

## ◆THE OLD TESTAMENT STUDENT◆

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IT is not improper, we think, to refer editorially to the fact that on and after July 1st the subscription price of THE STUDENT will be advanced to one dollar and fifty cents a year. An earnest effort has been made to maintain the old price. It has been found impracticable. The subscription list, it is true, has been greatly increased during the past year; but the rate of subscription has been so low as not to allow a sufficient margin for improving the contents. And yet the constituency is so large and of such a character as to make such improvement necessary. Besides, the amount of material to be furnished in the coming volume requires an increase in the number of pages. We are confident that, under these circumstances, the friends of the journal, who now number many thousands, will raise no objection to the change in price. For six years the journal has been published at a loss, each year, of six to eight hundred dollars. From this time forward it must pay its way. Shall it not have the sympathy and support of those who believe in the work which it is trying to accomplish?

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A YEAR ago the announcement was made of a series of Inductive Bible-studies. With this number the last of the series is published. We have sometimes doubted the propriety of giving so large an amount of space each month to material which was intended for study rather than for reading. But the multitude of testimonies received from those who have made an earnest study of this material has convinced us that no mistake has been made. Scores of institutions, hundreds of Bible-classes have done their work during the past year upon the basis of these "studies." The course has been a long one; a large amount of ground has been covered; perhaps too much material has been introduced; yet the results have been far greater and far more satisfactory than could possibly have been anticipated.

IN the symposium on the question of publishing a portion of the Hexateuch in different kinds of type, there will be found an expression of different views. The opinions published are but a few of the whole number which have been received by the editor. Notwithstanding the desire (of so many subscribers) thus forcibly expressed, the request will not be granted, (1) because the space at command will not permit the work to be done with the thoroughness which the subject demands; (2) because a large portion of the constituency of THE STUDENT are not in a position to be profited by such a presentation; (3) because the time has not yet come when even such a journal as THE STUDENT can take up and present such material with impunity.

In order, however, to meet in some measure, the demand which prevails so widely, there will be published in July *Hebraica* a detailed analysis of the Hexateuch, in parallel columns, in which there will be given not only the chapters and verses by sections as they are divided by critics, but also the topics of which each section treats.

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ONE of the most remarkable phenomena in modern literary annals is the rapid spread of the Hebrew translation of the New Testament by Franz Delitzsch, published by the British and Foreign Bible Society. In less than ten years over sixty thousand copies of the work have been disposed of. The greater number have been distributed among the Jews of the Austrian Empire and South Russia. Of late years, starting from Tomsk, it has gone upon its mission to the very eastern borders of Siberia. Within the past year it has started on a westward course also. The emigrant missionaries at Liverpool and more especially in New York, have found readers among the emigrating Jews for hundreds of copies. Stations have been established at Baltimore and Chicago. The book is also being eagerly taken by people living around the Sea of Tiberias, and in Stockholm it has found many friends.

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A RECENT writer remarks, with strong tones of condemnation, that there can be nothing "colder than the intellectual study of the Scriptures." Is this true? Does the writer suppose that the divine revelation in the Scriptures contains only spiritual truth and that there is nothing in the Bible demanding mental application of the highest sort? Does God reveal himself as spirit and not mind? The truth is that the intellectual study of the Scriptures is, or ought to be, stimulating in the highest degree; and that because of the stupendous importance of

the subjects which it takes up. What questions of philosophy are more burning than those connected with the truths of the Bible? Where do the finer questions of historical criticism and of interpretation have a broader field for operation than in connection with the Scriptures? The very fact that the central purpose of the various books is practical gives the abstract questions which they arouse a more vital interest. Is not this proven by the vast number of books that have been written about the merely intellectual questions involved in the study of the Bible? Many of these subjects have been presented again and again, and yet every new generation of Bible students returns to them with renewed zest. And every person who studies the Bible deeply at all, sees that the intellectual questions are not so far from the centre of scriptural truth as to be lifeless and uninteresting, but all contribute light to the better understanding of the great principles revealed in the Bible.

Further, this sort of study has value and interest because the views which one may hold on these subjects affects often his power of influencing others to accept Christianity. There are not a few to-day who are turned away from the Christian church by the misconceptions imparted to them from those whose lack of a profounder knowledge of the Bible, leads them into mistaken notions which a little of this "cold, intellectual study" would have taught them to avoid. The position assumed by our uncritical but warm hearted contemporary is one which has done and is doing incalculable injury. Too many intelligent Christian people are infected with it. To the consideration of any other subject they will bring a scholarly and critical mind, but when they take up the Bible, they seem to think that the use of their mental powers for any scientific work is almost blasphemy, and thus they refuse to employ their God-given faculties for the understanding of revealed truth. If, on the contrary, Christians were taught that these mental questions were vital and important, there would be accomplished a far larger amount of vigorous Bible study; and there would exist a far stronger phase of Christianity. The time has come when men no longer want milk, not to speak of "slop" (an unpleasant term, but one which describes accurately a certain widely prevailing kind of Bible-instruction), but *meat*. Let us cast aside the idea that intellectual work is detrimental to a spiritual comprehension of the Scriptures. This idea, however widely it may be held, however zealously it may be taught, is an idea begotten of the evil one himself, and propagated by those whom he has blinded to the truth.

## BIBLE-STUDY AT WELLESLEY COLLEGE.

BY PROF. ANNE EUGENIA MORGAN,

Wellesley College, Wellesley, Mass.

The movement towards according to Bible-study a place in the college curriculum, upheld by the favoring voice of a host of the most influential educators, claims the attention of all who consider the great questions of the day.

While the methods through which such study shall be introduced and be developed to its true proportions and efficiency, are being proposed and discussed, the comparing of methods already tested in college experience serves towards solving the difficulties which seem to oppose the practical success of the movement; and data from the younger colleges may touch phases of the question not clearly decided by the longer history of the older institutions.

