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“WHILE, for personal salvation, simple ignorant faith and obedience may suffice, there is *limited* power for good and glory to God in such a life.” Such is a thoughtful remark recently made by a practical man. Is it true? Is anything else needed for a good degree of usefulness than the two qualities above named? Is not learning a useless or harmful incumbrance to the prophet of God? Is not a desire after wider knowledge on the part of the minister to be deprecated? So many seem to think. “It is dangerous to know too much.” To all who maintain such an opinion either directly or indirectly, the remark quoted at the head of this paragraph is commended, with a request for serious consideration.

THE same remark is also brought to the minds of the earnest laity of our churches. In these days of so abundant opportunities for extending one's knowledge of the Word of God, the thought has important bearings. When so much more may be known about the Bible, it is well to consider one's obligation to take advantage of these privileges. Do you think that what was good enough for the fathers is good enough for you? “It saved them and it will save me.” That is not the question. It is not a matter of salvation, but of usefulness and glory to God. The fathers were saved, but they did more than work for salvation. With their advantages they sought God's glory and men's good. If their desire for salvation is shared by their children, let their other desires also stimulate us. When the opening is given for making ourselves more

helpful to men and God, the question should not be "Ought I to undertake this new exertion"? but rather "Dare I avoid increasing my ability to bless the world and glorify God?" How all this applies to the study of the Bible—perhaps thoughtful and inquiring readers of this paragraph may be left to imagine.

A VERY interesting chapter in that fresh and thoughtful work, *Imago Christi*, is occupied with the delineation of Jesus Christ as a student of Scripture. It is suggested there that Jesus knew three languages, Aramaic, Greek and Hebrew. The two former were more or less native to Him; He picked up the knowledge of them by constant intercourse from His childhood with those who spoke them. With Hebrew the case was different. It is most probable that to acquire the knowledge of Hebrew He would have to study it as we study Latin. The significance of this fact is clearly brought out in the following extract:

It is surely interesting to think of Jesus learning the dead language in order to read the Word of God in the tongue in which it was written. Remember His condition in life was only that of a mechanic; and it may have been in the brief intervals of toil that He mastered the strange letters and forms that were to bring Him face to face with the Psalms as David wrote them and with the Prophecies as they flowed from the pen of Isaiah or Jeremiah. In our own country the same sacred ambition is not unknown. At all events, a generation ago there were working men who learned Greek with the grammar stuck on the loom in front of them that they might read the New Testament in the language in which it was written; and I have spoken with the members of a group of business men in Edinburgh who meet every Saturday to read the Greek Testament. Certainly there is a flavor about the Bible, when read in the language it was written in, which it loses more or less in every translation; and it is perhaps surprising that in our day, when the love of the Bible is so common and the means of learning are so accessible, the ambition to read it thus is not more widely spread.

THE remarkable activity in Semitic circles is the subject of frequent remark. Religious and even secular journals are full of articles on topics in this department of study. Young men of the highest talent are preparing themselves in all our universities to do "special" work in this line. Innumerable agencies and influences are to-day at work, when ten or twelve years ago all, or nearly all, was dead. What, now, will be the outcome? Is this activity an artificial one? Is it something which will shortly die out, leaving us just where we stood a decade since? Have more men turned themselves

toward Semitic work than can be provided for in this department? These are questions of interest not only to the men who are bending their thoughts in this direction, but as well to the entire biblical and scholarly world. Is it true that Indo-Germanic philology, literature and history in the future are not to receive that exclusive attention which has been accorded them in the past? or has the time finally come when the Semitic family, with its unique and wonderful literatures and histories, shall share, and that permanently, the favor of students and scholars?

If a sufficiently comprehensive survey of the situation be taken, the answer to the questions just asked is easily obtained. (1) There are hundreds of Babylonian and Assyrian inscriptions published, which are as yet uninterpreted; thousands which have been unearthed, which are, as yet, unpublished; tens of thousands of such inscriptions which still lie buried in the ruins of antiquity's great cities awaiting the explorer's pick and shovel. (2) There are scores of Arabic inscriptions, dating from many centuries B.C., which have been published, but are not yet fully understood; hundreds, which are to-day in the hands of explorers, awaiting the funds necessary to publish them; and, we are assured, thousands engraved on the rocks of Arabia, which have not yet been seen by the eye of civilized man, and containing secrets of the past history of that strange country, for the possession of which men are willing to risk their lives, if only the necessary means can be obtained for the prosecution of the work. (3) There are great collections of inscriptions in a tongue not yet deciphered, relating, it is believed by all, to a mighty empire of the past, the Hittite, which had all but dropped from the knowledge of man,—inscriptions which are, to be sure, non-Semitic, but which must be read, if read at all, by Semitic scholars. (4) There are Aramaic, Phœnician, and other inscriptions and remains without number and of unknown value which are yet to be explained.

THERE are yet (5) to be written the first Semitic comparative grammar, and the first Assyrian lexicon; there is in the

English language no Hebrew lexicon worthy of the name ; with one or two exceptions there are no edited texts of the various Old Testament Books for the use of students ; while for scientific grammars of many of these languages, and for carefully prepared glossaries of different works, there is the greatest need ; Semitic philology has but made a beginning. (6) The scope of the different literatures and histories of this great family is not yet understood ; for in many languages a large portion of the literature has not been read, and that which has been read and is best known presents unsettled questions which lie at the basis of the history of all past ages ; for example, Did an Accadian civilization precede the Semitic civilization, from which the latter was, in good part, derived ? Was the Israelitish civilization unique, or one of many ? Was the Israelitish legislation directly God-given, or the result of the working out of a God-directed history.

AND (7) as to the religions of these various tribes, for they were really tribes, rather than nations, so close is the relationship, what is yet known ? Almost nothing. In reference to Israel's religion, with which we have been accustomed to suppose ourselves well acquainted, the unknown, or at all events, the uncertain element—that which deserves and demands investigation—is larger than many of us, to whom the real facts are as yet new, may be willing to allow. It is not too much to say that the history of Israel's religious institutions is still to be written. Nor can this be done until our knowledge is more definite concerning the other great Semitic religions, from which Israel is, to be sure, distinctly separated by the line which separates the human from the divine, but with which, after all, it had much, yes, very much, in common.

FINALLY, (8) within a few years, men have begun to talk of a *Biblical* theology, as distinguished from dogmatic theology. In this, in some respects the highest and most vital department of Semitic work, a broad field opens out to view, a field of which the smallest portion only has as yet been tilled.

Here contributions of philology, of literature, of history, of interpretation, from all the Semitic nations, are to be brought, that by their aid there may be comprehended the history of the revelation of God, as it began and continued and concluded in connection with the chosen nation. How much might be added to the above will be appreciated even by those who have just entered upon such lines of work. Can any one claim that there is a lack of work to be done? Is it likely that a department with such unexplored fields, such unsettled questions—questions, too, sustaining so vital a relation to the interests of mankind, will fall into decline? Is it not rather destined to assume relatively a far higher position than that which it now occupies? But another side of the question remains to be considered.

THE time has come in America when such a thing as university work, in the proper sense of the term, is possible. In the leading universities the work of investigation is now being taken up. The older, and some of the younger, institutions devote a large share of their energy to investigation, as distinguished from mere teaching. Chairs in Semitic languages will increase and not diminish in number. Where there are five such chairs to-day, there will be twenty a dozen years hence. To fill such a chair long years of study and toil are necessary; but there is a reward in the end for him who has courage to press on.

IN former days the entire Biblical department was represented in the theological school by one man. It was found necessary, after a while, to divide and to make the Old Testament the work of a separate professorship. Within a few years the necessity has arisen in some institutions of dividing also the Old Testament department, and of assigning to one professor the linguistic and literary work, to another the historical and exegetical. As theological institutions grow in wealth and in the number of their students, the subdivision will be made in one after another, until the time will come when it will be as much of an anomaly for one man to cover

the whole Old Testament field as it now seems to be for one man to attempt to cover the entire Bible. Men who have been specially fitted will be in demand for these positions.

A FEW schools of divinity have established the chair of Biblical theology. The value of this work, the real necessity of it is now pretty generally appreciated. Within a little while the chair will be deemed as necessary a part of a seminary's equipment as the professorship of Dogmatic theology. The preparation for it must be broad and deep. To teach Biblical theology of the Old Testament without a thorough knowledge of the languages and literature and history of the principal Semitic nations would be as absurd as that a college professor should teach Homer who did not know Greek. A score or more of such chairs will be ready for occupants within ten or twelve years.

IT IS no uncertain sign of the times that the college world, as distinguished from the university and the divinity school, is awaking to an appreciation of that most serious blunder in the American education of the last half-century, viz., the virtual ignoring of the Bible as a subject to be included in the curriculum of study. So egregious has been the oversight, that, now, the real situation being seen, no time will be lost in rectifying the mistake. In one or two colleges chairs of Biblical literature have been founded with good endowments. In at least eight colleges efforts are at this very time being made to secure endowments. Such work must find a place not only in denominational colleges (think of a christian college with no opportunity for instruction in the Bible,—how can such an institution face its constituency?) but also in the state universities, in some of which steps have already been taken in this direction. Where are the men who are to fill these positions? It is not supposable that this work can be done by the professor of Latin, or the professor of Greek; the professors in these departments are, as such, no better able to teach Biblical literature than they are to teach mathematics or chemistry. The work can be done only by men specially

prepared for it. Who can estimate the demand which must be supplied in this line alone within the coming years ?

BUT it is not only in the university, the divinity school and the college that men trained in Semitic work will be needed. There is a field still broader. The Gospel minister of the future is to be pre-eminently a *teacher*. Everything, to-day, points in this direction. If the Bible is to exert the greatest possible influence, it must be taught. The pastor is the divinely-appointed agent for conveying to the people such instruction. He, of all persons, is, or ought to be, best able to do it. He must, at least, train the teachers of his church for this important service. Since so large a part of this instruction is in a Semitic field—and here belongs not only the Old Testament, which is Semitic in both contents and form, but also the New Testament, which is Semitic in thought, though not in form—it becomes necessary for the minister to be familiar with Semitic material. The minister of the present generation who is ignorant of everything which makes a true understanding of the Old Testament possible, and, as some have done, boasts of this ignorance, may be pitied and pardoned. The minister of the coming generation who neglects afforded opportunities and follows this example will be a fit subject for rebuke and contempt. In the ranks of the ministry, therefore, there will be a demand for broad and careful training in Semitic subjects. There has always been such a demand ; but it will increase one hundred fold within twenty-five years.

Is it likely, we ask again, that the present Semitic activity is one which will shortly die out ? It may rather be said, and that, too, in all sober earnestness, that the development which has marked the last decade is but the beginning of a beginning, the end of which is beyond the possibility of human calculation.

THE GOSPEL ACCORDING TO LUKE.

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The general agreement of commentators that the Gospel of Luke is the Gospel of universal humanity, of man irrespective of national distinctions, is a very strong, almost conclusive, argument in favor of the correctness of that opinion. I recognize the weight of such a consensus and the deference which it may rightly claim.

And yet, until we come to the last command of Christ, 24: 47 I confess myself unable to discover in the Gospel any basis for this theory. The narrative seems to be surcharged with quite another thought, and to move within the limits of a clearly defined restriction. The expressions of universality common to all the other Evangelists are singularly wanting here. In Matthew, we read, "Ye are the light of the world, the salt of the earth"; "The field is the world"; "Come unto me all ye that labor and are heavy laden"; in Mark, "The Sabbath was made for man"; "My house shall be called a house of prayer for all nations"; in John, "The lamb of God who taketh away the sin of the world"; "I, if I be lifted up from the earth, will draw all men unto me"; "Other sheep I have which are not of this fold"; "That Jesus should die for that nation and not for that nation only but that also he should gather together in one the children of God that were scattered abroad." Luke is devoid of all such ideas and expressions. It is the only Gospel in which our Lord does not go outside of the Holy Land, and in which no one from beyond its borders comes to Him for help and grace. It is the only Gospel which records no intercourse of Christ with a Gentile. No daughter of an accursed race, as in Matthew and Mark, pleads with him for succor; no Greeks as in John, say, "We would see Jesus." The request for the cure of the Centurion's servant is brought by the elders of the Jews, and the reason urged is the love the Roman sol-

dier has shown for the people of God. So in Christ's discourse at Nazareth, the widow of Sarepta is saved from famine because of her kindness to the Hebrew prophet; and the Syrian leper is healed by obeying the injunctions of another prophet of Israel. The section of Matthew and Mark (Matt. 15-16: 18; Mark 7-8: 27) in which are recorded the abolition of the distinction between the clean and the unclean, the feeding of the four thousand (a Gentile miracle), the cure of the Syrophenician's daughter, is omitted entirely by Luke; in its stead is given our Lord's tour through portions of the Holy Land unnoticed by the other Evangelists.

The completely Hebraistic character of the first two chapters of the Gospel is acknowledged by all. Language and thought are unmistakable. Persons, characters, and blessings, all center around the covenant, the fathers, Abraham, David, and Israel. Zacharias sings: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began; to remember his holy covenant, the oath which he swore to our father Abraham." The angel announces the birth of Christ as glad tidings of great joy which shall be to all "the people;"—in the New Testament always meaning Israel, either natural or spiritual. In this Gospel alone Christ receives the seal of the Abrahamic covenant; here only are the Levitical rites of purification for mother and child performed; and only here is Jesus brought into the temple to be presented to the Lord. Simeon recognizes the infant Saviour as the consolation of Israel, and in like manner those to whom Anna speaks of Him are looking for the redemption of Jerusalem.

The preparatory ministry of John the Baptist is introduced by a statement of the political and religious condition not, as is often said, of the world, but of the Holy Land. The countries named at the beginning of the third chapter—Judea, Galilee, Iturea and Trachonitis, and Abilene,—all belong to the theocracy, and their inhabitants had received the rite of circumcision. The political dismemberment of the nation and its religious disorganization call for a Saviour. Accordingly a prophecy is immediately cited which declares that the

salvation of Israel by God shall be seen by all flesh. That this is the meaning of the prophecy and not that all flesh shall be saved will be seen by examining Isaiah 40:5; 52:9, 10. It is this of which Simeon sings: "The salvation which thou hast prepared before the face of all the nations, a light to lighten the Gentiles and the glory of thy people Israel." The sermon on the plain is delivered to His disciples, and a great number of "the people" i. e. Israelites, from all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon. In Luke, Judea is constantly met in very unexpected places; this is true in the *Textus Receptus*; if the reading of Westcott and Hort is adopted, the cases are still more numerous and surprising. Jerusalem, the religious and civil metropolis of the nation, occupies a unique place. In that city the narrative begins and ends; to it Christ is brought as an infant and offered to the Lord; here He is found at the age of twelve years; throughout the Gospel it is spoken of as the point to which Christ is aiming: so that Maurice, although he considers Luke the Gentile Gospel, says: "At the same time we have found St. Luke, not once or twice, not by accident, but continuously, through his whole Gospel, and specially through that long and memorable series of discourses which follows the account of the Transfiguration, connecting all intimations respecting the future with Jerusalem;" only in this Gospel are we told of our Lord's passionate sobs when he caught sight of the devoted city on his royal entry; his eschatological discourse "contemplates exclusively the destruction of Jerusalem" (Godet); in that city, as we have said, the Gospel ends.

As we study the Gospel we find that the piety, the characters and the blessings are all of the Old Testament type. Mary sings, "He hath filled the hungry with good things, but the rich He hath sent empty away; our Lord says here, not as in Matthew, "Blessed are the poor in spirit," but "Blessed are ye poor; Blessed are ye that hunger now; Woe to you that are full, that laugh now," etc. The parable of the rich man and Lazarus, as well as other portions of the Gospel, cannot be understood without remembering its Old Testament character.

For Luke is the Hebrew Gospel. As the Gospel of Matthew

is the Jewish Gospel, in which Christ comes as the King of the Jews, this Gospel of Luke is the Hebrew Gospel; the relation which Christ sustains is an earlier relation than that of King. One cannot read Luke without being struck with the fact that the bestowal of favor here is frequently justified by the existence of some previous tie or relationship. "Ought not this woman, being a daughter of Abraham, to be loosed from her bond on the Sabbath day?" "This day is salvation come to this house forasmuch as he also is a son of Abraham." Specially is this true of those cases which are considered peculiarly characteristic of the spirit of the Gospel. In the parable in the 15th chapter, "the crown and pearl of the parables", the sheep belonged to the flock from which it had strayed; the coin was the precious heirloom of the owner; the prodigal was a son returning to his father's house. It is most worthy of notice also, as illustrating the same principle, that only in this Gospel is grace ever consequent upon the character or conduct of the recipient. The woman in Simon's house and the thief on the cross are examples.

