditate upon their end.
30. How easily might one a thousand chase,
And two might even make ten thousand fly,
If it were not that them their Rock had sold,
And Jahveh had forsaken them !
31. For not the like of our Rock is their rock,
And even our enemies the judges be.
32. For from the vine of Sodom is their vine,
And from Gomorrah's fields.
Their grapes are grapes grown of a poisonous plant,
Clusters of bitterness intense for them.
33. The poison of foul dragons is their wine,
Even the venom violent of asps.

JAHVEH THE JUDGE AND AVENGER OF HIS PEOPLE. Vs. 34-

(Three strophes, the first and third of ten and the second of eleven lines.)

34. Has not this one been hidden away with me,
Sealed up within my secret treasuries ?
35. To me belongeth vengeance, I will pay ;
At the appointed time their foot shall shake ;

- For near impending is their day of doom,
And hastening on the things prepared for them.
36. For Jahveh will his people judge,
And on his servants he will have compassion,
When he shall see that every prop is gone,
And no more are the fettered and the free.
37. And it will then be said, Where are their gods,
The rock in whom they put their confidence ?
38. Who of their sacrifices ate the fat,
And drank the wine of their drink-offerings ?
Let them rise up, and let them give you help,
Let there be over you a covering !
39. Behold ye, now, that I, even I, am he,
And there are no gods with me.
I put to death, and make alive again ;
I dashed in pieces, and I will restore.
And from my hand there's no deliverer.
40. For I will lift up to the heavens my hand,
And say, living am I forevermore.
41. If I make sharp the lightning of my sword,
And take fast hold of judgment with my hand,
I will cause vengeance on my foes to turn,
And to my haters render just reward.
42. With blood will I my arrows drunken make
And my sword shall devour flesh,—
From blood of spoil and of captivity,
From heads of waving hair or enemies.

CONCLUSION. Vs. 43.

(One short strophe of four lines.)

43. Ye nations, make his people shout for joy,
For his own servant's blood he will avenge ;
And vengeance he will turn upon his foes,
And make atonement for his land and people.

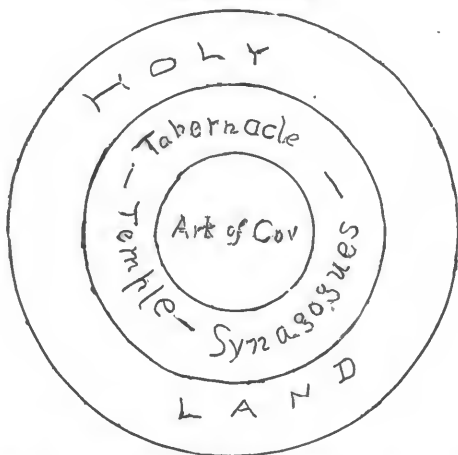
THE CEREMONIAL LAW. A NORMAL LESSON; WITH MNEMONIC HELPS.

BY DAVID J. BURRELL, D. D.,

Dubuque, Superintendent of Clear Lake Summer Assembly.

The ceremonial institutions of the old economy were not arbitrary. They had a threefold purpose. *First*, they taught certain important truths; (1) The Unity of God; suggested by the one altar, one ritual, etc.; (2) His Providence; the Lord having a care for the well-being of his people; (3) His Holiness; set forth in many washings, sprinklings, etc. *Second*, they were intended to prevent idolatry, by furnishing Israel with (1) a God, (2) a ritual, and (3) walls of separation making them a peculiar people, "the people of God." *Third*, they pointed to Christ. The whole Ceremonial Law was a schoolmaster leading to Christ. (Heb. 8:5; Gal. 3:24; Rom. 6:14,15; 7:4-6; Gal. 3:13,25; Gal. 5:18.)

I. SACRED PLACES.



1. *Inner Circle.* The most sacred place was the golden cover of the Ark of the Covenant, between the wings of the cherubim. Why? Ex. 25:22.

Dimensions of the ark, about 4x3x2 feet. Materials, gold and acacia wood. Contents: (1) $\frac{1}{2}$ Manna, Ex. 16:33; (2) Aaron's rod, Num. 17:8; (3) Tables of the Law, Deut. 31:26; cf. Heb. 9:3,4.

The Ark was a type of Christ; (1) Living Bread; manna; (2) Life and Immortality (Budded Rod); (3) Righteousness (Unbroken Tables of the Law). Here was the visible manifestation of the invisible God, John 1:14.

2. *Next Circle.* The Tabernacle. Ex. 25:9. The Court: linen curtains, on brass pillars. Entrance, at the east. Furniture: brazen altar, and laver. The Tabernacle proper: about 45x15 feet. Two apartments, divided by a curtain. Luke 23:45. (1) The Holy Place: 30x15 feet. Furniture: golden candlestick, table of shewbread, altar of incense. (2) The Most Holy Place: about 15x15 feet. Furniture: Ark of the Covenant.

After the settlement of Israel in Palestine the Tabernacle was supplanted by the Temple. (1) The Temple of Solomon destroyed 598 B. C. (2) Temple of Zerubbabel. One-third larger than Solomon's. Stood 500 years, and fell into decay. (3) Temple of Herod: a restoration of the former. Destroyed by Titus, A. D. 70.

At the time of the captivity the Synagogue took its rise as a temporary expedient, supplying facilities of worship to the exiles until they should return to Zion.

3. *Outer Circle.* "The Holy Land." Zech. 2:12. Its stones and dust were and are still regarded as sacred by the Jews.

II. SACRED TIMES.



At the center of all was "the Great Day" or Day of Atonement: 10th of Tisri. This was the time of the national sacrifice, typical of Christ. See Lev. 16. Cf. Heb. 9:7.

1. *The Sabbath Day.* Origin, Genesis 2:2,3. Ordinance, Ex. 20:8-11.

2. *The Feast of the Sabbath Week, or Pentecost.* The fiftieth day, or close of seven weeks, after the Passover. Called also Feast of the Harvest, or of the First Fruits.

3. *The Feast of the Sabbath Month, or Tabernacles.* Beginning on the fifteenth day of the seventh month; commemorating the tent life of the Israelites during their wilderness journey. See Lev. 23:39-43.

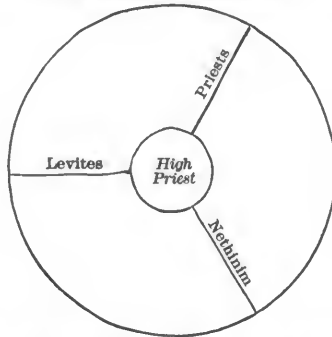
4. *The Sabbath or Sabbatic Year.* Ex. 23:11; Lev. 25:1-7; Deut. 31:10-13. Fields rested; debts were remitted, etc.

5. *The Sabbatic Semi-Centennial, or Year of Jubilee.* At the close of the cycle of seven weeks of years, i. e. every fiftieth year. It commenced on the Great Day with blowing of trumpets. Lev. 25:8-17.

6. *Feast of Trumpets, or New Year's Day.* On the first of Tisri. A secular feast. Lev. 23:23,24.

7. *Passover*. An extraordinary feast, not falling in the Sabbatic order. Beginning on the fourteenth of Nisan and continuing one week. It commemorated the deliverance of Israel through the sprinkling of the blood of the paschal lamb. 1 Cor. 5:7.

III. SACRED MINISTERS.



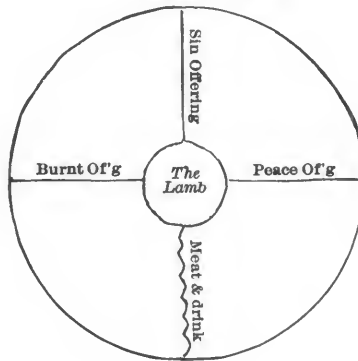
The High Priest at the centre. Lev. 21:10. Aaron, Ex. 28:1. Consecration, Ex. 29:35. Dress, Ex. 39:1-9. A type of Christ, Heb. 4:14; 9:12.