At present in the curriculum of Wellesley College, a systematic study of the Bible holds the place of first importance as a method for liberal education. Every candidate for the bachelor's degree is required to complete a course extending through four years and designed to give a comprehensive view of the whole Scripture canon. The instruction is given in two class-room exercises each week. Intellectual preparation not inferior to that demanded in other lines of college work, is required for the recitations in this course, and examinations at the close of each semester test the progress of each student. The works of the most eminent expositors of the text, church history, the works of the early Christian fathers, the records of explorations in Bible lands, the customs and characteristics of the countries and of the period, are studied, for a more complete view of the life presented in the Bible lesson. A special library fund\* provides the books necessary for scholarly investigations. This growing library is already well supplied with facsimiles of manuscripts, maps, pictures and collections of objects to illustrate and render more interesting the studies on the civilization of the period under consideration.

A knowledge of the biblical history from the creation to the exodus of Israel from Egypt is required for entrance to the freshman class. During the freshman and sophomore years, the entire course of the Old Testament history is considered. The most significant periods and events are studied by critical attention to the text and by comparing with other records. Lectures by the class instructors and by specialists in certain lines of investigation amplify the work of the students.

Among the books used to supplement the study of history from the Bible text, may be mentioned Smith's "Old Testament History," Stanley's "Jewish Church," Geikie's "Hours with the Bible," Whitney's "Handbook of Bible

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\* The Gertrude Memorial Library, established to aid Bible-study at Wellesley, by Mr. A. A. Sweet, now numbers 1358 volumes. About \$3,000 has already been expended, and \$200 a year is still furnished to provide such additions to the collection, as the progress of the work may demand.

Geography," Hurlbut's "Manual of Biblical Geography," Milman's "History of the Jews," Cowles' "Pentateuch."

During the freshman year, one of the two exercises per week assigned to the Bible course is devoted to a simple systemization of the Bible principles and laws of life. These lessons, anticipating Christianity in order to a more adequate apprehension of the theocracy, present the ideal development of human character and conduct provided for in the Kingdom of God, contrasted with the degraded forms due to the dominion of natural impulse. Illustrations from general history and literature compare the Bible view of life with the views developed by the greatest human thought and imagination. This course is entitled "Studies in Christian Ethics," and is conducted by teachers from the department of philosophy.

The Messianic prophecies during the first semester of the Junior year prepare for the studies on the life of Christ presented in the harmony of the four Gospels. As the text of the Gospels is already more familiar through home reading, the thoughts of eminent writers about the text can be read with special interest in this part of the course. Alford's "New Testament for English Readers," Edersheim's "Life of Jesus," Fairbairn's "Studies in the Life of Christ," the Life of Christ as presented by Geikie, by Farrar, by Stalker, Trench on the "Miracles and on the Parables," Maurice's "Gospel of the Kingdom of Heaven," are among the books used in preparing these lessons.

The establishing of the Christian church is studied during the senior year. The characteristics of the individual apostles who served as leaders in the new movement, the opposition by the upholders of the old Jewish dispensation, the pertinent events in the political history of the times are considered in seeking to understand the various phases in the progress of the church.

The study of the Acts and the Epistles is rendered more thoughtful and definite in its results by readings from Fisher's "Beginnings of Christianity," De Pressensé's "Early Years of Christianity," Uhlhorn's "Conflict of Christianity with Heathenism," Conybeare and Howson's "Life and Epistles of St. Paul," Farrar's "Life and Work of St. Paul," Gloag's "Introduction to the Pauline Epistles," Steward's "Argument of the Epistle to the Hebrews," with some use of the various commentaries on the interpretation of the text.

This system of Bible-study, now in the thirteenth year of its development as a part of the college curriculum, presents evidence of its success in the earnest interest which it arouses in the large majority of the six hundred students, and the scholarly culture which results.

Elective courses are called for. For two years a course in the Hebrew language has been pursued by small classes. A study in the harmony of the four Gospels with sight reading of the Greek text, established four years ago, has this year been elected by twenty-five students, and five are pursuing a course in the Acts and the Epistles which is offered as a second year's work in the Greek Testament. Comprehensive lectures on the books from which the selections are read, on the manuscripts and the ancient versions, and on the Christian fathers are given, beside the consideration of the text in the language in which it was originally written.

An elective course of studies tracing the Scripture presentation of the origin and destiny of man, has this year been undertaken by forty-four students. This course designed to meet the need of many who become interested in the physical

science of evolution, is our inductive study of the Bible theory of life. By overlooking the history of the development of the spiritual life of man, and dwelling only upon the evolution of the physical body, scientific evidence becomes confused: its conclusions are invalid, as in any other case of inferring when certain factors of the problem in question are ignored. The phenomena discovered through any systematic study of history and literature indicate disintegration both in individual lives and in national civilizations, in all cases of neglecting the spiritual life. But the Bible argument adds the history of man's regeneration, so compared with the cases of degeneration as to lead irresistibly to the conclusion that the new direction and progress of life is due to faith, since that is the only new element in the case. The most inspiring message in all history and literature must be lost among the tangled centuries of human nature if the ear of humanity is held aloof from this thread of religion which connects the voice of hope in Eden with the most advanced institutions of Christian civilization.

Some results which have followed the announcement of entrance examinations on a small portion of Bible history, have seemed to indicate that a movement towards more fruitful reading in the home and in the secondary schools can be initiated by the colleges. Some protest reached us from the masters of schools already embarrassed by the multitude of subjects in which the colleges demand preparation. Nevertheless provision has been made in some of the preparatory schools for meeting this requirement, and in many cases the more important result of a beginning of real study of the Bible in the home has been secured. The preparation for the college requirement is still unsatisfactory; but marked improvement can be traced through the five years since the examination was first announced by this one college.