Luke then is the Gospel of Redemption. Here first in the New Testament we meet the word; the keynote of the Gospel is, "He hath visited and wrought redemption for His people." Those who welcome Him are looking for the redemption of Jerusalem; in the trying times that are to come on the earth His followers are directed to lift up their heads, for their redemption draweth nigh; and after His death the wail of His sorrow-stricken disciples is, "We trusted that it had been He who should have redeemed Israel." It is the Gospel of God's people; of His primal relation to them, and of their primal relation to Him.

These primal relations are formally stated at the beginning of God's revelation of Himself to His people. He is their redeemer, Ex. 6 : 6; they are His own covenant people, a kingdom of priests and a holy nation, Ex. 19 : 4-7. His first message by Moses to the children of Israel is, "I am Jehovah, . . . and I will redeem you with a stretched out arm, and with great judgments." "Jehovah thy redeemer" becomes the favorite and frequent designation of God; Isa. 14 : 14; 54 : 5; 43 : 14; 44 : 6; 48 : 17; 49 : 7; 54 : 8. In these passages and many others the Hebrew word is that

which, when a noun, we transliterate "Goel," the Kinsman redeemer, the person who by right of consanguinity was bound to rescue his enslaved kinsman, to redeem his inheritance, and to avenge his blood.

"The people whom Thou hast redeemed" becomes a favorite description of Israel and their consequent relation, as described in Ex. 6 : 4 ; 19 : 5, is made the continual basis of appeal and ground of argument : "I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage ; if ye will keep My covenant, then ye shall be a peculiar people, a treasure unto Me above all people, and ye shall be to Me a kingdom of priests and a holy nation."

If our theory is correct, we shall find that Luke presents Christ as a Kinsman Redeemer ; that His work includes the whole land and the whole covenant people ; and that the redeemed are a holy and priestly nation. The limits of this paper will allow only a reference to each of these.

1. Christ is the Kinsman Redeemer. That Luke presents Him specially as the Redeemer, has been already shown. His kinship to those whom He redeems, His perfect humanity, in infancy, childhood, manhood—in His possession of every human sympathy and feeling—all this has been so often dilated upon that it need not be argued here. By the announcement to Mary before His birth, by His genealogy placed at the beginning of His official work, by continual manifestations, He is shown to be the Son of God.*

The work of the Redeemer necessitates the existence of an adversary from whom the captive is to be rescued. The opening song proclaims deliverance of the people out of the hand of their enemies ; the adversary, Satan, occupies a position peculiar to this Gospel ; the world is in his power and at his disposal ; after the first official temptation he departs from Christ until the appointed season ; as an accompaniment of

* At each successive stage in the long preparation for His work, from first to last, we mark the gradual and harmonious revelation of His double nature. His Godhead and Manhood—signs of triumph and suffering—are united at the Nativity, the Presentation, the Examination in the Temple, the Baptism, the Temptation ; for all is order and truth in the Godlike life, quickening and quickened in due measure. Westcott's Introduction ; p. 373.

the victory of the disciples over demons, Christ beholds Satan cast down from Heaven ; the afflicted woman is one whom Satan has bound ; Satan takes possession of the betrayer of Christ and obtains the disciples to sift them as wheat.

2. In this Gospel the whole land is visited by Christ, and his work is exclusively in Palestine. Every class of the covenant people is the object of Christ's favor. This is especially true of those of whom Mary sings, "He hath uplifted them of low degree." Woman at that time was in such estimation that at the beginning of Christ's ministry His disciples wonder that He should talk with a woman. In this Gospel the divine revelations are made, not to Joseph, but to Mary, and in quick succession we meet with names, Elizabeth, Anna, who share with her the tokens of divine favor. Throughout the Gospel women are mentioned with particular honor ; they minister to the Lord of their substance ; they sit at His feet and receive valued commendation ; they are specially mentioned as prominent among those who bewail His sad fate at His crucifixion. Woman in Luke is exalted to a position which she has ever since held. The Samaritan and the publican were looked on with contempt—excluded from all honorable social intercourse. The "good Samaritan" becomes the title of honor for all time, and the Samaritan leper exhibits the gratitude which his fellow-sufferers failed to show. The publican prays in such a way that he becomes the type of the justified, while the publican, Zaccheus, is the model of honor and justice. It is the woman who was a sinner, who loved much, and Christ's chosen companion in Paradise is a crucified robber. There is no class or condition that does not in this Gospel furnish its representatives among the shining ones.

3. The nation was to be a holy nation. Until we come to this Gospel there is no mention of the Spirit's work on any individual ; but this is emphatically the Gospel of the Holy Spirit. The forerunner is filled with the Holy Spirit from his mother's womb. Zacharias is filled with the Holy Spirit ; of Simeon it is said the Holy Spirit was upon him. Jesus returns from the wilderness full of the Holy Spirit. He returns in the power of the Spirit into Galilee. The Gospel is full of the fruits of the Spirit—holiness of character and conduct.

The venerable pair to whom we are introduced at the beginning of the narrative, walking in all the ordinances and commandments of the Lord, blameless, are the first of a long line of saints whose names adorn this Gospel of grace. It is worthy of notice that for the first time in the New Testament we meet in this Gospel with the word, grace—favor, and in the opening lines we find ourselves in an atmosphere different from anything in the preceding Gospels. From Mary, who has found favor with God, to the close of the Gospel, where it is said of Joseph of Arimathea that he had not consented to the counsel and deed of them, grace bestowed, grace received, grace recognised, meets us everywhere. Every provision is made for holy conduct. John the Baptist gives here what he does nowhere else, ethical instructions to his converts. As we read on, we find directions for every aspect of life, for every relation we sustain, social, moral, religious. Here in very deed the rich and the poor meet together and the duties of every station are enforced.

4. The nation must be a priestly nation. This Gospel, which begins in the priestly compartment of the temple with the priest performing the duties of his office, and closes with the disciples in the temple praising and blessing God, is so evidently the priestly Gospel that I need not argue the point. Prayer and praise are on every page. Its songs have been the canticles of the church; its prayers the model prayers of all ages. In all the great crises in our Saviour's life in this Gospel He is praying; here the disciples make the request, Lord teach us to pray; here are the exhortations to persevering prayer, and here the assurances and instances of successful petition.

If any one has done me the honor to read this paper, he will be so kind as to remember that I am attempting to notice only one feature of this Gospel. A study of Luke in the light of the Hebrew calendar, ritual, tabernacle, and offerings, will develop other characteristics, and will throw light on questions which seem to baffle the commentators. If, for example, they have discovered in Luke's narrative an "*order*", temporal or logical, which justifies the place he gives it as a reason for writing the Gospel, I should be glad to see it.

THE BIBLICAL ELEMENT IN THE QURAN.

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Two-thirds of the Mahometan bible consist of tales of men connected with Jewish and Christian history. Concerning these portions of the Quran it is the purpose of the writer in this paper to present the facts, and to suggest an answer to the following questions: Who are the Bible characters mentioned, and what does the Quran say about them or their sacred books? What is the nature of the material which contains these biblical references and what was the source from which Mahomet drew his information? A brief résumé of the characters and events of biblical fame which are recorded in the Quran is as follows; the creation of Adam and Eve, their temptation by Iblis, who had been cast out of heaven for refusing to worship man, their fall and ejection from Paradise; Cain and Abel and the first human tragedy; Noah and the flood; Abraham, a man of great veracity, who reproved his people for their worship of idols, had visits from heavenly messengers, was promised Isaac and Jacob, pleaded for Lot, and was kept by heaven from offering up his son Isaac; Lot, who was delivered from destruction, while his wife, who tarried behind, was overwhelmed in the overthrow of Sodom and Gomorrah; Ishmael; Isaac; Jacob; Joseph, who had told dreams which aroused the envy of his brethren, was cast into a pit, taken and sold as a slave by the Midianites into Egypt, grew in favor with a ruler of the land, was tempted by his master's wife, and would have sinned with her had not the Lord at that moment appeared to him, was cast into prison, interpreted the king's dream and was released from confinement, gradually raised to high position and power, visited in a time of famine by his brethren who came to buy corn, his device to bring Benjamin his brother to Egypt,

and the final settlement of the house of Jacob in the land which Joseph ruled; Moses, his early life in Egypt, flight into Midian, the burning bush, before Pharaoh, miracles and plagues, the Exodus and the crossing of the Red sea, the journey in the wilderness, manna, quails, giving of the Law on Sinai, worship of the golden calf and the sending of the spies into the Promised Land; Saul chosen king; David and Goliath and a few other meagre and indefinite references to the life of David, his sin and repentance, his Psalms; Solomon, famous for wisdom and power, power even over the winds and over the ginns who were compelled to labor without wages on his public buildings, his visit from the Queen of Sheba; Elijah and Elisha; Jonah and his experiences; Job; and Ezra whom the Jews called the son of God. These stories, as presented in the Quran, are characterized by a strange mixture of truth and fiction, of graphic imagery and of childish inanity. We find remarkable correspondences in style and language with the stories of the Jewish Scriptures and weird and fanciful deviations from them.

The references to the New Testament or Christian Scriptures are comparatively few:—Zacharias, his prayer, and its answer; John, the Baptist; Mary, the mother of Jesus who is represented as the sister of Aaron; Jesus, son of Mary. Jesus Christ is spoken of in the Quran as "Jesus, son of Mary," "Messiah" [3: 40] "The Word of God" [4: 169] "Word of Truth" [19: 35] "Messenger of God" [4: 169] "Servant of God" [19: 31] "Prophet of God" [19: 31] "Illustrious in this world and in the next" [3: 40]. The teaching of Mahomet concerning Christ was that he was miraculously born of the Virgin Mary under the trunk of a palm tree. The Jews charged Mary with being a harlot and unchaste, though her parents were good people, but the babe speaking from his cradle vindicated his mother's honor. Jesus performed many miracles even from his youth, giving life to the clay figure of a bird, healing the blind, curing the leper, quickening the dead and bringing down from heaven a table as a festival and a sign. Some think that this latter is a reference to the Lord's Supper. Jesus was specially commissioned as the apostle and prophet of God to confirm the

Law and to reveal the Gospel, and he declared his mission with many manifest signs, being strengthened by the Holy Ghost, and foretold the advent of another prophet whose name would be Ahmed. The Jews intended to crucify Jesus, but God deceived them by transforming another into his Master's likeness, and him they took and crucified, while Jesus, like Enoch and Elijah, was translated to Heaven. It is quite remarkable that there is no reference to, and apparently no acquaintance with, the period of Christian history subsequent to the ascension of Christ, or the work and writings of the Apostles.

In seeking to discover from what sources Mahomet drew this material, we pass over into a much more difficult and unsatisfactory field of inquiry, inasmuch as the early history of Arabia before the time of Mahomet is as yet shrouded in mystery. Much is to be hoped for in such work as is now being done by Dr. Edward Glaser. From inscriptions which have been already published it would appear that Judaism and Christianity had both made their appearance in Arabia as early as the fourth century, A. D. The Jews soon became very numerous and gained some political power. Their religion was not the pure Old Testament type, but had greatly degenerated and become deeply dyed with many rabbinical notions. Most of these Jews dwelt around Yemen, Yathrib and Mecca, and were very superstitious, though in general culture and refinement they were far above their Arab companions. The Christians probably never became so numerous or gained so strong a foothold in Arabia as the Jews, and the Christianity of these times, if such it may be called, was of a very corrupt character and little else than another form of idolatry. There were at this time in Arabia, however, a few enlightened souls who had revolted against the impurity of the existing faiths and called themselves "Hanifs" or seekers after truth. They had been aroused to deep reflection by the existence of many national traditions which seemed to point back to the time of a purer and earlier faith. These legends were a part of the folk-lore of the land, the exact nature and extent of which it is impossible at present to determine.

When Mahomet first appeared it was as a reformer and his endeavor was to urge a return to the religion of Abraham. His attitude toward both Jews and Christians was one of warm friendship and he sought by every means to win them to his side. He declared that he was that great prophet whom the Lord God had promised to raise up unto them, the last and greatest of Heaven's Divine messengers. His evident design in referring so frequently to their sacred writings was to prove his divine mission and to show the people of his day that if they rejected his message they would surely suffer similar destruction with the sinners upon whom God's wrath had in olden times fallen. The Quran was at first declared to be concurrent with the Old and New Testament, and to be only an Arabic version given by God in order that the Arabs might not say that the Scriptures had not been revealed to them. The Jewish and Christian Scriptures are always mentioned with great reverence and respect, their existence is invariably presupposed, their inspiration strongly attested, their divinity and genuineness never doubted. Even when Mahomet turned in his rage against the Jews, he never accused them of having altered their Scriptures, although he claims in several places that they had suppressed a part of them which referred to himself and his mission. The Jews and Christians are spoken of over fifty times as "The people possessing the Book, Scripture or Gospel," "The people of the Admonition or Revelation." The reason for the large amount of Jewish material in the Quran becomes very manifest when we consider that it was during the sixth to the tenth years of his ministry [615-619] that these references are most frequent: indeed the "suras" of this period consist almost entirely of Scripture stories and are different not only in their subject matter, but also in their rhetorical form. No longer do they consist of those short ecstatic utterances which are so characteristic of the earlier "suras," but they betray much careful study. A large amount of time must have been required to digest and assimilate so much biblical material and to work it up into such elaborate and rhythmical sentences. This was the time when Mahomet's hopes for help from Jewish quarters were most sanguine. But, disappointed by their rejection

of him, for few Jews ever became his faithful followers, he turned upon them with threats and rebukes, and in a few years even drove them from the land by slaughter and exile. The disappearance of the Jews was followed by a corresponding change in the material of the Quran. This fact, among many others, gives unmistakable evidence that the Quran was not systematically written, but grew up out of the circumstances and feelings of the day, consequently after Mahomet lost all hope of gaining the Jews to Islam, that constant repetition of Bible story and rabbinical legend which was so common for several years gradually ceased.

His attitude toward the Christian Scriptures was much the same as toward the Jewish Scriptures. The references to the New Testament are found mostly in the "suras" which were composed during the last three years at Mecca just before the Hejira. At this time Islam made its nearest approach to Christianity and the Quran embodied the most of the Christian history which it contained. But neither Judaism nor Christianity from their very nature could ever go hand in hand with Islam. Mahomet was doomed to disappointment at the hands of both. The references to them from this period on are very infrequent. Their sacred books are still spoken of with great reverence, but few of their stories are any longer appropriated. Christians, when mentioned thereafter, are treated with indifference, but Jews are generally referred to in great bitterness of spirit, and this is as we should expect, for Mahomet had set large hopes upon them and his disappointment was proportionately hard to bear.

As to the source of Mahomet's biblical material, although there have been many various opinions expressed, we may say that there are just three views. *First*, there is that view which would make the *Jewish and Christian Scriptures themselves* the source from which Mahomet derived these stories. The strongest advocate of this position is Sprenger, who expresses his belief that Mahomet could both read and write and that he possessed a version of portions of the Scriptures, both genuine and apocryphal. Others who hold this view say that Mahomet did not himself read, but that Jewish and Christian friends recited to him portions of their sacred books. A

second view is that he gathered his material *from no written source* but from the floating legends of his time and the oral traditions of his country, that folk-lore for which Arabia has ever been famous. Gerock is the best representative of this school. Mahomet gained this knowledge from no written source, but from Jewish tradition current among the people of Arabia and the corrupted version of Christian history which was prevalent in the southern part of the peninsula or was introduced through commercial travelers from Syria. The *third* view is that the *Talmud* is the basis of the Judaism which forms so large a part of the Quran, and that the few references to Christianity which it contains found their way into it through Jewish sources or from apocryphal books. Emanuel Deutsch is the great exponent of this view. "When the Talmud was gathered in, the Quran began. Though Mahomet may not have seen the Talmud, nor ever have heard its name, he seems from his childhood to have breathed its very atmosphere. It is not merely parallelisms, reminiscences, allusions, technical terms and the like of Judaism, its law and dogma and ceremony, its Halacha and Haggadah which we find in the Quran, but we think," says Deutsch, "that Islam is neither more nor less than Judaism as adapted to Arabia—plus the apostleship of Jesus and Mahomet."*

The first view will not account for the variations in the stories, the second does not explain the remarkable similarity in style and language, the third view explains both.

*Literary Remains of Emanuel Deutsch, p. 64.

THE USE OF THE VERB MALACH, "TO REIGN,"
IN THE OLD TESTAMENT.

By BENJAMIN DOUGLASS,

Chicago.

