

THE

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WHY should I believe the Bible? We may better put our query thus: Why should I *give heed* to the Bible? For men do not—they should not and they cannot—believe the Scriptures as they believe the multiplication table or an axiom of mathematics. “Let them *hear* Moses and the prophets” says Jesus. In this language, Christ conveys to us what he would understand by the expression “belief in the Bible.” What he emphasizes regarding belief in himself, he also emphasizes regarding belief in the Scriptures. In both cases, by *belief* he means, trust, *confidence*,—such confidence that *obedience* is the result. Only confidence sufficient to find its expression in obedience is, to the mind of Christ, genuine belief. Why, we must therefore ask, should I have such confidence in the Bible that it is necessary for me to obey it in my life? The trouble with the rich man had been that he had not *obeyed* Moses and the prophets; the trouble with his five brethren was that they also were not *obeying* the Scriptures. The statement of Jesus, put into the mouth of Abraham, amounts to this: If man has not sufficient confidence in the Bible to obey it in his life and to show this obedience in his character, not even a manifestation from the world of spirits can influence this character for good. This is a great claim to make for the Bible, but evidently Christ makes it.

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WHY should I believe the Bible? The question is a personal one; it is necessarily such. The grounds for confidence in the Scriptures, as well as those for confidence in the Christ, are of necessity individual. They must depend largely upon

one's personal knowledge, personal feelings and personal experiences. They are not, and they cannot be, precisely the same for any two individuals, because the horizon of knowledge, feeling and experience of no two persons is the same. It is a fact that often man's grounds for confidence in the Scriptures, as their grounds for confidence in the Christ, are widely different. Christ recognized this necessary difference regarding belief in himself; without doubt he would have emphasized it as clearly, had occasion offered, regarding belief in the Scriptures. It goes without saying, therefore, that neither in believing in the Bible—in the sense of which we speak—are we simply to understand and accept some formulated statement of doctrine. Doctrinal statements have their place and importance. They may be helpful to a clear expression of personal conviction; but, however thoroughly understood by the intellect or however cordially accepted by it, they do not constitute, and they cannot take the place of, personal confidence. This is a spontaneous, deep, abiding matter; this is the all-essential matter.

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EVIDENTLY this personal confidence in the Scriptures cannot be inherited, nor can it be infused. It cannot be a traditional matter. Why should I believe the Bible? Possibly the answer is: Because my parents did. This may be the best possible answer for the child to make; but it cannot be a sufficient or satisfactory one for him who has passed the age of childhood, and reached a position of personal responsibility in moral and religious matters. Most emphatically should it be said that the fact that one's parents have believed the Bible can never give color of reason for doubt regarding the book. It must, on the contrary, naturally raise a presumption in its favor; but it cannot go further than this. It never can take the place of that personal confidence which can come only from personal experience. For we can clearly see that the same reason might be given, with equal readiness and sincerity, by a believer in any other sacred book, as, for example, the Chinese, the Hindoo, the Mohammedan scriptures. Such a ground of confidence is unworthy of Protestant Christianity, which calls emphatically to-day for "a reason of the hope" which is in us, for the statement of a belief which is our own.

THE limitations of the knowledge which the Old Testament prophets had of the great events connected with the Messianic kingdom are recognized by the apostle Peter when he says: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." They did not, they could not, comprehend perfectly in advance the deepest meanings of the truths which they announced. They "sought and searched" to penetrate into their full significance, but must rest content with the assurance that it was not for their own sakes, but for the sake of those who were to live after them that they had been inspired to announce events whose full nature and reach only a long future should disclose. The apostle adds that even angels seek with longing desire to know the deep things which were the subject of the prophetic messages.

A study of the prophets fully confirms and abundantly illustrates the apostle's words. The prophet saw coming events in the light of his own time. He proclaimed their occurrence under figures drawn from the conditions then existing around him. His conception of the coming king and kingdom was, more or less, affected by the thoughts which in his time reflected the ideals of Israel's glory. His message and his hope, high as they rise above his time, are still set forth in terms and forms which bear the marks of his age and associations.

This truth which has been so widely recognized and which few candid students of prophecy will fail to have perceived, has sometimes been thought to conflict with a just conception of the prophet's divine mission. It seems to have been thought that a prophet of God and a herald of the Messiah's kingdom must not have limitations in his knowledge of the meaning of his message. But this view really seeks to exalt the prophet at the expense of his great message. It is just because the message is so boundless in meaning and so glorious in its character and scope, that not even an inspired man, elevated far above his age in spiritual penetration, can measure its full significance. God's truth is too vast to find an adequate expression even in a prophet's inspired message, too deep to find

a perfect comprehension in a prophet's soul. It is no disparagement of the prophet's knowledge but a tribute to the boundlessness of the truth he speaks, to say, with Peter, that he "sought and searched" to find the full nature and sweep of his own message. Man's mind, in its highest exaltation, cannot fully measure the divine thought. The apostle implies that even the intelligence of angels cannot do so.

When the subject is rightly understood, it is evident that no just objection can be made to this view, either from the side of those who are jealous for the inspiration and dignity of the prophet, or from the side of those who would gladly avail themselves of proofs of limitations of Scripture writers in order to weaken their value and authority. It is not that the view which we have stated magnifies the prophet *less*, but that it magnifies his message *more*. We have but applied to the prophets what the most exalted souls have ever confessed to be true of themselves, that the human mind has not, and cannot have, a perfect comprehension of "the unsearchable riches of Christ."

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WHAT is it that makes some assaults upon Christianity command wide-spread interest, while others pass unnoticed? It is not that people in general enjoy seeing religion attacked and denounced. Of course, there are those who feast upon such spectacles. But the real explanation lies in this fact, that popular attention is called to these attacks only when the phase of Christianity attacked or the theological doctrine assaulted is either imperfect in itself, or not thoroughly inwrought into the Christian system. The case is not different from that of the attacks of disease upon the human frame. These succeed in establishing themselves only where there is a weak spot. When a doctrine entirely approves itself to the thought of the church, or a practical method or form of life is quite in harmony with the religious sense of the time, then these oppositions of unbelievers are as harmless and as unregarded as a summer breeze. But let the mind of the church be only partially in accord with some article of her professed creed, or let there be a certain nervousness abroad among Christian people as to the exact weight and strength which this or that theological statement possesses, then clever assail-

ants find their efforts to bring these things into question commanding wide-spread interest and discussion. It is well that this is so. By the milder though often severe warnings of disease are men saved from worse things and admonished to keep their bodies thoroughly sound. So are we to be stirred up by this popular interest and questioning about what may be a very shallow onslaught upon our religion, to see to it that every part of the Christian system be in vital accord with the Scriptures on the one hand, and on the other, with the living heart and ever outreaching life of the church.

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THE usefulness of a knowledge of the Talmud for Bible study is recognized by our contemporary *The Occident*, a Jewish journal published in Chicago, in the fact that it reprints from our July number the entire article on the Soteriology of the Talmud and adds the comment: "The article will do much toward educating the masses of ministers, priests and Sunday School teachers outside of the Jewish church." We heartily agree with *The Occident* in believing that the "ethics and moral acumen" of the Talmud have not been adequately appreciated by non-Jews. Our estimate of its worth, however, would probably be quite different from that placed upon it even by liberal Jewish writers. Its chief value does not seem to us to lie in its "ethics and moral acumen," although it contains many suggestive ideas and passages of striking beauty, but rather in the light which it throws upon biblical expressions and ideas. It is a mirror of the thought and life of the later Judaism. It contrasts sharply with the Bible in dignity, elevation and moral power. In many points of great religious importance it is opposed to biblical principles. Coincidences with biblical thought and illustrations of it, are also numerous. It is valuable for both reasons. The Bible student may be profited by tracing both the harmonies and the differences between the Talmud and the Bible. The agreements are such as to show us the reflection of biblical ideas in the popular thought of the Jews, and the differences are so fundamental as to preclude the possibility of deriving the biblical truths from the speculations and philosophy of the Jewish nation.

He will do a useful service for biblical learning who will bring to the interpretation of the Bible the aid to be derived from current Jewish thought. The Bible abounds in expressions which are conformed to the ideas and life which constituted its historical environment. A better understanding of those forms of thought will be a useful aid to a historically just interpretation. But he will go widely astray who thinks that in current Jewish thought he can find the springs of biblical truth. The divergence of talmudic speculations from essential ideas concerning such themes as sin, redemption and penalty in the Bible, is to us far more striking than those coincidences of form to which we have referred. The great characteristic truths of the Bible concerning man's guilt, God's grace, and the way in which God provides for the deliverance of man from guilt and punishment are unique and are too contrary to the natural tendencies of man's mind to have been a product of human reflections. The Talmud offers abundant proof of this statement. There salvation is by merit; in the Bible it is by grace. There men make atonement for their own sins; in the Bible God provides the only way. There the mercy of God is conditioned in its exercise upon various ceremonial and technical requirements; in the Bible it awaits but humility, faith, acceptance.

The Talmud is indeed useful, but one of its chief uses is to place by contrast the distinctive truths of the Bible in clearer light.

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WITH the introduction and spread of better methods of Bible study there arises a demand for an exegetical literature which shall be at once popular and faithful to sound and scientific interpretation. Our popular commentaries have been too largely of the class called "homiletical," that is, they have consisted of illustrations and applications of truth found in or suggested by the text. The practical commentary has generally consisted either of a series of observations or of a continuous sermon upon the book in hand.

A new species of practical helps is demanded and is forthcoming; commentaries which shall be readable and intelligible to any student of the English Bible, and at the same time, based upon close and critical study of the original text, and putting

into the exposition the results of that study. Such books will interpret the text and not make reflections upon it. They will place before us the meaning of the Bible as determined by exegetical science, and not the homilies and suggestions of the commentator. This is the kind of popular commentaries which we need and the only kind.

It is gratifying to see that this need is being met by a series of expository volumes which is appearing under the name of *THE EXPOSITOR'S BIBLE*. We desire to commend this series to the attention of our readers on account of its remarkably successful combination of the results of critical study with popular and attractive presentation. The exposition is at once thorough and readable. The last volume of this series is that on 1 Corinthians, by Dr. Marcus Dods. We have never seen a finer specimen of popular biblical exposition. The principles which the apostle develops and applies to moral questions are clearly apprehended and vividly set before the reader, while the whole historic situation whose understanding is necessary to an appreciation of the epistle, is sketched with much vividness and power.

The great critical treatises will never, from the nature of the case, be popularly used. The so-called popular ones are generally dull and spiritless. We are confident that when this series becomes better known it will commend itself as an example of a real exegesis of Scripture, instructive, because it keeps to the meaning of the biblical writers, and interesting, because presented in a vivid and attractive style. Let us, in our Bible-study, seek helps which will give us, not merely reflections upon the biblical truth, but the very meaning of the writers.

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THE mistake of taking what is incidental and temporary in a branch of human knowledge for something essential to its character was never more evidently made than in relation to the antagonism existing between science and religion. Unfortunately, it is being perpetuated in some quarters by timid and short-sighted theologians. That such antagonism exists to-day on both sides is not denied. That science as represented in her leading advocates is aggressively hostile to Christianity may be granted. But it may be positively asserted

that this is but a passing phase of a movement which is scarcely a generation old, and which the next generation will see no more. The modern view of nature sprang into being through the investigation of men who were not in sympathy with the theology of the day, and whom that theology at once antagonized. The entire conflict is one which is external to the real field of each science, and which ought never to have arisen. As new men on both sides appear, the incidental opposition will be swallowed up in essential co-operation. The Huxley of the future and the Hodge of the coming age will be brethren.

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THE Christian life of any age in the history of the church is generally characterized by some special tendency. Our age may be said to exhibit predominantly an aggressive, militant type of Christianity. It is the missionary, the evangelistic epoch. It is the period of numerical development. Such a period has its imminent dangers, its imperative necessities—both rising out of its prevailing tendencies. They lie along the line of internal capabilities. The outward impulse must be sustained by an inward force. The ever increasing acquisitions must be received into a body capable of assimilating them to its own nature. What, then, is the problem before the Christianity of our day? It is not how to conquer the world without. It is how to control, how to transform, how to develop power within the church. This problem is solved by a larger, truer, more widely extended study of the Bible. What lessons has the history of social and political life to teach on this point? Preëminently this;—the rise or fall of nations has been intimately related to the character and extent of popular education. When the mass of the people has been educated, and just in proportion to the thoroughness and high character of that education, a nation has found itself strong for defense and for attack, for internal development and for external progress. The difference between the issue of the conflict between France and Germany in 1807, and that of the war of 1870, lay primarily in this very fact—that between these two dates, France had been far out-stripped by Germany in the development of popular and higher education. Not material resources but intellectual and moral



progress made the strength of the latter people overwhelming.

The same must be true of the kingdom of God, the Christian republic. Given a wide knowledge of the Scriptures, widely extended among the people of God, and there need be no fear that the dangers connected with our aggressive age will come upon the church. The whole body, inspired and strengthened by the Word of Truth known in all its fullness, will send forth yet more abundant strength to conquer the world, as well as to transform these conquests into helpful elements of larger progress. Is not the study of the Bible, an earnest, faithful, broad, honest, scientific study of the whole Bible on a high plane by all the people, a preëminent necessity as well as a noble ideal to hold forth before the church of God in the present age? Should not all wise and true friends of the church unite for the pushing forward, by the best means, of this endeavor? And this, not only that the present may be more fruitful in blessings of prosperity, but also that the future may be delivered from burdens which we have laid upon them, and thus be free to realize all those marvelous possibilities of growth which are beginning to appear even in the sky of the time that now is. The duty of the hour, what is it, if not to concentrate energy upon popular and higher biblical study in the Christian church?

## ECCLESIASTES CONSIDERED PSYCHOLOGICALLY

The question to be discussed in this paper is: What must have been the state of mind of the writer of Ecclesiastes, and how can we account for it? In the "Ideal Biography" of Plumptre (Cambridge Bible Series), the possible life-history which lies back of this work is well set forth. I take a different point of view, considering the mistakes of thought and sins of choice which, from the stand-point of Christian ethics, were the real cause of Koheleth's ("The Preacher's") disappointment. These, after all, are the more important; for outward circumstances and the influence of other writers may determine the form, but not the essential character of such experience. This is not an attempt to read backward into Ecclesiastes the high morality of the New Testament. In interpretation of the Old Testament, two things are to be done. First, to put ourselves, as far as possible, in the historical position and intellectual atmosphere of the author, laying aside our preconceptions and associations of thought, and to discover what his words meant *in his mind*. And, then, to interpret the history, person or idea, thus set before us, in the light of the fuller revelation of Christ. Not to do this is to persist in walking in the twilight, after the day has dawned. This article assumes that the first step has been taken, and attempts an interpretation not of what Koheleth says, but of Koheleth himself judged according to the "secret of Jesus." Not until this has been done, can his revelation of his inner life in the book of Ecclesiastes yield instruction in moral and religious truth; and when so treated, there is scarce a life in Bible history more suggestive, especially in our time and country, with its enormous wealth and its consequent temptation to seek satisfaction where Koheleth sought.

Our starting-point is the *normal state of man*, which, according to Christianity, is the life of faith, the state in which *man's intellect* finds the solution of all problems in an all-wise and all-loving Creator; his *feelings* find satisfaction and peace in God's glory and goodness, revealed in His gifts and personal presence; and his *will* has made its supreme choice to serve God in God's way. This is not Koheleth's state at the open-

ing of that soul experience which he has recorded. How had he lost the practical faith of his fathers and of his own childhood? The answer is found in the very nature of the problem he set before himself. We see it in the catchwords, "profit," "good," "vanity." He asks: "What shall man live for? What can he gain by all his labor?"

Now in the very fact that this is the question he asks, lies the source of all his temptation. It implies that the chief end of man's life is his own enjoyment, which is a lie. Of course, every person is an end in himself, never merely a means to some other end. But if one person is an end, the thousand millions of mankind are a billion times as important an end. In seeking first his own pleasure he exalts the billionth part of the true purpose into the whole, complaining that palaces, parks and music do not satisfy him, while thousands go in rags that he may loll in luxury. Nay more, forgetting that God alone is worthy of good, that His good is infinitely more important than any creature's, he assumed that the universe existed for himself. He forgot the law—taught in the Hebrew Scriptures as well as the Christian—without which the universe would be a chaos of conflicting, selfish wills; the command, "Love the Lord thy God with all thy heart," and, since the good of a Creator must rest in the perfection of His creation, "Love thy neighbor as thyself," i. e., recognize and seek the good of every created person as of equal importance with thine own. Thus only can there be harmony in the universe, none sacrificed to another, all blessed. But Koheleth exalted his own good till it filled his horizon. Sin always precedes doubt.