1. *The Priests*. A distinct order, Ex. 28. Aaronic, 2 Chron. 26:18. Divided into courses, 2 Chron. 23:8. Duties: (1) Ministering at the Altar; (2) in the sanctuary service; (3) blowing the war-trumpets; (4) teaching the law. Income, a tithe of the tithe.

2. *The Levites*. "On the Lord's side," Ex. 32:25-29; Deut. 10:8,9. Their number, 22,000; nearly corresponding to number of first-born males (22,273); the surplus redeemed at five shekels each, Num. 3:45,51. Duties: (1) Carrying the Tabernacle; (a) the family of Kohath taking charge of the vessels; (b) Gershon, of the curtains; and (c) Merari, of the boards and pillars; (2) keeping the Book of the Law; (3) sometimes acting as judges. Income, nine-tenths of the tithe.

3. *The Nethinim*; i. e. "dedicated," 1 Chron. 9:2; Ezra 2:58. They were captives taken in war, Josh. 9:27; Num. 31:47. Their service was of a menial sort.

IV. SACRED RITES.



"The Lamb slain," at the center. First mention of sacrifice, Gen. 4:3-8. Why was Abel's sacrifice "more excellent?" Heb. 11:4.

1. *The Sin Offering* = Confession of sin (plus expiation). Lev. 4:1-3. Offered without the camp, Lev. 4:21; Heb. 13:12. The Trespass offering was a sin offering with the addition of a pecuniary fine, Lev. 5:6,15,16.

2. *The Burnt Offering* = Expiation (plus consecration). Lev. 1,4. A type of Christ, Heb. 10:1-10. Offered every day; especially at festivals; and with greatest solemnity on the Great Day. Why called "burnt offering?" Lev. 6:9,10.

3. *Peace Offering* = Consecration (plus Thanksgiving). A dedication of something to the Lord. Lev. 3; 7:11-21. (1) Thank offering. (2) Vow offering. (3) Free-will offering. These were appropriately deferred until the Sin offering and Burnt offering had been made.

4. *Meat and Drink Offering* = Thanksgiving. Flour, Wine, and Oil. Lev. 21; 6:14-23. Three special provisions; (1) salt; (2) no leaven; (3) no honey.

The "wave offering" belongs in this class; it was a thank offering of the first fruits.

The "heave offering" was a thank offering of the harvest.

Observe how the thought of Christ is at the center of this entire economy.

(1) All the Sacred Times radiated from the Great Day of Atonement, which was a day of Messianic service. (2) The *sanctum sanctorum* of the Sacred Places was the place of the Shechinah, the manifestation of the Divine Presence, which manifestation is in Christ alone.* (3) The central figure of the Sacred Ministers was the High Priest, Aaron, a living type of Christ. (4) At the center of the Sacred Rites was the sacrificial lamb, type of the Lamb slain from the foundation of the world. Verily, the law was a schoolmaster to bring men unto Christ, that they might be justified by faith. Heb. 10:11-17; Gal. 3:24.

* As to the Holy Land, Pope Urban II. wrote to the Council of Clermont: "Quam terram merito Sanctam diximus, in qua non est etiam passus pedis quem non illustraverit et sanctificaverit vel Corpus vel Umbra Salvatoris, vel gloriosa presentia Sanctae Dei Genitricis, vel amplectendus Apostolorum commeatus, vel martyrum ebibendus sanguis effusus."

THE OLD TESTAMENT AT THE JOHNS HOPKINS UNIVERSITY.

BY JOHN B. DAISH.

One reason for the present revival of Old Testament study may be seen in the interest that has of late years been taken in Jewish history. Men like Draper have shown that the world is far more indebted to the Jew than most writers are willing to confess; that we owe our educational system and the mediæval schools partly to the influence of the Jews at Alexandria. The seeds of education were by them planted among the Moors and by them were carried to Spain. From that new starting-point culture was extended to all Europe.

The Old Testament is of incalculable importance in finding out the condition of primitive man and of man in the patriarchal stage—two subjects to which historians of the type of Sir Henry Maine have devoted a large amount of study and thought.

The importance of the present renaissance of biblical study cannot be overestimated. The fifteenth century had its Revival of Letters, a return to the Greek language and culture; the nineteenth century has her Revival of Letters, the return to Hebrew and the Old Testament.

The universities and colleges have taken an active part in the study of the Old Testament. The Johns Hopkins University has long had as one of its requirements in the historical department a year's course in Church History. A foundation for such a study is made in the earlier part of the session by a study of Jewish history as essential to a proper understanding of how Christianity grew out of Judaism. The enduring relation between the two, the influence of the Hebrews from the time of the fall of Jerusalem down to the present Jewish Question, is dwelt upon.

Early in the academic year of 1887-88 a movement was instituted for the more special study of the Old Testament. Dr. Herbert B. Adams, who lectures to the undergraduate class in church history, has long been much interested in the history of the Hebrews. A plan was soon worked out by which the study of the Old Testament was to be privately promoted among the students. Interest was aroused among them by reading the opinions of the various College Presidents and professors, on the value of this branch of study, published in *THE OLD TESTAMENT STUDENT*. The movement met with hearty approval by members of the "Christian Association" of the University, the leaders of which were prominent in taking the initiative in the whole matter.

The proposition was to meet fortnightly for one hour and a half on Sunday afternoons. Meetings thus infrequently held gave men already busy with collegiate work time to read something on the subject and to obtain new ideas which might be given to the class. At first, meetings were held by the courtesy of Dr. Adams in his private rooms. Students were invited by him for their known interest in the subject. The number of the class averaged fifteen, of whom all but three were

graduate students. The undergraduates were men who had taken a very marked interest in church history. It might be supposed that the students invited were exclusively from the historical department, but such was not the case. Men who had read fragments of Ulfilas Bible and had translated old Norse and Anglo-Saxon sat beside historical students; while men representing the various departments of physical science were also present. One important feature was the presence of two Japanese students, who on occasion related to the class certain myths of the Orient. Orientalists puzzled the brains of some of the members by explaining at great length the shades of meaning in various words in the first chapter of Genesis, but philosophical testimony in deciding points of dispute was invaluable. Besides the advantage derived from the various specialties of members, there was some benefit in the religious denominations represented. The class included a variety of creeds, from that of a Roman Catholic to that of an orthodox Jew. Breadth of vision was brought into the discussion. Every one was allowed to come to his own conclusions. Dogmatism was discouraged; toleration was regarded with favor. Later on, as the attempt showed itself to be of decided benefit, new members were invited and, ultimately, when the class had its meetings in one of the University buildings, a larger number of students were invited.

The plan for study was devised by Dr. Adams; the idea was to touch on great topics, to study historical landmarks and to leave it to the individuals to fill in the landscape. The topics considered were of this nature: Science and Genesis; Science and Man; Biblical and Babylonian accounts of the Flood; the Babylonian Background of Hebrew History; Egypt and the Hebrews; Phœnicia and Israel; Hebrew Law; Constitutional History of the Hebrews; Hebrew Culture; Continuity of Hebrew Influence. One of these subjects was taken up at each meeting. Citations were made from such extreme authorities on the one hand as Wellhausen and Renan, and on the other from more orthodox writers. After giving the chief points of the various writers, Dr. Adams asked for opinions upon specific questions and for any new information the members had acquired in their reading during the two weeks previous, each subject being given out in advance. One member of the class was appointed to keep a bibliography of the various subjects.

The scheme proved of great advantage to the class. Men found that amid differences of sect all were striving for a common end. They acquired new methods of biblical interpretation, received new ideas, and acquired a breadth of view which is of paramount importance to the student. Linguists became acquainted with historical methods of interpretation. Men of the Occident learned the legends of the Orient. Those whose knowledge of science and scientific methods was slight became familiar with modern geological and ethnological views of Genesis.

INDUCTIVE BIBLE STUDIES.