The verb *malach* is used in Scripture to express two related ideas: first, to become a king or "begin to reign;" and second, "to reign," or be King, through a period of time. There are three forms in which the verb mostly occurs. The third person, singular, masculine of the past tense, in the Kal form, occurs 108 times; and sometimes marks the beginning of a reign, and at other times, generally, the end of it. When noting the beginning, it should be rendered "began to reign" and when the complete period of reigning, it should be rendered "reigned." In 2 Chron. 25: 1, *malach* is found twice before the *Athnach*, i. e., in the first clause; and is first rendered "he began to reign" and in the second place "he reigned." It is so also at 2 Chron. 29: 1. These are cases in point, justifying the double rendering of the word *malach*. When this tense is translated "shall reign", as it is at Is. 24: 23, and "reigneth" in eight other places it is absolutely wrong; and what is more, it makes that which is definite, vague and indefinite. One of the two meanings assigned should be given to this tense in every instance of its occurrence. It is 25 times properly rendered "began to reign" in both King James' and the Revised versions.

Not only is *malach* used, in the above cases, to signify the beginning of the reign of certain Kings of Judah and Israel; there are eight places where it marks, in the same way, *the beginning of that Kingdom of God* which is yet to come and for which we are commanded to pray "Thy Kingdom come." Here *malach* must be rendered either "has reigned" or "has begun to reign". To render "has reigned" does not give a good sense: to say "has begun to reign" is not only a good meaning but harmonizes with the several contexts and agrees

with all the teachings of the Old and New Testament that the Kingdom is a future event. The traditional error upon this subject of the Kingdom which has been received and taught generally, is the one great reason why scholars in the past as well as the present have so misunderstood what is taught by the tense in the Hebrew verb. The belief that the descriptions of the Kingdom are figurative, and the Kingdom itself a present and spiritual Kingdom, has led them to translate, not as it is written, but so as to conform to their accepted theory. This has thrown the tenses into confusion: and it is adequate cause for the production of the prevalent scepticism with regard to the time of the verb. If scholars had seen that from Moses to Malachi, the prophets generally were writing of the closing period of this economy, they would have understood the verb and its prophecies better than they now do.

Lest the query should be raised "why the long break between the time when the Divine—human King is *born* to the throne and the time when He *begins* to reign centuries after?"—let it be borne in mind that Jesus came to His own people, the Jews, and proclaimed Himself their King and tendered them the Kingdom. They refused Him and cried out, "We have no king but Cæsar." The Jews having rejected and despised Him, God in mercy, turned to the Gentiles to take out of them a people for His name. This necessitated a postponement of the Kingdom and of His beginning to reign "until the fullness of the Gentiles be come in."

The reader cannot fail to observe that the time of the 24th and 52nd chapters of Isaiah is that of the coming and visible presence of the Jehovah man who then begins, as the text asserts, to be King on Mt. Zion and in Jerusalem; and thereafter "the Government" shall be on "His shoulder." It is His of right now, but a usurper, who is the God of this world, holds it temporarily. At His coming, because of the outshining of His personal glory, the moon shall be confounded and the sun ashamed (Is. 14: 19); and the feet of him that bringeth good tidings, that publisheth peace, and salvation, and that saith to Zion "thy God has begun to reign" are pronounced "beautiful."

The 47th Psalm, with the two preceding ones, the 45th and

46th, is prophetic of the same time, viz., that of His becoming a King; and this fact necessitates the natural translation of the word, in the 8th verse, "God has begun to reign." It is because Jehovah, Most High, will then become a great King "over all the earth" (verses 2, 8, 9,) that all peoples, Jews and Gentiles, will be called on to "clap hands" and to "shout" with the voice of triumph! and in v. 7 to "sing psalms unto Him"! Four times, the word for "sing psalms" occurs in this verse of only six words! The two other words are, "to our King" and "God."

The 93rd Psalm and those following to the hundredth are all Messianic! Their contents show this. The people are to come before *His presence* with thanksgiving because He will then be a great King. The Heavens are to rejoice thereat and the Earth be glad. The sea is to roar and the fulness thereof. The field shall exult and all that therein is; and then the trees of the wood shall "sing for joy." The floods shall "clap their hands" and the hills, or mountains, rather, are to be "joyful together." And what cause, is there for such manifestations of inanimate nature except that the Lord Jesus has come back, visibly, to judge and be King over the earth?

On the 96th psalm and 10th verse, J. Addison Alexander writes: "Jehovah reigns, has begun to reign, i. e., visibly." His scholarship compelled him to avouch here a doctrine which he ordinarily disowned! The 96th and 98th psalms call on the people to sing "a new song" to the Lord. Why a *new song*, unless the circumstances of the times were wonderfully altered, as they then will be, furnishing a grand occasion for the new song? Rashi, a great authority among the Jews says: "In every place 'new song' concerns the future."

Before proceeding further, with this subject of "the Kingdom" which a look at these texts of the past tense has brought to light, from its hiding place, into which the mis-rendering of the King James' and the Revision had deposited it, I will briefly show the use of the two other forms in which the verb is considerably employed, since together they will help to intensify the distinctions of meaning already drawn and to exhibit the precision with which the Sacred writers used the verb.

The second, of the three forms, is the converted past tense *wayyimloch*. It is found 83 times. It usually opens the second clause of a verse; and means, either, "and (he) began to reign", or, "and (he) reigned", the context deciding which definition to give. The simple past tense is found too, in several clauses, but when the matter of the first clause requires that of the 2nd clause to be connected by the conjunction this form is necessarily used for there is no other way of writing "and he reigned", than by the use of *wayyimloch*, the converted past.

Both *malach* and *wayyimloch*, the past, and converted past, are many times rendered by the same word; and there is no reason why the converted past tense should not be translated as the simple past is (barring the conjunction), although the translators have been chary of so doing. There is not a shadow of difference *as to time and meaning* between the two forms except that the latter carries before it the conjunction AND.

The 3rd of the three forms is the *Infinitive construct*, with an ablative prefix and suffix of the 3rd person masculine *Bemolcho*. Literally, it means, "on his reigning." It occurs 39 times and is every time rightly rendered, in the Revision, "WHEN he began to reign"; and in our common Bible it is so rendered everywhere except at 1. Sam. 13: 1.

These three forms furnish us 230 passages with five shades of meaning, namely; *Malach*, "he began to reign" or "he reigned;" *Way-yim-loch*, "AND he began to reign" or "AND he reigned;" *Be-mol-cho*, "WHEN he began to reign."

To resume, as to the matter of the Kingdom, it is only in that the first of these three forms we find reference to God's Kingdom; and the 8 texts thereto alluding cannot convey the mere abstract idea of God's reign, nor can they as past tenses, properly be rendered as futures or presents. They point, unequivocally, as with an index finger to the *beginning* of a Kingdom yet to come! Does not John in Revelation, when writing of that same, yet future period, describe the beginning of the Kingdom of God when he says (11: 15) "the Kingdoms of *this World* are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever?" Did not Daniel too, see in the night visions, (7: 13) the same

unaccomplished event? explaining: "And, behold, there came, with the clouds of heaven, one like unto a Son of Man, to the Ancient of days, and there was given Him dominion, and glory, and a Kingdom." There is no trick of words here. The text means what it asserts and it will ere long become a realized fact. This Kingdom is yet to come. It is not a spiritual but a literal Kingdom, and as truly such as were those of the four great World powers symbolized by the four metals in the image of a man which Nebuchadnezzar saw, which have apparently run their course, but which are to be re-existent at the time of the end, in a confederation of ten Kings symbolized by the ten toes of the metallic image, under the lead of a personal Anti-christ, yet to appear on the stage, which it is to destroy and succeed. The eminent Charnock wrote: "Nevertheless this Kingdom will come. It will be a literal Kingdom. Immanuel will reign on David's throne in splendid majesty forever. He will be a visible King, making all things new." And Dr. Thomas Chalmers, in his sermon on the New Heavens and Earth wrote: "The object of the administration we are under is to extirpate sin, but it is not to sweep away materialism. There will be a firm earth, as we have at present, and a heaven stretched out over it, as we have at present. It is not by the absence of these, but by the absence of sin that the abodes of immortality will be characterized. It will be a paradise of sense but not of sensuality. It is then that heaven will be established upon earth and the petition of our Lord's prayer be fulfilled 'thy Kingdom come.'"

Does not a Kingdom, as men understand it, imply (1) a King, (2) subjects, (3) territory, (4) Laws and (5) Administrators of Laws? Is it right to try to spiritualize these? If all peoples, nations and languages are to serve Him when He becomes a King (Dan. 7: 14) how can these terms be spiritualized? If the Holy Spirit had intended a spiritual Kingdom would He not have said so, in plain language, as He does, when speaking of a spiritual Rock, and spiritual meat, and spiritual drink? Does not common consent refer *the time* of the 22d Psalm to Messiah's days and does not David assert, in allusion to those coming days, "For the *Kingdom*

is Jehovah's and He is the Governor among the nations? Has the Son of Man yet sent forth His Angels and separated "the tares" from "the wheat" out of His Kingdom? Or, will He let the present mixed state of wheat and tares continue till the time comes when He shall take the Kingdom? Are the righteous now shining forth as the Sun in the Kingdom of their Father? It must be so if the Kingdom is already come. Is not the command to pray "thy Kingdom come" a useless and incomprehensible one, if, as Dr. Hodge says, in his *Systematic Theology*, vol. 2, p. 596, "this Kingdom has existed in our World ever since the fall of man?" Did not Jesus say, "*now* is my Kingdom *not* from hence?" How dare men to contradict Him and to say it is here now? Has the Son of Man come in the glory of His Father with His Angels and has He rewarded every man according to his work? It must have been, if the *Kingdom* is here now! When the Pharisees demanded of Him "when the Kingdom of God *should come*," did Jesus say it was here already and a spiritual Kingdom, or did He intimate it was yet to come with the suddenness of a flash of lightning? Is not Jesus, the certain nobleman, now in exile, in a far country, *waiting to receive* for Himself a Kingdom and *to return*? Was Joseph of Arimathea, "a good man and a just," wrong in *waiting for the Kingdom of God* when he went to Pilate and craved the body of Jesus? Did he not know that the Kingdom which Jesus tendered them, and they refused, was necessarily postponed and hence he waited? Have the many, as yet, come from the East and West and sat down with Abraham and Isaac and Jacob, in the Kingdom of Heaven? Has the Lord Jesus Christ's appearing and Kingdom been seen and has the judgment of quick and dead taken place? Has the Lord given crowns of righteousness to all those that have loved His appearing, or is it future yet? Have the kingdoms of "this world" yet become the Kingdom of our Lord and of His Christ and is He now reigning forever and ever? Did not Jesus say to the twelve, "you have been with me in my temptations and I appoint unto you *a Kingdom* as my Father hath appointed unto me?" Have they gotten their Kingdom now, or has He gotten His? Is not that a master proof

text (Matt. 19:28) for an expected renovation of the earth, by the *personal* intervention of Jesus in power and glory to establish upon it His own throne and the thrones of His 12 apostles which reads: "Ye which have followed me, in the regeneration (or New World as Peshitto renders it) when the Son of Man *shall sit on the throne* of His glory ye also shall sit upon 12 *thrones* judging the 12 tribes of Israel?" Does not this text place *the Kingdom* in the New World? Then, it cannot be in this. Does not Jesus virtually declare that the Kingdom is yet future when He said to His apostles, "I will not drink of the fruit of the vine until the Kingdom of God shall come?" When this promised Kingdom comes will there be any sorrow, sickness or death in the World? The Word of God says No. How can any one say that the Kingdom exists now, in any sense, either literally or spiritually in view of the universal reign of death still continuing? No, God's Kingdom is *not* here. When it comes it will not be contemporaneous with any other, nor in fellowship with those now dominating this present evil world, but crushing and destructive to them. God's is a kingdom impossible in such a scene as this and yet it is to be an earthly Kingdom in perfect harmony with all the spotless splendor of God.

As God's direct and immediate government of earth has been interrupted by the entrance of sin into our world and as the putting away of sin and the re-establishment of His Kingdom over His sinful creatures involved, in the Divine program, two comings of His Son, and as, in the interim, *the whole world* lies in the evil one (1 Jno. 5:18) and Satan's kingdom alone exists, does it not behoove every one who loves the Lord Jesus, while he celebrates in the Eucharist His dying love *till He come* back again, to pray: "Hasten *thy* coming and *thy* Kingdom O Christ?" For when He returns to set up His Kingdom Satan's kingdom will be destroyed and God's will shall then be done on earth as perfectly as it now is done in Heaven!

THE POSTEXILIC HISTORY OF ISRAEL. X.

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LITERARY WORK FROM NEHEMIAH TO THE MACCABEES.

We have already seen (STUDENT for January, 1890) that the accounts which have been handed down to us attribute great literary activity, in the production both of Scripture and of Midrash, to the times of Nehemiah. Further, no one disputes that there was great literary activity among the Jews, especially in Palestine and in Egypt, throughout the century that followed the first outbreak of the Maccabæan wars. But in regard to the hundred and fifty years before the Maccabæan period, every thing is in dispute. The most important cases are those of several of the Apocryphal books, and the case of the Septuagint.

The first part of the book of Baruch.—This Apocryphal book consists of three parts: First, a description of an occasion, 1: 1-14; Second, a prayer adapted to the occasion, 1: 15-3: 8; Third, a hymn or series of hymns, 3: 9-5: 9. The occasion is perhaps described as occurring in the fifth year after the burning of the temple,* that is, B. C. 581, the year after Nebuzar-adan carried away 745 captives, Jer. 52: 30. Arrangements were in contemplation for reëstablishing the worship in Jerusalem, in the hands of Jews who should be loyal to Nebuchadnezzar. With this in view, on the tenth day of the third month (1: 8), the king handed over certain silver vessels which Zedekiah had made for the temple, that these might be returned to Jerusalem. A collection of money was made among the Babylonian Jews, to defray expenses. On the seventh day of the fifth month, the anniversary of the setting of the temple on fire (1: 2 cf. 2 Kgs. 25: 8), there was a public assembly of the Babylonian Jews, at

*So it is possible to understand the words "in the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem, and burnt it with fire," 1: 2.

which the captive king Jeconiah was present; Baruch read the book, and the assembly commended it to their brethren in Jerusalem.

Roman Catholic writers have generally held that the book is historical, and was written by Baruch; and their view is capable of being pretty strongly defended. Probably, however, a fair majority opinion among scholars regards Baruch 1: 1-3: 8 as a pseudepigraph, written in Hebrew late in the Persian period, and translated into Greek at some later time.

Baruch in Greek, the second part of Baruch, the Epistle of Jeremiah, Tobit, the Prayer of Manasseh, the additions to Daniel and Esther, First Esdras.—These writings by no means stand on an even footing one with another, but they all have some claim, and none of them an undisputed claim, to be regarded as pre-Maccabæan. Their silence in regard to the events of those times, and their lack of the Maccabæan or the Tanaite spirit, are arguments for their earlier date, whose value varies according to the character of the several books. They are all either translations from the Hebrew or Aramaic, or else the work of Greek-speaking Hebrews, it being a matter of dispute to which of these classes some of them belong. That they all came into existence in Greek, either after the Septuagint, or as a part of the literary movement by which the Septuagint was produced, seems to be a fair inference from the character of the Greek in which they are written.

Ecclesiasticus.—To the Biblical student this is one of the most important books in existence, outside the Bible itself. Not to enter upon any minute criticism, it was written in Hebrew, and translated into Greek soon after "the thirty-eighth year upon king Euergetes" (Prologue). Some experts in Greek say that this cannot possibly denote the year of the reign of Euergetes, while others say that it can denote nothing else than the regnal year. It is further in dispute whether the king referred to is Euergetes I. or Physcon. Prevailing opinion now dates the translation a little later than the thirty-eighth year of Physcon, that is about 130 B. C. Its Greek is of the same general type with that of the books in the preceding list. Opinion is not quite so uniform as to the date when the book was written in Hebrew, whether

strictly by the "grandfather" of the translator, or by a more remote ancestor. There seems to be an agreement that the description of "Simon the son of Onias," chap. 50, is contemporaneous; and this dates the book either about 300 or about 200 B. C., according as we refer it to the one or the other highpriest of this name. In any event, the book is pre-Maccabæan. In such a work, silence as to the events of the Maccabæan times would have been impossible, if the work had been written after those events.

The writer and the translator alike are men who glory in Israelitish history and institutions, and at the same time manifest a liberal spirit toward non-Jewish peoples. They are ready to learn from every source whence wisdom can be had, and are also desirous to attract the attention of intelligent Greeks to the excellencies of Israelitish institutions. The existence of this spirit, in these times, is a factor in the case that should not be overlooked.