*The second mistake* naturally followed. Assuming that he was to seek his own good, he asked, What is my good? Beginning in error, inevitably he went astray. He found study, mirth, wine, possessions, luxury, whatever his eyes desired, all, vanity! Of course; for the soul gains not by getting. Made in the Creator's image, which very name implies eternal forth-putting, man finds his life only when he loseth it. This led to a *third mistake*, a false external idea of good as if it were something to be kept and counted, a profit, a surplus. But pleasure vanishes when you try to measure it. To seek a "surplus" is folly, implying that man's life reaches an end and is balanced like a ledger. What profit for all man's labor? Why, in *himself, in every moment that he*

*labors.* Koheleth soon saw this error—his correcting it was his first step back toward the light—saying, "It is good and comely for one to eat and to drink and enjoy the good of all his labor."

These three mistakes are the *cause*, though circumstances may have been the *occasion*, of Koheleth's mood. He had every means of luxury. His age gave only examples of unbridled indulgence. Israel's religion had lost the vivid sense of God's historical providence, and formalism prevailed. In the nation's decay, the advancement of the theocratic monarchy had ceased to be the satisfying life-purpose which it had been to David. Wide intercourse with foreign nations tended to syncretism in religion and philosophy. The time was one of vice, cruelty and oppression, of espionage and servility.

With such exaggerated desire for personal happiness, and under such influences, no wonder Koheleth doubted and despaired. As long as men regarded the earth as the center of the universe, the planets were wanderers in inextricable disorder. So to him whose centre is self, there is only succession of phenomena, profitless toil.

Goethe says that the most common cause of suicide is such loss of sympathy with the recurring cycles of life and nature, and tells of an Englishman who killed himself because he was tired of dressing and undressing; of a gardener who exclaimed, in vexation, "Must I always see the clouds drifting from west to east?" So when Koheleth moans that all is wearisome repetition and vanity, it is as true as gospel, the logical conclusion of a selfish life.

But Koheleth was not hopelessly selfish. Holding still his faith in God, though he had lost its relation to his life, he gradually worked his way to the light. He learned to see in the round of phenomena, God's order and man's opportunity, hard though it be to seize in time. His heart, though not yet satisfied, knew that it *ought to be* satisfied in the enjoyment of God's gifts and in doing good. And this thought led him out of himself, to see the miseries of the world, God's judgment of the wicked delayed and future retribution doubtful, the earth full of oppressed and none to comfort. Short-lived popularity, prosperity never unaccompanied by corroding care, childless misers toiling for riches they must leave. So everywhere was vanity! But how much higher this *pity and unsatisfied sense* of justice than *selfish discontent*! Rising

above his pessimism, Koheleth, in the style of a Hebrew sage, paints the advantages of friendship, wisdom, God-fearing contentment, etc., sometimes falling back into despair, but less and less frequently. This change of the question from "What profit is there?" to, "What is wise and right?" marks the waning power of temptation, as his true-self gains the mastery. A great step was taken when he found that God had made man upright and man had sought out many inventions. Then some, at least, of the vanity of the world is *man's work, not God's!* But the turning point was when the intuition of reason rose above the cavils of the perplexed understanding. As Job exclaimed, "I know that my Redeemer liveth," Koheleth cried, "I *know* that it shall be well with them that fear God."

We who, with all the light of Christ's revelation, often stand in anguish before the mysteries and sorrows of life, need not wonder that after the triumph of faith the clouds returned. The very glory of that which we know *is*, intensifies the bitterness of that *which seems to be*. So Koheleth felt. "One event to righteous and wicked in life; and in death, what but cessation of thought and joy, the memory of the dead surviving them not!" But, though he still felt the temptation, it could no longer overpower him; for he now sought what was right, not what was pleasing. He has given the conclusion in which his soul took refuge in chapter 11. "Storms will come. But the control of the seasons is with God. We know not his works; but seed-time and harvest shall not cease. So in the morning sow thy seed." It is essentially the same teaching as Peter gives, "Casting all your care on Him who careth for you." Do your duty and leave *results* with God. Mysteries remain, but do not appall. To be sure he closes by describing old age and death; but though death is still mysterious night, in the poet's description, the closing hours of life glow with all the splendors of sunset.\* Before this could be, death must have lost its bitterness. "The soul shall return to God who gave it."

\* If there is poetry which produces its effect not by conveying thought, but by awakening emotion, this passage, 12:1-7, is an example. It does not and perhaps was not intended to express definite ideas. It almost defies interpretation; and yet every one, even the unlearned, feels its peculiar power. Its phrases are the world's favorite expressions to describe man's decay and death. Its very mysteriousness fits it better to express our thoughts at the approach of the greatest of mysteries. If we could understand it, it would mean less to us.

Thus we can trace the inner life of Koheleth; what his outward life was is less important. In his soul the maxim, "Fear God and keep His commandments," shone like the Eddystone light, above the waves of vice and ambition, through the mists of doubt, unextinguished by the fierce blasts of pessimism, obscured, but not quenched; shaken, but not destroyed; and as the tempest died away, beamed in clear splendor over the billows to cheer and guide.

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#### THE JEWISH LITERATURE OF NEW TESTAMENT TIMES: HOW SHOULD IT BE STUDIED?

We have seen that it would be in several ways useful to the student of the New Testament to know accurately the conditions of Jewish life and thought at the time of Christ. We have now to observe that this knowledge can be gained only by a *critical* and *discriminating* use of the sources at hand. Reasonable and even self-evident though this requirement seem, it has been so often disregarded, and is indeed so difficult of fulfillment in the case before us, that it deserves a careful consideration.

At two points criticism and discrimination are both difficult and indispensable;—in deciding to what writings preference shall be given, and in the treatment to which they are afterwards subjected.

I. It is evidently essential for our purpose to have writings that are *representative* in character, and do not contain merely individual opinions, or the vagaries of an insignificant sect; and further, we require such as are representative of *pre-Christian* Judaism, and if they are later in date than Christianity, they must at least be independent of its influence or approximately so. This brings us at once to the central and most difficult question in regard to the sources; the question of preference between the pseudepigraphic writings on the one hand, and the rabbinical on the other. The Pseudepigraphs meet the condition as to time better, for many of them were certainly written before Christ. But the Talmud, it has

been claimed, is more representative in character, and its late date (from the third to the seventh centuries after Christ) is compensated for by the traditional character of its contents. Here, then, authorities divide. In order that we may understand the problem, a brief survey of the historical rise of these two sorts of writings is necessary.

The Babylonian exile taught the Jews two things;—to value the law and to cherish a hope. The hope was far from being satisfied by the actual restoration under Cyrus. It was fixed on something much more glorious. The new Judaism then had its law and its prophecy, a side of deed and a side of faith. Its deed was observance of the legal statutes; the object of its faith was a glorious national future. The law was elaborate and exacting in order that the reward might be surer and greater. The extravagant hopes of the returning exiles had been cruelly disappointed. There followed a long and hard period of heathen oppression. Still the people persisted in obedience to the law, in the assurance that the God whom they alone of all nations knew and served would interfere in their behalf, and that they would triumph at last. So that hope was still the "life-nerve of Judaism." Diligent observance of the law had solely the purpose of bringing the Messianic salvation. The hope was usually quiet and patient. But in times of great distress it rose to meet the greater need and became intense and eager. At such times the day of the Lord seemed close at hand. Out of these circumstances and in this spirit the first apocalypses were written. Their aim was to bring encouragement in times of trial in view of the certain and speedy coming of the Messianic kingdom. The book of Daniel was the first of these and the type of all that followed. The first book of Enoch appeared probably toward the end of the second century before Christ; the second Enoch, the so-called Parables, a half century later, about 40 B. C.; the Assumption of Moses at the beginning of the Christian era; and after the second destruction of Jerusalem the apocalypses of Ezra and Baruch, besides many others which we know for the most part only by name. These writings, then, were the genuine outcome of the deeper religious faith of the people as it came to its strongest expression in times of general distress.

But meanwhile by the side of the hope and more steadily

the legal movement was going on and making gains. It had at first rested entirely for its motive upon the hope, but as that was delayed and often disappointed, the law had increasing regard for its own sake. It had intrinsic value; the study and elaboration of it was a task of absorbing interest amid distracting times; its observance was a bond of unity and stability holding together the people, which was now no longer a nation but a religious community, holding them in the place of outward bonds and in spite of their disruption. Already in the Apocrypha there is evidence of this movement away from the prophet toward the scribe. The prominence of the scribes or professional students and teachers of the law, and of the Pharisees or professional observers of it, in the time of Christ, is made clear from the New Testament itself. We know from the Talmud the names of prominent teachers during the last two centuries before Christ and something of their character. The book of Jubilees marks one of the stages of the legalistic development, though it contains also apocalyptic elements.

When at last Jerusalem was destroyed a second time, it is not strange that it was legalism that survived, and that the hope almost died away. The second destruction of Jerusalem had an effect on the character of Judaism that may be compared with that of the first, and the parallel is instructive. In each case, among various preëxisting tendencies, one only showed itself able to survive national disaster, and being approved by that test it drew the nation to itself. Much in each case was sifted out and left behind, and the result was less fullness and variety of life, greater simplicity and uniformity.

It was the prophet who had prepared the way for the first overthrow and exile of Israel; and when we ask how that overwhelming disaster was endured, we find the answer in Amos and Hosea, in Isaiah and Jeremiah and Ezekiel. The religion of the prophets did not depend on the sacred temple or the holy land for its continuance.

In like manner it was the scribe who made Israel ready to endure the second overthrow and the long exile that has lasted to this day. To account for this marvelous phenomenon we turn to Ezra and Simon the Just, to Hillel and Shammai, to Gamaliel and Akiba and Judah the Prince. The



schools of the scribes could go on undisturbed, it mattered not whether at Jerusalem or at Jamnia, whether in Palestine or in Babylonia. And it was out of these schools of the scribes that the Talmuds came, and modern Judaism. After the first exile, none could be Jews who did not admit in some way the prophetic idea of the relation of Jehovah to Israel. After the second dispersion of the nation none could be Jews except in the sense of the scribes. To be a Jew was to study and keep the traditional law. In each case the Jews themselves in looking back were unmindful of the change that had been wrought, lost sight of the previous variety that had been fused into unity in the heat of trial, and regarded the faith of their ancestors as in all respects like their own. Jewish historians are, as a rule, untrustworthy guides to the religious life and thought of the time of Christ, because that they assume that it was identical with talmudical Judaism. It is certain that this is not exactly true. The question how far it is true is precisely the question between the Pseudepigraphs and the Talmud, which we appealed to history to answer. The answer suggested by it, is something like this. The Pseudepigraphs were a genuine expression of popular religious thought and feeling. The diversity and freedom which they manifest were in fact characteristic of pre-Christian Jewish thought. The comparative uniformity of the Talmud was a later achievement or disaster. Yet on the other hand the Talmud was the natural outcome of a current of thought and life which was already in full motion in the time of Christ, and was indeed already the prevalent tendency. It contains the ground ideas of the earlier Judaism unchanged, but in details it shows the influence of several centuries of active discussion in the schools and of various foreign influences, including that of Christianity itself. To the Talmud we may look, then, for the main outlines and proportions, but to the Pseudepigraphs for the coloring and life of the picture. The latter writings have been abundantly vindicated against the objections of Jewish historians who insist for obvious reasons that they are "without significance for the history of Jewish religion" (Jost). It is true that the apocalypses did not have official recognition, but were only popular and irresponsible writings. But then what was popular has much more interest and importance for us than what was official.

It is precisely the popular notions that we want most to know.\*

II. Books of both sorts, pseudepigraphic and rabbinical, are to be used then, but there is still need of care and discrimination in the study of them individually.

1. In the first place it is necessary to detect and eliminate traces of Christian use and influence. This necessity comes about in a different way in the two cases.

The Pseudepigraphs, we have seen, were rejected by the rabbins. It belonged to the triumph of legalism that the sense of nationality and of a national future was weakened. Each man worked for his own salvation and looked for his own reward. There is much in the Talmud about heaven and hell, but Messiah and the kingdom of God fall into a secondary place. The larger outlook and the earlier enthusiasm were gone. They lived on now in Christianity. So it is very significant that the apocalypses which Judaism cast aside, Christianity received and valued. It meant that here there was still a faith and a hope. The Christian's Messiah had indeed already come, but he was to come again, and the old questions of when and how, which the apocalypses were written to answer, were asked with new eagerness. It was natural that Christians should make their own everything Jewish that promised help in answering these questions, for they were the true Israel and the heirs of Israel's promises. So it came about that these books were kept by Christians, and that we have them only through Christian hands, and often only in Christian translations. This makes us at once suspicious that there may be changes or additions in the books fitting them better for Christian uses; indeed constant caution is necessary in this respect, and it is not always possible to decide whether certain words or sentences are original, or are due to a Christian copyist or editor. Hence it is not safe in the study of the books to lay much stress on single words or rest much argument on isolated expressions.

In the case of the Talmud, Christian influence is no less certain and is much harder to eliminate. Points of verbal

\* For various views on the matter here discussed see, for example, Weber, *Die Lehren des Talmud*, p. XI. Schürer's review of Weber, *Theol. Literaturzeitung*, 1881. Moore's review of Stanton's *The Jewish and the Christian Messiah*, *Andover Review*, July, 1887. Wellhausen, *Die Pharisäer und die Sadducäer*, pp. 120-131.

resemblance between the Talmud and the Gospels have often been searched out and used for curiously different purposes; at first by Christians, to prove to Jews the truth of Christianity by calling their own books to witness; then by the Jews, who retorted that such parallels only proved that Christianity was borrowed from Judaism; then by Christians again in our own day, who reverse the relation and charge the Talmud with borrowing. Now it is quite possible that words of Jesus, spoken to the multitude, found their way into the schools and at last into the Talmud. It is quite possible too, that coincidences were accidental, for Jesus taught in the manner of his countrymen in gnomes and parables. However that may be, there is much more significant matter than a possible borrowing of words; it is the undoubted influence of Christianity upon Jewish doctrines.

Christianity saw in Judaism its divinely appointed forerunner, and borrowed from it without hesitation. But the Jews saw in Christianity a dangerous apostasy. Their attitude toward it was polemical. They would not borrow and imitate, but they would contradict and resist. If Christians made much of apocalyptic hopes, they would make little of them. If Christians relied on Isaiah's prophecy of the suffering servant of Jehovah, they would find in it a new reference and interpret it not of Messiah the King, David's son, but of an inferior forerunner. If Christians dwelt upon the exalted nature of the Messiah, his preëxistent glory, his oneness with God, they would speak more guardedly than before and lower the Messiah's dignity, appealing to the supposed requirements of monotheism. As a matter of fact all this actually happened, and in using the Talmud as a source for pre-Christian Judaism, we must make allowance for this decidedly reactionary influence of the new faith upon the old.

2. In a second respect discrimination is necessary. Not only must Christian influences be eliminated, but we must distinguish what represents commonly accepted belief, and what is a matter of individual opinion. This is especially necessary and likely to be disregarded in the case of the Talmud, which is generally taken without distinction as representative of Jewish faith and practice. But there is in its contents a fundamental distinction between Halacha and Haggada. Halacha, from *halakh*, to go, means that which regu-

lates one's going, the law according to which the course of life is directed. Haggada is a saying or statement, and includes everything that is not a law of life; a great variety of things,—proverbs, stories, poetical fancies, opinions, sermons, an infinite mass of things wise and foolish, whatever some rabbi chanced to utter and some pupil chanced to remember and repeat. Evidently authority would belong not to the Haggada, but to the Halacha, and the oldest part of the Talmud, the Mishna, is composed almost entirely of this. The Haggada is both later and of less weight, so that we might be disposed to leave it out of consideration, but unfortunately it is just this that contains the things we want to know, that is, matters of opinion and belief; whereas the Halacha is made up of minute definitions of what a Jew must do at every moment of his life and in all conceivable circumstances, but contains little as to doctrine.