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PREPARED BY

PROFESSORS W. R. HARPER (Yale University), W. G. BALLANTINE (Oberlin Theol. Sem.), WILLIS J. BEECHER (Auburn Theol. Sem.), and G. S. BURROUGHS (Amherst College).

THIRTY-FIRST AND THIRTY-SECOND STUDIES.—ISAIAH 1-12.*

[The material of these "studies" is furnished by Professor Harper.]

I. PRELIMINARY NOTES.

1. A book-study on Isaiah 40-66, prepared by Prof. William G. Ballantine, D. D., was published in THE OLD TESTAMENT STUDENT of October, 1886. It does not seem necessary, therefore, to take up the consideration of those chapters in this connection.
2. Chs. 1-12 are universally recognized as among the most sublime and magnificent of Sacred Scripture. It is better to use the space allotted to Isaiah in the study of these particular chapters than to try to cover the thirty-nine chapters of the first part. These twelve chapters thoroughly studied will bring a clearer knowledge of Isaiah and his work than thirty-nine chapters cursorily examined.
3. The comparative definiteness of the historical situation of these chapters makes the study of them most satisfactory. With but few exceptions we are able to place the words of the prophet in direct connection with their historical occasion.
4. The large amount of the Messianic element constitutes also an important and interesting feature. No Messianic prophecies are more significant than those of Isaiah.
5. The arrangement cited below is believed to present the material in an order as nearly chronological as at this date is possible. There may certainly be expected additional light from the monuments.
6. It is a mistake to suppose (1) that we have in every case the very words to which Isaiah gave utterance; much of the material which has come down to us is fragmentary; in some cases, we have only the text which served as the basis of his sermon; in other cases, we have only a condensed statement of what originally made many discourses. (2) That in our present collection the discourses are arranged chronologically. The material of the historical books, where, if at all, we should expect a chronological order, is found often to have been arranged in accordance with a principle other than the chronological; just so with the material of the Psalter and of Isaiah. We are therefore doing no violence to the sacred narrative, if in our effort to understand it, we take it up in an order different from that in which it is given.†
7. We shall have the truest conception of the Book of Isaiah, if we understand that it is a collection of sermons, made in part by the author himself, in part by a later editor, and in many respects similar to the volumes of sermons published in our own day. In this collection, however, there will not be found the system and method of arrangement which would characterize a modern volume of sermons. This could not be expected. Let us place Isaiah before us as a preacher; whether speaking on the corners of the street or writing in the privacy of his home, he was the *preacher of his times*, and in these prophecies we have all that has descended to us of his work.
8. The literature of the subject is quite voluminous. Only a few of those books which the student will find most helpful need be mentioned: *Delitzsch*, "Commentary on Isaiah;"

* The "studies" printed in the April STUDENT were by oversight numbered thirty-one and thirty-two instead of twenty-nine and thirty.

† It is hardly supposable that any one will argue that the present order, whether chronological or not, is the one in which it was divinely intended to be studied, and consequently that any attempt to change this order should be discountenanced.

Cheyne, "The Prophecies of Isaiah;" *Geske*, "Hours with the Bible," vol. IV.; *Stanley*, "History of the Jewish Church, Lectures;" *Briggs*, "Messianic Prophecy;" *Orelli*, "Old Testament Prophecy."*

9. In order to secure unity of treatment two "studies" will be combined into one.

II. HISTORICAL LESSON.

1. Obtain an approximate date for the following events :†

- | | |
|---|---|
| (1) Death of Uzziah; accession of Jotham. | (7) Merodach-baladan's embassy to Hezekiah. |
| (2) Expedition of Tiglath-pileser against Syria, Israel, and Philistia. | (8) Sargon's siege of Ashdod. |
| (3) Accession of Ahaz. | (9) Sargon's conquest of Babylon. |
| (4) Accession of Shalmaneser. | (10) Accession of Sennacherib. |
| (5) Accession of Hezekiah. | (11) Sennacherib's invasion of Judah. |
| (6) Accession of Sargon; fall of Samaria. | (12) Accession of Esar-haddon. |

2. Endeavor to secure, from whatever source, a clear conception of the times covered within these dates, as regards affairs in Assyria, Syria, Israel, and Judah.

III. BIBLICAL LESSON.

1. *Read carefully* ch. 6 of Isaiah.

- (1) *Noting* (a) 6:1, the date, the details of the scene ("throne," "skirts"); (b) 6:2-4, the occupation of the Seraphim, their cry, the result; (c) 6:5, the feelings of the prophet; (d) 6:6-10, his purification and commission; (e) 6:11-13, the duration of the state of obduracy.
- (2) *Interpreting* closely the various phrases in vs. 3,5,9,10,13, and these verses taken separately.
- (3) *Deciding* whether this chapter is to be understood as the original call or commission of Isaiah, or as a renewal of a call given before.
- (4) *Explaining* (a) how Isaiah could have undertaken a work knowing in advance that this work was to be a failure; (b) how this chapter, if it is the original call, has come to stand sixth, rather than first.
- (5) *Comparing* the inaugural vision of Jeremiah (ch. 1), and of Ezekiel (ch. 1).
- (6) *Fixing in mind* the section as a whole, i. e., (a) linking together its several parts, (b) considering it as a unity.‡

2. *Read carefully* chs. 2:2-4:6,

- (1) *Noting* (a) 2:2-4, the first Messianic prophecy, viz., the exalted mountain, the flow of all nations to God's house, the resulting peace; (b) 2:5, Israel cannot share in this glory, because (c) 2:6-8, she has become "foreign," wealthy, idolatrous, and consequently (d) 2:9-11, she must be brought low; this judgment will come (e) 2:12-21, upon all nature and all inanimate objects in which pride has been taken, (f) 2:22-3:15, upon the men who have been their rulers, (g) 3:16-4:1, upon the women; (h) the second Messianic prophecy, 4:2-6, viz., the purification of Zion, and the consequent blessing of the remnant.

* The volume on Isaiah in Cambridge Bible for Schools and Colleges is not yet out. "Isaiah and his Times," by S. R. Driver, is announced, but the writer has been unable to secure it up to this date.

† Consult any commentary on Isaiah (especially Cheyne), or any Old Testament history.

‡ At this stage, stop and recall the substance of the passage studied. Make an oral statement to yourself, if to no one else, of, not what the passage is about, but of what it actually says.

- (2) *Interpreting closely* the important phrases* in 2:2-4; 2:6-8; 2:12-21; 2:22; 3:1-15; † 4:1; 4:2-6.
- (3) *Deciding* (a) the relation of 2:2-4 to Micah 4:1-4, viz., whether it is borrowed by Isaiah from Micah, by Micah from Isaiah, or taken by both from an earlier source; (b) the relation of 2:2-4 to all that follows (2:5-4:6); (c) the general force of the imagery in 2:12-16; (d) the force of the transaction in 3:6,7; (e) the relation of 4:2-6 to what precedes, viz., whether it belongs chronologically to a period following that to which the preceding events are assigned, or may be understood to be in progress at the same time with these preceding events.
- (4) *Explaining* (a) the different Messianic *teachings* in 2:2-4, e. g., the exaltation of the house of Jehovah, the going forth therefrom of instruction, the destruction of weapons of war, universal peace; (b) in 4:2-6, e. g., destruction of Israel, saving of a remnant, the purity which results from the purging, great fruitfulness, holiness of those who remain, God's presence among his people and protection of them; (c) the fulfillment of these ideas in the Messiah.
- (5) *Comparing* these ideas with those contained in (a) Joel 3; (b) Joel 4:9-21; (c) Amos 9:9-15; (d) Hos. 11:8-11; (e) Hos. 14:2-11.‡
- (6) *Fixing in mind* the section (2:2-4:6) as a whole; this is the crowning part of the work, and if it is left undone, nine-tenths of the value of the study is lost.
3. *Read carefully* 5:1-24; 5:25; 9:8-10:4; 5:26-30.
- (1) *Noting* (a) 5:1-7, the parable of the vineyard; (b) 5:8-10,17, the woe pronounced against monopoly; (c) 5:11-16, the woe against drunkenness and debauchery; (d) 5:18-24, short woes against various sins; (e) 5:25, which connects 5:1-24 with 9:8-10:4; (f) 9:8-10:4 (divided into four strophes, 9:8-12, 9:13-17, 9:18-21, 10:1-4, each closing with a refrain) announcing a judgment upon Israel; (g) 5:26-30, a prophetic vision of the advance of a foreign enemy, and its destructive fury.
- (2) *Interpreting closely* the important phrases in 5:1-7; 5:8-24; 9:8-10:4; 5:26-30.
- (3) *Deciding* (a) the relation between the parable, 5:1-7, and the woes, 5:8-24; (b) whether 5:17 fits in better after 5:10, or 5:16; (c) whether 5:25 appropriately introduces 9:8-10:4; (d) the relation between 5:1-24 and 9:8-10:4; (e) whether 9:8-10:4 was originally written in this connection, or written