Jewish-Greek contact in Egypt.—The books of Jeremiah and Kings informs us that, in Nebuchadnezzar's time, there was a large Jewish migration to Egypt. Recent discoveries render it probable that at that time, or even earlier, there was more or less of contact of Jews with Greeks in Egypt. But however this may be, at least Josephus is entirely credible when he informs us that, under Alexander the Great, large numbers both of Jews and Samaritans went to Egypt, and that Alexander, when he founded Alexandria, gave them especial privileges in that city; that large numbers also migrated to Egypt in the time of Ptolemy Lagus; that upon the founding of Antioch there was a sharp competition between the Syrian-Greek cities and the Egyptian-Greek cities for desirable Jewish immigrants. These accounts may be exaggerated and inaccurate, but there can be no doubt that, early in the third century B. C., there was a large and high class Jewish and Samaritan population in Alexandria and Egypt.

This migration of Jews to Alexandria began at a time when the oldest people living could still recollect the great movement in Israelitish sacred literature, which took place under Ezra and Nehemiah. It also began with the very generation that participated in the Samaritan schism and the

founding of the temple at Gerizzim. Josephus is doubtless correct when he says that there were theological controversies in Alexandria between the Jews and the Samaritans, and that they sent gifts, respectively, to the two temples at Jerusalem and at Gerizzim. These facts would render it a very important matter for the Alexandrian Jews to pay attention to their national sacred literature.

Their relations to the Greeks would strengthen this tendency. Alexander and his successors were ambitious to make Alexandria the centre of Greek learning and culture. They offered great inducements to distinguished Greeks to live there or visit there. They purchased choice manuscripts at large prices, sometimes making these the object of treaties with the cities that owned such treasures. Demetrius Phalereus, in the time of Ptolemy Lagus, became the leading spirit in work of this sort. The great library was founded, and there is no reason to think that ancient authors mis-state the design of it when they say that the Ptolemies intended to gather into it copies of all books existing in the world. This atmosphere must have been very stimulating to intelligent Alexandrian Jews, conscious that they possessed a national literature no way inferior to that of the Greeks. This was especially true of those among them who were of kindred spirit to the son of Sirach.

Of course, the first generation of Jews and Samaritans, born in Alexandria, became Greek-speaking. They needed to use their Scriptures in Greek both in their private studies and devotions, in their theological controversies, and in any discussions they might have with Greeks. In the circumstances it is incredible that some of the Alexandrian Greeks should not at once become interested in both the history and the literature of Israel. For a time fragmentary translations, largely oral, would answer every purpose; but there was sure to come a time when both theology and literature would make their demand for a more formal and complete turning of the Israelite writings into Greek.

The Septuagint.—Out of this condition of things sprang the so-called Septuagint translation of the Old Testament, and the considerations just mentioned will assist us in estimating the traditional account of its origin.

The principal source of tradition concerning the Septuagint is the so-called letter of Aristæus. Copies of the English translation of this are very rare. Copies of it in Greek, with Latin translation, may be found in many libraries, in Hody on the Septuagint, or in the Bibliotheca of Fabricius. The account of Josephus, *Ant.* XII. ii., is mainly a free transcription of parts of Aristæus. According to this account, Demetrius Phalereus moved Ptolemy (Josephus says Ptolemy Philadelphus, but the letter leaves this to inference) to put a choice copy of the Jewish books in the Alexandrian library. To accomplish this, the king first purchased and set free immense numbers of Jews who were held as slaves in Egypt, and then sent an embassy to Jerusalem with magnificent presents. The writer of the letter professes to be a Greek, and one of the delegation. He describes the journey, and gives an account of various Palestinian matters and traditions. On their return, the highpriest sent seventy elders with the delegation, with a wonderfully fine copy of the sacred books. The king feasted these elders royally, gave them especial facilities for their work, and after the work was finished, at the wish of the Alexandrian Jews, gave it an official sanction. The body of the letter, however, is its account of the questions discussed at the royal table; the narrative parts of it are subsidiary—a device to obtain a suitable setting for the philosophical discussions.

It is incorrect to call this letter a forgery. It is merely a fiction, designed to give interest to certain discussions. No one doubts that its author was a Jew; it is disputed whether he lived early or late in the second century B. C. Josephus evidently accepted his account as historical, and it was generally so accepted till the publication of the work of Hody in 1684. A few years ago there was a strong disposition among scholars to consider the whole account fabulous. But a better opinion of it, I think, now prevails. What we should expect in such a fiction is a colored and exaggerated presentation of the facts as commonly known, and not a story out of whole cloth. The rabbinical traditions occasionally refer to the writing of the Law of Ptolemy. Philo mentions some of the events as given in Aristæus, but adds a statement as to the

miraculous agreement of the translation with the original. In the accounts of the Christian fathers this becomes a miraculous agreement among the translators in the points in which they departed from the Hebrew. Eusebius and Clement of Alexandria cite the Jewish philosopher Aristobulus as writing to Ptolemy Philometer (B. C. 180-146) that Plato had been a student of the Law, that parts of it had been translated before "Alexander and the Persians", and that the whole translation was made in the times of Philadelphus, Demetrius Phalereus being active in the matter, Migne xxi. 1098, viii. 781, 889 sq. And Clement doubtless represents trustworthy Alexandrian tradition when he says :—

"They say the Scriptures, both of the Law and the prophetic, to have been interpreted from the dialect of the Hebrews into the Greek tongue in the time of king Ptolemy Lagus. or, as some say, of the one called Philadelphus, Demetrius Phalereus bringing to this the greatest ambition, and providing for the interpretation," *Stromata*, Migne viii. 894.

Points concerning the Septuagint.—Disentangling the true from the fabulous, I think the following points may fairly be accepted.

1. The translation was made by Alexandrian Jews. This is contrary to the traditions, but the peculiarities of the Greek which the translators have given us, and those of their Hebrew scholarship, put it beyond question.

2. Demetrius Phalereus and the Alexandrian library had something to do with it. Some of the details concerning Demetrius, in the Aristæan account, are certainly false. It is often said that he can have had nothing to do with the matter, because he was banished and put to death directly upon the accession of Philadelphus. This statement is but partly correct, though it is doubtless true that the career of Demetrius at Alexandria ended very soon after the death of Lagus. But there is nothing to discredit the idea that, during the two or three years of the life of Lagus after Philadelphus became king, Demetrius may have retained his position at Alexandria. This being the state of evidence, it is most natural to hold that he really had to do with the plan for the Jewish sacred books, and that it was made during those years, B. C. 285-283. That is to say, in addition to all demands for a

Greek Old Testament for religious purposes, some plan was made for putting the books into the library, and some correspondence was had with the Palestinian Jews for this purpose.

At this point, the traditions make two statements that have been too generally overlooked: a. That Ptolemy desired and secured accurate transcriptions for his library, as well as a translation into Greek, *Jos., Ant.* XII. ii. 2, 1, 4, 13, Epiphanius in *Migne* xliii. 242, 374, et al.

b. That the pains he took was for the securing of an accurate text, there being plenty of inferior texts already accessible, *Ant.* XII. ii. 4 et al.

If these statements be accepted as historical, and there is no reason for not accepting them, then the transcription may probably enough have been the work of Palestinian Jews, though most of the translation was certainly not their work. There is even no improbability, considering the disputes then prevalent between the Samaritans and the Jerusalem Jews, in the assertion that an official copy was brought from Jerusalem, to be transcribed and verified under the eye of king Ptolemy's literary men. And if this was done, and there was then the same contrast which existed for fourteen centuries before the invention of printing, between the verbal accuracy of the Jewish copyists of the Scriptures and the verbal negligence customary among the Greeks, then the accuracy of the transcription, and the tests used for securing it, may constitute the nucleus of fact around which, later, grew the stories concerning the accuracy of the translation.

3. But parts of the Scriptures had been previously translated. As to this, the testimony of Aristobulus, cited above, is confirmed by the circumstances. It follows that Ptolemy's translators, as a matter of course, incorporated into their work any previous work, available for the purpose, they found.

4. The external evidence, with which all the internal marks agree, goes to prove that the work was undertaken by men who appreciated the importance of a good text, and who had a good text, but who were also in possession of inferior texts, and whose work, especially the parts that were taken from previous translations, was greatly affected by the inferior texts.

5. Josephus says, *Preface 3*, that those who were sent to

Alexandria gave Ptolemy only the books of the Law, and not all the sacred records. This has been commonly interpreted to mean that they gave him only the Pentateuch, and not the rest of the Old Testament books. But Josephus makes the statement by way of explaining that he himself now purposes to make accessible to Greeks those other sacred records that were not given in Ptolemy's time. By these he cannot mean the books of the Old Testament, for these were in his day already accessible in Greek. It follows that by "Law" he here means the Old Testament, cf. John 10 : 34 ; 12 : 34 ; 15 : 35 ; 1 Cor. 14 : 21 ; Rom. 3 : 19. The other sacred records to which he refers are the various secondary sacred writings of which he makes use in different parts of his history.

This testimony of Josephus that the plan of Ptolemy's men included the Law in the wide sense of that term agrees with the Aristæan account. The descriptive terms there used are "many books of laws", *Ant.* XII. ii. 1 ; "the books of the Jewish legislation, with some others", ii. 4. The whole account implies a much larger collection than the five books of Moses. The idea that the king wanted less than the whole body of the then celebrated Hebrew literature is inconsistent with his purpose to put into the library all the known books in the world. The Christian fathers—Epiphanius, for example—are very explicit, mentioning all the Old Testament books, and some Apocrypha, as translated by Ptolemy. Clement, cited above, says that the plan included the prophetic Scriptures as well as the Law.

If we so far accept this testimony as to hold that the whole Old Testament, with some other writings, was included in the plan, it does not follow that we must hold that the plan was then completely carried out, and all the books translated at that time. When Lagus died, and the influence of Demetrius ceased, it is likely that many of their plans lapsed. The opinion of scholars is that the Pentateuch was first translated, and that the other translations followed, perhaps extending over an interval of several generations ; and this opinion is probably correct.

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XVII. AND XVIII.—THE CLOSE OF THE GALILEAN MINISTRY. LUKE 9:1-50.

Remark.—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

[It will be noted that the following order is observed invariably in this work: (1) the verse or section is read and its contents stated in a general way; (2) important or difficult words and phrases are studied; (3) a complete statement of the contents of the verse or section is formed in view of the work already done; (4) the religious teaching is sought.]

§ I. Chapter 9: 1-9.

1. Look over these verses and note their subject. Is it not *The Mission of the Twelve and its Effect*?
2. Of words and phrases the following require attention: (1) *all devils* (9:1), i. e. all kinds of demoniacs; (2) *sent them forth* (9:2) (a) a new step forward, (b) purpose twofold, to evangelize Galilee and to train the apostles; (3) *v. 2*, note the twofold purpose (a) to preach, (b) to heal—consider their relation; (4) *take nothing* (9:3) either (a) because of the unassuming nature of their work, or (b) because they were to expect these things to be supplied by others, cf. Mt. 10:10b, (c) other possible reasons; (5) *staff*, cf. Mk. 6:8 and explain the varying statement; (6) *two coats*, one to change; (7) *house* (9:4) (a) a domestic ministry, (b) other methods employed by Jesus, Lk. 4:44; 5:1; Mk. 2:13, etc., (c) fitness of this method for the twelve, (d) eastern customs that afford the ground for the action; (8) *shake off the dust* (9:5), (a) have nothing more to do with such inhospitable persons, (b) a testimony against them of the fact, (c) symbolic of their uncleanness; (9) *see him* (9:9), for what purpose?
3. Observe the following condensed statement of the contents: *He calls the twelve, and giving them power over diseases and devils, he sends them forth to preach and heal, bidding them to go unequipped from place to place, to make the friendly house their home, symbolically to renounce obdurate people as they depart. So they went performing their mission. Their work caused Herod to wonder who Jesus was, and to want to see him.*
4. Observe Jesus' conditions for a true ministry to others; (a) power to save, (b) dependence on God, (c) freedom from incumbrance, (d) beginning with the household.

§ 2. Chapter 9: 10-17.

1. Is not the subject *The Feeding of the Multitude*?
2. (1) *Declared unto him* (9: 10), he had possibly been in Jerusalem, cf. John ch. 5, and the event following in ch. 6; (2) *withdrew*, the possibly threefold purpose of this? (3) *Bethsaida*, cf. Mk. 6: 45, and explain; (4) *said* (9: 12), cf. previous word of Jesus, John 6: 5; (5) *five thousand* (9: 14), note (a) great fame of Jesus, (b) the passover season when the Jews were traveling to Jerusalem, John 6: 4, 5, (6) *gave* (9: 16), "was giving," or "kept giving," hint as to method of the miracle.
3. Let the student work out the statement of the thought for himself.
4. Observe how the compassion of Jesus commands his power to supply the wants of men.

§ 3. Chapter 9: 18-27.

1. Consider whether the subject may be stated thus: *The Welcome Confession and the Unwelcome Teaching.*
2. The following important words and phrases are to be examined: (1) *came to pass* (9: 18), observe Luke's omission of events, cf. Mk. 6: 45-8: 26; how reconcile with his preface (1: 3)? (2) *praying*, characteristic note of Luke; (3) *asked*, whether (a) from curiosity, or (b) to test the disciples? (4) *tell this* (9: 21), i. e. that he was the Christ; (5) *to no man*, reason for the charge, whether (a) because of their crude ideas of him, or (b) for fear of his enemies, or (c) to avoid the popular enthusiasm, or (d) other reasons? (6) *deny himself* (9: 23), does this mean (a) deny himself certain gratifications, or (b) renounce himself? (7) *his cross*, (a) the custom alluded to, (b) the principle illustrated, (c) was any hint intended of the way in which Jesus would die? (8) *life* (9: 24), note the two senses in which the word is used; (9) *when he cometh* (9: 26) observe (a) the person to whom Jesus refers, (b) what event he indicates, (c) how the statement illustrates his insight; (10) *see the kingdom of God* (9: 27), decide as to the event alluded to, whether (a) the transfiguration, (b) pentecost, Acts 2: 2-4; (c) the destruction of Jerusalem.
3. The following condensation is suggested: *After private prayer, he asks his disciples whom the people think he is. They tell him the various opinions. He asks their opinion, and Peter says, "The Christ of God." Jesus forbids them to tell of it and says that the Son of Man must suffer and die at the hands of the religious leaders, but should be raised. He bids all who would follow him, do so by constant self-sacrifice, the condition of true and lasting life, the only real boon, the means of gaining his favor when he comes in glory, which some there were to live to see.*
4. Let the student determine the great religious teaching of this passage.

§ 4. Chapter 9: 28-36.

1. Let the student read and state the subject of this section.
2. Consider carefully the following: (1) *eight days* (9: 28), cf. Mk. 9: 2 and explain; (2) *mountain*, (a) the two chief sites assigned, (b) arguments for each; (3) *to*

* Cf. Farrar, *Luke*, p. 182.† Cf. Farrar, *Luke*, p. 186.

- pray, (a) characteristic of I.k., (b) purpose of prayer? (4) *altered* (9:29), cf. Mt. 17:2 for particulars; (5) *decease . . . accomplish* (9:31), (a) reason for this subject of conversation, (b) he was to die as a fulfillment of divine purpose; (6) *not knowing* (9:33), (a) is this an excuse for Peter? (b) why should an excuse be needed? (7) *cloud* (9:34), (a) cf. Mt. 17:5 for its character, (b) cf. Exod. 13:21; 19:16; 1 Kgs. 8:10, 11 for its significance.
- Will not the condensed statement of this section be somewhat as follows: *Later, while praying on the mountain with the three, he was altered in features and his raiment shone. Moses and Elijah talked with him about his death. Peter, with the others awoke from sleep and said, Master, let us make huts that we all may stay here. Then a cloud enveloped them and God's voice spoke approvingly of Jesus who remained. At that time they told no one of these things.*
 - Let the student consider thoughtfully and state the religious teaching of this passage.

§ 5. Chapter 9:37-43a.

- Will not a reading of these verses show their subject to be, *The Demoniac Boy healed*?
- In the study of important words note the following: (1) *next day* (9:37), did the preceding scene occur in the night? (2) *mine only child* (9:38), characteristic of Luke; (3) *spirit* (9:39), (a) note the symptoms of what disease? (b) how could this be regarded as due to the presence of a demon? (4) *faithless and perverse* (9:41), to whom does this refer? (5) *tare him* (9:42), cf. Mk. 9:25-27 for fuller details; (6) *majesty of God* (9:43) light thrown on their idea of Jesus.
- The following statement of the thought is suggested: *Returning, they are met by many, one of whom beseeches Jesus to heal his demoniac son, since the disciples failed to do so. Jesus, rebuking the faithless generation, bids that the boy be brought, and he is healed, while all wonder.*
- Is not the great thought of this passage found in the power of the father's intercession and faith (cf. Mk. 9:22-24)?