Now even the Halacha of the Talmud cannot be held in its present form to describe a Jew's outward life in Christ's time, though that is what Jewish scholars claim. Dillmann\* well says that "a multitude of indications and facts point rather to the conclusion that in regard to many finer questions of the Halacha there still prevailed during the whole existence of the second temple many varieties of opinion among the scholars, and indeed various fluctuations even in the practice of different generations, and the closed system of the Talmud is only the later precipitate of a long process of development."

But if this is the case with the Halacha and in the matter of rules for conduct where the greatest strictness prevailed, still less can the Haggada be relied on to give us the opinions of the Jews in Christ's time. It is undeniable that there was far greater freedom in belief than in practice among the scribes. The burdens which Pharisaism put upon men's shoulders were burdens of observance, not of belief. There were certain fundamental doctrines of the scribes, but within large limits there was great variety of detail. The Jewish scholars themselves make no claim that the Haggada represents prevalent Jewish opinion; indeed they have had frequent occasion to insist strenuously that it does not. To the very first attacks of Christians in the thirteenth century, the Jewish rabbis replied that the Haggada, upon which their

\* *Sitzungsberichte der berliner Acad. d. Wissenschaft*, 1883, p. 332.

opponents relied, was made up of individual discourses which were not all binding upon the Jews in general. Neubauer, in the *Expositor*, 1888, says that this opinion has been confirmed by modern (Jewish) critics from another point of view, and complains that "still in order to swell their volumes Christian divines of our time take every sentence of the Agadah as if it were the opinion of the Jews in general." The same reply has been persistently repeated, and must, I think, be admitted as valid.

This means for us that the fragmentary quotations from the Talmud that are everywhere met with are to be regarded with the utmost suspicion. Nothing whatever can be safely inferred from isolated sentences of the Talmud. It is always to be regarded as highly probable that the precise opposite of the opinion expressed could just as easily have been found, and likely enough in the immediate context. These sentences are usually parts of discussions in which all sorts of opinions are expressed and which end frequently without a decisive word. The study of them therefore is much better fitted to show us how the rabbis talked than what they believed. This great variety in the contents of the Talmud explains in part the contradictory judgments that have been passed upon its merits and its meaning. In fact it is possible to support by quotations almost any estimate of its character and almost any idea of its teaching.

On this point it is worth while to quote Prof. Strack, of Berlin, whose article in the new edition of *Herzog* is the most recent and probably the best introduction to the Talmud.\* He says: "We must bear in mind that the Talmud is not a law book, a codex, in which every sentence has unconditional validity. Even in the Mishna different opinions are very frequently mentioned side by side without the addition of a deciding judgment. And the Gemara bears almost throughout the character of a conversation or a collection of records of the discussions in which the Amoräim deliberated upon (explained, supplemented, modified) the sentences of the Mishna," p. 355. It is only right, in every case, to give the name of the rabbi quoted, and his date, and to state whether he was contradicted or not, and whether his opinion prevailed. This is justly insisted upon by Strack. In general

\* Also printed separately, *Einleitung in den Thalmud*. Leipzig, 1887.

the method of the rabbis is a much more practicable subject for systematic treatment than their doctrine. A characteristic method they certainly had, but system belonged rather to their lives than to their thoughts. We should be satisfied with finding what subjects the scribes were interested in, and what various opinions they expressed about them, without forcing them to conclusions that they did not reach; above all not giving them too great credit for consistency, as we are likely to do when we make a system of their ideas.

Yet there is a characteristic quality in all the work of the scribes. There are general principles, common presuppositions, that give to their work a certain unity, which we do not find when we turn again to the Pseudepigraphs. Here it is a still greater error to look for agreement and to try to find a place for all statements in one scheme of thought. This attempt cannot do justice to the distinct individuality of these books nor to the freedom and diversity of thought in the time of Christ. Perhaps some suggestion of the character and value of these books cannot be given better than by stating two principles that should govern their use. They are implied in what has been already said.

(1) Each book should be studied by itself, and as a whole, in its individuality. It is a strangely common but certainly mistaken method to make out an elaborate scheme from the later books with their more developed conceptions (esp. IV Ezra and Apoc. Baruch), and to force the ideas of the earlier books into conformity with this. The true way is to find in the case of each author his own scheme and order of thought, his particular point of view, his peculiar tone and character. In this study of each book by itself we touch Jewish thought in the concrete, and not in an ideal reconstruction and transformation. These books may properly represent to us individual men. By studying them we are getting into contact with actual persons, and keeping them before us; we are hearing one and another talk, and are ready to mark both variety and movement in the thought of the age.

(2) That there was variety no one will doubt who allows these books to speak for themselves. That there is movement it is our second task to discover; for our study cannot stop in a disjointed state with a collection of individual opinions. We must somehow bring the variety to unity. And this is to be

done not by arranging the various ideas in a system to which in fact they never belonged, but by finding their actual historical place and connection in the development of thought. Having studied the writers in their individuality, we must study the ideas in their genesis and progress.

In this genetic study of ideas we must begin of course with the Old Testament. There is the basis. Then there are foreign influences to be taken account of; Babylonian ideas found in exile; Greek ideas following Alexander's path. There was the natural activity of speculation and reflection, of fancy and ingenuity. Much again is due to the strange use that the Scriptures were put to by the scribes; for many details of later belief and practice have no other source than the wonderful exegesis of the rabbins. Then finally there was the influence of outward circumstances, the religion of Israel being always closely bound up with its political fortunes, and taking shape from them. All these must be traced out as closely as the means at hand allow.

In this study of the origin and course of pre-Christian religious thought, the books before us have their place. It is because they stand in this great historical movement, of world-wide significance, that these writings deserve serious attention and are more than curiosities of literature.

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## THE ENGLISH BIBLE.\*

The English race has possessed vernacular versions of portions of the Scriptures ever since the early years of the conversion of the Anglo-Saxons to Christianity. The oldest extant is a Psalter in the national library at Paris, translated by St. Aldhelm; a little later are the famous *Lindisfarne Evangelisterium*, and the *Rushworth Gospels*, which contain interlinear translations of the Latin text. These with other versions all antedate the tenth century, and form an important portion of our Anglo-Saxon literary remains. The secular history of those days is indeed full of life and interest, but the history of the English Bible is woven in with a romance all its own, fully as charming as the tales of wars and warriors. Truly there are few more beautiful chapters in English than Mr. Green's account of the last hours of the Venerable Bede, devoted to the translation of St. John's Gospel, and the story is all the more interesting because it reminds one so strongly of the last years of the English historian himself. But neither in Anglo-Saxon times, nor in the years of the first Norman kings, was there translated any complete version of the Scriptures. There were indeed traditions current in the time of Henry VIII. that the whole Bible had been translated into the vernacular even before the Conquest, but they have never been confirmed. Translations are preserved in England of portions of the Bible as old as the earlier years of the fourteenth century, such as the Psalter of Schosham, and of Rolle of Hampole, but the first complete English version of the Bible was that of John Wycliffe, the famous reformer. His New Testament was completed about 1380, after twenty years of labor, and his Old Testament, in which he was assisted by his friend, Nicholas de Hereford, was finished before his death in 1384. Copies of this work are very rare, for it was replaced a few years later by the version executed by John Purvey. Wycliffe's translation, like that of Purvey, was necessarily

\* This paper formed one of a series prepared by a number of advanced students from various departments of the Johns Hopkins University, who began during the last session a course introductory to the Old Testament, under the direction of Dr. Cyrus Adler, and after the seminary method.



based on the Vulgate, the text of which was very corrupt at that time. Purvey made a careful comparison of the manuscripts to which he had access, and prepared his materials in a very scholarly way. The result was a better translation, which accordingly became very popular, especially as it was less literal than its predecessor. This Bible had a considerable circulation among the Lollards and those in sympathy with the reform movement, and was only superseded when the printed Bibles were published, although the ecclesiastical authorities made vigorous efforts to prevent its use. There are extant upwards of 170 copies of this and the Wycliffe version, and the majority date from the period of Henry VI.

As long as the Bible was in manuscript only its circulation was necessarily restricted, and the story of the printed Bible is therefore far different from that of its predecessors. Tyndale, a scholar at Oxford and Cambridge in the first quarter of the sixteenth century, conceived early in his career the idea of making the Bible known to his countrymen, one and all, by means of a printed English version, and his whole life was animated thenceforward by this noble purpose. He first attempted to find an opening for the work in England, but this was not practicable, and he passed over to Germany, and completed a translation of the New Testament which was published in quarto and octavo, and reached England in 1526. The authorities had been warned, but so eager were the people for copies, and so secret the means of circulation, that they were spread throughout the land in spite of persecution and suppression. A number of editions of this work were published, several of them without the permission of the translator, but only a few copies have escaped destruction and have come down to us. Tyndale revised his New Testament several times, and published an edition of the Pentateuch and of the book of Jonah before his death in 1536. He also made translations of portions of Scripture used in the services of the church, and his publications contain many notes of a critical, explanatory, or controversial nature. Not infrequently a note is found full of grim humor, such as one on Exodus 32:35, "The pope's bull slayeth more than Aaron's calf." Tyndale translated his New Testament from the Greek, as the idiom often shows, but the Vulgate, Luther's version, and others were consulted, as careful comparison of many passages would

prove. Tyndale's other works, in fact, show the influence of Luther far more than his translation of the New Testament. It appears to be the opinion of the best authorities that Tyndale translated the Old Testament from the original Hebrew, with the assistance of the other versions. The influence of the faithful work of this earnest man still prevails in the English even of the present hour, for he was not only the first in this undertaking, but he also settled the type of our Bible, he made its language that of the people, and not that of the scholar. From this norm it has never departed. His version is the basis of a large portion of our present English Bible, and many passages stand to-day as they did then. He lived to see the day he had hoped, and prayed, and worked for, the day when even the plow-boy read the Bible, and he met his reward, for he died a martyr, a witness in his death, as in his life, to that faith for which he had labored with his whole heart and soul.

Meantime a great change was making in the political complexion of England, and Miles Coverdale, encouraged by this, and perhaps by the private influence of Cromwell, published in 1535 a complete edition of the Bible in English. It was translated "out of Douche and Latyn into Engliche," and was executed mainly on the continent, but the place of publication is unknown. Coverdale claims no originality for his work, and in fact his New Testament was merely a revision of Tyndale's work, into which he introduced changes in the direction of smoothness of rhythm, and neatness of expression, and this, with his restoration of many of the ecclesiastical terms sanctioned by the use of centuries, was his chief contribution to the English Bible. He effected these alterations, however, more through the Matthew Bible and the Great Bible, into which large portions of his work were incorporated, than by his own version. Coverdale's first edition was dedicated to the king, but was not published by license; its sale was simply permitted without any express orders. A revised edition was published at Southwark in 1537, and the Bible was then for the first time "set forth with the king's most gracious licence." And what is still more significant, the bishop of Salisbury provided this edition with a prayer to be used before and after reading. The times had changed. Coverdale also published the New Testament in Latin and

English in parallel columns, in order to show the substantial identity of the Scriptures in all tongues. The version of Coverdale was merely intended to provide for a temporary want, and was soon superseded by the Matthew Bible, published on the continent in 1537, and dedicated to King Henry and his royal consort, who happened to be Jane Seymour at that time. This Bible was the work of a friend of Tyndale, John Rogers, and of Thomas Matthew,\* and was simply a compilation. The New Testament and Pentateuch were from Tyndale, with slight variations, the Apocrypha, and the books from Ezra to Malachi were from Coverdale. The rest is a new translation, and is thought to be from manuscript left by Tyndale. Its chief feature was its marginal notes. Published with the king's license, by the influence of Archbishop Cranmer, of Cromwell, and of Henry, this version gained acceptance, but it has had little original effect on our English Bible, although its text has been the basis of all subsequent revisions.

There lived in London in those days a highly eccentric lawyer, Richard Taverner by name, who devoted much of his time to the study of the Scriptures, for, though a layman, he was a good Greek scholar withal, and could read the Bible in the original tongue. Finding that the publishing of Bibles was a profitable business, and wishing, no doubt, to turn an honest penny, even though the Scriptures were his means, he compounded with a certain printer, and between them they got out in 1539 a version which, unfortunately for the honesty of the transaction, was mainly pirated from the Matthew Bible. Now this learned lawyer was licensed to preach in the reign of King Edward VI. and held forth in damask gown, velvet bonnet, gold chain, and sword, and would quote the law in Greek. It might be expected that a version by such a man, for he did revise a good many places of the text, would be idiomatic and peculiar, a picture of the man, and it was something better than merely peculiar, it was vigorous and terse. However, the Great Bible appeared the same year, and became so popular that Taverner's venture does not appear to have proved very profitable.

In spite of the labors of Tyndale, Coverdale, and others, England was still without a really good version, for the extant editions were either imperfect in conception, or

\* Cf. Westcott, *History of the English Bible*, p. 8, note, and chapter 3, section 3.

weighted down with annotations of a somewhat dangerous nature in those transitional times. At the request of Cromwell, Miles Coverdale, the veteran biblical scholar, undertook a revision of the Matthew Bible, with the aid of Münster's Latin Version, the Hebrew, and other texts. It was Cromwell's desire to have this edition published in handsome style, and as it could not be done well in England, permission was obtained of Francis I. to have the work published at Paris. When it was well under way the officers of the Inquisition stepped in, but by the connivance of the civil authority Coverdale escaped to England with the sheets, presses, workmen, and other paraphernalia, and the book was completed at London and published in a handsome folio edition in 1539. It was a very large volume, and hence its name. There is no evidence that Archbishop Cranmer was acquainted with the preparation of this version, but he received it with favor when it appeared, and wrote a preface for the second edition, which was published in 1540, and as this preface was repeated in the following editions, this version is often known as Cranmer's Bible. It was this edition of 1540 which was the first to have on the title page, "This is the Byble apoynted to the use of the churches," and it is sometimes known as the first authorized version. It was ordered that copies be set up in all the churches, and young and old flocked to the reading of the Word. It became immensely popular, and such confusion arose from argument in the churches, even during the hours of divine service, that strict orders were issued forbidding unseemly conduct. Even little children thronged the churches when some one would read the Scriptures to the assembled multitudes, and Foxe, the martyrologist, tells how a boy of fifteen was severely flogged by his father for reading the Bible, and for ridiculing the adoration of the cross as idolatry. It was this popular reading of the Bible in the mother tongue which was largely instrumental in producing a wonderful change of attitude towards religion among the English masses during the next twenty years. This Bible held the preëminence during this period, and it was not until the reign of Elizabeth that a new version appeared. During the remainder of Henry's reign the Great Bible alone was allowed, but in Edward's reign editions of others of the older versions were also published. In Queen Mary's time the public use of the Scriptures was of course forbidden, but we hear of no

active measures employed for the destruction of Bibles or for the restriction of their private use.

On her accession to the throne many of the reformers fled from England to Geneva. They engaged in their exile in many labors looking towards a renewal of their efforts at home, and one of the results of their work was a well printed duodecimo New Testament, prefaced by a letter from John Calvin, and which appeared at Geneva in 1557. It was the first English version in which verses were distinguished, and was the work of a single translator, probably William Whittingham, a brother-in-law of Calvin. This Testament was the forerunner of the Genevan version of the Scriptures, which was published in 1560, and dedicated by its translators in frank and manly terms to Queen Elizabeth. This Bible was a moderate sized quarto, divided into chapters and verses, printed, for the first time, in Roman type, and accompanied by a marginal commentary. Its language was simple and vigorous, and the translation good, being an improvement on the Great Bible, of which this version was a revision. For these reasons it obtained a popular hold which it maintained for nearly a hundred years, until, after a hard battle, it was superseded by the King James version. The commentary which accompanied this Bible was excellent, and although somewhat tinged with Calvinism, was liberal and impartial in the main. This version is sometimes known as the "Breeches Bible" because of its rendition of Genesis 3:7, "they sewed fig-tree leaves together, and made themselves breeches." As this reading is as old as the Wycliffe Bible it is hardly just to fasten this name upon this version *par excellence*. Similar errors have given distinctive titles to other editions of the Bible. For instance, the Matthew Bible of 1551 reads at Psalm 91:5, "so that thou shalt not nede to be afrayed for any bugges by night." Hence it is called the "Bug Bible." Again a Bible of 1631 has been known as the "Wicked Bible" for the omission of the "not" in the Seventh Commandment. An edition of the Bible published in folio at Edinburgh in 1579 was the first Scotch edition of the Bible; the New Testament had been printed three years earlier, but its publication was delayed until the whole was completed. The Scotch long preserved a warm place in their hearts for the Genevan version, possibly by reason of the good old Calvinistic teaching of its notes.