* It is impossible to specify each phrase in so large a section. In a class, the leader should point out beforehand the particular expressions which are to be taken up. Those who are studying alone would do well to pursue the following method: (1) Read the section, marking every phrase which at first sight does not seem plain; (2) read again and again, with these phrases particularly in mind; in this way many will become clear; (3) consult commentaries on those which still remain obscure.

† Except for archaeological purposes it is not worth while to consider in detail the material in 3:16-26.

‡ In this comparison, (1) remember that the Messianic teaching, heretofore somewhat general and indefinite, is now growing more clear and specific, (2) endeavor to obtain a knowledge of the great purpose of each writer studied, and above all (3) familiarize yourself with the historical situation of each utterance.

§ Many scholars understand Zech. chs. 9-11 to have been written about this period; in this case Zech. 9:9,10; 10:3-12; 11:7-14 may also be compared to advantage.

¶ See suggestion on preceding page.

- perhaps earlier and incorporated later; in other words whether the first three strophes are to be taken as prophetic or historical; (f) what evidence exists for placing 5:26-30 after 9:8-10:4, rather than in its present position.
- (4) *Explaining* (a) the various teachings of the parable, 5:1-7; (b) the force of the various woes (5:8-24) when viewed from the stand-point of our own time; (c) the attributes assigned to God in the representations made in 9:8-10:4; (d) the transition from 9:8-21 to 10:1-4; (e) the historical fulfillment of the announcement in 5:26-30.
- (5) *Comparing* (a) with 5:1-7, the parallel in Matt. 21:33-41, the similar representations in Ps. 80 and the allusion in Ez. 9:9; (b) with 5:8-11, the similar idea in Job 20:19, Mic. 2:1-5, and the law of the jubilee year (Lev. 25:8-16); (c) with the refrain in 9:8-10:4, that in Psalms 42, 43; (d) with the re-arrangement of verses which seems to be required in this section, similar variations to be found (α) in parallel Psalms, e. g., Pss. 42, 43; Ps. 18 and 2 Sam. 22; Ps. 108 with Ps. 57:8-12; 60:7-14; 1 Chron. 16:8-36 with Ps. 105:1-15; 96:1-12; 106:1,47,48; (β) in parallel passages of Samuel, Kings and Chronicles; e. g., 2 Sam. 8, 9, 10 with 1 Chron. 18, 19; 1 Chron. 11:1-47 with 2 Sam. 5:1-10, 23:8-39; 1 Chron. 13:1-14; 14:1-17 with 2 Sam. 6:1-11, 5:11-25; 2 Chron. 1:2-13; 1:14-17, 2, with 1 Kgs. 3:4-15, 10:26-29, 5:15-23.
- (6) *Facing in mind* the section as a whole (see remark above).
4. *Read carefully* chs. 7:1-9:7,
- (1) *Noting* (a) 7:1,2, the confederacy of Syria and Israel against Judah; (b) 7:3-9, Isaiah's *first* interview with Ahaz, his announcement; (c) 7:10-17, Isaiah's *second* interview, the Immanuel prophecy, the prediction of Assyria's coming; [(d) 7:18-25, an expansion of 7:17;] (e) 8:1-4, Isaiah's *third* prophecy, Maher-shalal-hash-baz; [(f) 8:5-10, the destruction wrought by Assyria, but its influence counteracted by "Immanuel";] (g) 8:11-15, "explaining upon what conditions the motto "Immanuel" will be verified;] (h) 8:16-9:7, including (α) 8:16-18, a prayer that his testimony may be preserved and accomplish its purpose, (β) 8:19-20, a warning to his disciples to avoid necromancy and to rely upon God's instruction, (γ) 8:22, 9:1, a description of the approaching darkness and despair, the sudden change, light instead of darkness, beginning, too, in the same quarter in which darkness was the greatest; (δ) 9:2-7, light, rejoicing, liberty, peace because of the birth of the Messiah, whose reign shall be righteous and everlasting.
- (2) *Interpreting closely* (a) "could not prevail" (7:1); (b) "Shear-Jashub" (7:3); (c) "two tails" (7:4); (d) "head of Syria is D," etc. (7:8); (e) "depth," "height" (7:11); (f) "a maiden shall conceive," "Immanuel" (7:14); (g) v. 15; (h) vs. 16,17; (i) vs. 21,22; (j) "pen of a man" (8:1); (k) "Maher-shalal-hash-baz;" (l) v. 4, cf. 7:8; (m) "waters of Shiloah" (8:6); (n) v. 8; (o) vs. 16,17; (p) vs. 21,22; (q) 9:1; (r) "joy of harvest" (9:3); (s) "day of Midian" (9:4); (t) v. 5; (u) "Wonderful," "Counsellor," "Mighty God," "Everlasting Father," "Prince of Peace" (9:6); (v) v. 7.
- (3) *Deciding* (a) the relation between the first and second interviews of Isaiah with Ahaz (7:3-9; 7:10-17); (b) the connection of 7:15-17 with 7:14; (c) the relation, in particular, of 7:18-25 and 7:17; (d) the relation of the Immanuel and the Maher-shalal-hash-baz prophecies; (e) the connection of the passages 8:5-10, 8:11-15 with what precedes and follows; (f) whether 8:22 should precede 8:21; (g) the connection of 8:16-18; 8:19,20; 8:22,21 and 9:1 with each other and with 9:2-7.