§ 6. Chapter 9:43b-45.

- After reading consider a subject. Is it not *The Unwelcome Teaching Again*?
- Let the student read, mark and study the important words and phrases.
- This passage stated in brief form is as follows: *While these deeds amaze them, he says to the disciples, "Note this, that the Son of Man is to be delivered up to men." They failed to grasp his meaning, and it was intended that they should not, and they feared to inquire.*
- Let the student determine the religious teaching of this section.

§ 7. Chapter 9:46-50.

- Consider whether the subject of this section is not *Lessons against Pride*.
- (1) *greatest* (9:46), light on the spirit of the disciples; (2) *in my name* (9:48), (a) lit. "upon my name," i. e. upon the ground of all that my name means, (b) what name is meant (cf. Mk. 9:41)? (3) *casting out devils* (9:49), cf. Mt. 12:27, what was the attitude of such an one toward Jesus?

3. Let the passage be condensed as follows: *In an argument among them as to their greatness, Jesus taking a little child to him said, "To receive in my name such as this child is to receive me and him that sent me. The least among you is the great." John added, "We forbade a stranger who was using your name for healing." Jesus replied, "Forbid him not, for he who is not your enemy is your friend."*
4. Observe two religious thoughts, (1) that true greatness consists in a child-like spirit, (2) which accepts any work done for Jesus as blessed.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** The following table of the sections of the material is to be read, studied, and reviewed until it is thoroughly mastered.

THE CLOSE OF THE GALILEAN MINISTRY.

- § 1. THE MISSION OF THE TWELVE AND ITS EFFECT.
- § 2. THE FEEDING OF THE MULTITUDE.
- § 3. THE WELCOME CONFESSON AND THE UNWELCOME TEACHING.
- § 4. THE TRANSFIGURATION OF JESUS.
- § 5. THE DEMONIAK BOY HEALED.
- § 6. THE UNWELCOME TEACHING AGAIN.
- § 7. LESSONS AGAINST PRIDE.

- 2) **The Summary.** Note the following summary statement of this chapter: *The twelve are authorized, instructed and sent out to preach. Their work causes Herod to wonder who Jesus is. Returning, they follow Jesus to a city where he preaches to and wonderfully feeds 5000 people. Once, after praying, he asks and obtains from Peter the confession that he is the Christ. He replies that he must suffer and so must his followers. Later, before the three on a mountain he is transfigured and talks with Moses and Elijah. The next day a demoniac boy is healed. He tells his disciples again that he must suffer, shows them what true greatness is and bids them be tolerant.*

2. Observations upon the Material.

The following statement of facts or conclusions which are of importance in connection with the passage are to be read carefully and considered.

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| <p>128) 9 : 1. Jesus was able to communicate certain of the powers which he possessed to the disciples.</p> <p>129) 9 : 1. The authority given to the twelve seems to be for a particular occasion and undertaking.</p> <p>130) 9 : 7-9. The attitude of Herod is a proof of the extraordinary character of the work of Jesus and his apostles.*</p> | <p>131) 9 : 9. Herod seems not to have heard of Jesus before.</p> <p>132) 9 : 12-17. This miracle is told by the four evangelists, though with variations which suggest their independence.</p> <p>133) 9 : 13, 14, 16, 17. The careful and homely details seem to be marks of reality and the report of eye-witnesses.</p> |
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* The terror of Herod at the report of Jesus is an indirect argument for the reality and multiplicity of His miracles, and has so far an apologetical worth. A Herod is not a man to allow himself so quickly to be perplexed by an insignificant or ungrounded rumor. *Van O.*, p. 145.

- 134) 9: 13. The motive of the disciples is consideration for the multitude but no motive appears to be assigned why Jesus proposed to feed them there.*
- 135) 9: 11. The basis for the multitude's receptivity of the miracle of feeding lay in the effect which the preaching of Jesus had produced on them.†
- 136) The effect of the miracle is not referred to in Luke.
- 137) 9: 18. It is significant that Jesus is praying just before he asks this important question of the apostles.‡
- 138) 9: 18. There is a great omission in the narrative of Luke at this point (Cf. Mk. 6: 48-8; 26).§
- 139) 9: 22, 26, 27. Jesus had extraordinary insight into the future.¶
- 140) 9: 20. The declaration of Peter showed a high degree of loyalty and faith.¶
- 141) 9: 22. For the first time Jesus speaks plainly of his approaching sufferings.**
- 142) 9: 29. It was while Jesus was praying that this change came over him.††
- 144) 9: 32. Peter and his companions were fully awake when they saw these things.

* The only reason which can be assigned . . . was that of all His working; Man's need and in view of it, the stirring of pity and power that were in Him. Ederheim, *Jesus*, I, 677.

They (the disciples) were afraid that . . . the famished multitude might lose their way or come to harm and some calamity happen which would give a fresh handle against Jesus. Farrar, *Luke*, p. 183.

One cannot help feeling that some other motive than compassion must have influenced the conduct of Jesus. . . . A crisis was at hand . . . It was time that the mass of discipleship were sifted. The miracle of feeding supplied the means of sifting. It was a testing, critical miracle. Bruce, *Miraculous Element in the Gospels*, p. 270.

This miracle was . . . closely connected with His Messianic calling. . . . It was a figurative fulfilment of the Messianic promise, and a powerful practical sermon that He had come to supply their wants and communicate to them the plenitude of blessings even in regard to temporal things. Weiss II., p. 387.

† Cf. *Van O.*, p. 147.

‡ The prayer was a preparation for the revelation. Riddle, *Int. Rev. Com. on Luke*.

At the moment of disclosing for the first time to his disciples the awful perspective of his approaching death, foreseeing the impression which that announcement would produce upon them, Jesus could prepare that occasion for them and himself for it by prayer. Godet, *Luke*, I, 578.

§ The best explanation (of this omission) is given perhaps by the conjecture that the written sources of which Luke made use were in relation to this period of the public life of the Saviour less complete. *Van O.*, p. 148.

¶ As to the question by what means the Saviour, in the way of His theanthropic development, came to the clear insight of the certainty and necessity of His death, we are warranted by His own declaration to give the answer that He viewed the image of His passion in the mirror of the prophetic Scriptures. *Van O.*, p. 150.

In Jesus' consciousness of his vocation was rooted the certainty of his death being requisite for salvation whenever He saw it approaching as a historical necessity. It is a mistake to suppose that He read this in the prophecies of the Old Testament. Weiss, III., 71.

¶ Notwithstanding the disappointment of their earthly hopes, they had held fast their belief in Jesus' Messiahship. Weiss, III., 63.

** The solemn event was foreknown by Him from the first; and He betrayed His consciousness of what was awaiting Him by a variety of occasional allusions. These earlier utterances, however, were all couched in mystic language. . . . At length after the conversation in Caesarea Philippi, Jesus changed his style of speaking (on this subject). This change was naturally adapted to the altered circumstances in which He was placed. . . . (He) was now entering the valley of the shadow of death, and in so speaking He was but adapting His talk to the situation. Bruce, *Training of the Twelve*, p. 173.

It by no means follows from this that the thought of death had only recently occurred to Jesus. . . . We have equally slender grounds for regarding it as self-evident that at least from the commencement of His public career Jesus could see the cross erected at the end of it and that He regarded His death as Redeemer as the crowning part of His life's work. . . . The necessity of His death he learnt from the development of the historical circumstances. Weiss, III., 65-67.

†† We may see, in the honor and glory conferred on Him then, the Father's answer to His Son's supplications; and from the nature of the answer we may infer the subject of prayer. Bruce, *Training of the Twelve*, p. 192.

- 144) 9:35. God, the Father, bears witness to the Sonship of Jesus.*
 145) 9:40. The disciples did not retain the power over demons that Jesus had bestowed on them formerly.
 146) 9:46. The disciples continued to expect a

temporal kingdom in which they were to occupy high positions.
 147) 9:49. Outside the company of Jesus were those who received help from Jesus and had faith in his name.

3. Topics for Study.

Observe that here the "observations" are arranged topically for further study. "Observations" which are not dealt with here will be considered in connection with other similar material which will come up in later "Studies."

- 1) **The Great Miracle and its Result.** [Obs. 132-136]: (1) Consider the character of the given explanations which have been proposed to account for the miracle, (a) food concealed by the disciples was now brought forth by Jesus, (b) food concealed among the multitude was generously given up through the persuasion or example of Jesus, (c) a mythical story after Old Testament models, cf. Exod. 16:8 sq.; 2 Kgs. 4:42-44. (2) Facts to be considered, (a) the agreement of fourfold account, (b) the simplicity and sobriety of the narrative, (c) the resulting feelings of the people, John 6:14, 15. (3) Sum up conclusions, (a) as to the reality of the miracle, (b) the way it was done, (c) the purpose, (d) note the effect of these things upon the people, cf. John 6:14, 15. (4) Observe the necessity that he decide for or against their ideas and desires. (5) What was involved in this decision, in view of (a) the attitude of Herod, cf. Lk. 9:7-9, Mk. 3:6; (b) the hostility of the Pharisees? (6) What may be inferred from Mk. 6:45, 46; John 6:15 as to his decision? (7) Read thoughtfully John 6:22-71 as a commentary upon this event and its results.
- 2) **Estimates of Jesus.** [Obs. 90, 91, 137-140]: Note these views about Jesus held by the people, and in the case of each show why it was applicable to him. (2) Observe that they do not regard him as the Christ, and decide between two explanations for this fact; (a) there had not been sufficiently clear evidence given them, (b) they had once so regarded him but now cease to do so. (3) In favor of the first explanation, note (a) the ambiguous title "Son of Man," (b) the prohibitions, cf. Lk. 4:35, 41, etc., (c) his lowly life and peculiar methods. (d) other reasons, cf. Mt. 11:2, 3; Lk. 9:7-9. (4) In favor of the second explanation, (a) his miracles, (b) his words, (c) his personality and witness to himself, Mt. 11:4-6, 14, (d) testimony of John, Lk. 3:16; John 1:36, (e) of demons, Lk. 4:34, 41; 8:28, (f) of the people, Mt. 12:23; 14:33; 9:27; 15:22, (g) his attitude (after the events of Lk. 9:11-17; John 6:15) as explaining their change of view (cf. also John 6:52-70). (5) What was the significance of the confession of Peter in either case? (6) Which estimate of him satisfied Jesus himself?
- 3) **The Problems of the Transfiguration.** [Obs. 142-144.] (1) Consider the character of the event whether mythical (cf. Exod. 34:29, 30) or historical. (2) If historical, was it an objective external event or a vision granted to the three disciples? (3) If the former, explain the following objections: (a) Moses could not be present in the body, (b) the humanity of Jesus would be unreal,

* That voice, uttered then, meant: "Go on Thy present way, self-devoted to death, and shrinking not from the cross. I am pleased with Thee, because Thou pleasest not Thyself." This command ("Hear Him") refers especially to the doctrine of the cross preached by Jesus to the twelve, and so ill-received by them. It was meant to be a solemn, deliberate indorsement of all that He had said then. Bruce, pp. 194, 195.

(c) the disciples would not recognize Moses and Elijah, (d) no other dealings with departed spirits in Jesus' life. (4) Note objections to the vision-theory: (a) the language nowhere suggests it, (b) Lk. 9: 32, (c) the event would fail to mean anything to Jesus. (5) Estimate the *relations* of the event (a) to what precedes (Mk. 8: 39; 9: 1), (b) to what follows (2 Pet. 1: 16-18). (6) The *significance* to Jesus and to the disciples, (a) of the transformation of Jesus, (b) of the coming and conversation of Moses and Elijah, (c) of the voice. (7) Observe the *light* thrown (a) upon the character and nature of Jesus (2 Pet. 1: 16-18), (b) upon his relations to the Old Testament life, (c) upon the future life and relations of believers.

4. Religious Teaching.

Do not the religious teachings of this "Study" concern themselves with the exhibition of *majesty in humility* that is here given in Jesus Christ? The student may work this thought out into its details.

STUDIES XIX. AND XX.—REVIEW OF THE GALILEAN MINISTRY. LUKE 3: 23-9: 50.

- [1. This seems to be a convenient point from which to review the ground covered in Studies VII.-XVIII. 2. While the material is that which has already been taken up, it will be studied from another point of view with the endeavor to grasp a conception of these chapters as a whole. 3. It is believed therefore that the student will recognize the great importance of *mastering* the material and will give the necessary time and study to accomplish this result.]

I. EXAMINATION OF THE MATERIAL.

1. Let the student, with paper and pencil in hand, read through Luke 3: 23-9: 50, and as he reads put down the subjects of the sections, one under another, and the verses belonging to each, so that, when the reading is completed, there will be in hand a list of the subjects of the sections, in the order of the narrative of Luke's gospel.
2. With this list in hand, the student will practice thinking through the entire narrative until he is able, without the list, to follow mentally the order of narration as given in these chapters.

§ 2. Special Studies.

1. Copy down at the head of separate slips of paper each of the topics here enumerated: (1) The teachings of Jesus; (2) the mighty deeds of Jesus; (3) the methods of Jesus; (4) the personality of Jesus; (5) the religious condition of the times; (6) the social and political condition of the times; (7) the geography of the land; (8) the attitude of persons toward Jesus; (9) the manners and customs of the people; (10) the literary characteristics of Luke's gospel.

2. Let each section of these chapters already marked be examined, and let there be noted upon the appropriate slip, together with the chapter and verse, any material in it which can be assigned to one of the above topics, a brief statement of its character being sufficient, e. g. on slip (1), *God is gracious*, 4 : 22 ; *Jesus has authority to forgive sin*, 5 : 24 ; *those who do God's will are dear to Jesus*, 8 : 21, etc.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

- 1) **The Contents.** With the list of sections in hand, (1) consider carefully the outline here suggested ; (2) fill in the appropriate sections under each head ; (3) introduce such changes as you may think needed ; and (4) when the outline seems to have assumed a satisfactory form, master it.

THE GALILEAN MINISTRY.

1. THE INTRODUCTION, Lk. 3 : 23-4 : 13.
2. THE BEGINNING, Lk. 4 : 14-44.
3. THE OPPOSITION, Lk. 5 : 1-6 : 11.
4. THE CENTRAL PERIOD OF ACTIVITY, Lk. 6 : 12-8 : 56.
5. THE CLOSE, Lk. 9 : 1-50.

- 2) **The Summary.** Let the student in one hundred words, give a summary of the Galilean ministry.

2. Topics for Study

Take up the slips on which is contained the material examined and assigned to each topic, and study them in the following manner :

- 1) **The Mighty Deeds.** From the slip already prepared note the fourteen principal miracles :
- (1) divide them into classes according as they are wrought in nature or upon human beings ;
 - (2) note the human elements in them ;
 - (3) note the elements of a more than human power in them ;
 - (4) determine as far as possible (a) their purpose, (b) their effects.
- 2) **The Teachings.** From the slip already prepared,
- (1) give the titles of ten discourses of Jesus delivered during this ministry ;
 - (2) make a brief statement of the teaching of Jesus upon each of the following subjects, (a) God, (b) the Kingdom of God, (c) himself and his relations to man, (d) man, his moral condition and needs, (e) sin and salvation, (f) life of his disciples, (g) the Old Testament life and teaching, (h) other subjects which may suggest themselves to you.
- 3) **The Methods.** From the slip already prepared draw up a statement of the methods of Jesus,
- (1) in his personal life, during this ministry ;
 - (2) in preaching, noting (a) the places, (b) the forms of discourse, (c) the persons addressed, etc. ;
 - (3) in organizing his ministry, noting (a) the growth of the apostolate, (b) the journeys, etc.

- 4) **The Condition of Things.** From the slips already prepared, formulate a condensed yet complete statement of
- (1) the political condition of the land;
 - (2) the social state, embracing (a) classes of people, (b) occupations; etc.;
 - (3) the state of religion, including (a) views as to the Messiah, (b) religious sects, (c) places and methods of worship, etc.;
 - (4) manners and customs of the people, relating to (a) home life, (b) agriculture, (c) business life, etc.
- 5) **Literary Characteristics of Luke.** Arrange the material already gathered on the slip, as illustrative of the following points:
- (1) the gentile element of the Gospel;
 - (2) the universal element in it;
 - (3) the fondness for references to (a) prayers of Jesus, (b) Jesus and woman;
 - (4) omissions, additions and peculiar reports of events and teachings, reported also in the other synoptics.
- 6) **Jesus.** Organize the matter upon the appropriate slips to show,
- (1) any testimony to (a) the human character of Jesus, e. g. indignation, sympathy, etc., (b) the divinity of Jesus, e. g. his insight, testimony of his deeds, words, etc.;
 - (2) the attitude toward him, (a) of the multitude, (b) of the Pharisees, (c) of Herod, (d) of his disciples.