A New Testament translated from the Latin of Theodore Beza by Laurence Tomson, and accompanied by notes by the Seigneur de Villers, was published at London in 1576, and afterward often substituted for the Genevan New Testament in editions of the Bible.

The Genevan version was never recognized by the church, although Archbishop Parker looked on it with favor; but its popular use made the people familiar with many errors in the Great Bible, at that time used in the churches, and the ecclesiastical authorities found it necessary to undertake a new revision. Accordingly, under the leadership of Dr. Parker, the learned Archbishop of Canterbury, the bishops and other scholars undertook and completed a revision of the Great Bible, and the new version was known as the Bishops' Bible. It was published in 1568, in English letter, "*cum privilegio regio majestatis.*" The Archbishop tried to secure recognition for this version from the Queen, but we have no evidence of his success. However, Convocation ordered in 1571 that each dignitary of the church should keep one in his house, and that each cathedral, and the other churches so far as possible, should procure copies. This action could hardly have been undertaken against the will of the sovereign, and this may be regarded as the second authorized version. The Bishops' Bible was never a favorite among the people, and even the churches seemed in little haste to obtain copies, for the Genevan version was still the people's Bible. The Bishops' Bible, in fact, was not a very great improvement over its predecessor, indeed it was not intended to be permanent, but its editors looked to a revision which came in due season. The tremendous effect of the Scriptures in English led the English Roman Catholics to make a version which should represent their side of the question. Accordingly the exiles published at Rheims in 1582 a New Testament which was mainly the work of Gregory Martin, an Oxford graduate, although revised by Cardinal Allen, Dr. Reynolds, and Dr. Bristow. The Old Testament, though completed at about the same time, was not published until 1609 at Douay. The Vulgate was the text adopted for this translation, because it had been deemed the authentic text by the Council of Trent. It was thought that the Hebrew text had been corrupted by the Jews, and the Greek, by Greek

heretics. The Roman Catholic version is mainly the Latin of the Vulgate in English form, and retains many of the obscurities of the original. It is not in the language of the people, and preserves many Latin terms. It has therefore been changed considerably in modern editions, and the text has been constantly approaching that of the King James version. For instance, the text of 1582 reads at Philippians 2:7, "He exinanited himself." An edition published at London in 1850, and edited by Rev. G. L. Haydock, and Very Rev. F. C. Husenbreth, with the recommendations of the hierarchy, reads, "But debased himself." The King James version reads, "He made himself of no reputation." Again, the original text reads at Ephesians 6:12, "against the spirituals of wickedness in the celestials." The modern text reads, "against the spirits of wickedness in the high places," and the King James version reads, "against spiritual wickedness in high places."

The versions of the Scriptures published up to this time were, on the whole, unsatisfactory, and a conference of the high and low church parties which met at Hampton Court under the presidency of James I. in 1604, proposed a new and thorough revision. This suggestion was acted upon, and after five months the king appointed fifty-four revisers, of whom forty-seven served, from among the most learned of his subjects, clerical and lay alike. Among them may be mentioned Sir Henry Savile, the most scholarly layman of his time; Bishop Andrewes of Winchester, who was familiar with Hebrew, Chaldee, Syriac, Greek, Latin, and ten other languages; Bedwell, the most noted Arabic scholar of the day; and nine who were at one time or another professors of Hebrew or Greek at Oxford or Cambridge. The revisers were divided into six companies, sitting at Westminster, Cambridge, and Oxford, and portions of the Bible were assigned to each company. A set of rules was adopted for the guidance of the revisers; they may be summarized as follows: "The Bishops' Bible was made the basis of revision, but the other English versions were also to be consulted. The names in the text were to be retained as far as possible in the forms commonly used, and the ecclesiastical terminology was to be preserved. When a word had several significations its correct interpretation was to be determined by the

context, the authority of the fathers, and the analogy of the faith. Scholars were to be called in for consultation on difficult passages, and the bishops were directed to ask the clergy in general for suggestions and comments. It was ordered that marginal notes be added only in explanation of the Greek and Hebrew, although marginal references to other parts of Scripture were recommended. The chapter divisions were only to be altered in cases of necessity. Each member of each company was to be given the same chapter, was to review it alone, and then revise in committee. When a book was finished it was to be sent to the other companies for consideration, and in case the companies could not agree as to any passage, the difference was to be settled at the general conference at the close of the work. Exactly how far these rules were observed it is now impossible to tell. Improved Greek and Hebrew texts were used, and versions in a number of languages were consulted.

The work was not earnestly begun until 1607, but from that year the revision progressed steadily though slowly for four years, many passages being brought back to be "hammered at the anvil" from fourteen to seventeen times. Finally the new version appeared in two contemporary issues of folio columns in black letter in 1611. This Bible had on its title-page the words, "Appointed to be read in churches," and has long been known as the authorized version. But there is no evidence to show that it was ever sanctioned by any authority. When the question of a new revision came up in parliament in the days of the commonwealth it was asked by what authority the Bible was authorized, but the whole matter was dropped without any determination being reached. In 1662 when the Book of Common Prayer was revised for the last time, the text of the King James version was substituted for that of the Great Bible, in the various places where passages from Scripture are quoted in the liturgy, except in a few places and in the Psalms throughout, where the older version was preserved as being more rhythmical and more familiar. This may be regarded as a formal recognition of the King James version, which had now obtained a strong hold upon popular favor, largely by reason of its own intrinsic worth, but also, at the outset, by the authority of the king's name, and the reputation of the translators.



The English version is, on the whole, a most admirable work, and probably superior, in literary form at least, to any other version, and even to the Greek New Testament itself, which, as far as style and language go, is far from perfect. Our version is not the work of a single man, setting forth his own peculiar views; it is a growth, the work of many hands during a period of at least one hundred years. Its language is not that of any one period or of any one school, for our Bible has a tongue all its own, yet clear and plain to the humblest mechanic as well as pure and noble to the most learned scholar. Unlike the continental versions, it has been sealed in the blood of martyrs, Tyndale, Rogers and Cranmer, who died for the truth which it teaches. Popular as the Bible of a small kingdom, it has advanced in popularity as the English people has extended its influence and spread truth, justice, and freedom throughout the world, and the English version is now read by more persons than any book in any language. As Father Faber says: "It lives on the ear like a music which can never be forgotten, like the sound of church bells, which the convert scarce knows how he can forego. Its felicities seem often to be almost things rather than words. It is part of the national mind, and the anchor of the national seriousness. . . . The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments: all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible."\*

*Bibliography.*

The books on this subject are so many that it is only possible to mention a few here, valuable for reference, or to the general reader. A very good bibliography is given at the close of Rev. J. H. Blunt's article on the English Bible in the *Encyclopedia Britannica*.

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\* The Revised Version has not been mentioned because its story is recent and well known.

THE DESCRIPTION OF SPIRITUAL PHENOMENA  
UNDER THE FIGURE OF NATURAL  
CONVULSIONS.

That spiritual phenomena are often described under the figure of natural convulsions is an observation common enough, in connection with both the Old and the New Testaments. Inasmuch, however, as this mode of expression is so little understood popularly that there has been in all ages and still continues to be a disposition to interpret some of these passages literally, and hence to expect in the future great natural convulsions for which the Scriptures really give no warrant, it may be of interest to collect together here some of the clearest instances of such figurative language and apply the results to other passages which are often misunderstood. I retain throughout the language of the authorized version as more familiar and sufficiently exact for the purpose. Perhaps the most striking of all the passages in the Old Testament, both in itself and in the close resemblance of its language to similar passages in the New Testament, is the prophecy in Joel 2 : 30, 31 :

"I will show wonders in the heavens and in the earth,  
Blood and fire and pillars of smoke.  
The sun shall be turned into darkness,  
And the moon into blood,  
Before the great and the terrible day of the LORD come."

It is certain that this language is figurative, not merely on account of the clearly figurative word *blood*, occurring twice ; but also from the context, and from the use made of it in the New Testament. The preceding verses are :

"And it shall come to pass afterward,  
That I will pour out my Spirit upon all flesh ;  
And your sons and your daughters shall prophesy,  
Your old men shall dream dreams,  
Your young men shall see visions."

And the following verse is :

"And it shall come to pass,  
That whosoever shall call upon the name of the LORD shall be delivered ;  
For in mount Zion and in Jerusalem shall be deliverance."

Now in the New Testament this whole passage with both the preceding and the following context is quoted in Acts 2: 16-22, and expressly applied to the outpouring of the Holy Spirit on the day of Pentecost; while the promise "whosoever shall call upon the name of the Lord shall be saved," is explained of the offer of salvation in the name of Christ. No such convulsions of nature as here described, if taken in their literal sense, occurred at the time of the Christian era, nor is it possible that they should while the term of human probation, here promised, continues. We have inspired authority for saying here that these descriptions are to be understood figuratively and explained of spiritual events.

Similar, and if possible stronger, language is found in Isa. 34—the authorship of the passage is of no consequence for the present purpose:

- v. 4. "All the host of heaven shall be dissolved,  
And the heavens shall be rolled together as a scroll:  
And all their host shall fall down,  
As the leaf falleth off from the vine,  
And as a falling *fig* from the fig tree.  
\* \* \* \* \*
8. "For it is the day of the Lord's vengeance,  
And the year of recompenses for the controversy of Zion.
9. "And the streams thereof shall be turned into pitch,  
And the dust thereof into brimstone,  
And the land thereof shall become burning pitch."

It is generally agreed that these are threatenings against the enemies of the church, first in general, and then against Edom in particular. Although some commentators, as Delitzsch, understand the ultimate reference to be to literal natural convulsions at the end of the world, yet even they are compelled to allow that "the prophet meant primarily, no doubt, that the punishment announced would fall upon the land of Edom, and within its geographical boundaries." (Del. com. in 34:8-10). If the prophecy has then such primary references, it follows that such language is used in a poetical sense to convey the idea "of revolution, of sudden, total, and appalling change" (Alex. com. in 34:4).

To take an instance of an opposite character: In Isa. 11:6-9 is an exquisite description of the peace and happiness which shall come about from the full diffusion of religious knowledge and consequent righteousness, but given in figurative language taken from the lower orders of creation:

6. "The wolf also shall dwell with the lamb,  
And the leopard shall lie down with the kid ;  
And the calf and the young lion and the fating together ;  
And a little child shall lead them.
7. "And the cow and the bear shall feed ;  
Their young ones shall lie down together :  
And the lion shall eat straw like the ox.
8. "And the sucking child shall play on the hole of the asp,  
And the weaned child shall put his hand on the cockatrice' den."

That all this was figurative in the view of the prophet is evident from the reason given by him (v. 9), "for the earth shall be full of the knowledge of the Lord." A moral cause involves moral effects, and while physical effects to some extent may indirectly result from these, they could not be such as are here described. The lion certainly is a carnivorous animal and could only become herbivorous by such a change not only of his disposition, but of his physical structure as should make him cease to be a lion and become a member of some other species. Thus if it were attempted to understand this literally, its whole significance would be destroyed in the very act of making it real.

The 14th ch. of Zechariah is a prophecy so manifestly figurative as to need no proof. The following natural convulsions, among others, are mentioned in it which must needs be understood figuratively in accordance with the general character of the chapter. In verse 4 the prophet having said that the feet of the Lord shall stand upon the Mount of Olives, adds:

"And the Mount of Olives shall cleave in the midst thereof  
Toward the East and toward the West,  
And there shall be a very great valley ;  
And half of the mountain shall remove toward the north,  
And half of it toward the south."

And again verse 10:

"All the land shall be turned as a plain  
From Geba to Rimmon south of Jerusalem :  
And it shall be lifted up and inhabited in her place."

The prophecy in Isa. 40: 3, 4, is so familiar in its description of the Messianic forerunner that we forget almost that this description is clothed in figurative language ; yet as soon as attention is turned to it, there again spiritual results are found to be indicated by language expressive of natural convulsions.

- v. 4. "Every valley shall be exalted,  
And every mountain and hill shall be made low ;  
And the crooked shall be made straight,  
And the rough places plain :
5. "And the glory of the Lord shall be revealed,  
And all flesh shall see it together."

We may turn now from prophecy to history. This strongly figurative language in historical reminiscences and allusions occurs with especial frequency in the psalms, though by no means confined to them. There both the great features of Israel's history and also the personal experiences of the psalmist are described under the figure of great natural convulsions. For example, in Ps. 114. The exodus of Israel from Egypt is celebrated in these terms:

- v. 4. "The mountains skipped like rams,  
And the little hills like lambs." Cf. v. 6.

The prayer for deliverance from distress in Ps. 144 is couched in these terms:

- v. 5. "Bow thy heavens, O LORD, and come down :  
Touch the mountains, and they shall smoke.
6. "Cast forth lightning, and scatter them :  
Shoot out thine arrows and destroy them."

The title of Ps. 18 states that it is a song of David "in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul;" and there is no reason to doubt the accuracy of this title, since substantially the same psalm is given in its historical connection in 2 Sam. 22. David describes this deliverance in highly figurative language at great length. The following lines may serve to recall the whole:

- v. 7. "Then the earth shook and trembled,  
The foundations also of the hills moved and were shaken,  
Because He was wroth.
8. "There went a smoke out of His nostrils,  
And fire out of His mouth devoured :  
Coals were kindled by it.
9. "He bowed the heavens also, and came down ;  
And darkness was under His feet."

With much more of similar language until in verse 15 it is said:

15. "Then the channels of waters were seen,  
And the foundations of the world were discovered."

In this it is of course evident that the language is figurative, and the writer could never have expected it to be understood in any other way.

David's victory over the Syrians and Edomites is celebrated in Ps. 60 according to its title, or if this be not reliable, then some other victory in battle, by praising God in this language :

- v. 2. "Thou hast made the earth to tremble ;  
Thou hast broken it."

And the wanderings in the wilderness under the divine guidance are thus described in Ps. 68 :

- v. 8. "The earth shook, the heavens also dropped at the presence of God ;  
*Even Sinai itself was moved* at the presence of God, the God of Israel."

Where the language expresses far more than the historical facts by which the divine presence was manifested on Mt. Sinai. In Ps. 97 the future righteous rule of the Lord is described with reference to some past historical event in these terms :

- v. 4. "His lightnings enlightened the world,  
The earth saw and trembled.  
5. "The hills melted like wax at the presence of the Lord."

Very much like this is the prophecy of Micah, ch. 1, of the coming of the Lord to punish Israel for its sin :

- v. 4. "The mountains shall be molten under Him,  
And the valleys shall be cleft,  
As wax before the fire,  
And as the waters that are poured down a steep place."

In the song of Deborah (Judges 5) God's providence during the wanderings of the exodus is thus described :

- v. 4. "LORD, when Thou wentest out of Seir,  
When Thou marchedst out of the field of Edom,  
The earth trembled and the heavens dropped,  
The clouds also dropped water.  
5. "The mountains melted from before the LORD,  
*Even that Sinai from before the LORD God of Israel.*"

And the victory over the forces of Jabin is thus expressed :

20. "They fought from heaven ;  
The stars in their courses fought against Sisera."

Similar language is so frequent and familiar that instances need not be multiplied ; the *usus loquendi* is sufficiently established. When we turn to the New Testament, we find the minds of its writers so full of and interpenetrated with this

figurative language that they not only have no hesitation, as in the case of the prophet Joel, in applying it to the spiritual events of their own day, but themselves make use of the same imagery of the darkened sun, the moon turned into blood, and the heavens falling, to describe what is still future. It is certainly reasonable to suppose that they use these expressions in their accustomed and familiar sense. It can make no difference that these passages of the New Testament are in prose; for, not to argue that, in the gospels at least, the words as originally spoken in Aramean may have preserved the parallelism of the Hebrew poetry which they have lost, just as the quotations from the prophets have done, by being turned into Greek, it is enough to say that all the figurative language, as well as the rest of the New Testament, is in prose, and if there were any force in this fact, it would prove that all the parables must be taken as literal histories. The writers of the New Testament evidently felt no hesitation in expressing in the prose of their adopted language the figures of the grand old poets of their native tongue.

Setting aside many passages in the Apocalypse which it is not necessary here to consider, there are two principal passages in the New Testament which are often referred to as involving the promise of the total destruction of this globe together with the surrounding celestial bodies, and that this is to be accomplished in connection with the future judgment upon man. Whether such a dissolution of the existing cosmos in the very far distant future may or may not be a probability of science is a matter with which we are not here concerned. The point is whether any such destruction is intended to be foretold in connection with the coming of our Lord to judgment.