- (4) *Explaining* (a) the historical situation (in Judah, Israel, Syria, Assyria) which gave rise to this prophecy; (b) the attitude of Ahaz to Isaiah; (c) Isaiah's policy and motive in the whole transaction; (d) the Immanuel prophecy, upon the idea that a *sign* to be seen then and there was unnecessary; (e) the Immanuel prophecy upon the idea that a *sign* to be seen then and there was necessary; i. e., that Isaiah had primary reference to a child who was soon to be borne (e. g., by his own wife, or by a member of Ahaz' household) and to be a type of the Messiah; (f) the Immanuel prophecy, upon the idea that Isaiah expected the Messiah himself to appear in connection with the Assyrian invasion; (g) the essential teachings of the Immanuel prophecy upon whatever theory; (h) the historical meaning of the Maher-shalal-hash-baz prophecy; (i) the historical basis of the "Prince of Peace" prophecy; (j) the manner in which it is introduced; (k) the points of contrast between the actual historical situation and the thing promised; (l) the titles given, four or five, their meaning individually, their relation to each other; (m) the Messianic teachings of the passage (9:1-7) as a whole.
- (5) *Comparing* (a) the attitude of Samuel, Elijah, Amos, Jeremiah to their respective kings, with that of Isaiah to Ahaz; (b) the historical situation of this section with that of the preceding sections; (c) the giving of *signs*, elsewhere in Scripture; (d) the typical interpretation of the "Immanuel" prophecy with the similar interpretation of such passages as Pss. 2, 22, 72, 110; (e) the use made of this prophecy in the New Testament, Matt. 1:23; (f) with the "Prince of Peace" prophecy, Zech. 9:9,10; Mic. 5:5; Hos. 2; Pss. 2, 72, 110.
- (6) *Fixing in mind* the section (7:1-9:7) as a whole.
5. *Read carefully* 10:5-12:6,
- (1) *Noting* (a) 10:5-11, that upon Assyria who has failed to work according to the divine will; (b) 10:12-15, who knew not that she was an instrument; (c) 10:16-19, there shall come destruction; (d) 10:20-23, of Israel a remnant shall return; (e) 10:24-27, Assyria even now is not to be feared; (f) 10:28-34, though approaching with terrible onset, she shall be suddenly destroyed; (g) 11:1-9, a rod of Jesse's stem shall sprout forth with divine spirit, a throne of justice, a kingdom of peace; and with the knowledge of Jehovah universal; (h) 11:10-16, the gathering in of Israel, the union of north and south, the destruction of nations still hostile, etc.; (i) 12:1-6, the song of the reunited and restored people.
- (2) *Interpreting closely*, (a) 10:8,9; (b) 10:14,15; (c) 10:27; (d) 10:33,34; (e) "shoot," "branch" (11:1); (f) "spirit of wisdom," etc. (11:2); (g) 11:5; (h) 11:6-8; (i) 11:13; (j) 11:14; (k) "draw water out" (12:3).
- (3) *Deciding* (a) the difference between the ideas presented in 10:5-11 and 10:12-15; (b) whether the thought of 10:20-23 is *only a remnant shall return*, or *a remnant shall surely return*; (c) the relation of 10:28-34 to what precedes; (d) the connection between 11:1-9 and 11:10-16; (e) the general relation to the whole of 12:1-6.
- (4) *Explaining* (a) the general force of this discourse as concerning the Assyrians, as concerning Judah; (b) the contrast between 10:5-34 and 11:1-12:6; (c) the historical situation, whether before or after the downfall of Samaria; whether the Assyrian king was Sargon (about 711 B. C.) or Sennacherib (about 701 B. C.); (d) the historical allusions in 10:9; (e) the

details of the march in 10:28-32; (f) the thought of each verse of 11:1-9 separately; (g) the general Messianic teachings of the passage, in reference to David's seed, a predicted prince, righteousness and peace, a universal knowledge of God.

- (5) *Comparing* (a) the passage with chs. 28, 29, e. g., 10:12 with 28:21; 10:22 with 28:22; 10:26 with 28:15,18; 10:33 with 29:7,8; 11:2 with 28:6; (b) the thought of this Messianic passage with that of preceding passages in Isaiah; (c) the historical situation of this section with that of preceding sections.
- (6) *Fixing in mind* the section (10:5-12:6) as a whole.
6. *Read carefully* 1:1-31,
- (1) *Noting* (a) 1:1, the preface; (b) 1:2-9, the description of the present, viz., apostasy, rottenness, desolation of the land; (c) 1:10-17, the religious worship entirely formal and insufficient, the thing needed; (d) 1:18-23, a promise of pardon notwithstanding the existing corruption and degradation; (e) 1:24-31, the announcement of a purification, which will preserve the good, but destroy the bad.
- (2) *Interpreting closely*, (a) the introductory invocation (v. 2); (b) the force of the comparison in v. 3; (c) the climax in v. 4; (d) force of vs. 5,6,7,8,9; (e) "judges of Sodom;" (f) the reference to sacrifices (vs. 11-14); (g) the phrases in 16,17; (h) the figures in vs. 21,22; (i) the force of vs. 25,29,30,31.
- (3) *Deciding* (a) the relation of the various portions of the chapter to each other; (b) whether there is any connection between chs. 1 and 2; (c) the relation existing between chs. 1 and 6; (d) the relation between chs. 1 and 2-12.
- (4) *Explaining* (a) the historical situation as implied in v. 7; (b) the moral and religious condition as described especially in vs. 15,18,21; (c) the relation of this condition of things to the time of Ahaz, to the time of Hezekiah; (d) the considerations for and against assigning the chapter to the time of Sargon, to the time of Sennacherib; (e) the force of the chapter as an introduction, written at a late date, to prophecies of different periods.
7. *Group together now these various sections.*
- (1) Ch. 8, the inaugural vision and commission.
- (2) Ch. 2:2-4:6, the exalted mountain, Israel's humiliation, the purification of Zion.
- (3) Chs. 5:1-24; 5:25; 9:8-10:4; 5:26-30, the fruit of the vineyard, the woes, the impending judgment, the advance and destruction of the enemy.
- (4) Chs. 7:1-9:7 Syria and Israel vs. Judah, Isaiah and Ahaz, Immanuel and Maher-shalal-hash-baz. Assyria's destruction, darkness and despair followed by light, rejoicing, peace.
- (5) Chs. 10:5-12:6, the destruction coming upon Assyria; return of Israel's remnant; Assyria approaching with terrible onset, but to be destroyed suddenly; the sprouting rod of Jesse's stem with peace and universal acknowledgment of Jehovah, Israel's return, the song of union and restoration.
- (6) Ch. 1, the wretched present, exhortation, promise, announcement of purging.
8. *Group together the Messianic prophecies as follows:*
- (1) *Under Jotham*, a) 2:2-4 *the Exaltation of Jehovah's house*, in contrast with the humiliation which Israel must first suffer before being allowed to become a partaker,
b) 3:2-6, *the harvest blessings* (holiness, divine presence and protection), in contrast with the want, ruin and desolation depicted in preceding chapters.
- (2) *Under Ahaz*, c) 7:14-17, *the birth of Immanuel*, serving as a threat and warning to Ahaz, but a promise and solace to the pious, in connection with the purpose of Ahaz to ally himself with Assyria.
d) 8:16-9:11, *the birth of a "wonderful counsellor, God-hero, distributor (father) of spoil, prince of peace,"* in connection with the destruction of Northern Israel by the Assyrian hosts.

- (3) *Under Hezekiah*, e) 11:1-16, the shoot (producing fruit) of Jesse and the peaceful future, in contrast with the fallen cedar (Assyria), which shall never sprout forth again.
9. From your knowledge of the chapters, select twelve or fifteen of the most important subjects or ideas which they contain, and collect under each subject all that is said concerning it. Such topics, for example, as the following may suggest themselves: (1) Political condition of Judah; (2) moral condition of Judah; (3) Judah's relation to Assyria; (4) condition of Assyria; (5) Isaiah's attitude toward foreign powers; (6) Isaiah's attitude towards idolatry; (7) Isaiah's attitude towards sacrifices; (8) God's love for Israel; (9) threats of punishment; (10) promises of blessings; (11) striking figures; (12) historical events; (13) chief characters; (14) important predictions; (15) references to preceding sacred history; (16) attributes of God asserted or implied; (17) spiritual worship, etc., etc.
10. Formulate certain general principles of prophecy as suggested by your study of this section of prophetic material.

THIRTY-THIRD STUDY.—THE PSALMS OF ASAPH.

[The material of this "study" is edited by Professor Harper.]

I. PRELIMINARY NOTES.

1. This class of Psalms may, perhaps, as well be considered here as anywhere. It includes pieces of different centuries.
2. The following literature will be of service in this and the following lesson: Perowne's Psalms, Introduction, vol. 1, pp. 75-80; Murray, Origin and Growth of the Psalms, pp. 232-246 and 192-208; Binnie, The Psalms, pp. 70-73; and the various commentaries on the particular psalms.