But this problem in forming the college curriculum is not solved when we have discovered that Bible study supplies the fundamental discipline in liberal education. The history of elective work in colleges seems to indicate that less important branches which have in many cases gained an interest in the mind of the student through some trivial connection with his individual taste or purposes, may yet serve more efficiently in education because of the more willing attention accorded to the subject. On the other hand the omission of this classic which more than any other has influenced the thought and the style of the greatest writers—the omission of the history which presents a more complete sequence in the development of human life than can be found in any other record—must occur if this study be not established as a fundamental requirement. The use of the Bible literature as the conception of life through which all other literature can be better understood, and of its history, as a system of generic forms constituting an universal language, must be less successful, if familiarity with the Bible be not universal. A few members unacquainted with the national history and the national forms of thought and feeling, would embarrass an assembly undertaking to discuss measures for defending our liberty and perfecting our institutions. Those who cannot readily apprehend a biblical allusion are such foreigners in the audience to which a Macaulay presents his interpretation of the life of our own time expressed through the forms which have embodied the one great communication which is addressed to the whole human race. These forms may be translated by the student who is omitting all systematic study of the Bible that he may elect the dramas of Shakespere; but such fragmentary study will give but dim illumination to the colors which Shakespere selected with eye accustomed to the

light of the drama greater than his. And the case of such a student of literature is not one which can easily be repaired. How shall one who has always seen with near-sighted eyes be convinced that the beauty of the firmament has not reached him: he cannot borrow his neighbor's Scripture lens.

In the history of Bible study at Wellesley, the indications that progress in scholarly methods is a condition for enthusiasm in the work and for developing Christian life can be clearly traced. At the beginning, the intellectual study was made subordinate to the immediate awakening of devotional spirit. The principal class exercises were on the Sabbath. A decided increase in the energy and interest of the work dates from the placing the Bible exercises in two of the best hours of the six days given to man for work. The reward in devotional rest seems to result from the work.

The lectures by specialists, delivered before the whole college assembly, on themes which connect with all the lines of Bible work pursued by the different classes, aid in developing the general interest. The maintenance of this vital circulation of thought among all the college members may be in some measure due to its method of appointing the Bible teachers. The founders of the college proposed such a distribution of this work as would require the whole body of instructors in the college to become Bible students. A few specialists already established in extensive learning on the subjects might not prove more efficient in awakening interest than this larger body of teachers who are now studying the books offered by more advanced scholars. From such a beginning, a sound and broad scholarship may at length be added to the studious energy of the work. Teachers for Bible classes are furnished from the corps in each line of the college work, except from those language departments in which none of the instructors are quite at home in the English tongue. The several teachers of the divisions in each year of the Bible course constitute a standing committee to consult upon difficult questions and systematize the work of the year. The chairmen of these different committees constitute the committee to propose the program of subjects to be presented by lecturers from outside.

In two important advantages, the problem of forming an adequate Bible course in the curriculum of Wellesley College is simpler than in most of the colleges whose degrees are accepted as marking the first rank in intellectual culture:

The present movement was already preparing in the convictions of many earnest men while this college was still in its most plastic period of conception. The clear faith and resolute energy of the founders of the college solved the difficulty of finding time for this fundamental part of liberal education. Instead of the question, "What time can be spared for Bible study?" was substituted the question, "What time can be spared for the other important branches?"

The second advantage is from the instinct and tradition which assigns to the woman a special responsibility for discovering and embodying the ideal of life. The privilege accorded by the popular voice in the ancient saying, "The Bible and Shakespere are enough for her library," is not yet denied her, though she claims also the right to search science and all other facts through which man's interpretation of the drama of personal life may be rendered more complete and true. Against the dangers of scepticism and dogmatism no better safeguards can be provided than a clear and comprehensive knowledge of the Revealed Word of Life.

A SYMPOSIUM: SHALL THE ANALYZED PENTATEUCH BE  
PUBLISHED IN THE OLD TESTAMENT STUDENT?

I think well of the idea. Light never hurts. WAYLAND HOYT.  
Philadelphia, Penn.

I hope you will consider it *very* desirable to accede to the Rev. Mr. Nordell's request as contained in his letter to you dated March 17th, 1888.  
Scranton, Penn. FRANK SCHELL BALLENTINE.

By all means let us have all you care to publish on the Pentateuchal Analysis. It is one of the questions of the hour, in the details of which we should be learned.  
Cambridge, N. Y. (Rev.) F. H. T. HORSFIELD.

I think a full publication of the documents claimed by Wellhausen (by different kinds of type) in the O. T. STUDENT would be an excellent testimony to the public of the wildness of his fancies.  
New York City. HOWARD CROSBY.

I cannot see any advantage worthy the trouble to be gained by this proposition. Men of sense do not need such primer-like helps. When they know the matter referred to, they can comprehend what it includes.  
New York City. J. M. BUCKLEY.

If the proposed publication of the Pentateuch documents in different kinds of type can be thoroughly well done, I think it would be a good thing; if done only moderately well, it would hardly be worth the doing.  
Auburn, N. Y. WILLIS J. BEECHER.

I think Mr. Nordell's proposition a good one. I cannot see that the execution of it would result in any harm. In these times of Pentateuch criticism, we wish information on both sides, and certainly none can give it to better advantage than those who pursue these studies with a reverent spirit.  
Chicago, Ill. SAMUEL I. CURTISS.

If the different documents claimed for the Pentateuch could be published in different kinds of type as a supplement to the O. T. STUDENT, I should be very glad. To publish them in the O. T. STUDENT while you are carrying the inductive Bible studies will, I fear, be injurious to its circulation and diminish its value.  
Chicago, Ill. EDWARD L. CURTIS.

I read with great interest the Rev. Mr. Nordell's letter, requesting the publication in the O. T. STUDENT of the so-called "Pentateuchal Analysis." If possible, let us have the whole of it. Many of us who are deeply interested in O.



T. studies need just such a presentation of the subject by men thoroughly versed in the matter.

S. E. OCHSENFORD.

Selinsgrove, Penn.

Allow me very cordially to endorse the views, and the suggestion, of the Rev. Mr. Nordell, in the current number of the O. T. STUDENT. I wish to say that, in my judgment, it is very important that the latest criticism of the Pentateuch should be fully discussed in a publication with the title which yours bears, and which has already done good service.

S. H. SYNNOTT.

Ithaca, N. Y.