In Matt. 24: 29, 30, our Lord says: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven." In the parallel passage of St. Mark the language is almost identical; in that of St. Luke it is somewhat less strong. Certainly these expressions go no further than those already quoted from the prophet Joel, cited and applied to the time of Christ in the Acts, and cannot therefore be held to indicate any more profound natural convulsions than those which occurred at the first promulgation of the gospel.

Such a figurative and poetic interpretation of this passage in the gospels is sometimes thought to be excluded by the well known language in 2 Peter 3:10. Indeed the distinctness with which the future flood of fire is there foretold has undoubtedly added earnestness sometimes to the questioning of the authenticity of that epistle. The words are, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Among the commentators there is a difference of interpretation as to whether this means a total annihilation corresponding to the original creation, or whether it expresses only the coming about of a sort of chaos out of which a new cosmos shall ultimately be evolved; but there is a general agreement that it indicates at least a mighty change in the whole visible universe. Fortunately we have here not only the general *usus loquendi*, already cited, to determine the sense, but the express interpretation of St. Peter himself. If this be examined, it will become clear that he has no such catastrophe in mind. The context shows that he is combatting the skepticism of his day in regard to the Lord's coming again. The objectors say (v. 4), "Where is the promise of"—the signs indicating—"His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" i. e., "the uniformity of nature forbids the supposition." St. Peter replies that this is not true; that already the course of nature has been controlled for moral purposes in the catastrophe of the flood. Now we all know that so far as the earth's structure is concerned—to say nothing of the heavenly bodies—it was a most superficial event. It came and went, leaving no trace upon the earth itself, but accomplishing the divine purpose in the punishment of human sin. Man was swept away, and to this end those parts of the earth which he then inhabited were buried for a few months under the waters of the deluge. St. Peter, meaning no more than we now mean when we speak of that event, calls it a "perishing" of the earth, and says that just the same thing—although through another instrumentality—is in store for the earth that now is. His language is, "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being



overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (vs. 5-7). It is clear then that what St. Peter expected was a future catastrophe of like effect with that of the flood. It was nothing that should affect the cosmos in any other sense than that of the figurative language of the prophets of old, with which the mind of St. Peter had been familiar from infancy; it was nothing which should affect even the material earth itself, except in such superficial fashion as might be necessary for the termination of man's period of probation. The "new heavens and new earth" to which he looked forward as the result of this catastrophe, were to be new only in the same sense in which the "heavens and the earth" of Noah's descendants were new in comparison with those of his progenitors.

I do not propose to enter upon the consideration of similar language of the Apocalypse, because it is so closely connected with prophecies of exceedingly difficult and much disputed interpretation; but it may be said in passing that there is nothing there in regard to the particular point under consideration which will refuse to be governed by the same principles of interpretation as have already been applied to the other books of Scripture.

It remains then as the conclusion of this examination of passages that the language of the Scriptures in describing great natural convulsions is the language of figure and symbol to indicate important moral events, and that there is nothing therein prophesied of future catastrophe which should lead us to expect anything more than is comparable to the flood in the past. Science may indicate that the time of man's habitation of the earth is a comparatively short period of the balance of opposing forces; and that as in the past, before this equilibrium was attained, life could find no home here; so in the future, when it shall be disturbed, the earth will again become uninhabitable. But of all this Scripture says nothing. It only tells us that, as there have been great moral convulsions in the history of our race, so there shall be again; as man has once been swept away from the earth, so he yet shall be again.

FREDERIC GARDINER.

## THE POSTEXILIC HISTORY OF ISRAEL. III.

## THE RETURN UNDER ZERUBBABEL.

In the preceding two papers we have glanced at the most important facts of the Babylonian period; the present paper covers the first twenty-three years of the Persian period. The biblical sources of information are the first six chapters of Ezra, the first eight chapters of Zechariah, Haggai, and some of the psalms, with such inferences as may be drawn from the accounts of earlier and later times. The apocryphal book of 1 Esdras gives an account that sometimes differs from that of Ezra; and Josephus commonly follows 1 Esdras. Outside the Bible, a few facts are to be gleaned from inscriptions of the Persian kings, and from the Greek historians.

*The chronology.* In the canon of Ptolemy, the years of the period are named for the following kings:

B. C. 538-530 are the 9 years of Cyrus.

B. C. 529-522 are the 8 years of Cambyses.

B. C. 521-486 are the 36 years of Darius Hystaspes.

As a matter of fact, the king known as Gomates, or the pseudo-Smerdis, was on the throne for some months between Cambyses and Darius. It follows that the Ahasuerus and Artaxerxes of Ezra 4:6, 7 were Cambyses and Gomates, and that Josephus is mistaken in attributing to Cambyses the acts which Ezra attributes to Artaxerxes.

*The dated events.*—550-540 B. C. Medo-Persian conquests, including the empire of Cræsus, the Greeks in Asia Minor, and countries farther east. Visions of Daniel, chaps. 7 and 8.

539 B. C. Cyrus captures Babylon. Organization of his empire under 120 satraps, with Daniel for one of three presidents, Dan. 6:1-3.

538 B. C. 1st year of Cyrus. Daniel's supplication for the restoration of Jerusalem, Dan. 9. The decree of Cyrus, and the going up of Zerubbabel, Ezra 1. In the seventh month, the dedication of the altar, the feast of tabernacles, and the re-establishment of the sacred year, Ezra 3:1-6.\*

\* The dates, as here given, assume that Darius the Mede was Cyrus, or, if you prefer, that there was no Darius the Mede different from Cyrus. If we should assume, instead, that Darius the Mede was a different person from Cyrus, that might be a reason for dating the events here placed in B. C. 538 and 537 two or three years later, but the other dates would not be affected.

537 B. C. 2nd of Cyrus. Founding of the temple, second month, Ezra 3; 7-13; Jos. *Cont. Ap.* I. 21. Daniel and the lions? Dan. 6. Opposition to temple from the people of the land, Ezra 4: 1-5.

537-522 B. C. Obstructions thrown in the way of the work on the temple, during the reigns of Cyrus and Cambyses, Ezra 4: 4-6.

536 B. C. Daniel's great vision, Dan. 10-12. Death of Daniel, probably.

532 B. C. or earlier. Cambyses co-regnant with Cyrus (*Encyclopædia Americana*, I. 382, col. 1).

530 B. C. Death of Cyrus in battle. Accession of Cambyses.

526 B. C. Cambyses invaded Egypt by sea and land, the strength of his navy being Phœnician and Syrian.

522 B. C. 8th year of Cambyses. Gomates, in Babylonia, assumes sovereignty. Cambyses marches from Egypt against him, but commits suicide in Syria.

522-520 B. C. Work on temple suspended, Ezra 4: 7-24, cf. 1 Esdr. and Josephus.\*

521 B. C. Darius becomes king. This is also counted his first year, Gomates being left out of the canon, and the reign of Darius counted from the death of Cambyses.

520 B. C. 2nd of Darius. The work resumed, under the urging of the prophets Haggai and Zechariah, Ezra 4: 24; 5: 1-2. Sixth month, first day, a prophecy of Haggai, Hag. 1: 1-11; twenty-fourth day, the work begun, 1: 12-15. Official inquiry concerning the work, Ezra 5: 2-17. Seventh month,

The "first year" of Cyrus as king of Persia was probably B. C. 559, Herodotus *Clio* 214; his "first year" as king of the Medes and Persians was B. C. 550 or 549; his "first year" as successor of Nabonidus in Babylon was 538 B. C. As our information now stands, it is probable that he assumed this last character directly upon the capture of the city; but there is no absurdity in the idea that he may have had a Median colleague, nominally his senior, during all this part of his career, and that this colleague was the Darius of the book of Daniel. If this was the case, Cyrus may have had a fourth "first year," that in which he became sole emperor; and it is supposable that the year mentioned in Dan. 1: 21 and Ezra 1: 1 may be this fourth first year. On this supposition, this latter first year may have been B. C. 536, cf. Dan. 1: 21; 10: 1; 9: 2. All this, however, is mere conjecture.

\* "And they were hindered from building for the space of two years, until the reign of Darius," 1 Esdr. 5: 73. Here seems to be a trace of a correct tradition, in the midst of much that is confused. The actual cessation of the work was for about two years, though the author of 1 Esdr. is mistaken, if he intends to convey the meaning that the whole time of hindrance, from Cyrus to Darius, was but two years.

twenty-first day, Haggai's prophecy concerning one more great convulsion of the nations, 2:1-9. Eighth month, first discourse of Zechariah, Zech. 1:1-6. Ninth month, twenty-fourth day, two prophecies of Haggai, 2:10-19 and 20-23. Eleventh month, twenty-fourth day, Zechariah's prophecy of the Eight Visions, with the symbolical act that followed (6:9-15), Zech. 1:7-6:15. The decree of Darius received, Zech. 6:10 (?); Ezra 6:1-14.

518 B. C. 4th of Darius. Ninth month, fourth day, prophecy of Zechariah concerning the fasts, 7:1-8:23.

516 B. C. 6th of Darius. Temple finished third day of twelfth month, that is, about a month before the new moon of the spring equinox, B. C. 515, Ezra 6:14-18.\*

515 B. C. 7th of Darius. The passover, first month, Ezra 6:19-22.

*Cyrus, and his religious character.*—There is an idea of Cyrus, widely current among those who study the Bible from secondary sources, made up by modifying the Greek stories† by sup-

\* The twenty-third day, according to Jos. *Ant.* XI. iv. 7; 1 Esdr. 7:5. Josephus says that seven years were occupied in building this temple. This may possibly be a fragment of correct tradition, counting five years of the reign of Darius, and two years, before the hindering began, in the reign of Cyrus. But Josephus says that the completion of it was in the ninth of Darius, which seems to be an incorrect inference from the facts that the building began in the second of Darius, and occupied seven years.

† For the sources of the history of Cyrus, see the STUDENT for July, 1889, page 30, including note, and page 35, note. The so-called Cuneiform Tablet of Cyrus is of unbaked clay, about 4 by 3½ inches in size, with two columns of writing on each side, the first and fourth columns mostly gone, and the others mutilated. Subjoined is the translation of the third and fourth columns given by Mr. Pinches in the *Trans. of the Soc. of Bib. Arch.*, VII. 139 sq.

" . . . the river . . . [in] the month Adar, Istar of Erech . . . the gods of the land of Persia (?) . . . gods . . . Nebo from Borsippa to Uddu (?) . . . the king to E-tur-kalama descended in . . . and the lower sea revolted to go (?) . . . Bel went forth, a sacrifice for sin for peace they made, in the month . . . the gods of Surda, Zamalmal and the gods of Kis, Beltis and [the gods of] Kharsak-Khalama to Babylon came down, at the end of the month Elul the gods of Akkad . . . which (were) above the atmosphere and below the atmosphere to Babylon descended, the gods of Borsippa, Cutha, and Sippar descended not. In the month Tammuz Cyrus battle in Rutu against . . . from the river Nizallat to the midst of the army of Akkad then made. The men of Akkad a revolt raised, the warriors on the 14th day Sipar without fighting took. Nabunahid fled. The 16th day Ug-ba-ru, governor of the country of Gu-ti-um, and the army of Cyrus without fighting to Babylon descended, afterwards Nabunahid, when he had bound, into Babylon he took. At the end of the month Tammuz rebels of the land of Gu-ti-um the gates of E-sag-gil closed, for its defense nothing in E-sag-gil and the temples was placed and a weapon not then

posed applications of Old Testament prophecy, which must be carefully banished from our minds, if we wish to understand what is now known concerning him. His conquest of Babylonia was made easy by the revolting to him of subjects of Nabonidus. The Cyrus tablet informs us that his general Gobryas went to Babylon without fighting, in July; it does not state whether he then took the city without fighting. Cyrus himself went there in the autumn, and made administrative arrangements. The inscriptions do not confirm the story of Herodotus that the city was taken at a time of festival, by deflecting the water of the Euphrates, though they do not necessarily contradict this, and very tantalizingly have something to say about the internal fortifications. It is not probable that the change of dynasty was affected without bloodshed at Babylon, and it is equally improbable that there was any very marked carnage.

The idea that Cyrus, being a Zoroastrian, was a monotheist, and therefore was attracted to the religion of Jehovah and repelled by the Babylonian idolatry, is exploded by the inscriptions that have been discovered. According to the Bible, Cyrus was Jehovah's servant and agent, and recognized

there was. Marchesvan the 3d day Cyrus to Babylon descended, the roads before him (were) dark. Peace to the city he established, Cyrus peace to Babylon all of it promised. Gubaru his governor and governors in Babylon he appointed and from the month Kislev to the month Adar the gods of Akkad whom Nabunahid to Babylon had sent down also to their shrines (?) they brought back. The month Marchesvan dark, the eleventh day, Ugbaru unto . . . and the king died. From the 27th day of the month Adar to the 3d day of the month Nisan weeping in Akkad there was, all the people (from) their chief (were) free. (On) the 4th day Kambyses son of Cyrus at the Temple of the Sceptre of the World a festival instituted (?) the man of the Temple of the Sceptre of Nebo who . . . went, in the lower part dwelling, (in) Elam the hands of Nebo [took him (?) and] brought him back (?) . . . children and . . . when the son of the king to . . . Nebo at E-sag-gil he collected, victims in the presence of Bel . . . lord . . . of the Babylonians . . . (to) the temples he gathered . . . he fixes. The month when the gate fell . . . E-an-na of Erech . . . from the house (?) of Chaos came forth . . . zi . . . in Babylon . . . am (?) . . . Babylon a funeral pile also."

If this were printed in such a way as to indicate the lines in the original, and the length of the lacunae, some of the peculiarities of punctuation would be explained, and there would be a slight gain in intelligibility; but at its best, it is full of tantalizing uncertainties.

In the *Independent* of August 15, 1889, is an article on Belhazzar, by Mr. Pinches, in which he makes it to be "the son of the king" instead of the king, that died in the month Marchesvan, making an exact correspondence with Dan. 5:30.

Jehovah as "the God," "the God of heaven," these being customary titles of Jehovah; but there is nothing in this to indicate that the Jews thought of him as a spiritual worshiper of Jehovah, or that he might not treat the Babylonian gods, or the gods of the other great religions of his subjects, with equal respect. Precisely this is what the inscriptions represent him as doing.

*The condition of the exiled people at the time of the first return.* During the reign of Menahem, in the middle of the eighth century B. C., and a little later, during the reign of Pekah, the Assyrians deported large numbers of the inhabitants of northern Israel, 1 Chron. 5:6, 23-26; 2 Kgs. 15:19, 20, 29; 2 Chron. 30:6-10; Zech. 10:10-11; Jos. *Ant.* IX. xii. 3. That Judah shared somewhat in these misfortunes may be probably inferred from 2 Chron. 29:9; Isa. 11:11, 16, cf. 2 Chron. 28:20, etc. In 2 Kgs. 17, 18, we have an account of the wholesale deportation of the people of the northern kingdom. A little later, Sennacherib claims to have made large deportations from Judah. That he contemplated a general deportation appears from 2 Kgs. 18:32. Later came the deportations by Nebuchadnezzar. In addition to those who were officially carried off, many became fugitives in order to escape the troubles that beset their country.

In the OLD TESTAMENT STUDENT for June, 1888, page 231, sec. 4, are given certain reasons for holding that the earlier exiles, both from Israel and Judah, had maintained their separate race existence, and their religion, and that the exiles of Nebuchadnezzar's time found them in the various regions where they went, and were merged with them, so that the Jews of post-exilic times represent all Israel, and not the tribe of Judah only. The list of passages there given is pretty full, and might be largely extended. Without using space on this point, we may yet notice just one of the passages:

"And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them for thee one to another into one stick, that they may become one in thine hand. . . . Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions: and will put them with it, with the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . Behold, I will take

the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. 37: 16-22.

Ezekiel here evidently speaks of the northern Israelites as still in existence, in his time, and as in contact with the Judaites, and about to become consolidated with them; and in these particulars, the passage is strictly representative.