3. Religious Teaching.

Taking as a general subject *The Kingdom of God* as the central thought of the Galilean ministry, let the student thoughtfully consider the bearing of that thought upon the religious life of to-day as regards, e. g. (1) the conditions of entrance, (2) the members of it, (3) the righteousness of it, etc., etc.

Correspondence.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR:—In the February number of the *STUDENT* Prof. Burnham says, discussing Isa. 66:12-14, "When and where did all this have a historical fulfilment? When or where can it, in the future, be historically realized?" That does, at first appearance, present an insuperable difficulty. He then proceeds to point out the discrepancy between the prophetic conception and the historical realization of the Scriptures. These are the alternatives suggested. "One is to say that the prophetic conception, because of the limitation existing in the prophet's own intellectual and spiritual condition, as these were created by his place in the history of revelation, necessarily often rendered, despite the inspiration of the Spirit, his conception of the future, fragmentary, incomplete, or, so far as the form went, untrue to the historic realization of the future. The other way is to suppose that prophecy often had a conditional element; and that the prophet, in such case, set forth what he was endeavoring to realize in the national life."

I am inclined in the main to accept the former position. I think it, on the whole, better in accord with the more correct, and the nobler views, of prophecy. Take the following passage from Dr. Briggs' *Messianic Prophecy*, p. 28. "In the marvellous progress of Hebrew prophecy the most significant factor is the combination of the real and the ideal. In the midst of the circumstantial and the variable, adapted to particular persons and occasions, the determining influence is ever the essential ideal which abides, amidst all the vast variety and intricate complexity of detail, the permanent, the everlasting and the ultimate—not a stereotyped ideal in forms to which everything must be conformed, but a living ideal, adapting itself with ease and grace to every circumstance and every occasion and every person, and yet so exalted above the temporal and the local and the purely formal, that these are incapable of limiting its growth or checking its progress. It is indeed a living, an eternal, an absolute, an infinite ideal—what else can it be than the product of the divine mind?" It is true that the conditional element is everywhere in moral life—in the life of man under the government of God; and, therefore, it must appear in the sphere of prophecy. That element lies there by reason of the constitution of the world and mankind. I cannot think, however, that this element enters very largely into that distance which separates the fulfilment of prophecy from the imagery with which it is clothed in the Sacred Scriptures. I am persuaded this difference attaches more to the mind of the prophet than the sins of the people. Assuming the organic development of the race, the growth of knowledge from more to more, the present conception and statement must of necessity differ from its realization. The conception is a part of the present in which the prophet lives and moves and has his being. It could not be otherwise in the normal order of the world. The conception is of the mind, temporal, transitory. The truth has a higher and more interior source. Prophecy and its fulfilment belong to different times and epochs of development in the Kingdom of God. The fulfilment, then, will have a new environ-

ment, a new neighborhood and consequently, in phenomena, it can never be in agreement with the uttered prediction. That difference will be the difference by which the ideal has advanced in the progressive work of redemption.

Take the prophecies of Isaiah concerning the new commonwealth of Israel; how could they be realized, line by line and letter by letter, in a kaleidoscopic transformation born of the tremendous movement in the old covenant which bore the promises of God on through surging waves of popular tumult, and universal revolutions, to the time of the Incarnation? The question may be raised, also touching the new theocracy of Ezekiel, and minor visions of other prophets. Is there not something wrong in the mental habit which requires such a fulfilment? I feel that there is. Here is a bent of mind, in respect to prophecy, that would compel the most artificial methods; and force the way of God in creation into antagonism to his ways in the development of his gracious purposes of mercy.

It surely would not be an advance from glory to glory, as by the Spirit of the Lord, if the fulfilment of prophecy was compelled to reproduce the identical character and circumstances of the prediction. The idea of the spiritual advance would be crippled if not suppressed. The study of prophecy would become the discovery of the identity of types and antitypes rather than the magnificent contemplation of an advancing evolution of spiritual ideas into clearer, and still clearer light, from lower to higher, from narrower to wider dominion, and power.

How much all thoughts are elevated in the light that comes into prophecy through the advent of Jesus Christ. Scarcely a local feature is preserved and reproduced in the finished life of Jesus. But who will say that he does not fulfil the old? Yea he is himself, in the Spirit, the fulfilment of all prophecy uttered or unexpressed, in earth's deepest yearnings. In him, without nationalism, and without limitations, the law and the prophets find their climax.

His life vindicates the organic and spiritual view of prophecy; and crowns with light the fact of God's fidelity to his word through the prophets. If there be any discrepancy, or any moral element of uncertainty it is more than met in this reflection, "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

REV. J. A. JOHNSTON.

Kalamazoo, Mich.

Contributed Notes.

The completion of the German Bible Revision undertaking is an important literary event. Although the text has not yet been published in its final form, yet its character is already known from the *Probe-Bibel*, or Trial Bible, published by the Halle Committee in 1883, from which it will differ principally only by a somewhat more modernized German. The leading feature of the work is the almost superstitious caution and conservatism shown in the matter and the method of the work. Not only have no attempts been made at a revision of the original texts, nor at changes in Luther in the interests of liberal renderings, so that the German revision offers only about as many hundred changes as the English does thousands; but more than six whole years were given to the German Bible readers to examine the revision in its tentative form before the Committee, on the basis of the papers reviewed, finished the third and last reading. The reasons for this extreme timidity in correcting the Luther text, lie partly in the strong conservative feeling pervading German religious life notwithstanding some appearances to the contrary, and to the historic position of the Luther Bible at the head of modern German literature.

G. H. S.

It is reported that Professor Hitzig, formerly the Old Testament specialist of the theological faculty at Heidelberg, among the questions put to his students, would almost invariably begin by asking: "Have you a Septuagint?" This high estimate of the value of the Version of the Seventy for the careful Bible student is, for both the Old and the New Testament work, certainly based upon the best of reasons. It is very much to be regretted that, as a tool in biblical investigation, the Septuagint is not more used than is actually the case. Whatever the perplexities and vexations of Old Testament textual criticism may be, it is certain that all are united in ascribing to the Septuagint the first position in the literary apparatus of this discipline. The principle is settled; it is only the manner and measure of the application that constitute the debatable ground. The Septuagint thus occupies the position here that the manuscripts do in New Testament lower criticism. And for the New Testament study the Septuagint is, if anything, even more important. Augustin's dictum that "the New Testament lies concealed in the Old" may have been abused by our dogmatic, unhistorical theorizers concerning the character of Revelation; however, the dictum is true in more senses than one. Particularly is this the case from a philological point of view. As for the expression of thought, the New Testament is absolutely unintelligible upon any other basis. It has been stated that it is a mistake to say that the New Testament is written in Greek; that in reality it is written in Hebrew, in other words, that the thinking of the writers was done in Hebrew. This is correct with the qualification that the language of the New Testament is the Hebrew of the O. T. filtered through the Greek of the Septuagint, and between the two the last mentioned is an indispensable connecting link. It will ever remain an interesting fact that the New Testament writers virtually "gave the additions made by the

Greek Old Testament canon to the Hebrew," yet the language of the former is the determining factor in their own. Plato and Aristotle would not have been able to understand the entire New Testament without an interpreter, and as little could they have comprehended the Septuagint throughout. Even the best of dictionaries for classic Greek will often prove to be a fatal guide for these two collections of books, and a Hebrew lexicon will serve this purpose better. Interesting illustrations of this fact can readily be found by taking words of general and wide meaning, such as *take, give, do*, and others. An examination of their uses, both alone and in combination, will show, that in the Septuagint and the New Testament, not the Greek but the Hebrew idiom was evidently before the minds of the writers. It is for this reason that Trench's masterly work on the "New Testament Synonyms," in failing to recognize this source of the New Testament vocabulary and in its constant appeals to the classic Greek, suffers from the weakness of a somewhat unhistoric method. Cremer's more ample use of the Septuagint has in this regard done an excellent service. It is a gratifying fact that the merits and importance of the Septuagint are being recognized more and more. G. H. S.

It is one of the current mistakes of the day to think that Hebrew is "a dead" language. It is no more "dead" than is the Greek. The literary intelligence published a short time ago that Ebers' biblical novel "Joshua" was being translated into Hebrew as rapidly as the installments appeared in the German, is a sure indication of the vitality of the sacred tongue. Indeed, it has been stated that the number of persons who understand and speak, at least in a jargon form, the venerable idiom of the Old Testament, is nearly as great as was the number that employed it as a medium of intercommunication in the days of Moses. Of the six and one half million Jews on the globe, more than four million are in Southeastern Europe and Western Asia; and for these, the representatives of historical and traditional Judaism, the Hebrew is not only the literary language, but in a more or less perverted form is also spoken by them. It is a well known fact that both Delitzsch's and Salkinson's Hebrew Versions of the New Testament have had circulations even exceeding the most noted works of fiction. Of the former eighty thousand copies have been printed and of the latter over two hundred thousand. These translations have been found to be the most efficient agents for gospel work among the Israelites, and are eagerly bought and read by the Eastern Jews. The number of other translations into Hebrew is quite large, including such works as Bunyan's *Pilgrim's Progress*, *Paradise Lost*, the *Book of Enoch*, Goethe's *Faust*, the *Koran*, and even Sue's *Mystères de Paris*. A complete Hebrew Commentary on the New Testament by Lichtenberg is now being published in Leipzig. Within the past few years a regular school of Hebrew fiction has sprung up, aiming at or making a propaganda for more liberal ideas among the stagnant Judaism of the East. The leader of the movement was the late Abraham Maper, whose leading work is his "Love Tale of Zion," a strong attack on Rabbinism. Even in the sacred city of Jerusalem, the Hebrew theatre and Hebrew theatrical literature have put up their habitation. The ultra conservative Rabbis of the city were lately not a little exercised over the production in Hebrew of a theatrical performance during the Tabernacle holidays. The subject chosen was a biblical one, and was called "Zarubabel," the players being pupils of a school conducted by Dr. Hertzberg. The only female character was acted by a young man. The piece, originally written in German, was translated into classical Hebrew by a fine scholar, Dr. Jellin.

The object of the performance was to encourage a taste for Hebrew, which is becoming much in vogue in all parts of the Holy Land. The enthusiasm of the audience rose to a high pitch in the last scene, in which the inauguration of the Temple at Jerusalem is depicted. In many of the Hebrew schools of Jerusalem and Palestine, the classic Hebrew is used throughout as a living tongue.

The periodical literature, both religious and secular, in both classical and jargon Hebrew, is large and is constantly increasing. Several Jewish journals, especially the *Hammeliz*, of St. Petersburg, have an international reputation, and for character and contents, can compare favorably with many leading periodicals of the modern tongues. *Hammagid* and *Hazefra* are also influential. Scientific and learned periodicals are best represented by *Heasiv*, edited by Sokolon, *Happerem*, by Atlas; *Ozar hassifrut*, by Graeber. The most recent prominent addition to this class of literature is, perhaps, an Encyclopædia of a general character, called *Haeshkol*, and published in Warsaw. In Jerusalem two papers are regularly published in Hebrew, the *Hazzebi*, or Gazelle, a weekly, in the interests of advanced Jewish ideas, and of the Rothschild colonies and schools, and the *Chabasselet*, or Autumnlies, the organ of the orthodox Jews, edited by Israel Back.

G. H. S.

Biblical Notes.

The Meaning of the Temptation. What was the meaning of the three-fold experience of temptation through which Jesus passed? The answer to this question will depend largely upon the position in which the temptation is supposed to stand in his life. The idea which Luke had concerning this is worth considering, because Luke is the most reflective of the Synoptics. With the 23d verse of the third chapter he begins his account of the public ministry of Jesus. He introduces it with the genealogy and then follows the temptation as *the first event in the active and public life of Jesus*. This is very significant for by thus placing this event he seems to imply that this experience is to be explained from the point of view of the public ministry of Jesus. It marks the settlement of his plan of work for men. The three temptations looked to that and defined it. They are then to be interpreted as follows:

1. Jesus is brought face to face with this question in the first temptation: "Shall I work for men's bodies or men's souls? Shall food or faith be the motive and end of the endeavor?" It is a temptation to satisfaction in an inferior ideal of man's salvation. It has no reference to satisfying the hunger of Jesus. That hunger was the starting-point and suggestion merely of the larger question.

2. The next question that comes to the front is this: "Shall this salvation of man be accomplished through material power?" Shall the Christ rule from Jerusalem over the earth in the splendor of merely earthly grandeur and constrain obedience after the manner of the prophecy in Psalm 2? Here by rejection of this suggestion the purpose is definitely fixed to use spiritual means to accomplish a spiritual ideal and end. This is a step forward.

3. A third and final test is now made. Here the question is, "What is to be the attitude of Jesus toward the Father in all this work?" Is he to take matters into his own hands counting upon the Father's concurrence in all his activities? Is he to presume to carry out this plan from himself as a centre? To this test the response comes, "Thou shalt not tempt the Lord thy God." Jesus' activity was to be ever in subordination to the Fatherly guidance and suggestion. The whole plan in its ideal, its means, its details was divine and Jesus recognized himself as seeking constantly and carrying out faithfully the will of his Father.

This view gives a simple, intelligible and satisfactory interpretation of the three temptations of Jesus. It explains the position of the account in Luke's narrative. It does more. It explains the order of the experiences as given by Luke. There is a climax which does not appear from Matthew's arrangement. First the ideal is tested and revealed, then the means of carrying it out, then the ruling spirit and principle of the whole endeavor.

G. S.

Micah 4: 5. Mr. Montefiore suggests in his article on "Many Moods in the Hebrew Scriptures" that the idea of specialism in religion was with difficulty shaken off by the Hebrews. Even among the prophets it remained. "The other nations may worship their false gods, if they please; we will enjoy our privilege of adoring Jehovah, the true God." And he adds: "This is, I fancy, the thought expressed in a verse of Micah, appended, perchance, as a side-note or reflection by a narrow-minded scribe to a solemn universalistic prophecy, and then, by a strange, though not unusual, fate, incorporated into the text: 'for all the peoples shall walk every one in the name of his god, but we will walk in the name of Yahveh, our God, for ever and ever'". It is an ingenious suggestion that relieves the passage of some difficulty, though Mr. Montefiore is not the first to propose it.

Prophecy and History. An interesting statement has recently been made by Professor W. T. Davison of London concerning the relation of the Hebrew Prophets to the Old Testament history. He showed that it was no chance connection in the Old Testament between prophecy and history, for prophecy there implied study of Old Testament history; we were dependent upon the Prophets, because the whole of their writings as inextricably bound up with their history. These four points were particularly to be remembered as summing up the leading ideas that were suggested.

1. The Prophets themselves were important factors in history. They were not idle spectators, not mere critics, but they helped to make the history as well as to write it.

2. We were indebted to the writings of the Prophets for facts of a certain kind, not merely on account of kings and a succession of kings, and the wars in which they were engaged and the victories won, but facts dealing with the social life of the people.

3. Especially in the Prophets do we find the coloring of history: that glow of feeling which makes the figures in history to live, before the reader, and without which the period could never rightly be understood.

4. There is prominent significance given to the writings of the Prophets by the lessons contained in them, something better than the dry remnant known as the philosophy of history.

The Prophets discerned motives and principles in the significance of events which could only be discerned by men who had some insight into the events which they chronicled. They saw the true meaning and they wrote down that meaning, and therefore the connection of such men with history was not a slight matter.

Micaiah's Vision. It is suggested, in an article on this subject in *The Expositor* for January, that the prophet himself was responsible for the form in which he presented his vision, while at the same time the contents of it were divinely revealed. Just as a dream takes shape from some event which has recently impressed itself on the mind in its waking hours, so did Micaiah's mind weave the material of the supernatural revelation into the forms of his experience of court-life. The vision "was miraculously imparted to the mind of the dreaming, or entranced, seer that the predictions of Zedekiah and his confederates were false or, it may be, due to the inspiration of a lying spirit;

and the expedition against Ramoth-gilead would end fatally for Ahab. Round this objective and Divine nucleus the prophet's imagination, working according to its ordinary laws, constructed the scene which has puzzled many a devout student, using materials which were familiar to the dreamer's experience". From this point of view, "the unworthy conceptions of God which so troubled us are seen to arise neither from Divine inspiration nor from the conscious thought of the prophet. They are simply the accidents of a dream."