I have yours of 5th as to proposed reprint of Pentateuch. By all means print. "Whatsoever doth make manifest is light." If the documentary theory be right we ought to know it. If it be wrong (as I still heartily believe it to be) there is no better way to test and reveal its errors than to make its features plain. Ignorance can neither fairly criticise nor safely despise.

J. B. THOMAS.

Newton Centre, Mass.

I have long wished that we might have the entire Hexateuch in English printed in different kinds of type, according to the most approved critical analysis of the documents. For example, like Boehmer's edition of Genesis in Hebrew. I would rather see it done in the O. T. STUDENT than not have it done at all; but would much prefer to see it in a separate volume.

M. S. TERRY.

Evanston, Ill.

My impression is that the composition of the Pentateuch is far from determined, and that it would be better to defer publication till there is more light with more agreement. Premature theories, it has been often found, are no credit to scholarship and no advantage to the people. I may err in this instance, but from such information as I am able to get here, I give this opinion, which I should not have voluntarily offered.

ALEXANDER MCKENZIE.

Cambridge, Mass.

I desire to second Dr. Nordell's request. I do not think better service could be rendered those who are desirous of getting at the truth, let it lead where it may. I think to have this question presented to us from a source whose candor, spirit and ability cannot be questioned, will be something to be very grateful for. Unquestionably there must be a reconstruction along certain lines. It were well to be guided thereto by friendly hands.

PHILIP L. JONES.

Philadelphia, Penn.

In reply to your letter of the 5th I have to say that it does not seem to me that there are serious objections to the proposed method of printing certain portions of the Pentateuch. It would be essential of course for the O. T. STUDENT not to identify itself with any of the new theories. But apart from this it is well to be able to see just what is advocated. And I believe that such printing would make against the adoption of the views so earnestly advocated.

New York City.

T. W. CHAMBERS.

Personally I should be glad to see "in different kinds of type the documents claimed by some critics to compose the Pentateuch." I have such unquestioning

faith in God's word that I fear no examination of the questions relating to its origin and composition. A true faith welcomes light from whatever quarter it comes and by whomsoever it is given. I am well assured that the word of our God will stand when its unbelieving critics and their criticisms are quite forgotten.

New York City.

R. S. MACARTHUR.

I see no objection whatever to printing in different kinds of type the documents claimed by some critics to compose the Pentateuch. It might not be well to print a *Bible* in this way—at least not till the existing questions are settled; but as your magazine discusses these questions, it seems to be entirely proper to aid the eye by use of differing type. It will be understood, of course, that this does not present the question as settled, but is merely an effort to bring it more clearly before the student.

New Haven, Conn.

T. T. MUNGER.

I think it would be unwise to publish in the O. T. STUDENT, in different kinds of type, the documents claimed by some critics to compose the Pentateuch. Many of the readers of that periodical are not versed in the questions at issue, and so far from being enlightened and strengthened would find themselves perplexed and harmed. Confine hypotheses and vagaries and the latest German conceits to the *Hebraica*, and in the STUDENT give only the assured results of sanctified Christian scholarship.

Morgan Park, Ill.

ERI B. HULBERT.

There are hundreds of young men in this country who are seeking to ascertain what would be the resulting conception of the Old Testament, if we accept the *alleged facts* of the Pentateuchal Analysis. What change would the critical theory make in the structural appearance of the Old Testament? Since we are warned by some not to accept the theory because of its *results*, we want to see more clearly what those results will be. The best defender of the faith just now will be the one who enables us most clearly to see the enemy. Whether the new Analysis be enemy or friend we want to see its work, if possible, pictured to the eye.

Springfield, Mass.

W. H. P. FAUNCE. †

The request of Rev. P. A. Nordell for the publication, in different kinds of type, of the documents claimed by some critics to compose the Pentateuch meets with my hearty concurrence. I should be glad to see the publication, in that form, of two or three books in successive numbers of the STUDENT. What we want is light. If this will give light, let us have it. It will be an object lesson. If it reveals, in clear relief, the recklessness of the destructive school, great good will be done. Certainly no evil can come of it. It will give the readers of the STUDENT a basis for the more critical study of the Pentateuch, and those readers are supposed to be independent students, who do their own thinking.

Morgan Park, Ill.

T. W. GOODSPEED.

By all means let us have the translation of the Pentateuch as suggested in this month's OLD TESTAMENT STUDENT by the Rev. Mr. Nordell. It certainly would be an inestimable service you would thus render the ministry, who, not because of ignorance or want of interest, but purely because of inaccessibility to

libraries and books, and, for lack of time, have not the opportunity to inform themselves of the points involved in the suggested undertaking. Think of having "the whole or part of the translation of the Pentateuch, with the different documents distinguished by different type, so as to present the alleged facts clearly to the reader's eye, perhaps with a few explanatory foot-notes," and that all in *THE OLD TESTAMENT STUDENT*, which can be secured for a year for but *one dollar!* Why, what *could* be of more service and permanent value to thousands who would be profoundly grateful for the help it would be to them?

Columbia, Mo.

A. A. PFANSTIEHL.

I want to say a word as to Mr. Nordell's suggestion in the last *STUDENT*. For my part I should be glad to have what he suggests. Just how it ought to be done is a serious matter. In the first place, whose analysis will you follow? It seems to me great difficulty will be experienced in reaching an analysis that will give satisfaction. Either you will be too extreme for the conservatives or too conservative for the extremists. But if you can get over that difficulty then how shall it be printed? You can follow the present order, indicating the different documents by different types, or you can print each document by itself. Both methods have their advantages for the student. Whichever plan you follow, the annotation must be done to help the student understand the relations of these documents and their respective dates. I hope you will get enough encouraging answers to lead you to give us the documents as suggested.

Winfield, Kansas.