The earlier exiles were immensely more numerous than the later; before Nebuchadnezzar's time, Palestine had become relatively depopulated, so that he only carried off thousands, where his Assyrian predecessors had carried off tens of thousands. The Israelites had already been resident for several generations in the various countries which came at length to be subject to Nebuchadnezzar. Many of them had wealth and influence. But there were great men among the exiles deported by Nebuchadnezzar, such men as Ezekiel, and Daniel and his companions, and doubtless the leadership of their race fell largely into their hands. For the rest, some of the expatriated Israelites were doubtless imprisoned, or enslaved, or set to labor upon the public works; but, so far as appears, the great body of them resided as citizens in the countries whither they were carried, and were faithful subjects of the Babylonian empire, whatever resentments or ambitions they may have cherished in secret. Their prophets inculcated the duty of loyalty to the existing sovereign, but were also making predictions of the future overthrow of the oppressor. We have not many details as to the manner of life they led, but Ezekiel lets us know that they had their elders, and their priests, and their prophets, both true and false, as formerly in Palestine.

The view that the Jews, moved by hatred for the Babylonians, and by a feeling of affinity for the monotheistic Persians, were actively engaged in the political movements that placed Cyrus upon the throne is a favorite view with many, and figures quite largely, in various ways, in current interpretations of prophecy; but facts in support of this view are lacking. Before 539 B. C., there had been Jewish exiles among the subjects of Cyrus, as well as among those of Nabonidus;

Media and Elam had formerly been parts of the Assyrian empire, and had been in political combination with Nebuchadnezzar. The Jews were so situated that their interests were with conservatism, and, in the absence of specific information, we must deem it unlikely that, in either country, they played the part of active revolutionists.

According to Ezra 2 and Neh. 7, the whole number who returned to Judæa "at first" was about 50,000, including slaves. It is possible that this enumeration includes others than those who came with Zerubbabel. In any case, the returning exiles were very few, compared with their compatriots who remained scattered throughout the Persian empire. From the fact that they were to be aided by contributions "along with" and "apart from" the freewill offerings that were given for the house (Ezra 1:4, 6), we may infer that most of them were not of the wealthier class. From this point, we need to remember, the national history of the Jews has been a divided history, the Palestinian part of it being no more real than the extra-Palestinian.

*The holy land, as the returning exiles found it.*—According to 2 Kgs. 17, 18, the territory of northern Israel, after the carrying off of its Israelite inhabitants, was re peopled with colonists from abroad. That this was done mainly within a few years after the downfall of Samaria appears from the records of Sargon, as well as from the most natural understanding of the biblical account; but later, there were additional importations by Esar-haddon, and perhaps by other Assyrian kings, Ezra 4:2, 10. Apparently Judah was not thus re peopled after Nebuchadnezzar's deportations, but was left uninhabited.

All statements like these must be understood relatively. The incident in Jer. 40:11-12 is representative. Without doubt, in both northern and southern Israel, some of the inhabitants escaped deportation, and others who had fled as fugitives, returned, when the immediate danger was over. Josiah found Israelites in the territory of northern Israel, and extended his reform to them, 2 Kgs. 23:15 sq.; 2 Chron. 34:6.

From what the Old Testament says concerning Elijah, Elisha, Hosea, and Amos, for example, it appears that the northern Israelites, as well as the southern, were worshipers of Jehovah. The prophets condemn the worship of the calves at Bethel and Dan, and yet that worship was professedly, at least in part, Jehovah-worship. Even the scholars



who affirm the postexilic origin of most of the Pentateuchal legislation do not dispute the fact that some of the Pentateuchal usages were early in vogue among the ten tribes. It further appears that the preaching of Hosea and Amos was not utterly fruitless; there were revived impulses in the religion of Jehovah, just before Samaria went into exile. We read that Hoshea "did that which was evil in the sight of Jehovah, yet not as the kings of Israel that were before him," 2 Kgs. 17:2. It is a significant comment on this statement that Hezekiah sought, and partially obtained, the coöperation of the people of the ten tribes, in his work of reform, 2 Chron. 30:6-11, 25. This had its effect in keeping distinct the Israelites who went into exile, and it also had its effect in Palestine. As we are not to understand that the Israelites were entirely supplanted by the colonists brought in by the Assyrian kings, so we are not to understand that their worship of Jehovah was entirely obliterated. The priests who were sent to teach "the manner of the god of the land," 2 Kgs. 17, certainly found Israelites living there among the colonists, and worshipping Jehovah. This element in the mixed Samaritan religion of these and later times should not be neglected.

Doubtless Zerubbabel and his colleagues found the land of Judah nearly uninhabited—lying desolate, as it had lain for fifty years. But scattered thinly through it, and peopling the adjacent regions, were inhabitants of three sorts, more or less intermingled: first, the natives of the neighboring countries, who appear later in the postexilic narratives, Philistines, Phœnicians, Edomites, Ammonites, Syrians, Arabs; second, the descendants of the colonists who had been imported by the Assyrian kings; and third, people of Israelitish race, living among these. The people who proposed to join in the work, but whose coöperation was refused, Ezra 4:2-3, belonged ostensibly to the second of these classes, but were doubtless of mixed blood.

There are important problems concerning the law and the literature of Israel, connecting themselves with this part of the history; but these are mostly continuous with similar problems belonging to the next topic, namely, The Interval between Zerubbabel and Ezra; and they can best be considered together.

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## SAMUEL, SAUL, DAVID AND SOLOMON.

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Prepared by William R. Harper, Yale University.

STUDY IX.—DAVID'S REIGN OVER JUDAH; AND IN JERUSALEM;  
2 Sam. 1-6.

- Remarks:** 1. The plan of work is different from that employed in the study of 1 Samuel. The change is intended to emphasize certain features which, it is believed, will be found most helpful.
2. Studies IX-XII will include a general survey of the book; studies XIII-XVI, an application to the material contained in the book of certain special forms of study.
3. In the case of classes the various "steps" may be assigned to different individuals; the leader combining the work of the individuals into a whole.
4. It is understood that the topical discussion of the material will be reserved for studies XIII-XVI.

*First Step: Chap. 1, The Tidings of Saul's Death.*

1. Read the chapter, and write down as you go along the *main points*, e. g., (1) the Amalekite's story of Saul's death; (2) David's lamentation for Saul and Jonathan; indicate in connection with each heading the verses which treat of it.
2. Read the chapter a second time and underscore the *words or expressions* which (1) are obscure, or (2) contain an allusion to some outside historical matter, or (3) refer to some ancient custom or institution, or (4) for some particular reason deserve special notice. With the aid of such helps as are within your reach, determine the meaning of these words and expressions. In this chapter the following at least deserve attention:  
(1) *Earth upon his head* (v. 2); (2) *Saul leaned upon his spear* (v. 6); (3) *anguish* (v. 9); (4) *the crown* (v. 10); (5) *fasted until even* (v. 12); (6) *the Lord's anointed* (v. 14); (7) *song of the bow* (v. 18); (8) *book of fasher* (v. 18); (9) *tell it not in Gath* (v. 20); (10) *from the blood*, etc. (v. 22); (11) *lovely and pleasant* (v. 25).
3. Study more carefully the "song of the bow" (1: 17-27), considering (1) the statement in the introduction (vs. 17, 18); (2) the general thought of the song; (3) the variety and vividness of the figurative language; (4) the explanation of the feeling thus manifested by David towards Saul.
4. Prepare a condensed statement of the contents of the chapter which shall not exceed seventy-five or one hundred words.
5. Consider (1) the relation of the contents of 1: 1-16 to 1 Sam. 31; (2) the traits of David's character which the song suggests.

*Second Step: Chap. 2: 1-3: 5, The Two Kingdoms at War.*

1. Read the chapters and as you go along write down the *main points*; e. g., (1) David made king of Judah; (2) his comforting and politic letter to the men

- of Jabesh; (3) Ish-bosheth raised to the throne of Israel by Abner; (4) the combat at Gibeon; (5) the murder of Asahel by Abner; (6) the pursuit of Abner and the burial of Asahel; (7) the family of David; indicate in connection with each heading the verses which treat of it.
2. Read the section a second time and underscore the important words and expressions; among others the following should be studied: (1) *Hebron* (2: 1); (2) *anointed David* (2: 4); (3) *Abner* (2: 8), why should he be the leader of Saul's house? (4) *Ish-bosheth* (2: 8); (5) *Mahanaim* (2: 8); (6) *forty years old* (2: 10), the difficulty of this date; (7) *let the young men arise and play before us* (2: 14); (8) *unless thou hadst spoken* (2: 27); (9) *sons born in Hebron* (3: 2); cf. 1 Chron. 3: 1-3.
  3. Prepare a condensed statement of the material under each of the heads given above, combining the last four under one head, viz., *the civil war*.
  4. Consider (1) the strength and weakness in the position of Ish-bosheth; (2) the embarrassment which David must have experienced in his strife with the house of Saul; (3) the patience exhibited by him in his willingness to accept temporarily the government of only a portion of the people.

*Third Step: 3: 6-4: 12, The Last of Saul's House.*

1. Read the section and as you go along write down the main points with the indication of the verses which treat of each point; e. g., (1) the quarrel between Abner and Ish-bosheth; (2) Abner's overtures to David; (3) the murder of Abner; (4) David's anger and lamentation; (5) the murder of Ish-bosheth.
2. Read the section a second time and ascertain the meaning of the following words and expressions: (1) *made himself strong* (3: 6); (2) *my father's concubine* (3: 7); (3) *dog's head* (3: 8); cf. 1 Sam. 17: 43; 24: 14; (4) *God do so*, etc. (3: 9); (5) *Lord hath sworn to David*; cf. 1 Sam. 15: 28, 29; 16: 1-12; (6) *except thou first bring Michal, Saul's daughter* (3: 13); why does he demand her restoration? (7) *I have sought for David* (3: 17); (8) *one that hath an issue or that is a leper* (3: 29); (9) *as a fool dieth* (3: 33); (10) *thy hands not bound* (3: 34); (11) *came about the heat of the day* (4: 5); (12) *a righteous person* (4: 11); (13) *require his blood* (4: 11).
3. Prepare a condensed statement of each of the topics indicated above, summarizing the whole under the head of *the events leading to the elevation of David to the throne of Israel*.
4. Consider (1) the gradual rise of David's influence and power, and the gradual decline of Saul's house; (2) the means employed by David to bring about this condition of things; (3) the ambitious character of Abner.

*Fourth Step: Chaps. 5, 6, David Settled at Jerusalem.*

1. Read the chapters, and, as you go along, write down the main points with the indication of the verses which treat of each point; e. g., (1) the election; (2) capture of Jebus; (3) his family; (4) victory over the Philistines; (5) the removal of the ark and the circumstances connected therewith.
2. Read the section a second time and ascertain the meaning of the following words and expressions: (1) *all the tribes* (5: 1); (2) *thy bone and thy flesh* (5: 1); (3) *that leddest out and broughtest in* (5: 2); (4) *all the elders* (5: 3); (5) *anoint David* (5: 3); cf. 1 Chron. 12: 23-40; (6) *thirty years old* (5: 4); cf. Num. 4: 3; Gen. 41: 46; Luke 3: 23; (7) *Jerusalem* (5: 6); (8) *up to the*

*water course* (5:8); (9) *that are hated* (5:8); (10) *Millo* (5:9); (11) *Hiram, king of Tyre* (5:11); (12) *breach of waters* (5:20); (13) *mulberry trees* (5:23). [Remark: The student may make his own selection of the obscure words and expressions in chap. 6.]

3. Prepare a brief statement of each of the points suggested above, giving especial attention to the material which relates to the "removal of the ark."
4. Consider the question whether the account of the removal of the ark might not better be understood to have been misplaced, and to belong rather to the period following David's sin with Bath-sheba. [Remark: The only thing required of the pupil here, is a thoughtful asking of the question after having examined the two periods referred to.]

*Fifth Step: Classification and Organization of Material.*

1. Classify the material contained in this "study" (chaps. 1-6) in your note-book under as many of the following heads as possible: (1) Names of places; (2) names of persons; (3) important events; (4) important sayings; (5) miraculous events; (6) literary data; (7) chronological data; (8) objects connected with religious worship; (9) heathen divinities; (10) manners and customs; (11) historical allusions; (12) material which furnish an idea of the speaker's or the author's conception of God.
2. Arrange the headings of the different sections, placing above each those of the sub-sections, in such a manner as that the eye can take in all of them at a glance; e. g.,
  1. The Amalekite's story of Saul's death.
  2. David's lamentation for Saul and Jonathan.

§ 1. THE TIDINGS OF SAUL'S DEATH (CH. 1).

3. David made king of Judah.
4. His comforting and politic letter to the men of Jabesh.
5. Ish-bosheth raised to the throne by Abner.
6. The combat at Gibeon.
7. The murder of Asahel by Abner.
8. The pursuit of Abner and the burial of Asahel.
9. The family of David.

§ 2. THE TWO KINGDOMS AT WAR (CH. 2:1-3:5).

10. The quarrel between Abner and Ish-bosheth.
11. Abner's overtures to David.
12. The murder of Abner.
13. David's anger and lamentation.
14. The murder of Ish-bosheth.

§ 3. THE LAST OF SAUL'S HOUSE (3:6-4:12).

15. The election of David king of all Israel.
16. The capture of Jebus.
17. David's family.
18. Victory over the Philistines.
19. The removal of the ark.

§ 4. DAVID SETTLED IN JERUSALEM OVER ALL ISRAEL.

3. Combine all this into an outline (if this outline is to be of any service, you must make it for yourself); and in doing the work endeavor (1) to call to mind all the details of each topic, and (2) to find the logical relation which exists between them.

*Sixth Step: Religious Teaching.*

We should consider not (1) the religious precepts which *might* possibly be connected with each one of the score of events narrated; nor (2) the various teachings which the narrative really suggests; but rather (3) the impression, so far as concerns the religious element in it, which the whole narrative produces. *What, now, is this impression?*

## STUDY X.—DAVID'S REIGN; 2 SAM. 7-12.

- Remarks:** 1. It is to be kept in mind that the present work on this book of Samuel is merely preparatory to that which is to be done in later "studies."
2. The study of a chapter without at least a general comprehension of the book is necessarily imperfect; yet chapters must be studied in order that the general conception of the book may be gained.
3. The true order is therefore: (1) study of the parts for the sake of the whole; (2) study of the parts in the light of the whole.

*First Step: Chap. 7, Jehovah's promise to David.*

1. Read the chapter, noting down, together with the verses which treat of the subject, (1) the desire of David to build a temple; (2) the prophet's attitude toward the undertaking; (3) Jehovah's attitude; (4) grounds for this attitude; (5) Jehovah's promise to David; (6) David's prayer and thanksgiving.
2. Read the chapter a second time and select twelve words, expressions, or allusions which deserve special study; examine such helps as may be within reach with a view to ascertain their meaning or force.
3. Study more carefully the "message of Jehovah to David," noting (1) the difference between the opinion uttered by the prophet and that with which he was sent by God to David; (2) the contrast involved: *thou* shalt not build a house for *me*, but *I* will build a house for *thee*; (3) the promise to establish David's "seed" (v. 12) fulfilled in Solomon, in the kings of Judah who descended from David, in the Christ (Luke 1: 31-33; Acts 2: 29-31).
4. Prepare a condensed statement of the contents of the chapter, which shall present the essential thought.

*Second Step: Chaps. 8, 9, The growth of David's Kingdom.*

1. Read the section, noting down (1) the various foreign nations with whom he warred; (2) the officers of his government; (3) his generosity to Mephibosheth.
2. Read the section again and examine the following words and expressions: (1) *bridle of the mother city* (8: 1); (2) *making to lie down on the ground* (8: 2); (3) *brought presents* (8: 2); (4) *houghed* (8: 4); (5) *Syrians* (8: 5), their connection with Israel before this time? their subsequent relations to Israel? (6) *smiting in the valley of salt* (8: 13); cf. Ps. 60; (7) *recorder* (8: 16); (8) *Cherethites and the Pelethites* (8: 17); (9) *priests* (8: 18); (10) *dead dog* (9: 8); (11) *at the king's table* (9: 13).
3. Prepare a detailed outline of the matter in this section, and try to ascertain the number of years which have now passed since David came to the throne.

*Third Step : Chap. 10:1-11:1, Wars with Ammon.*

1. Read the section, noting (1) the insult offered David's ambassadors by the Ammonites; (2) the first campaign; (3) the third campaign, and the siege of Rabbah.
2. Read the section again and study the following points :
  - (1) *Nahash* (10:1), cf. 1 Sam. 11; (2) *shaved off the one-half of their beards* (10:4); (3) *hired* (10:6), see 1 Chron. 19:6 (cf. other variations of text in this passage); (4) *entering in of the gate* (10:8), the difficulties here involved; (5) *time when kings go forth to battle* (11:1), cf. 1 Chron. 20:1; (6) *David tarried* (11:1), why?
3. Prepare a condensed statement of the section, including also (1) an explanation of the repetition of the material here given and compare with 8:3-6; (2) an explanation of the relation of this section to the story of David's sin which immediately follows.