II. INTRODUCTORY TOPICS.

1. **Psalms of Asaph.** (1) How many? In what books found? (2) Biblical references to Asaph (1 Chron. 6:39; 15:19; 16:5; 2 Chron. 29:30; Neh. 12:46). Complete the references and make inferences as to Asaph's character, position and offices. (3) References to Sons of Asaph (1 Chron. 25:1,2; 2 Chron. 20:14; 35:15; Ez. 2:41). What of companies or guilds of poets and musicians in Judah? (4) Other Asaphs (2 Kgs. 18:18; Neh. 2:8)?
2. **Titles.** (1) *Of Asaph.* Three inferences as to authorship; (a) written by Asaph himself; (b) by the Sons of Asaph (cf. use of Aaron, 1 Chron. 12:27); (c) after the manner of Asaph. (2) Study, to ascertain their meaning, the following expressions occurring in the superscriptions: Ps. 75, *al-tash-heth* (cf. Pss. 57,58,69); Ps. 77, *after the manner of Jeduthun* (cf. Pss. 39, 62; same as Ethan, 1 Chron. 16:41; 15:19); Ps. 80, *Shoshannim Eduth* (cf. Pss. 60,45,69); Ps. 81, *gittith* (cf. Pss. 8,84).

III. BIBLICAL LESSON.

1. Read carefully Pss. 50, 73-83. Make notes on the following points:
 - (1) As to the *style*, state whether clear, smooth, heavy, slow, rapid, etc. Give illustrations of qualities observed. Is the style affected by the didactic purpose of the writer? or the liturgical?
 - (2) As to *contents*, classify these Psalms roughly according to the prevailing idea of each as historical, national, prophetic, personal.
 - (3) Specify the *characteristic elements* (a) in the expressions peculiar to them, e. g., use of Divine names, 50:1,14; 73:11,20,28; 76:6; 77:10,11; 78:35,41,

etc.; in the imagery employed, 74:1; 77:20; 78:52; 79:13; 80:1; in the names given to the people, 77:15; 78:5; 79:7; 80:1,2; 81:5. (b) In the ideas predominant in them, e. g., of God, 50:6; 75:7; 76:9; 82; historical elements, 74:12-15; 77:13-20; 78; 81:5-7; relation of people to God, 74:2; 77:15; 78; 71; 79:1; 80:8,9.

- (4) Compare these Psalms with those of David as to style and thought, e. g., Pss. 19,23,51.

IV. SPECIAL STUDY OF PSALM 50.

1. Read it carefully two or three times, note connection of thoughts and logical divisions (cf. study 10), frame a title descriptive of the contents and picture the judgment-scene.
2. Examine the following textual points: (1) "God, even God the Lord" (cf. marg. and Josh. 22:22). Why the accumulated titles? (2) "Out of Zion" (cf. Pss. 48:1-3; 76:2). (3) "He shall call." Purpose? (Deut. 4:26; Isa. 1:2.) (4) "Covenant by sacrifice" (Ex. 24:5; Num. 10:10). (5) "Glorify me." (6) "The wicked." Jews or Gentiles? (7) "Declare my statutes." (8) "Mother's son." Evidence of polygamy? (9) "Ordereth his conversation." Other translations?
3. Notice the manifestation of God in v. 2, a *theophany*. Other theophanies: Deut. 32:2; Hab. 3:3. Study the scene, learn the meaning and purpose of a theophany and observe its prominent place in Hebrew history.
4. Observe (1) the representation of God (v. 4) and make a word-study of "judge" to determine its application to the relations of God to his people; compare Ezek. 33:20; Ps. 7:11; 82:1 with 1 Sam. 3:13; Ezek. 11:10; with Gen. 30:6; Deut. 32:36; Ps. 68:5, etc.; with Gen. 16:5; 1 Sam. 2:25, etc. (2) The teaching concerning ritual (vs. 8-15) and trace similar views both previous (Deut. 30:6; 1 Sam. 15:22; Ps. 40:6; 51:16) and in later times (Hos. 14:2; Mic. 6:8-8, etc.). What twofold conception of religion here? (v. 23.) (3) How could a Psalm containing such views be used in the temple service?
5. Is there anything in the form or thought of the Psalm inconsistent with its being written by Asaph the "seer"?

V. SPECIAL STUDY OF PSALM 73.

1. Seek in this Psalm to explain the following: v. 4, "no bands in their death;" v. 6, "pride is as a chain;" v. 8, "utter oppression;" v. 10, "his people;" "waters of a full cup are wrung out;" v. 17, "sanctuary of God;" v. 20, "despise their image."
2. Endeavor to realize the situation of the writer both outwardly—surrounded by arrogant and scoffing atheists (heathen?) and himself suffering and needy—and inwardly, struggling with a spiritual difficulty as to the moral government of the world. Is there anything in the Psalm to indicate that it has any other than a personal bearing?
3. Consider this problem of "the prosperity of the wicked under the divine government" and the writer's solution (vs. 17-26). Compare with Job (42:12), Pss. 37:21-26; 49:12-20, and decide which of these passages represents the highest point reached by O. T. thought on this subject. What is the N. T. teaching (Mk. 10:23-31; Rom. 2:4; etc.)?
4. Study vs. 23-26, noticing carefully the expressions used: (a) do they yield a thought of earthly communion with God merely, or (b) does the writer believe in an unending personal relation to God? Cf. Ps. 16:5,9-11; 49:15. Other passages?

VI. GENERAL TOPICS.

1. As a study in criticism collect all the internal evidence bearing on the date of Pss. 74, 75, 76, 80 and 83 and compare with events in Jewish history which might serve as the occasion for writing each Psalm: e. g., in Ps. 74, (1) notice expressions *cast off forever, perpetual ruins, carved work, sanctuary on fire, profaned, burned up all the synagogues, no more any prophet,*

- dark places of the earth;* (2) interpret of the invasion of Nebuchadnezzar, 2 Chron. 36:19; Jer. 52:13; or (3) of the Maccabean period. Similarly treat Ps. 79. Compare Pss. 75, 76, 80 with 2 Kgs. 19; with Ps. 83, cf. 2 Chron. 20.
- From passages such as Pss. 50:7-23; 73:12-26; 76; 77:13-20; 80:8-15, etc., form a general idea of the intellectual and spiritual characteristics of Asaph and the Asaphic school.
 - Give briefly a summary of the contribution of these Psalms to the religious thought and life of Israel and through them the ethical and spiritual teachings for our times, e. g., spiritual conceptions of religion, principles of divine judgment, witness of history to God's providence (Ps. 78), etc.

THIRTY-FOURTH STUDY.—PSALMS OF THE SONS OF KORAH.

[The material of this "study" is edited by Professor Harper.]

I. INTRODUCTORY TOPICS.

- Sons of Korah.** (1) Their history, Num. 6:16; 26:11; 1 Chron. 12:6; (2) their temple service, 1 Chron. 9:17-19; 26:1; 2 Chron. 20:19; Neh. 11:19; (3) Psalms ascribed to them; in what books found?
- The Service of Song.** (1) Trace the employment of music in the religious worship, (a) before David, Num. 10:10; (b) in David's time, 1 Chron. 15:16-24. Organization of the service of song by him, 1 Chron. 16:4-6, 41-43; 23:5, 30; 25; (c) in later times, 2 Chron. 5:12-14; 29:25-30; 35:15; Ez. 3:10, 11; Neh. 12:27-42, 45-47. (2) Elements of the service of song, (a) choir of Levites, assisted by women (2) 1 Chron. 25:5; Ps. 68:25; Ez. 2:65; (b) orchestra of Levites and Priests; (c) the congregation, 1 Chron. 16:36; 2 Chron. 7:3; Jer. 33:11. (3) Character of Hebrew music. "A recitative melody with a few simple cadences." "The melodies were preserved by tradition." "There were no notes or written indication of the music."* (d) Use of the Psalms in the religious worship, a) examples in 1 Chron. 16:7; 2 Chron. 29:30; Neh. 12:46, etc. b) Musical directions in the titles of the Psalms; c) the form of many psalms, e. g., 24; 42:5, 11; 43:5; 80:3, 7, 19; 136, etc.