C. W. CURRIER.

I know of no way in which the dissection of the Pentateuch proposed by critics can be made so clear to students as by printing the text in diverse styles of type to correspond with the alleged diversity of writers and redactors. This would enable the reader to see at a glance to which of these any given passage is referred, to trace each of the so-called documents continuously and to comprehend more precisely what is involved in and intended by the composite theory of the Pentateuch. He could thus with greater ease acquaint himself with the phenomena in the case and appreciate the force of the reasons for or against the current critical hypothesis. The chief difficulty in the way would be found, as it seems to me, in the differences among the critics themselves. Nöldeke's scheme might be adopted for P. But who shall be taken as the standard in separating J and E? It might answer to follow some leading critic like Dillmann or Wellhausen in the text and indicate such deviations as are of any importance in the margin.

Princeton, N. J.

W. HENRY GREEN.

It does not seem to me advisable to publish in *THE OLD TESTAMENT STUDENT* a portion of the Pentateuch with different type to indicate what some critics regard as originally different documents. The persons who wish to investigate these critical theories would not be materially aided by such a publication, since from the learned works which they must use they could easily mark the corresponding portions of their own Hebrew or English Bible. A large majority of those who read the *O. T. STUDENT*, and especially the college students who are using the Bible lessons, would have no disposition, time, nor apparatus for investigating the questions involved; and upon them this method of printing would make quite a definite impression in favor of the destructive theories, with nothing

to counteract. Moreover, the periodical would thus seem to be giving its countenance, and a certain favor, to these theories; and this would not be corrected by disclaimer. As then the proposed publication would do very little good and very serious harm, I should greatly regret to see it made. JOHN A. BROADUS.

Louisville, Ky.

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On the whole, my judgment is rather against than for the project of Bro. Nordell. There are a few who might be really helped by the method proposed; but I fear that more would be perplexed or led to see differences which are really conjectural rather than established. I am also, pardon me, not satisfied that the work *can* be done in a way that will meet the views of critics ten years hence. Meanwhile the discussion will be popularized without being improved; every newspaper sciolist will think himself competent to judge of the evidence; and we shall have the Hexateuch for breakfast, dinner, and supper. But you know a hundred times as much about the question as I do; and if you are convinced that the times are ripe for such a step I shall try to believe that more good than evil will result from taking it. Personally, however, I long to have you give the highest evidence of conservative wisdom as well as of unequalled enterprise and the highest scholarship. In that way I believe you will do a supreme service to the cause of truth. The temper of the age is bold, and there is some danger of our going too far and too fast. Yet, of course, there is also danger in the other direction.

Newton Centre, Mass.

ALVAH HOVEY.

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Some objections to printing the "alleged" documents in the *STUDENT* have occurred to me, and some advantages to be derived from such a presentation. Chief among the latter would be the opportunity of knowing *what* the discussions are about. I think it would be desirable if the matter could be given in a separate form, apart from the *STUDENT* or any other periodical, that it might be in a convenient form for reference. At the same time I do not at all believe that any one will, or can, fairly decide the question at a *glance* by having the matter graphically presented to his eye. Such decisions would not be better than those formed from prejudices, i. e., without investigation and critical study. I do not see why everything desired will not be obtained from the proposed discussion in *Hebraica*. Such questions are not decided (at least finally) by the masses. They are decided by the few who do the work necessary, and, at length, the conclusions of the few are accepted as final and satisfactory by the rest. If presented as "*claims*" and not as "*facts*," I do not see that it would be harmful, yet I do not believe it would do very much good to a large portion of the readers of the *STUDENT*. Personally, I would be glad to welcome the fullest discussion, for no good can result from concealing the truth, in this or any other question. But during the discussion, if carried on in full view of *everybody*, some might be temporarily harmed. While the chopping is going on some would be hit with a chip, and at once conclude the tree had fallen.

Chester, Penn.

B. C. TAYLOR.

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The letter of Rev. P. A. Nordell in the current O. T. *STUDENT* interests me very much. I should rejoice in the publication of a series of articles such as he suggests, and think it would add much to the already great value of the *STUDENT*. I confess, however, that I do not share the apprehensions of Brother Nordell con-

cerning the "results" of the "Pentateuchal Analysis." If our "*traditional historical views*" and our "*notions of inspiration*" should get a little shaking up it will do us no harm; and probably lead us, through the settling down process, to *more accurate views and notions*; certainly *the essential facts will remain*. Whatever may be the outcome of the "Analysis" I do not think it should weaken Christian faith. Evidently Christianity does not stand or fall with any documents, but with Christ: so that if such a deplorable disaster could be conceived as that the Bible should entirely disappear, Christianity would not necessarily disappear with it. One proof of this rests upon the fact stated in another paragraph in this same number of the STUDENT, viz., "The Bible was *acted out* before it was *written out*." There were churches at Thessalonica, Corinth, Galatia, Rome, etc., before the epistles, with doctrine, exhortation, etc., were written by the Apostles. The continued existence of these churches did not depend upon these epistles, any more than their coming into being depended upon them. Notwithstanding, I think it would prove to be a great service if the question could be presented as suggested by Brother Nordell.

J. C. BREAKER.

Fulton, N. Y.

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I do not believe there is the general interest in the subject many imagine. Apart from a few scholars who have made a special study of it, how much do the great majority of ministers throughout the churches, without considering the great mass of Christian people, know or care about it? We are too much inclined to measure the interest of others in a subject by that which we ourselves feel. Besides, I fail to see of what practical value it will be to ministers in the exercise of their great mission. A few years hence the whole subject will go the way of "evolution" and of the theories of the Tübingen school, and while we may not be indifferent to the good resulting therefrom, we are in danger, I think, at the present time of exaggerating its importance. Do you not think that the talents of our church can be expended in a better way than by being diverted and disturbed over speculative theories of this kind? Again, the present effort in connection with the O. T. STUDENT is, as I understand, largely directed towards increasing its circulation among the young men of our colleges and Y. M. C. A.'s. Are they in a position to understand or appreciate this subject? Will they not wholly misunderstand the articles of which you speak? I am afraid it will shake their faith in the journal, as well as awaken serious doubts on the Bible. In the present state of public opinion, I am disposed to think it would greatly injure the success and usefulness of the STUDENT, which we would all deeply deplore. Do you not think that this subject as a special subject would better be kept out of the STUDENT? Some people think that even now they see a marked inclination towards the position of the destructive critics and are being alienated in consequence. There is a proper place for the discussion of this subject and others like it, but I do not think it is in the O. T. STUDENT. Let us be careful not to *force* a questionable subject of this kind on the notice of the church, when there are so many others of so much graver importance.