Jehovah Resting : Isaiah 18 : 4. Isaiah's conception of history is dwelt upon by Rev. J. R. Gillies in the February number of *The Expositor*. He finds it to be that of the Rest of Jehovah. "Human history seems to be a perpetual oscillation ; perfect justice is seldom or never reached except by some happy accident, or for a moment in the transition from one extreme to another of injustice. How different, the prophet feels, it is with Jehovah ! In Him you have the perfect self-restraint of adequate knowledge, of power and love that is passionless in its intensity". "Such is the prophet's conception of history : Jehovah resting ; an open eye that quietly surveys, notes all ; a hand that holds the reins of power, yet gives to human freedom its play ; a providence which makes the restless sea of human passions, blind, furious, its pathway, and moves, or rather *rests*, in its own eternal purpose that embraces all."

1 Peter 3 : 17-22. These verses are carefully analyzed and expounded in the same journal by Prof. J. Rawson Lumby. The peculiarity of his view lies in his conclusion that Christ's Spirit speaking through Noah must have caused some of the Antediluvians to repent, though their bodies could not escape the deluge. "Yet death when it came would be a release from their prison-house : they died as far as their sinful bodies were concerned, but their saved souls were raised to a new and purified life." "Noah and his family were not washed by the waters of the deluge ; *they* were not buried by baptism unto death." The long-suffering of God tarried, though there was no hope of escape for the wicked from the deluge, that Christ's Spirit might save some. Their souls were "in prison" in their sinful bodies ; but the hope of them had not utterly perished. Noah suffered truly, but his century-long suffering bore some fruits in the hearts of those among whom he lived. And so in relation to these saved souls the apostle can tell us (4 : 6) that for this cause the Gospel was preached unto them that are dead, that they might be judged according to men in the flesh ; might undergo the sentence which for sin has been passed upon all men, "Ye shall surely die" ; but yet might live according to God in the spirit.

Professor Briggs, however, in *The Homiletic Review*, Feb. 1890, declares that Jesus the Christ preaches to the dead as well as to the living, bringing forward the passages, 1 Pet. 4 : 6, where "Jesus is represented as preaching the Gospel to the dead, that they might be saved and live in the "spirit" ; and 1 Pet. 3 : 18-20, which "teaches that Jesus preached to the imprisoned spirits, the worst of men, in the prison-house of Sheol, and presumably not without fruits." So he finally states that these passages (with others) make "it clear that Jesus, during His three days of death, went to both sections of the Middle State and preached the Gospel to the dead." Here are two of the most learned expositors who, while agreeing in one point, viz., that Jesus (or the Spirit of Jesus) was successful in His preaching, hold most divergent views as to the place and time of that preaching.

Michael and Gabriel. A view of these persons, which will surprise many persons, is presented by Dr. Howard Crosby in a recent article. He suggests that both are more than angels. Their actions and words, the representation of them that we have in the Scriptures, show that they are manifestations of the Son of God. That He should announce to Mary His own birth does not militate against this view when the Divine elements of the matter are regarded. From this standpoint Michael is the Son of God as the strong contestant against Satan for His people, and Gabriel is the Son of God in His loving proclamation of the good tidings. When it is remembered that so much of our common knowledge of angels and archangels comes from unscriptural sources, this argument, based on Scripture, will seem quite plausible.

General Notes and Notices.

The programme of the Semitic Club of Yale University for the winter term includes, among others, the following papers:—The Geography and History of Arabia before the time of Mohammed, by Mr. O. Dahl; Islam and the Kuran, by Mr. G. W. Davis; The Biblical Element in the Kuran, by Mr. Daniel Shepardson, Jr.; The Angelology and Eschatology of the Kuran, by Mr. G. H. Patterson; The External Form of the Kuran, by Mr. Chas. Horswell; Abraham, Moses, Jesus and Gabriel in the Kuran, by Mr. William Griffiths; The Cuneiform Inscriptions and the Hebrew Prophets, by Prof. D. G. Lyon, Ph. D., of Harvard University; The Language and Literature of the Ancient Egyptians, by Rev. Lysander Dickerman, Boston, Mass.; Semitic Epigraphy in its bearings upon Biblical Science, by Prof. Richard J. H. Gottheil, Ph. D., of Columbia College; The Text-books of the Babylonians and Assyrians, by Prof. Morris Jastrow, Jr., Ph. D., of the University of Pennsylvania; Babylonian Mythology, illustrated by Babylonian Art, by William Hayes Ward, D. D., LL.D., of the New York Independent; The Origin and Development of the Assyrian Cuneiform, by Prof. H. V. Hilprecht, Ph. D., of University of Pennsylvania; The Deluge, by Prof. E. C. Bissell, D. D., Hartford Theological Seminary; The Book of Ecclesiastes, by Prof. Paul Haupt, Ph. D., of Johns Hopkins University; The Aramaic Language, by Prof. Charles Rufus Brown, Ph. D., of Newton Theological Institution; a paper also of which the subject has not yet been indicated, by Prof. William Henry Green, D. D., of Princeton Theological Seminary.

An effort is made by the Presbyterian Church in Canada to extend Higher Religious Instruction among senior and junior students in its Sunday Schools by means of Examinations. Four departments of study are offered,—Biblical, Doctrinal, Historical and Essay on some Biblical subject. The Biblical subjects are based on the International Lessons for 1890, and for senior scholars Stalker's Life of Christ is added as a subject for examination. The subject for essays is, for the Juniors, "The Sea of Galilee: its Sacred and Historical Associations"; for the Seniors, "The Distinguishing and Attractive Features of Luke's Gospel." Candidates hand in their names for these examinations, which are held simultaneously at many places under the direction of examiners previously appointed. Medals, books and diplomas are offered as prizes to successful competitors, and great pains is taken to bring the opportunity for examination before the attention of the Sunday Schools. A scheme of this character cannot fail to elevate the intelligence, and, therefore, the religious usefulness, of the Church which heartily undertakes to make it a success.

The London Sunday School Union with its numerous branches is doing a good work in elevating the standard of Sunday school teaching in the United Kingdom. It offers opportunities for teachers in the study of Hebrew and

Greek by its correspondence classes. Last year a series of lectures on the Minor Prophets was given under its auspices by the late Professor Elmslie. This year a similar course is announced to be given by Prof. J. A. Beet, the eminent New Testament scholar. His subject is "The Gospel of Paul." The course is given especially for Sunday school teachers. A nominal fee is charged. The enterprise displayed in this endeavor speaks well for the progressiveness of the Union and will no doubt result in great benefit to the teachers who are wise enough to avail themselves of these opportunities.

A fund is being raised to purchase and offer to the University of Cambridge, England, a bust of the late Professor W. Wright from an excellent model by J. Hutchison, Esq., R. S. A. It is proposed that the bust should be placed in the University Library. The subscription is limited to half a guinea, and the Committee invite contributions not only from members of the University but also from Prof. Wright's friends and admirers in other seats of learning throughout the world. Prof. R. Gottheil, of Columbia College, New York, has kindly undertaken to receive subscriptions in America.

It is announced that the Bible Institute in Chicago, under the direction of Mr. Moody, is to have for three months, April to June, the services of Prof. W. G. Moorehead of Xenia, O. The opportunity is thus given "to all ministers, evangelists, theological students and other Christian workers in all parts of the land who wish a new inspiration in the study of the Word of God to come to Chicago and give a few weeks to Bible study under Prof. Moorehead, and get the experience to be gained in the aggressive work of the Chicago Evangelization Society, among the masses of the city." The Institute offers the use of its new building to as many as can be accommodated in it, and expenses are placed at a low figure to make it possible for the very largest number to attend the three weeks' session. Correspondence may be had concerning the matter with R. A. Torrey, 80 W. Pearson St., Chicago, Ill.

The Rev. Dr. Bullinger of Woking, England, announces that a new and unique work, in connection with the Book of Psalms, prepared by him is now being printed, and will shortly be published. Its object is to exhibit to the eye each Psalm, so printed as to display at one view the perfection of its plan, the symmetry of its structure, and the point of its teaching. The work will consist of a Preface by the Rev. Sydney Thelwall, B. A., Vicar of Westleigh, North Devon, and an Introduction by the Editor, giving a full explanation of the principles and their application, which is necessary for a due understanding and appreciation of the work; these will be followed by each Psalm in order, with its "Skeleton" or Key, and such brief notes connected with its structure as may be required; the work concluding with an Appendix, by the Editor, on the Psalms as a whole, showing that each Psalm is only a member of some larger arrangement, and exhibiting the plan on which the one hundred and fifty Psalms are arranged (in their Books, divisions, sections, etc.). The mutual relation of each Psalm will thus be set forth, and the reason why it occupies the particular place assigned to it. The price of the work will be Five Shillings, post free, and it will be published by Dr. Bullinger. All orders are to be sent to him, addressed, simply, Woking.

Synopses of Important Articles.

Many Moods in the Hebrew Scriptures.*—Formerly all the writers of the Old Testament were supposed to have the same opinions and ideas. Now, by the work of criticism, the original variety of life and color is restored. This variety is limited (1) by the common racial religious convictions as to Jehovah; (2) by the editorial activity which has toned down the original divergencies. The variations, however, fall under three heads: (1) those illustrating a development of thought from lower to higher; (2) those rising out of the difference of class in which the authors fall, whether priest, prophet, wise man or psalmist; (3) those created by the personal idiosyncrasies of each writer. Illustrations of these variations are found (a) in the progressive conceptions of God from the pre-Mosaic idea, perhaps that of monolatry, to the gigantic religious advance of belief in one God, Jehovah. So He is localized, identified with the ark, by Jephthah made not different from Moabite deities, while in Isaiah He is the universal Lord; in the wisdom literature he is the God of the individual. (b) The relation of God to Israel and to other nations is conceived of variously. The pre-prophetic idea is that as each nation had its special god, and is religiously independent of every other, so Israel's God is Jehovah. The identification of God and Israel stands over against the universalism of Isaiah—Jehovah is God of all men. These are a few examples, others of which are the conception of sin, of the individual, of internal and external religion, wherein the Hebrew Scriptures themselves contain varying views of truth.

An article characterized by a fine literary quality and some religious insight. If the thought of the writer be taken as an endeavor to show that the Bible is a book of life, and as various as life, his work is commendable. But in the execution of his thought his rationalistic view of religion, and his attempts to array the writers of the Bible against one another, are to be strongly contested.

Fundamental Truths stated in Genesis I-III.†—While the forms of these truths are those of the time and generation in which the Hebrews had their origin, the truths themselves, on whatever theory of the form, remain indisputable. These truths are those relating to Nature, God and Man. (1) Truths respecting nature: (a) These chapters recognize in nature order, continuity, law. (b) They declare the efficiency of second causes. (c) They represent the universe as progressive by development. (d) They are singularly free

* By C. G. Montefiore in *The Jewish Quarterly Review*, Jan. 1890, pp. 142-165.

† By Prof. Samuel Harris, D. D., in *The New Englander*, Feb. 1890, pp. 147-166.

from mythical and puerile conceptions. (e) The whole representation presents a remarkable agreement with modern science. (2) Truths respecting God: (a) He is antecedent to, and the intelligent originating creative power giving being to, the universe. (b) Monotheism is clearly taught; God is distinct from the universe yet immanent in it, personal, a unity. (c) Here is also a revelation of the moral government of God in the creation and preservation and probation of man. (d) Pessimistic and Buddhistic views of the universe are excluded. God sees that it is "very good." Contrast all this revelation with the low views of God prevalent at the time. (3) Fundamental facts respecting man: (a) The same elements of personality are in man and God. Man is a free, rational agent. (b) He knows and communes with God. (c) Marriage as the union of one man with one woman and inviolable and permanent is recognized. (d) The fact of sin is recognized, its essential characteristics as supreme selfishness leading into lust. (e) God is revealed as a redeemer from sin. He seeks man. He promises deliverance. Thus in these opening chapters the two great keynotes of sin and redemption are struck, which resound through history.

An article which, presents a careful and complete summary of facts that are of the profoundest interest to all thoughtful persons.

Book Notices.

The Example of Jesus Christ.

Imago Christi: the Example of Jesus Christ. By Rev. James Stalker, M. A. With an Introduction by Rev. Wm. M. Taylor, D. D. New York: A. C. Armstrong and Son. \$1.50.

This is a gem of a book. In it is a clear and beautiful picture of the action and words of Jesus in the various spheres of life in which he manifested himself while upon earth. These manifestations are regarded from the point of view of examples for the imitation of human kind. The conception is well wrought out. Christ is viewed as in the home, the state, the church, society; as a friend, worker, sufferer, philanthropist, man of prayer, winner of souls, preacher, teacher, controversialist, man of feeling, and an influence. The scope of the book is thus seen to be wide; so wide, indeed, that the topics often are merely touched and left for the further study of the reader. It would have been desirable, also, to have had an introductory or a concluding chapter, treating of the limitations of the imitable element in the life of Jesus as related to humanity. This subject needs a careful and comprehensive consideration. Is Christ in view of the divine elements in his nature and of the unique work which he came to do, in *any* respect an example to men? Do not this nature and work set him above and outside of the range of imitable characters? If this is too extreme a position the question might be put thus: *How far* may this example be regarded as binding upon men? In what respects may Jesus be held up as a model? These questions are approached only indirectly and partially in Mr. Stalker's volume. The book is a fine illustration of the inductive study of the topics of which it treats. Every minister will find it suggestive, and every religious man or woman will be stimulated and instructed by reading it.

The Old Testament Canon.

An Introduction to Dogmatic Theology. By Revere Franklin Weidner, S.T. D. Rock Island, Ill.: Augustana Book Concern. Pp. 260. Price \$2.25.

Professor Weidner in his recent work takes a very conservative position with reference to all questions pertaining to Old Testament criticism. With reference to the *formation* of the Old Testament Canon, he says:

"The formation of the Old Testament Canon was a matter of internal necessity when the Old Testament time of Revelation came to an end. According to the Rabbinical tradition it was the work of Ezra and the great Synagogue. It first appears as a finished work in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), the date of which is somewhat doubtful, but certainly lies between 252—150 B. C. Not only does the prologue expressly refer to the Old Testament according to its three divisions 'the law and the prophets, and the other books of our fathers,' 'the rest of the books,' but also in the book itself it is manifestly assumed as a thing well known. The definite article, '*the* other books of the fathers,' and '*the rest of the books,*' presupposes a definite class of writings well marked off, and involves the close of the Canon."

"The Canon of the Old Testament lay in its present compass before our Lord and his Apostles, just as we have the enumeration of its parts in JOSEPHUS (40—100 A. D.). In his

book *Contra Apion*, I, 8, he enumerates twenty-two books 'which are justly believed to be inspired.' And he adds: 'They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God; we observe them, and if need be, we gladly die for them.'

"In the New Testament, these Old Testament writings are regarded as one complete whole as in John 5: 39, 'Search the scriptures,' or in John 10: 35, 'The scripture cannot be broken.' Matt. 23: 35 and Luke 11: 51, ('from the blood of Abel to the blood of Zachariah,' i. e., from Genesis to 2 Chronicles) are a witness to the arrangement and compass of our present Hebrew Bible: Luke 24: 44 is evidence of the division into three parts, 'the law,' 'the prophets,' and 'the psalms;'² Tim. 3: 15, 16 looks to the fact that the scriptures were collected together. In the New Testament, with the exception of some of the Minor Prophets, all the books of the 'first' and 'second' divisions are cited. From the third division, Psalms, Proverbs, and Daniel are cited. The Old Testament Apocryphal Books are never cited in the New Testament, and if there be allusions to them, as there probably are, they are of such a nature, as in no degree to imply a recognition of them as inspired books. Thus in Heb. 11: 34, 35 it has been claimed (see *Stier's Die Apokryphen*, pp. 148, 185, who professes to find 102 references in the New Testament to the Apocryphal Books of the Old Testament) that there is an allusion to the times of the Maccabees; but, if this be granted, it simply, at the most, recognizes the historical truth of a statement, and involves no more than St. Paul's quotations of the Greek poets: From a careful study of all the evidences there can be no reasonable doubt that at the beginning of the Christian era the Jews had a Canon of Sacred Writings distinctly defined, and that this Canon was recognized by the Lord and his Apostles, and that this Canon was the same as we now have in our Hebrew Bibles, and accepted by all Protestant Churches as the Canonical Books of the Old Testament."

"The authority of Augustine occasioned the reception of the Old Testament Apocrypha into the Canon, by the Council of Hippo, 393, and of Carthage, 397, but there was no churchly sanction of a general kind to this, until the Council of Trent, in its fourth session, gave it its sanction. But the establishment of the Old Testament Canon properly belongs to Israel, not to the Christian Church, which received it from Israel. We find the true view of the matter therefore in Jerome, who limits the Canon to the Hebrew writings, as these alone were accepted and appealed to, by our Lord and his Apostles.