II. BIBLICAL LESSON.

- Read carefully Psalms 42-49 (regarding 43 as part of 42) 85, 87, 88. Make notes on the following points: (1) their general qualities of style, e. g., 42:6, 7; 44:23; 46; 48:4, 5; 49:16-19; 85:10; 87. (2) Elements which may be said to be characteristic: (a) expressions peculiar to them, e. g., *living God*, 42:2; 84:2; *Jehovah of Hosts*, 46:7, 11; 48:8; 84:1, 3, 12, etc.; *city of God*, 46:4; 48:8; 87:3. (b) predominant ideas, e. g., of God, 44:4; 45:6; 47:2; 84:3; of the temple worship, 42, 84; of Jerusalem, 46, 48, 87.
- Are the characteristics which have been observed in these Psalms (1) sufficiently marked, (2) not measurably common to them with other psalms, and, (3) fairly in accordance with what we know of the Sons of Korah, so as to warrant confidence in the trustworthiness of the titles?

III. SPECIAL STUDIES.

- Treat exhaustively Psalm 45.
 - Read carefully and notice (a) the persons addressed, (b) representation of the king (vs. 2-9), (c) representation of the queen (vs. 10-15), (d) what kind of an occasion seems to be described, (e) expressions requiring explanation, e. g., (v. 1) "my tongue is the pen of a ready writer;" (v. 2) "grace is poured into thy lips;" (v. 4) because of truth, etc.; "thy right hand shall

* Murray, "Origin and Growth of the Psalms." Cf. also Binnie, "The Psalms, etc.," 355-363; Smith's Bib. Dict. Art. *Music*.

teach thee;" (v. 7) "oil of gladness;" (v. 9) "thy honorable women;" (v. 12) "daughter of Tyre."

- (2) Interpret the psalm historically as written in honor of a Jewish king's marriage, (a) mark all expressions seemingly unsuitable to such an interpretation; (b) learn something of Hebrew marriage customs; (c) decide from the helps at hand to what king the psalm may refer, whether Solomon, 1 Kgs. 3:1; Ahab, cf. v. 8b with 1 Kgs. 22:39; Jehoram, cf. v. 12 with 2 Kgs. 8:18; 1 Kgs. 16:31; Hezekiah, Isa. 62:4,5; 2 Kgs. 1:21. (d) Granting this interpretation, give reasons for the presence of this (secular) song in the psalter.
 - (3) Give closer study to the expressions noted above as incongruous with the historical interpretation; (a) can they be fairly interpreted of an earthly king? e. g., (v. 6) *O God* (Elohim) not necessarily used of a divine person, cf. Ex. 7:1; Ps. 82:6. (b) Considerations in favor of a Messianic interpretation, e. g., tradition, New Testament use of v. 6, Heb. 1:8,9, presence of this psalm in the psalter; (c) if Messianic, note representation of the Messiah, e. g., his person, authority, relation to heathen, etc., (2) similar Messianic representations in the psalter, cf. 72, 2, 87, etc.; elements of fulfillment in Jesus Christ.
2. Read carefully Psalm 84.
- (1) Note expressions needing explanation and so far as possible determine their meaning, (vs. 1,2) "tabernacles," "courts;" (v. 2) "my soul," "my heart and my flesh;" (v. 3) "even thine altars;" (v. 4) "dwell in thy house" "still praising;" (v. 5) "highways to Zion;" (v. 6) "Valley of Weeping," "early rain;" (v. 9) "our shield," "thine anointed;" (v. 10) "tents of wickedness."
 - (2) Determine the meaning of each verse, the logical connections of the verses, select a theme, e. g., *a joyful song of God's house*, and analyze the psalm, e. g., vs. 1-4, God's house desired; vs. 5-8, God's house sought; vs. 9-12, God's house preferred.
 - (3) Study the psalm as an example of *lyrical* poetry, (a) figurative elements, (b) rapid and elevated style, (c) abrupt transitions. Compare in these respects this psalm with Pss. 42 and 46.
 - (4) Observe the teachings of the psalm concerning (a) man's desire for God and the satisfying of that desire; (b) conception of the value of religious worship.

IV. GENERAL TOPICS.

1. Compare these psalms with those of Asaph, noting (1) resemblances, cf. 44 and 74; 84 with 73:17, etc., both, national and levitical; "no confession of sin;" (2) differences, in representations of God, in respect to style, in point of view, e. g., korahite, regal and priestly, asaphic, prophetic.
2. Make a similar comparison with the Psalms of David, e. g., 42:2; 84:3 with 63:2; 27:4. These show "more unbroken sublimity of style," "more unrestrained emotional expression," while David's are "pitched on a lower key" and "show a larger acquaintance with life."*
3. Sum up the religious conceptions of these psalms as they may be gathered under the following heads: (a) Man's relation to God. (b) God's care for his people. (c) The glories of Christ and the Church.

* Alexander, "Witness of the Psalms to Christ," Lect. iii.

THIRTY-FIFTH STUDY.—REIGNS OF MANASSEH, AMON, AND JOSIAH.

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

BIBLICAL LESSON AND SPECIAL TOPICS.

Prepare for recitation 2 Kgs. 21-23:30; 2 Chron. 33-35, with parallel passages, in the order of the following topics:

1. **The Chronology.** Verify the following arithmetical statements: (1) The fourth year of Jehoiakim being 604 B. C. (see Jer. 25:1, etc., and O. T. STUDENT for March, 1888, p. 236, III., first section), the first year of Jehoiakim was 607 B. C. (2) The thirty-one years of Josiah, 2 Kgs. 22:1, etc., were B. C. 638-608. (3) The two years of Amon, 2 Kgs. 21:19, etc., were probably 640 and 639 B. C. (4) The fifty-five years of Manasseh, 2 Kgs. 21:1, etc., were probably 695-641 B. C.*
2. **Manasseh.** (1) 2 Kgs. 21:1, his accession and length of reign. (2) His guilt: (a) 2 Kgs. 21:2-7,16; 2 Chron. 33:2-7,19, the various sins attributed to him; (b) vs. 7-9 in Kings and Chronicles, an especially aggravating circumstance; (c) 2 Kgs. 21:9-15, Jehovah's warnings; (d) 2 Chron. 33:10, how these were received. (3) 2 Chron. 33:11,12, his punishment. (4) 2 Chron. 33:12,13,18,19, 23, his repentance. (5) 2 Chron. 33:14-17, and the references just given, his public reformation. (6) 2 Kgs. 21:17,18, his death. (7) 2 Kgs. 21:17; 2 Chron. 33:18,19, sources of the history. (8) Is the account of (3), (4), and (5) discredited by the silence of the Book of Kings on these topics? Is it discredited by the fact that it represents an Assyrian king as taking Manasseh to Babylon? (9) Read "the prayer of Manasses," as found in the Apocrypha, and decide whether it is true to the historical situation.
3. **Contemporary History.** During Manasseh's reign, the Assyrian kings were, counting from the "first year" of each: Sennacherib, B. C. 704-681, Esarhaddon, 680-668, Assurbanipal (Sardanapalus), 667 to some unknown date; his "first year" as king of Babylon was 647 B. C. (1) Look up what the Bible says of Esarhaddon, 2 Kgs. 19:37; Isa. 37:38; Ez. 4:2; probably Ez. 4:10; possibly parts of 2 Kgs. 17. (2) Look up, in the sources at your command, the Assyrian accounts of Esarhaddon and Assurbanipal, especially their military expeditions and other operations in the vicinity of Palestine (Esarhaddon mentions Manasseh as one of his tributaries). (3) Compare these accounts with the story of Sardanapalus handed down through Greek sources—with Lord Byron's drama of that title, for example. (4) What do you say to the conjecture that Manasseh was taken to Babylon about 648 B. C., while Assurbanipal was engaged in the conquest of Babylon, and released at some time after the conquest was completed? (5) Look up three important events in Greek history, and three in Roman history, that occurred during the reign of Manasseh.
4. **Amon.** (1) 2 Kgs. 21:18-26; 2 Chron. 33:20-25, the account of his reign. (2) How much stress do these accounts lay on the idea that Amon reversed his father's efforts at reform? In answer to this, compare, item by item,

* These numbers vary by either two or three, in each case, from those found in the margins of most marginal Bibles. In the instances where the difference is two, it is explained in the STUDENT, p. 236; where there is an additional year of difference, it is due to a different method of counting the years.

the accounts of the following four things: (a) The idolatrous institutions established by Manasseh, 2 Kgs. 21:1-13; 2 Chron. 33:1-9,15,19; (b) his restoration of Jehovah's worship, 2 Chron. 33:15-17; (c) Amon's practising the same sorts of idolatry that his father had practised, 2 Kgs. 21:20-22; 2 Chron. 33:22,23; (d) the idolatrous institutions that were still in existence as late as the twelfth and the eighteenth years of Josiah, 2 Chron. 34:3,4,7; 2 Kgs. 23:4-20,24. Is there reason for doubting that the temple worship of Jehovah was maintained in Amon's time? 2 Chron. 33:16.