ANGUS CRAWFORD.

Alexandria, Va.

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I desire to second the request of the Rev. Mr. Nordell, made in the April STUDENT, for the publication of an Analyzed Hexateuch which would display at a glance the assignments to the various documents. I venture to address you

because I have gone through the six books marking each document with side lines in distinctive colored inks, and I can testify that the analysis thus before one's eyes is helpful, self-interpretive, and the best commentary upon the text and the controversy involved. Without such a graphic presentation of the results of criticism the average biblical student will continue in darkness, confusion, and fear lest the oracles of God should be destroyed. *Omne ignotum pro inimica.* Father Mills, of Torrington, used to pray that his people might be graciously enabled to distinguish between things that differ, and that his prayer may now be answered two points should be held clearly in mind. First—The publication of such an analysis would not endorse the naturalistic theological conclusions which Kuenen and others have joined to the criticism; between the two there is no essential connection. Naturalism is a "rider" upon criticism, not a part of it. Secondly—Such an analysis would not pronounce upon the date of the Priest-Code. Whether early or late it is certainly necessary to know what it is. I trust you will not be guided on deciding by mere show of hands. If the scholars who are your colleagues approve, then publish by all means, for they know exactly what they advocate or oppose; others who do not should be silent and refrain from teaching their teachers. Everything that can throw light on this fundamental question should have fullest publicity. Criticism can no longer be hushed up when such books as Briggs' "Messianic Prophecy" proceed upon it, and the promised theology of the Pentateuchal Documents will lay the whole matter before the average reader. I cannot admire that spirit which praises Stanley's Jewish church and reprobates Ewald ever behind and between Stanley's lines; such a habit of mind is full of danger; the actual contents of the Bible cannot be dangerous. Please do this work; if you do not some less safe and competent person will be sure to do so.

R. E. JONES.

Kalamazoo, Mich.

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I trust that the proposal to print, in different kinds of type, the documents claimed by some critics to compose the Pentateuch, will be carried out by you in the O. T. STUDENT. I have not the kind of mind which has capacity to see that there is any danger or possible harm in such a course. Now that the results of the critical study of the manuscripts of the New Testament have issued in the publication of the Revised Version, and yet the religion of Christ lives and grows and spreads, so may we not have also the results of critical study applied to the Old Testament, and especially the Pentateuch? We want facts, not traditions, and it was the "traditions of men," as opposed to the living truth, that Jesus not only opposed, but bade his disciples challenge and scrutinize. Every honest man knows that the early Christian "Fathers" and the Reformers of the 16th century after them accepted, along with the truths taught by Jesus, a large mass, a body of unsifted, unchallenged Jewish tradition. It is the duty of our time and age to sift, try, prove these things, and hold fast what is good. I can see more harm coming from your or our fear of publishing the results of critical work than I can see danger in making them public. What is true is what we must come to, if we are Christ's followers; and to know whether an assertion is true or not, we must see and judge. The truth is what we want, no matter what the immediate results to our prejudices or notions may be. As I believe in fathers and mothers instructing the pure minds of their growing sons and daughters in the mysteries of human biology rather than risk their inculcation in obscenity and by outsiders for wicked

purposes, so also I should rather have the results of honest scholarship given to the church by Christian teachers than by infidels and malignant enemies of Christ's truth. As a student of life in Asiatic countries, I have too often, and gratefully, seen the blessed results of honest criticism applied to ancient texts. The overthrow of hoary abuses, the abolition of cruel customs, and the tearing asunder of veils thickly woven of prejudice, have been among the results of free inquiry. To imagine that any ultimate harm can come from reverent scholarship applied to the literary form of the Word of God is to my mind simply an absurdity. Undoubtedly, sectarian notions will be jostled, and purely human traditions will lose their force, but truth cannot suffer, nor Christianity be weakened for an hour. The same logic which would forbid your printing the alleged ultimatum of critical scholarship applied to the Pentateuch would annul the Reformation and send us back to the "infallibility" of the Pope and his "infallible" Vulgate Bible. Let me say in conclusion that I expect in future as in the past to keep my people acquainted with the fruits of reverent and conscientious Christian scholarship.

Boston, Mass.

WM. ELLIOT GRIFFIS.

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## ANOTHER VIEW OF HOSEA 1 AND 2.

BY PROF. JAS. G. MURPHY, D. D.,

Belfast, Ireland.

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The narrative is historical, but to be understood in the following way: "And the Lord said to Hosea, Go, take unto thee a wife of whoredom and children of whoredom; for the land committeth great whoredom from after the Lord." The latter clause explains the former. It means that the people have forsaken the Lord for idols. To marry a daughter of the land, then, is to marry one tainted with this spiritual adultery. And to have children by her is to take children bearing the same spiritual taint; a zeugma of this kind being not unusual in language before and even after grammar was born. For the whole strain of the narrative leans to the meaning that the taking of children of whoredom refers, not to a previous offspring of the woman, but to the children borne by her in lawful wedlock to Hosea. It is from such children that all the subsequent lessons are drawn. Hosea therefore "went and took Gomer, the daughter of Diblaim," to wife. There is not a single word here to indicate anything improper in the conduct of the daughter. Diblaim himself may have had a leaning to idolatry. But the daughter may have understood what it is to leave father and mother and cleave unto her husband. And there is no intimation in the text that she afterwards deserted him. Nor is there the slightest hint here or hereafter that she had any children before her marriage to Hosea.