*Fourth Step : Chap. 11:2-27, David's Sin.*

1. Read the chapter, noting (1) David's adultery; (2) the summoning of Uriah to Jerusalem; (3) the circumstances of Uriah's death; (4) the announcement of Uriah's death to David; (5) the marriage of David and Bath-sheba.
2. Read the chapter again and study the following expressions: (1) *walked upon the roof* (11:3); (2) *Uriah the Hittite*; (3) *sent and told David* (11:5); cf. Lev. 20:10; (4) *mess of meat from the king's table* (11:8); (5) *went not down to his house* (11:9); why? (6) *Israel and Judah* (11:11); what does this indicate as to the time of the writing of this book? (7) *made him drunk* (11:13); for what purpose? (8) *he smote Abimelech* (11:21), cf. Judg. 9:50-54; (9) *mourned for her husband*; cf. Gen. 50:10; 1 Sam. 31:13.
3. Prepare a condensed statement of the contents of the chapter and add to it (1) an explanation of the fact that this narrative is altogether omitted in the book of Chronicles; (2) the purpose of the writer of Samuel in presenting it; (3) the relation of this event to the later history of David's life.

*Fifth Step : Chap. 12, David Rebuked and Repentant.*

1. Read the chapter, noting (1) the parable of Nathan; (2) the application of the same to David; (3) the sentence pronounced upon him; (4) his confession; (5) the death of the child; (6) the birth of Solomon; (7) the capture of Rabbah.
2. Read the chapter again and examine the following words and expressions: (1) *sent Nathan* (12:1); (2) *took the poor man's lamb* (12:4); what is the real point of the parable? (3) *fourfold* (12:6); (4) *I gave thee thy master's wives* (12:8); (5) *despised the commandment of the Lord* (12:9); cf. Num. 15:3; 1 Sam. 23:26; (6) *the sword shall never depart from thine house*; how fulfilled? (7) *take thy wives* (12:11); see 16:21, 22; (8) *sinned against the Lord* (12:13); cf. Ps. 51:32; (9) *thou shalt not die*; (10) *that child shall surely die*; (11) *the elders of his house* (12:17); (12) *anointed himself* (12:20); (13) *I shall go to him* (12:23); (14) *Solomon* (12:24); (15) *Jedidiah* (12:25); (16) *Joab fought against Rabbah* (12:26); the connection of this with 11:1; (17) *king's crown* (12:30); (18) *put them under saws* (12:31).
3. Prepare a statement of the contents of the chapter, including also (1) a comparison of David's confession of sin with that of Saul: 1 Sam. 15; (2) a statement of the relation existing between Ps. 51 and this passage.

*Sixth Step: Classification, Organization, and Religious Teaching.*

1. Classify the material in your note-book, under the heads given in Study IX (p. 180).
2. Arrange the headings and organize the matter according to the plan followed in Study IX (p. 180).
3. Consider (1) how large a portion of the book is given to the account of David's sin, together with the evil consequences which followed it, and why this is so; (2) the particular teaching, not the possible inferences, which this whole story was by the divine writer intended to convey.

## STUDY XI.—ABSALOM'S REBELLION; 2 SAM. 13-18.

- Remarks:** 1. The story of David's life as told in the Psalms is of equal importance with that narrated in the historical books; this will receive our attention a little further along in our work.
2. The private life of David stands closely connected with the history of the nation and the times.
  3. In all this study, try to read between the lines; for we must remember that only the most fragmentary material has come down to us.

*First Step: Chaps. 13, 14, Family Troubles connected with Ammon and Absalom.*

1. Read the chapter, noting down in connection with the verses treating of each subject, (1) the outrage committed by Ammon; (2) the vengeance taken by Absalom; (3) the reception of the news by David; (4) Absalom's flight; (5) Joab's stratagem and Absalom's return; (6) Absalom's person and family; (7) Absalom's re-admission to David's presence.
2. Read the chapters again and study more closely the following words and expressions: (1) *one of the fools in Israel* (13: 13); (2) *will not withhold me from thee* (13: 13); (3) *garment of divers colors* (13: 18); (4) *hold now your peace* (13: 20); (5) *neither good nor bad* (13: 22); cf. Gen. 24: 50; 31: 24; (6) *upon his mule* (13: 29); (7) *Talmi* (13: 37); (8) *king's heart toward Absalom* (14: 1); (9) *Tekoa* (14: 2); (10) *two hundred shekels* (14: 26).
3. Prepare a statement of the contents of the section, including also (1) an explanation of the connection between the contents of this chapter and those which precede and follow; (2) a statement of the argument of the woman of Tekoa contained in verses 13, 14; and (3) an indication of the mistake made by David in his treatment of Absalom.

*Second Step: Chaps. 15: 1-16: 14, Absalom's Rebellion and David's Flight.*

1. Read the chapters, noting (1) the preparations of Absalom for the rebellion; (2) the conspiracy made public; (3) the flight of the king from Jerusalem; (4) the fidelity of Ittai; (5) the ark returned to Jerusalem; (6) Hushai sent back; (7) the present of Ziba; (8) the curse pronounced by Shimei.
2. Read the chapter again and examine the following words and expressions: (1) *beside the way of the gate* (15: 2); (2) *stole the hearts* (15: 16); (3) *forty years* (15: 7); (4) *in Hebron* (15: 10); why was this place chosen? (5) *let us flee* (15: 14); cf. Pss. 63, 3, 4, 26; (6) *Gittites* (15: 18); (7) *the brook Kidron* (15: 23); (8) *art thou not a seer?* (15: 27); (9) *the ascent of Mt. Olivet* (15: 30); (10) *head covered, bare-foot* (15: 30); (11) *say unto Absalom* (15: 34); the morality

of all this; (12) *restore me the kingdom of my father* (16: 3); (13) *blood of the house of Saul* (16: 8).

3. Prepare an outline statement of the contents of the chapter and add to it (1) an explanation of David's sudden flight (why, warrior as he was, did he not hold his ground?) (2) the traits of character displayed by him at this crisis in his history; (3) the relation of the Psalms referred to above to this event.

*Third Step: Chaps. 16: 15-17: 23, The Events transpiring at Jerusalem.*

1. Read the chapters, noting (1) Absalom's entrance into the city; (2) Hushai's offer of his services; (3) Absalom's taking possession of the royal harem; (4) the counsel proffered by Ahithophel; (5) the counsel of Hushai; (6) the message to David; (7) the death of Ahithophel.
2. Read the chapters again and study the following words and expressions: (1) *the men of Israel* (16: 15); (2) *and Ahithophel said* (16: 21); the object of this advice; (3) *oracle of God* (16: 23); (4) *this night* (17: 1); (5) *bear robbed of her whelps* (17: 8); (6) *into the river* (17: 13); (7) *appointed to defeat the good counsel* (17: 14); (8) *a well in his court* (17: 18); (9) *hung himself* (15: 23); cf. Matt. 27: 5.
3. Prepare a condensed statement of this section and in connection with this consider (1) the relative wisdom of Ahithophel's and Hushai's advice; (2) the general policy adopted by Absalom in his effort to gain the throne.

*Fourth Step: Chaps. 17: 24-18: 33, The Battle of Mahanaim.*

1. Read the chapters, noting (1) the reception of David at Mahanaim; (2) the battle; (3) the death of Absalom; (4) the grief of David.
2. Read the section again and study the following words and expressions: (1) *the daughter of Nahash* (17: 25); the difficulty here involved; (2) *beds and basins*, etc. (17: 28); (3) *numbered* (18: 1); (4) *captains of thousands and captains of hundreds* (18: 1); (5) *the wood devoured more* (18: 8); (6) *his head caught hold of the oak* (18: 9); (7) *three darts* (18: 14); (8) *a very great heap of stones* (18: 17); (9) *king's dale* (18: 18).
3. Prepare a condensed statement of the section and in connection with this statement, consider (1) the general conduct of Joab in his treatment of Absalom and (2) the occasion of the passionate grief of David.

*Fifth Step: Classification and Organization.*

1. Having in mind the various headings suggested on p. 180, read these chapters (13-18) and note down the material as thus called for.
2. Following the plan suggested in connection with "Study IX," organize the chapters of *this study*: (1) placing sub-headings and headings in such order as to strike the eye; (2) recalling the details suggested by such headings; (3) condensing the whole into an outline or statement on the subject, *Absalom's Rebellion*, the causes leading to it, the important events, the circumstances of its overthrow.

*Sixth Step: Religious Teaching.*

Again, we come face to face with the question, What is the religious teaching of a section? The question is not to be answered (1) by selecting a thought here and a thought there; (2) nor by connecting with the material all the possible teachings



which a fertile imagination can suggest; but (3) by grasping the material as a whole, as a unit, and from that determining the lesson which naturally and easily presents itself.

STUDY XII.—DAVID RESTORED; SOME APPENDICES; 2 SAM. 19-24.

**Remarks:** 1. It cannot be denied that the work which one must do when a single "study" includes six chapters, is necessarily superficial. If one's work stopped here, it would be lamentable enough.

2. It cannot be denied, on the other hand, that the work which one does, when he devotes his time to the study simply of verses, is really no work. It is absurd to do only this kind of work.
3. The truth is that both kinds must be done; the general work first, and then the careful and critical work.

*First Step: Chaps. 19, 20, David Restored to the Throne.*

1. Read the section, noting (1) the reproval of David by Joab; the negotiations between David and Judah in reference to the recall; (3) the return of the king and (4) the dispute between Judah and Israel; (5) the insurrection of Sheba; (6) the officers of the court after the restoration.
2. Read the chapters again and note fifteen words and expressions which deserve special study; examine these with such aids as may be within reach.
3. Prepare an outline of the events narrated in this section and in connection with this (1) account for the necessity of David's sending a private messenger to the tribe of Judah to persuade them to recall him; (2) compare the list of officers given in 20: 23-26 with that given in 8: 16-18.

*Second Step: Chaps. 21: 1-22; 23: 8-39, The Famine; Heroic Exploits and Heroes.*

1. Read these chapters, noting (1) the fact of the famine; (2) its occasion; (3) the execution of Saul's sons by way of atonement; (4) the burial of the bones of Saul and his sons.
2. Read the account of the *heroic exploits* in the Philistine wars (21: 15-22) and the account of *David's heroes* (23: 8-39), with the understanding that there is no connection between either of these and the story of the famine.
3. Select from each of these three distinct sections five or six expressions deserving especial study and examine them with the aid of such helps as may be within reach.
4. Prepare a brief statement of the contents of each section and in connection with these statements consider (1) the justice of the execution of Saul's sons for a crime committed by their father; (2) the relation of these appendices to each other and to the book as a whole.

*Third Step: Chaps. 22; 23: 1-7, David's Psalm of Thanksgiving and Last Words.*

1. Read chap. 22, noting (1) the address to God (vs. 2-4); the description of the writer's danger and his supplication (vs. 5-7); (3) Jehovah's manifestation in behalf of David (vs. 8-16); (4) the deliverance wrought because of his faithfulness (vs. 17-21); (5) the integrity of his life (vs. 22-25); (6) principle which regulates God's dealings with men (vs. 26-28); (7) the faithfulness of

- God as experienced by the writer (vs. 29-31); (8) the praise of Jehovah the author of victory (vs. 32-37); (9) the destruction of the enemy (vs. 38-43); (10) the establishment of David's throne (vs. 44-46); (11) conclusion and doxology.
2. Compare this chapter with Ps. 18 and note carefully (1) the variations and (2) account for the fact that so long a passage should be repeated.
  3. Read chap. 23: 1-7, and (1) express in prose form the thought of each of the verses, (2) analyze carefully the figurative expressions which it contains.

*Fourth Step: Chap. 24; David's Sin in Numbering the People.*

1. Read the chapter, noting (1) the taking of the census; (2) the choice of punishments offered by Gad; (3) the pestilence; (4) the purchase of Araunah's threshing-floor.
2. Read the chapter again and study especially the following words and phrases: (1) *he moved David* (24: 1); who? (2) *go number* (24: 1); (3) *why doth my Lord delight* (24: 3); the reason for Joab's opposition? (4) *Aroer* (24: 5); (5) *eight hundred thousand* (24: 9); cf. 1 Chron. 21: 5; (6) *David's heart smote him* (24: 10); (7) *the prophet Gad* (24: 11); when was he last mentioned? (8) *the angel* (24: 16); (9) *the Lord repented him of the evil* (24: 16); (10) *the threshing-floor* (24: 16); (11) *these sheep, what have they done?* (24: 17).
3. Prepare a brief statement of the contents of this chapter; and in connection with this consider (1) what must have been the nature and purpose of the numbering of the people to have called for so great a punishment; (2) why the people should have been punished for the sin of the king.

*Fifth Step: Classification and Organization.*

1. Classify the material in your note-book under the headings given in connection with Study IX.
2. Organize as before the material of this section, viz., chaps. 19, 20 and chaps. 21-24.
3. Organize now the material of all four "studies":  
**Chaps. 1-4. David's reign over Judah.**  
**Chaps. 5-24. David's reign over all Israel.**  
*Chaps. 5-9. The period of David's growth.*  
*Chaps. 10-20. David's fall and punishment.*  
*Chaps. 21-24. Various appendices.*

*Sixth Step: Religious Teaching.*

It has been the purpose in the group of "studies" on 2 Samuel to lead or induce the pupil to work out for himself the religious application of the material. Whether the purpose has succeeded or failed, it was the correct thing to aim at. It will be a great day in the history of Bible study, when (1) what is commonly known as "important suggestions," (2) the homiletical helps on which so much reliance is now placed, shall have disappeared from upon the face of the earth, and the time now wasted in connection with such "trash," for most of it deserves no better name, devoted to such a study of the facts and principles of sacred Scripture as will make a substantial foundation on which to build life and character and everything connected with these. As before, therefore, try to grasp comprehensively the whole period, and then to formulate in your mind the impression which it produces.

## Synopses of Important Articles.

**The Glacial Period and Noah's Deluge.\***—There is certainly a possible connection between these two events, and theories have been presented concerning it which are deserving of careful attention. Study of the phenomena of the ice age in North America throws light upon the question. Four millions of square miles in the upper half of North America were covered with ice a mile deep, demanding that a corresponding amount be taken from the oceans. This would cause great subsidence of the earth's surface in some parts, occasioning deluges of a local character. Likewise the crust of the earth was correspondingly forced up in some parts and volcanic outbursts were common. All this would account for the undoubted fact of the extinction of many species of animals and the probable extirpation of the earlier races of man in America. It would also render much less improbable the similar explanation of the Noachian deluge and explain how the remains of the human race left after the overthrow of man in North America in the ice age, continuing to survive in Central Asia, were finally destroyed in this limited local deluge of Noah's time. Thus a degree of credibility would be added to the Scripture narrative.

An interesting and plausible suggestion showing how far we are at present from possessing all the facts which render a dogmatic interpretation of the statements of Scripture possible. Scholars must still be cautious in assertion, and candid in admitting the uncertainty of much of our knowledge of these early times.

**Lovest thou Me?†**—In the dialogue between Peter and Jesus (John 21:15-17) is there any significance in the fact that Jesus begins with the verb *agapao*, repeats it and finally uses *phileo* while Peter every time protests with *phileo*? Can any difference be made out in the meaning of these verbs commonly translated "love"? Such a question requires a purely inductive answer. In modern Greek *agapao* has superseded *phileo* as the ordinary word for "love." When did this supersession begin and what was the time at which both words were used interchangeably, for there must have been such a period? We turn to the Septuagint and find *agapao* used nearly two hundred times and the other word but nine times, and the former word fully and freely occupies the whole field which might be supposed to belong to *phileo*. Hence the classic distinction between them was by this time completely lost. The same fact is discovered in the use of the nouns related to these two verbs. In the New Testament *agapao* is used 142 times and *phileo* twenty-two times, while the noun *agape* occurs 118 times and *philia* but once. A careful study of the usage would seem to show not a unique and special meaning for either verb but a practical supersession of the latter by the former. The source of the assumed distinction may be traced back to Trench, who has been more or less closely followed by Cremer, Woolsey, Thayer and Alford. Much heedless dogmatizing has been indulged in, whereas the facts all point the other way and the conversation as it stood unannotated in the old version was simple, clear, complete.