5. **References in the Prophets to the Reigns of Manasseh and Amon.** (1) Manasseh's shedding innocent blood, Jer. 15:4; 2:30,34, etc.; perhaps Isa. 1:15, etc. (2) To Manasseh's reform, followed by the relapse under Amon, perhaps Jer. 3:10 and context, and Zeph. 1:4-6, with many like passages in Zephaniah and the early parts of Jeremiah.
6. **Josiah.** (1) General statements, 2 Kgs. 22:1,2; 2 Chron. 34:1,2. (2) The reforms in his eighth and twelfth years, 2 Chron. 34:3-7. (3) The prophesying of Zephaniah, Zeph. 1:1 and the whole book (but other opinions date the book later in Josiah's reign). (4) Earlier prophecies of Jeremiah, Jer. 1:2; 25:3; 1:4-3:5; perhaps 3:6-6:30. (5) The reformation of Josiah's eighteenth year: (a) temple repairs, 2 Kgs. 22:3-7; 2 Chron. 34:8-13; (b) finding the book of the law, 2 Kgs. 22:8; 2 Chron. 34:14,15; (c) reading in it before the king, 2 Kgs. 22:9-11; 2 Chron. 34:16-19; (d) the prophecy of Huldah, 2 Kgs. 22:12-20; 2 Chron. 34:20-28; (e) the public reading and accepting of the Book of the Covenant, 2 Kgs. 23:1-3; 2 Chron. 34:29-32; (f) subsequent iconoclastic operations, 2 Kgs. 23:4-20,24,25; 2 Chron. 34:33; (g) Josiah's passover, 2 Kgs. 23:21-23; 2 Chron. 35:1-19; (h) concluding events, and literature, 2 Kgs. 23:26-30; 2 Chron. 35:20-27.
7. **Mention of the Times of Josiah in the Prophets.** In Zephaniah, Jer. 1-6, and Habakkuk, look for allusions to the history of the times of Josiah, as distinguished from allusions to the previous history.
8. **Contemporaneous History.** From the best accessible sources, look up the history of Egypt, during the time of the reign of Josiah; the history of the great Scythian invasion, mentioned by Herodotus; the history of the downfall of Nineveh, and the rise of the kingdom of Nabopolassar, king of Babylon; in all these, remember that the dates, and often the events themselves, are only conjectural. Look up a few contemporary events in Greek and Roman history.
9. **The Great Pentateuchal Questions connected with the Time of Josiah.** (1) How extensive was the "Book of the Covenant" read before the congregation, 2 Kgs. 23:2; 2 Chron. 34:30? (2) Was this book the whole of the book of the law found in the temple, or only a section of it? (3) Was this copy of the book of the law the only copy then in existence, or did the interest it excited arise from its being a special copy of some sort? (4) Do the accounts represent this book of the law as then newly written, or as ancient? (5) What evidence can you find as to the extent of the book of the law? (a) was it merely the legislative part of Deuteronomy? (b) was it the Pentateuch? (c) was it the Pentateuch with additional sacred writings? (6) Whatever were its contents, does the account in Chronicles represent that Josiah had the legislation now found in Exodus, Leviticus, and Numbers? (7) (a) Does the account in Kings confirm that in Chronicles, in this particular? (b) or contradict it? (c) or keep silence in the matter?

→BOOKS: NOTICES.←

WHAT IS THE BIBLE?*

In this book, Professor Ladd has deepened the obligation which, a few years since, he imposed on biblical students by his work entitled "The Doctrine of Sacred Scripture." The aim of both books is the same, viz., to state what modern scholarship has arrived at concerning the origin and nature of the Old and New Testaments. Yet the later book is not a mere abridgment or condensation of the other. It is a new treatment of the same subject. The former work was an elaborate exposition of the materials of criticism and of critical processes, for scholars and specialists. The book before us is for thoughtful and scholarly minds who have neither time nor training for extended and detailed investigation. Any intelligent reader of the English Bible can appreciate this book from beginning to end. Yet the argument is full and adequate. Indeed, this is the better book. In the earlier treatise, the author seemed often overloaded and embarrassed with the riches of his materials. As he was doing the work exhaustively he became prolix. Here he moves freely and in better mastery. The style both of thought and expression is more simple, direct, and perspicuous.

We need not outline the contents of this book. We cannot express our accord with all its views; yet they are in the main what the method of inquiry adopted inevitably reaches, and that method we unqualifiedly commend. It is the Inductive Method. The preconception of what God should do to make himself known is set aside as unphilosophical, men being unable, *a priori*, to say what course it might be wise for the divine mind to pursue. When we shall have learned from careful study, what he has given to us in the Bible, we shall know what it was wise for him to do. This method of surveying the facts involved, free from dogmatic assumptions, is surely making its way and bursting the bonds imposed in the creed-making period of the post-reformation theology. The Bible is not a book, but an entire literature, evolved in connection with a great movement, in the consummation of which movement we have a wonderful revelation of God as the Father and Redeemer of men. The study of this literature as such, the study of everything in its divinely historic setting, is exceedingly fruitful and inspiring. At first it seems to make sad havoc with cherished notions. It shows the composite structure of the Pentateuch. It exposes discrepancies, disagreements and errors. It finds a claim of inspiration, but not of absolute infallibility, in the writers. The mind thus freed from the necessity to adjust all minute details of narrative, or to reconcile all seeming differences, can see things in their large and just relations. This, which disturbs the timid, in no way invalidates the authority of the divine revelation. For

* WHAT IS THE BIBLE? An inquiry into the origin and nature of the Old and New Testaments in the light of modern biblical study. By George T. Ladd D. D., Professor of Philosophy in Yale University. New York: Charles Scribner's Sons, 1888. Price, \$2.00.

study of this kind discovers that these writings are molded according to certain ruling ideas, that over them all presides one commanding aim, through all "one increasing purpose runs," the culminating fact being the revelation of God as Redeemer in the person of Jesus Christ. And not only in that person, but from the beginning, he was dealing with his people as a Redeemer from sin, and making known as fast as they were able to receive it, the truth of himself, "until in the fullness of time he sent forth his Son." The inspiration of scripture writers is not without importance; but it becomes secondary, when we find that they held it to be secondary, being intent only to make it clear that the historic process in which they were was an *inspired process*. The absolute infallibility of writers is of little account, as long as they make it luminously clear that the *organizing factor* of the entire movement is the living God, making himself known as the Jehovah of Israel and the Saviour of mankind. It is the consciousness of this manifested glory that bursts forth in incomparable poetry and eloquence, and commands the willing assent of human hearts. In such a light, the miracles and prophecies, the biographies and marvelous events, become easy of interpretation and of lasting, living interest.

We commend Professor Ladd's new book as a very important contribution to the literature of biblical introduction, and as a very happy recognition of the intelligence of a numerous body of laity and clergy who are not specialists in criticism.

S. H. LEE.

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