On the other hand the narrative goes on to state in the most simple and straightforward way that she bore to her husband three children, two sons and a daughter. The seventh verse runs thus: "Now when she had weaned Lo-ruhamah, she conceived and bare a son." It must be admitted that this is in the historical style, and tells strongly for the historical character of the whole statement. And the whole of the instruction conveyed to the people centres in these three

children. The successive events in the prophet's family afford a series of standing lessons to the apostatizing nation. The names commanded of the Lord to be given to the children are Jezreel, Lo-ruhamah and Lo-ammi; and each name expresses a solemn warning, as in the case of Isaiah and his two sons, Shear-jashub and Maher-shalal-hash-baz (Isa. 7, 8). Every time "Jezreel," the field of battle and defeat for backsliding Israel (Judg. 4:13-15; 6:33; 1 Sam. 4:1; 29:1; 2 Kgs. 10:1-28), "Lo-ruhamah," not-visited-with-mercy, or "Lo-ammi," not-my-people, was named in the hearing of any of the prophet's neighbors, the admonition conveyed in the name would rise up in the memory and come home to the conscience of the people. The second chapter of Hosea is entirely an expostulation with the people founded upon the practical illustration contained in the first, in which the prophet enforces on them the depth of their depravity in departing from the living God. The "brethren" and "sisters" are the people in their individual responsibility, and the "mother" is the people in its totality as a community that has been unfaithful to a faithful and loving Creator and Provider.

It is obvious that this view of the passage entirely removes the moral difficulty. And it makes exactly the same use of the proceeding as the text does and no more. This interpretation may be called absurd by some, and absurdly easy by others. I have no objection to the latter epithet. There may be other passages of apparent difficulty, that will also admit of absurdly easy explanation. I have thought a good deal about the passage, and even ventured to offer this explanation to an audience of Christian people. But I copy the modesty of Professor Denio in merely presenting it for the consideration of the readers of THE OLD TESTAMENT STUDENT.

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## AMERICAN RELIGIONS AND THE TEACHING OF THE BIBLE.\*

BY REV. STEPHEN D. PEET,

*Editor of American Antiquarian.*

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The religion of the aborigines of America had one quality which we must consider. The far-off, the mysterious, the incomprehensible, the wonderful, the unknown are always suggestive of divinity. It would seem that all the divine attributes were condensed into this. Whatever had this was divine. It might be a stick or a snake, a tree or a stone. If it was strange and *outré*, it was regarded as "a Manitou." This was the nature of superstition. It magnified the shadowy; it deified the wonderful. If an object was mysterious, it was sure to be worshipped. The dark rock, the rapid stream, the shadowy cave, the overhanging forest, the swift lightnings were worshipped for no other reason than that they were mysterious. The animals which were wild and weird were always exalted to the level of supreme deities. If they were subtle and stealthy, and held themselves aloof from men, they were feared. They were the greatest deities because they were mysterious. It was on this account that the Coyote, the Eagle, and

\* From a paper on the "Worship and Traditions of the Aborigines of North America," read before the Victoria Institute.



the Hare were chosen to represent the supreme divinity. These creatures were wary and wild, and far off from man. They roamed the forest, cleaved the air, hid among the rocks, and were full of mystery, and so were regarded as superior. These were the chief divinities of the hunter races. It was on this account that the nature-powers were worshipped. These were the divinities of the civilised races. Every element that was mysterious, incomprehensible, or full of power was exalted to the level of a supreme divinity. Even the human personalities which figured so conspicuously in the systems of the Toltecs and Aztecs were worshipped as supreme because of the mystery which surrounded them. The White-God was mysterious. He came from a far-off country, and went away again. His advent and his departure were enveloped in mystery. He was a Melchizedek in disguise. His character was different from every other person. He suffered for his people, and secured good for them, but was overcome by his enemies, and retired. His return was hourly expected. He was the Christ of the American races. He was not Hercules, nor Dionysus, nor Apollo, nor Mercury. He was more like Christ than any of these, but he was very mysterious. Some say that he was an historic personage, a Buddhist priest; others, that he was a personification of the sun; others, that he was a pure creation of the fancy;—but, whatever he was, he bore a remarkable character. His moral attributes were, unlike those ascribed to the other divinities, certainly in contrast to those possessed by the other nature-divinities. Strangely enough this culture-hero was driven away, and the nature-gods took his place. Where did this idea which is so much like the Christ come from? Was it brought in from another continent, or was it the product of the native thought and conscience? The Bible idea was not totally unknown, for the Toltec divinity, in his life and character, has a wonderful resemblance to the promised Messiah....

Was there any historic connection between the aboriginal religions of America and the teaching of the Bible? On this point we will not give a decisive answer. There are evidences for and against the position. The common opinion or train of thought of American ethnologists is in favour of the autochthonous origin of everything which is native American. Yet there are many things which go to prove the contrary:—

1. There are many symbols in America which are analogous to those in the East; symbols which remind one at once of those mentioned in the Bible. (a) The cross or sacred Tau of Egypt is found in America. It assumed not one form, but many. (b) The serpent is a very common symbol. (c) The tree; this with the serpent reminds us of the Garden of Eden, and of the serpent and tree-worship so widely spread over the world. (d) The symbol of the Ark. (e) The symbol of the cloven tongue reminds one of the confusion of tongues. (f) There are towers or pyramids around which traditions hang reminding one of the Tower of Babel.

2. There are customs in America which resemble the common customs recorded in the Bible. (a) Circumcision was practised. (b) There were baptisms and lustrations which remind us of the Scripture rites. (c) There were vestal virgins, and the custom of burying alive those who had violated the vow, reminding one of the custom which was common in Rome.

3. There are many traditions which remind us of those found in the Bible. (a) The tradition of the Creation. (b) The tradition of the Flood. (c) The tradition of the Dispersion of the Race. (d) The tradition of the Incest of Lot

and his daughters, with the reproach upon the origin of the Moabites. These have their correlatives in the mythologies of America. We do not say that they are the same traditions, or that the American tribes derived their ideas from the Bible, or even from any one who was familiar with the Bible. We only say that these events are recorded in the native traditions of America and in Bible history. The cosmogonies in America are generally local, or associated with local surroundings. The imagery is local, the deluge is also local. There are mountains which have traditions of the Deluge connected with them—American Ararats. But the persons saved were the ancestors of particular tribes. There are also "arks," but they are the "big canoes" in which the "medicine-man" came over during the flood. There are traditions of the world being repeopled, but it is repeopled by the ancestors of particular tribes.