On the Book of Daniel he says:

"The more recent critics have attempted to put the book of Daniel into the time of Antiochus Epiphanes (175-164 B. C.), an era which had lost the consciousness of possessing the spirit of revelation (1 Macc. 4: 46; 9: 27; 14: 41). But that the Book of Daniel forms an integral part of the Canon is clear, 1) from the importance of its relation to the New Testament, in which it is fully accepted as canonical (Matt. 24: 15); 2) from its wonderful internal witness, its prophecies, many of which were demonstrably fulfilled long after the period of Antiochus Epiphanes, and many of which are now fulfilling; 3) from the evidences which many of the best, and ripest recent scholars, in conjunction with the older ones, have brought to show that there is no reason for departing from the ancient and received view as to the time of its origin; the latest results of Assyriology and the evidence of the monumental remains, all confirm those statements of Daniel which were denied by critics."

The Pulpit Commentary, Hosea and Joel.

Hosea and Joel. Introduction, by Rev. W. Deane, M. A., Rector of Ashen. Exposition and Homiletics, by Rev. Prof. J. J. Given, Ph. D., D. D., late of Magee College, Londonderry. Homilies by various authors. Pp. 1-464; 1-68. New York. Anson D. F. Randolph & Co. Price \$2.00.

The volumes of this series are of different merit. The same is true of different parts of this volume. In our remarks we confine ourselves strictly to the Introduction and the Expositions. A good description is given of the times of Hosea, politically and religiously. A true estimate is made when it is said that the book is a "summary of Hosea's teaching during his long ministry, rather than an orderly collection of his addresses." The author of the introduction feels compelled to understand the action of chaps. 1-3, literally. He does not however, so much as refer to the view which would make Gomer at the time of marriage not a harlot, but one possessed of a deeply rooted inclination to adultery, of which the prophet was unaware at the time and

which is manifested only at a later period. The author of the Exposition takes a different view, "that the whole is an allegorical or imaginary narrative, which is thus constructed to impart greater vividness to the prophet's declaration." As a matter of fact, no clear or satisfactory statement is made concerning any view. If the volume had contained more of sound exposition and less of poetical extracts, from modern authors, which have absolutely nothing to do with the subject in hand, there would have been ground for satisfaction. The significant passage, 13:14 is understood as consolatory, not as a part of the threat contained in the preceding and following verses. Joel is assigned, and we believe correctly to the period of the anointing of king Joash, while the affairs of state were in the hands of Jehoiada, the priest, a view supported by the political, religious and literary circumstances of the book. The locusts are genuine locusts, not figurative representations of the Assyrian power. The term "northerner" is applicable to locusts, for they do not always come from the south. The translation of 2:19, *Yea the Lord will answer and say unto his people* etc., is evidently wrong. The Revised Version should have been followed. The Exposition of 2:23, 29 is feeble and utterly disappointing; and besides, why should vs. 30, 31, contrary to the spirit of the context, be connected with what precedes? There is nothing in the exposition which shows either acquaintance with the latest authorities upon the subject, or familiarity with the most common principles of prophecy. A good commentary is more urgently needed for the Minor Prophets than for any other portion of the Old Testament. It is a pity that another, worse even than many which have preceded it, is now coming upon us. It is nothing less than a calamity.

The Gospel of Luke.

Studies in Luke's Gospel. First series. By Charles S. Robinson, D. D. New York: American Tract Society.

The Gospel of the Kingdom of Heaven. A course of lectures on the Gospel of Luke. By Frederick Denison Maurice. New Edition. New York: Macmillan and Co.

The present interest of the Christian world in the Gospel of Luke has given rise to quite a literature of new books or reissued old books, bearing upon this subject, of which these two works are examples. The lectures of Professor Maurice are well known. They exemplify his methods of thinking and his favorite ideas. They are thoroughly stimulating to the man who can think and digest the thinking of others. The average Sunday school teacher would find nothing in them. For the persistent application of Bible truth to the present life they are admirable.

The other book has been written with the obvious purpose of catching the average teacher. There are no specially thoughtful passages. It moves on the ordinary plane of commonplace exhortation. There is a sameness about the form of the studies which is not pleasant. Every one closes with a passage of poetry. Each one is full of anecdotes illustrative of the points made. It is an admirable source from which the indifferent teacher may draw supplies for the Sunday's teaching hour. When the Sunday work is over, the book is put back on the shelf to wait for the next necessity of finding something to say to the scholars. No one would read it for pleasure or stimulus. In other words it is a machine-made book gotten up with a special and particular eye toward this year's Sunday school lessons. The workmanship is good, the homiletic skill is apparent, the assistance rendered is ample enough for any empty head and the scholars who receive its contents at second-hand will be, if not edified, certainly not injured thereby.

EXAMINATION-DIRECTION-SHEET.

FOR THE GOSPEL OF LUKE.

1. *The Subjects for Examination.*

1. **The Scripture Narrative.**—It is expected that the first aim of the student will be to familiarize himself with the Scripture narrative. He will be able to state the essential contents of the principal sections of the Gospel, when the subject of the section is named, e. g. "the Temptation," "the Transfiguration," etc. This does not demand memorizing. It is far better to make the statement in one's own words after a study of the Scripture itself.

2. **The Life of Jesus, the Christ.**—Every one should be familiar with an outline of Luke's Life of Jesus. What is the order of the events? What are the important, the critical epochs? Into what divisions is it divided? It should be possible to give an outline of the occurrences of any one period, as e. g. the events of the Passion Week, the early life of Jesus, the Ministry of John. This is very important. Certainly, if nothing else is gained from the study of Luke, this at least should be fixed,—Luke's outline of the Life of Jesus.

3. **The Teaching of Jesus.**—What does the Gospel of Luke present as the teaching of Jesus? The student should be able to make a brief statement of what Jesus taught about Himself, about God, about man, etc., the teaching of some of his great sermons, parables, miracles. This does not need to be detailed and precise. The design is simply to get out some of the great religious facts which Luke put into his Book when he wrote it to make Theophilus sure of the things he had been taught.

4. **Important Sections.**—A more careful study is to be given to those narratives or passages which are of more than ordinary importance in the Gospel. In this study the important words and phrases, or those which are difficult, will be considered and some results obtained. It is possible to do very exhaustive work in this respect but such is not necessary or desirable. A fair understanding of these words and phrases is, however, requisite, in the case of the leading sections of the Book, such as, e. g. "The Entry into Jerusalem," "The Crucifixion," "The Resurrection," etc.

5. **General Study** of the Geography, History, Manners and Customs, Old Testament References, etc. The Gospel of Luke contains much relating to these more general points. While this is not a vital part of Bible Study it is yet exceedingly valuable to gather the scattered hints in the Scripture and gain a more or less satisfactory acquaintance with such matters as, e. g. "The Geography of the Sea of Galilee," "the Classes of people in Palestine in Christ's day," "the Synagogue," "Herod," etc. This will not be neglected by the student.

2. *Methods of Work.*

The following practical hints as to methods of work are suggested :

1. The student should procure a **note-book** and pencil and be accustomed at all times of study to jot down the results of work. This will afford a convenient place in which to draw up the Outline of the Life of Jesus. It will also serve as the depository and organizing point for the results of the general study of the historical, geographical and social facts of the Gospel. By all means, the student should make free use of the note-book.

2. Drill in reviewing the facts of the Scripture narrative and in making the condensed statements of the contents of the sections is very desirable. If there is time to write out much of this, it will be found helpful. Constant reference should be made to the Scripture itself as well as comparison with it so as to secure accuracy and completeness.

3. The Commentary, or corresponding "helps" should be used last of all, and in constant subordination to the Scripture narrative. It is to be used, however, and will afford much needed help in the case of difficult words and phrases and in bringing out points of meaning and significance which otherwise would escape the student. It is to be consulted then, (1) for help in difficulties, (2) for suggestions of thoughts or facts which the student has not observed. A few useful "helps" are here suggested.

3. Helps to Study.

1. The study should be undertaken on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

2. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive:

1) *Cambridge Bible for Schools*, St. Luke, by F. W. Farrar, D. D., Macmillan and Co., \$1.10, abridged edition, 30 cts.; (2) *Handbooks for Bible Classes*, St. Luke, by T. M. Lindsay, D. D., 2 vols., Scribner and Welford, \$1.50; (3), *The Handy Commentary*, St. Luke, by E. H. Plumptre, D. D., Cassell and Co. (N. Y.), \$1.00.

2) A "Life of Jesus Christ," while not indispensable will afford much assistance to the student. *The Life of Jesus Christ*, by Rev. J. Stalker, Scribner and Welford, 60 cts. is unsurpassed in real value by many larger works. The books of Farrar, Geikie, Edersheim, Vallings, and Ellicott are helpful. *The Life of Christ*, by B. Weiss, Scribner and Welford, 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for critical students.

3) A good Bible Dictionary will aid wonderfully in this work. The American Sunday School Union's (Schaff's) Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin and Co. (Boston), 4 vols., \$20.00. There are numerous abridgments.

4) For the study of the manners and customs, geography, history, etc., no book is better than Stapfer's *Palestine in the Time of Christ*, A. C. Armstrong and Son (N. Y.), \$2.50.

Current Old Testament Literature.

American and Foreign Literature.

166. *The Preacher's Homiletical Commentary on the Book of Judges*. By J. P. Millar. London: Dickinson. 7s. 6d.
167. *The Witness of the Psalms to Christ*. Third Edition, revised. By Bishop William Alexander. London: Murray. 9s.
168. *David in the Psalms, with various Remarks on the Psalter*. By Rev. F. W. Mozley. London: Bell. 4s. 6d.
169. *The Prophecies of Jeremiah*. Expositors' Bible. By Rev. C. J. Bell. London: Hodder and Stoughton. 7s. 6d.
170. *Visions and Narratives of the Old Testament*. By George Emlin Hare, D. D., LL. D. New York: E. P. Dutton and Co.
171. *Les Decouvertes de Ninive et de Babylonie au point de vue biblique*. Conférences. By J. Walther. Lausanne: Bridel. 4f.
172. *History of Ancient Art in Sardinia, Judea, Syria and Asia Minor*. By Perrot and Chipiez. London: Chapman and Hall.
173. *Buddhism and Christianity*. The Croall Lectures, 1889-'90. By Rev. A. Scott. London, 1890. 7s. 6d.
174. *Das Buch der Religionen*. By F. Dubois. (In 11—12 Lfgn.) 1 Lfg. Stuttgart: Psautsch, 1890.
175. *Religious Systems of the world: national, Christian, and philosophic: a collection of addresses delivered at South Place Institute in 1888-89*. Revised and in some cases re-written by the authors. London: Sonnenschein. 7s. 6d.
176. *The Indian Religions: or, Results of the mysterious Buddhism*. By H. Jennings. London: Redway. 10s. 6d.
- Articles and Reviews.**
177. *The Critical Study of the Old Testament*. By Canon S. R. Driver, in *The Contemporary Review*, Feb. 1890.
178. *Many Moods in the Hebrew Scriptures*. By C. Montefiore, in *the Jewish Quar. Rev.* Jan. 1890.
179. *The Hebrews in Egypt and the Exodus*. In *the Unitarian Review*, March 1890.
180. *Jehovah Resting: Isaiah's Conception of History*. By Rev. J. R. Gillies, in *The Expositor*, Feb. 1890.
181. *Vogelstein's Der Kampf zwischen Priestern und Leviten seit den Tagen Eschais*. Review by Siegfried, in *Theol. Litzg.* Feb. 8, 1890.
182. *Recherches bibliques. XVII. Le royaume héréditaire de Cyrus d'après les inscriptions babyloniennes et la Bible. XVIII. L'époque d'Abraham d'après la Bible et les données récentes de l'épigraphie égypto-babylonienne*. By J. Halevy, in *Revue des études juives* 1889, oct.-déc.
183. *Ashtoreth and the Ashera*. By G. W. Collins, in *P. S. B. A.* 11, 8, 1889.
184. *The tree and fruit represented by the Tagnakh of the Hebrew Scriptures*. By W. Houghton, in *P. S. B. A.* 12: 1, 1889.
185. *Le Jour du Seigneur, Etude de dogmatique chrétienne et d'histoire, VI*. By L. Thomas, in *Rev. de Theol. et de Philos.* 6, 1889.
186. *Riehm's Alttestamentliche Theologie*. Review by Siegfried in *Theol. Litzg.* Feb. 8, 1890.
187. *Margoliouth's Ecclesiasticus*. Review by T. K. Cheyne, in *Academy*, Feb. 15, 1890.
188. *Der Ursprung der Religion*. By J. Köstlin, in *Theol. Stud.* 11, Krit. 1890, 21.
189. *How Religions Grow*. By J. H. Allen, in *The Unitarian Review*, March 1890.
190. *Certain Theories of the Origin of Religion*. By James T. Bixby, in *The Unitarian Review*, March 1890.

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American and Foreign Publications.

191. *The Gospel according to St. Matthew.* Greek Text of Westcott and Hort. Introduction and Notes by Rev. W. A. Sloman. London: Macmillan. 2s. 6d.
192. *The Gospel of Mark.* The Smaller Cambridge Bible. By Rev. G. F. Maclear. New York: Macmillan. 30 cts.
193. *Jean Baptiste.* Thèse. By H. Guex. Montauban: Granie.
194. *Jesus the Messiah.* An abridged edition of "The Life and Times of Jesus the Messiah." By Alfred Edersheim, D. D. London and New York: Longmans. 7s. 6d.
195. *The Miracles of Our Lord; Expository and Homiletic.* By Rev. J. Laidlaw. London: 1890. 7s. 6d.
196. *The Messages of Christ.* By Rev. J. J. Ellis. London, 1890. 2s. 6d.
197. *The Composition of the Four Gospels.* By Rev. Arthur Wright. London: Macmillan.
198. *Die Apostelgeschichte ist keine Geschichte der Apostel, sondern die Apologie der Kirche.* By B. Schaefer. Frankfurt a. M. .50 pf.
199. *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.* Edited by Philip Schaff, D. D., LL. D., in connection with a number of Patristic Scholars of Europe and America. Volume. XIV. *Saint Chrysostom: Homilies on the Gospel of Saint John and Epistle to the Hebrews.* New York: Christian Literature Co.
200. *The Pulpit Commentary. Revelation.* By Rev. T. Randell and others. London: Kegan Paul Co. 15s.
201. *Lux Mundi.* A Series of Studies in the Religion of the Incarnation. Edited by Charles Gore, M. A. New York: E. and J. B. Young and Co.
202. *The Work of the Holy Spirit.* Handbooks for Bible classes. By James S. Candlish, D. D. New York, Scribner and Welford. \$.75.
203. *The Hereafter: Sheol, Hades and Hell, the World to come and the Scripture Doctrine of Retribution according to Law.* By James Fyfe. New York: Scribner and Welford. \$3.00.
204. *Principles of New Testament Quotation, etc.* By Rev. James Scott. New York: Scribner and Welford. \$1.50.
205. *Problems in the New Testament: Critical Essays.* By W. S. Wood. London: Rivingtons. 3s. 6d.

Articles and Reviews.

206. *Internal Evidence for the Authenticity and Genuineness of St. John's Gospel. II.* By Bishop Lightfoot, in The Expositor, Feb. 1890.
207. *The Waters of Life.* By Rev. Prin. J. Oswald Dykes, D. D., in The Expositor, Feb. 1890.
208. *Bruce's The Kingdom of God.* Reviewed by C. A. Briggs, in The Andover Review, Jan. 1890.
209. *First Corinthians 15: 20-28.* By Rev. Prof. A. C. Kendrick, D. D., in Bibliotheca Sacra, Jan. 1890.
210. *The Epistle to the Hebrews. 16. The More Excellent Ministry.* By Rev. Prof. A. B. Bruce, D. D., in the Expositor, Feb. 1890.
211. *St. James and his Epistle.* By Rev. S. Cox, D. D., in The Expositor, Jan. 1890.
212. *1. Peter, 3: 17.* By Rev. Prof. J. R. Lumby, in The Expositor, Feb. 1890.
213. *New Testament Teaching on the Future Punishment of Sin. 1. Eternal Destruction.* By Prof. J. A. Beet, in The Expositor, Jan. 1890.
214. *New Testament Teaching on the Future Punishment of Sin. 2. The Universal Purpose of Salvation.* By Rev. J. A. Beet, in The Expositor, Feb. 1890.
215. *The Middle State in the New Testament.* By Prof. C. A. Briggs, in Homiletic Review, Feb. 1890.
216. *Michael and Gabriel.* By H. Crosby, D. D., in Homiletic Review, Feb. 1890.