A plain, compact, irresistible marshalling of facts which should settle this vexed question forever.

\* By Rev. Professor G. Frederick Wright, D.D., LL.D., in *The Bibliotheca Sacra*, July, 1889, pp. 466-474.

† By Rev. Professor Wm. G. Ballantine, D.D., in *The Bibliotheca Sacra*, July, 1889, pp. 524-542.

## General Notes and Notices.

It came with a shock of sad surprise to many to hear of the death of Arthur Amiaud, which occurred at Paris on May 30th. Though but a few years past thirty he had already acquired a high rank as an Assyriologist, acknowledged to have but few superiors in France or out of it, such was the thoroughness of his attainments and the sagacity of his insight. Of late years he devoted himself chiefly to the study of the Telloh Inscriptions brought to the Louvre by M. de Sarzec, and in this province he was *facile princeps*. His researches published from time to time in the *Zeitschrift fuer Assyriologie* and elsewhere embody all that we substantially know of these inscriptions, and his premature death thus deprives Assyriology of a worker who could ill be spared. Indeed it is questionable whether there is any other scholar living who is ready to take up the work exactly where Amiaud left it. It is pathetic to read that only a few days before his death he put the last touches to the translations of the Gudæa inscriptions which he furnished for the new series of the "Records of the Past," now being published under the editorship of Prof. Sayce. What untold possibilities lay in store for a man of the brilliant scholarship of Prof. Amiaud, and what great services he would have rendered to the cause of science, had he been spared for a longer life, only those can fully estimate who can appreciate at their full worth the importance of his labors. In addition to his researches on the ancient monuments of Chaldæa, Amiaud published, about two years ago, a most valuable *Tableau Comparé*, giving all the varieties of cuneiform characters up to the present time met with in Babylonian and Assyrian inscriptions; and of no less significance are his other contributions which he made from time to time for the *Journal Asiatique*, the *Revue Critique*, the *Revue d'Assyriologie*, the *Babylonian and Oriental Record*, and the already mentioned *Zeitschrift fuer Assyriologie*. They are all distinguished by that extreme ingenuity which is born of patient research; and the verdict which Prof. Haupt recently took occasion to pronounce over Amiaud's writings, that they merit to be read and studied many times, only re-echoes the general high esteem in which the deceased was held. A graduate at the Ecole des Langues Orientales Vivantes and a pupil of Prof. Oppert, he held at the time of his death the chair of Assyriology at the Ecole des Hautes Etudes in Paris. Singularly modest and of a rather retiring disposition, he yet was exceedingly cordial towards the pupils that gathered about him, and those who came into closer contact with him could not help catching some of his rare spirit of zeal and untiring devotion to the cause which now bewails his loss. As one who had the privilege of enjoying his instruction for almost a year, I feel his loss with a special keenness, and with a saddened spirit I lay this small tribute on the newly-made grave.

M. JASTROW, JR.

## Book Notices.

### Blaikie's Bible History.

*A Manual of Bible History* in connection with the General History of the World. By Rev. W. G. Blaikie, D.D., LL.D. New Edition. Revised and enlarged. London and New York: T. Nelson & Sons. 1889, 12mo, pp. 504

There can be no question that this work by so eminent a student and teacher of the Bible has been very popular and exceedingly useful. Containing within a moderate compass a clear and accurate compendious view of biblical history, it has fairly distanced all competitors and holds the field almost alone. It is commendable, alike to author and publishers, that under these circumstances a new and revised edition has been prepared. As to the amount and character of the revision one is at a loss to determine without a careful comparison of former editions. No hint concerning the matter is given in the book itself. Use seems to have been made of recent Assyriological investigations, so that in this respect the work is fairly up to the times. No radical change has been made in the presentation of the material. The principles on which the book has been prepared remain the same. The material is divided into periods; the story of the period is retold largely in the order and form in which it appears in the biblical narrative; the side-lights thrown by the history of other lands upon the Scripture story are exhibited, and the whole work is thrown into convenient chapters and sections for study and recitation in schools.

It is no doubt true that these principles and methods of preparing a text-book on Bible History are regarded by many as the secret of the usefulness of this and similar works. It may fairly be questioned, however, whether the success which such books have achieved has not been attained partly in spite of them. Dr. Blaikie's book is the best attainable work of its class, but not a few teachers and students of the Bible are profoundly convinced that the text-books on the Bible are as a general rule one hundred years behind the times, and if the same methods and principles were applied in secular studies they would result in books which would be recognized as belonging to past generations. There is a cant phraseology of our present age which one hesitates to use in characterization either of men or of books; still no one word so fully sums up the character of books like this of Dr. Blaikie as the cant phrase, "not scientific." Every practical teacher knows what that phrase covers, though to express all its significance would require many words. The hope may be expressed—and it is a hope that shows some signs of being fulfilled—that ere long the number of our text-books on Bible history may be increased by a well organized manual, arranged on a scientific method, which will bring to the study of the historical material of the Scriptures as much interest and enthusiasm in our schools and colleges as now it arouses of weariness and distaste. Till that time comes, Dr. Blaikie's book, excellent in its way, will continue to be used, where a handy and reliable Bible history is desired.

### Modern Science in Bible Lands.

*Modern Science in Bible Lands.* By Sir J. W. Dawson. New York: Harper and Brothers. 12mo, pp. 606. Price, \$2.00.

Any work by a man so well known in the spheres of science and education as Principal Dawson is entitled to careful reading and consideration. The book before us is written in the conviction that while the Bible is not a text-book of science, its statements upon scientific matters are remarkably free from errors, remarkably in accordance with the teachings of the best modern science. The idea is fairly presented by this quotation: "Science must in the future tend more and more to the vindication of the truth of the early books of the Bible from the attacks of a vexatious verbal criticism." The book, as the author says, is not a "Reconciliation of Science and Religion," but a series of essays on a variety of subjects in which modern science seems to explain and illustrate the old book. The Bible lands treated are Italy, Egypt and Palestine.

The introductory chapter merely sustains by examples the proposition that the Bible in its statements is scientific. A sketch of Italian Geology, a history of Vesuvius and its eruptions, and an outline of the geological theory of volcanic action is given under the title "The Fire Belt of Southern Europe." Two chapters of considerable value are those on "The Haunts and Habits of Primitive Man," and "Early Man in Genesis." Dr. Dawson believes that Palæolithic Man—Palæocosmic as he calls him—the man of the river gravels and of the caves, is ante-diluvian. He maintains that there is a break in the Archæological Records and one in the Geological Record, and that this break is due to the post-glacial flood (=Noachian deluge). The view is sustained with considerable force and skill. Several new terms are suggested, Palæocosmic Man and Palanthropic Age for ante-diluvian man and time, and Neocosmic Man and Neanthropic Age for post-diluvian. Some important strictures on archæological modes of nomenclature and reasoning, already presented in his *Fossil Men*, are here emphasized. The Bible statements of the Dead Sea and the destruction of the cities of the plain are among the special topics considered.

No scientist is likely to agree with Dr. Dawson on all points nor are his explanations always likely to suit his theological readers. The book will however do much to stimulate investigation and suggest profitable lines of thought and study. It is an honest and earnest work and can not but do good. Even if we were obliged to differ from our author in every conclusion he reaches we should still consider the work one of great value.

### The Pastoral Epistles.

*The Pastoral Epistles.* 1 and 2 Timothy, Titus. By J. F. Plummer, D.D. "The Expositor's Library." New York: A. C. Armstrong and Son. Price, \$1.50.

The volumes of this excellent series of expository lectures on the books of the Bible are becoming numerous. Among the latest is the work of the learned scholar, the Master of University College, Dublin, upon the pastoral epistles. The task is well done. The volume is characterized by a larger admission of scholarly and critical material than former issues of the same series have exhibited. The learning is not paraded, however, and it is thoroughly trustworthy. This portion of Scripture does not yield so readily to expository treatment as do some other books and the practical teachings are limited in their range. The author has succeeded in compressing into these pages much valuable material, and, apart from certain ecclesiastical views which he holds and naturally advances, has produced a book useful to all students of the Bible.

## Current Old Testament Literature.

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137. *Outlines of Bible Study: A Four Years' Course for Schools and Colleges.* By G. M. Steele, D.D. New York: Leach, Shewell and Sanborn.
138. *The Bibles of England: a Plain Account for Plain People of the Principal Versions of the Bible in English.* By A. Edgar. London: A. Gardner, 1889. 7s. 6.
139. *La Bible. Traduction nouvelle d'après les textes hébreu et grec; par E. Ledrain.* T. 5: les Prophetes. I. Isale; Jérémie; Lamentations. Paris: libr. Lemerre. 7fr. 50.
140. *Mélanges Bibliques. La Cosmogonie mosaïque d'après les Pères de l'Église, suivie d'études diverses relatives à l'Ancien et au Nouveau Testament, etc.* Par F. Vigouroux. Avec des Illustrations d'après les monuments par M. Douillard, architecte. 2e Ed. revue et augmentée. Paris: Berche et Tralin.
141. *Exodus, with Introduction, Commentary and Special Notes.* Part II. By James MacGregor, D.D. New York: Scribner & Welford. 80c.
142. *Bible-Work. Old Testament. Vol. III., Joshua-2 Chronicles.* Prepared by J. Glentworth Butler, D.D. New York: Funk and Wagnalls. \$4.00.
143. *Der babylonische Talmud in seinen haggadischen Bestandtheilen, wortgetreu übers. und durch Noten erläutert.* By A. Wunsche. 2 Halbb. 3 Abtl. Leipzig: O. Schulze. 12 M.
144. *Prophetic Lights: Some of the prominent Prophecies of the Old and New Testaments interpreted by the Bible and History.* By E. J. Waggoner, D.D. New York: Pacific Press Pub. Co. \$1.25.
- Articles and Reviews.**
145. *Genesis: Drs. Harper and Green on the Composite Authorship of Genesis.* By Talbot W. Chambers, D.D., in *The New York Observer*, July 11, 1889.
146. *The Kerubim in Eden.* By W. St. C. Boscawen, in *Bab. and Orient. Record*, June, 1889.
147. *Was Genesis 6: 1-4, ursprünglich mit der Sintflut verbunden?* By O. Gruppe, in *Ztschr. f. d. Alttest. Wissensch*, ix., 1, 1889.
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149. *Damaskus. Genesis XV., XVIII., 5. 6.* In *Judische Ltrblitt.* 22, 1889.
150. *Das Protevangelium Jacobi, in neuer Beleuchtung.* By Conrady, in *Theol. Stud. u. Kritik*, 3, 1889.
151. *A Thought on 2 Samuel 7: 2.* By Howard Crosby, D.D., in *The Homiletic Review*, Aug., 1889.
152. *Ueber das Ich der Psalmen.* By J. Z. Schuurmans Stekhoven, in *Ztsch. f. d. Alttestam. Wissensch*, ix., 1, 1889.
153. *Studies in the Psalter. VII. The Fifty-first Psalm.* By T. W. Chambers, D.D., in *The Homiletic Review*, Aug., 1889.
154. *The Book of Isaiah (Rev. G. A. Smith, M. A.).* By Rev. Professor Franz Delitzsch, D.D., in *The Expositor*, July, 1889.
155. *An Inscription of Nebuchadnezzar. Biblical Research.* The Independent, Aug. 1, 1889.
156. *Wolf's Die Siebzig Wochen Daniels.* By Kamphausen, in *Theol. Litztg.*, June 29, 1889.
157. *Schultz's Alttestamentliche Theologie*, 4. aufl. In *The Expositor*, July, 1889.
158. *Paul's Doctrine of the Old Testament.* By Rev. Prof. B. B. Warfield, D.D., in *The Presbyterian Quarterly*, July 1889.
159. *Interpretation of Prophecy.* By Tryon Edwards, D.D., in *The Homiletic Review*, Aug., 1889.
160. *Notices: Renan's Israel, II. (Brown); Stade and Holtzmann's Israel (Brown); Baethgen's Beiträge zur Semitisch. Rel. (W. H. Green); Schultz, Old Test. Theology (Briggs); Fischer's Alte Test. u. d. Christ. Sittenlehre; Biblische Psychologie (Brown); Terry and Newhall's Genesis (Brown); MacGregor's Exodus (Brown); Cheyne's Psalms (Briggs); Smith's Isaiah (E. L. Curtis);* in *The Presbyterian Review*, July, 1889.
161. *Stade and Holtzmann's Geschichte des Volkes Israel. II.* Review in *The Sunday School Times*, June 22, 1889.
162. *Cornill's Entstehung des Volkes Israel.* Review. *Ibid.*
163. *Kraehe's Juedische Geschichte.* By Horst, in *Theol. Litztg.*, June 29, 1889.
164. *Bemerkungen über die hebraische Chronologie.* By X. H., in *Zeitschr. cf. Wiss. Theologie*, 3, 1889.
165. *The Elohistic and Jehovistic Names of Men and Women in the Bible.* By Rev. A. Lüwy, in *P. S. B. A.*, xl, 7.
166. *Euphemisms in the Old Testament.* By E. M. Epstein, in *The Christian Quarterly Review*, July, 1889.

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169. *Der Brief des Jacobus, in 25 Predigten ausgelegt.* By R. Kogel. Bremen: Müller. 5 M. 20.
170. *Geschichte des Neutestamentliche Canons.* By Th. Zahn. 1 Bd. Das Neue Testament vor Origenes. 2 Haelfte. Leipzig: Derchert Nachf. 1889. 12 M.
171. *Studien zur Itala.* By H. Linke. Breslau, 1889. 1 M.
172. *La Bibbia, la Natura, e la Scienza.* By A. Travaglini. Vol. II., fasc. 6-8 Vasto, tip. edit. Istonio di C. Masciangelo. 1889.
173. *Natural Religion.* By Max Müller, LL.D. London and New York: Longmans, Green and Co.
174. *A Mediaval Illustration of the Documentary Theory of the Origin of the Synoptic Gospels.* By Rev. Charles Plummer, M.A., in *The Expositor*, July, 1889.
175. *Notes on Dr. Riddell's Edition of Robinson's Harmony of the Gospels: being a Contribution to a Complete Harmony of the Gospels.* By the Rev. Charles Leaman, in *The Bibliotheca Sacra*, July, 1889.
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179. *Jesus and Judas.* By Samuel T. Spear, D.D., in *The Independent*, Aug. 1, 1889.
180. *The Trial of Christ.* By J. T. McClure, D.D., in *The Evangelical Repository*, Aug., 1889.
181. *Chastand's L'Apotre Jean et le IV. Evangile.* Revue v. P. Vautier, in *Le Chrétien évangélique*, 10, 1889.
182. *Whitelaw's Gospel of St. John.* Review by L. D. in *Theological Monthly*, June, 1889, the *Academy*, Jan. 5, 1889.
183. *Saint James 4:2.* By J. B. M., in *The Classical Review*, 6, 1889.
184. "Lovest Thou Me?" By the Rev. Professor Wm. G. Ballantine, D.D., in *The Bibliotheca Sacra*, July, 1889.
185. *Acts 26: 28 in the Light of Latin Idiom.* By Prof. L. S. Potwin. Critical note in *The Bibliotheca Sacra*, July, 1889.
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190. *Die Schriftstellerische Originalität des ersten Petrusbriefs.* By Schaife, in *Theol. Stud. u. Krit.*, 3, 1889.
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192. *The Ministerial Priesthood.* By Rev. Prof. W. Milligan, in *The Expositor*, July, 1889.
193. *Eternal Punishment and the Restoration of all Things as the Bible Teaches.* By Rev. A. V. Lonnegren, Ph.D., in *Universalist Quarterly*, July, 1889.
194. *Doxological Ascriptions to God.* By Samuel T. Spear, D.D., in *The Independent*, July 4, 1889.
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196. *Abbot's Critical Essays.* Review in *The Bibliotheca Sacra*, July, 1889.
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199. *Keil's Biblical Archaeology.* Review by W. W. Moore in *The Presbyterian Quarterly*, July, 1889.
200. *Rationalism and Higher Criticism.* By J. W. Mendenhall, D.D., in *The Christian Advocate*, July 11, 1889.
201. *Dawson's Modern Science in Bible Lands.* Review in *The Bibliotheca Sacra*, July, 1889.