The truths which are embodied in the native traditions are very similar to those found in Bible history, proving, perhaps, some common origin long ago, but the imagery is in great contrast. One of the most remarkable coincidences which we have noticed is found in the Tale of Incest, which has just come to light as a tradition of the Navajoes. This story has been published in the *American Antiquarian*. The story is adapted to the Indian customs in its details, but the general purport of it and the reproach which was brought upon the Utes as the fruits of the incest remind us of the reproach which the Jews brought upon the Moabites because of the incest of Lot. Dr. Washington Matthews, who has furnished me with a copy of the myth, says there is no doubt of its pre-Columbian or pre-historic character, and has referred to the remarkable resemblance which exists between it and the story in the Bible. The fashion is to explain away all these resemblances to Bible stories, but they seem to be accumulating more and more; and it is among the possibilities that by-and-by the evidence will be so overwhelming that it will convince the most sceptical. For the present we only refer to the general resemblances and the correlation between the facts and truths found in the traditions of America, and those which are so marked in the Bible record, and leave others to decide whether these coincidences could be produced by any law of ethnic development, or by any other cause than that of an historic connexion.

## INDUCTIVE BIBLE STUDIES.

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PREPARED BY

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### THIRTY-SIXTH STUDY.—THE PROPHECIES OF ZEPHANIAH AND HABAKKUK.

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

#### I. PRELIMINARY NOTES.

1. The prophets Zephaniah, Habakkuk and Jeremiah belong to the kingdom of Judah, in the Babylonian period.\* The characteristics of this period shed much light upon their utterances. It was a time of wide-spread and increasing corruption. In the face of judgments, the nation is presumptuous in self-confidence and obstinate in sin. Attempted reformation is futile. False prophets abound and are strong in influence. The true prophets of Jehovah suffer persecution. The Babylonian power, the instrument of the divine judgment, arises, threatens and at length executes. Judah falls before it, as the kingdom of the north had fallen before Assyria.
2. The prophecy of this period is characterized chiefly by denunciation, yet is not without consolation. For Judah there exists a larger hope than, previously, for Israel. She is not completely apostate, nor is she to disappear finally from history. Moreover, the time is peculiarly ripe for the proclamation of the world-judgment, and in this is found hope for the remnant of Judah.
3. The leading figure of the times is Jeremiah. His ministry was long in duration; the record of it is extensive. The activity of his contemporaries was shorter; their recorded prophecies are brief. Yet their missions were far from being without importance; the books bearing their names, though short, abound in great and striking thoughts, and are deserving of most careful study. Zephaniah, occupying what may be considered as the transition position between the Assyrian and Babylonian periods, emphasizes especially "the day of Jehovah" and its results. His message, strongly positive, is directed principally to Judah. Habakkuk has left us one of the most beautiful books of Hebrew literature. His message is particularly directed against Babylon. Especially does he emphasize abiding faithfulness toward Jehovah.

#### II. THE BIBLICAL LESSON.

##### A. The Prophecy of Zephaniah.†

1. *Read carefully*, making use of the Revision, the Book of Zephaniah, (1) noting any expressions which appear obscure, and (2) endeavoring to gain a general conception of its contents. Consider the following questions:
  - (1) Does the prophecy present itself to you as a connected whole? Do you discover internal logical unity? Is there progress in thought? Along what line, or lines, does the thought move?

\* See the first "study."

† The following literature may be consulted: Delitzsch, "O. T. Hist. of Redemption," § 61, p. 127 seq.; von Orelli, "O. T. Prophecy," pp. 314-323; Briggs, "Messianic Prophecies," pp. 220-226; Ewald, "Prophets of the O. T.," vol. 3, pp. 14-26; Geikie, "Hours with the Bible," vol. 5, pp. 125-136; Pusey, "Minor Prophets;" Keil and Delitzsch, "Minor Prophets," "Zephaniah," C. F. Keil; Lange's Com., "Zephaniah," Paul Kleinert and Charles Elliott; Smith's Bible Dict., "Zephaniah."

- (2) What transitions do you discover? How do these stand related to the paragraphs indicated in the Revision? Would you desire to indicate any additional paragraphs? Where (especially in chs. 2 and 3)?
- (3) What is the relation of these several paragraphs to one another, in the order of their occurrence? How do the several steps in the progress of the thought thus disclose themselves?
- (4) As a result of this examination, into what main portions would you divide the book? How would you briefly state its contents?
2. *Re-read* ch. 1, and consider the following matters:
- (1) Into how many parts would you divide the chapter, following the paragraphs of the Revision? How would you characterize each?
- (2) In the section vs. 2-6, would you make a further break at v. 4? What is the thought of vs. 2,3? How are vs. 4-6 related to vs. 2,3? What situation is disclosed in vs. 4-6? What classes, religiously, exist in Jerusalem? Paraphrase vs. 4-6.
- (3) In the section vs. 7-18, would you mark a transition at v. 14? What is the thought of vs. 7-13? What of vs. 14-18? What is the figure of v. 7? see 1 Sam. 16:5; Isa. 13:3. Who are the "sacrifice"? Who the "guests"? What is the meaning of vs. 10,11?
- (4) Consider vs. 14-18 in connection with similar passages in previous prophets. See Joel 2:1 seq.; Amos 5:18-20, etc.\* How universal is the judgment of "Jehovah's Day" to be?
3. *Re-read* ch. 2.
- (1) Divide this ch. at v. 4. How would you characterize vs. 1-3? How vs. 4-15? In vs. 1-3, how is the certainty of the judgment indicated? How its rapid approach? What can alone save from this judgment? Meaning of "meek of the earth"? How extensive the expression? Is there a contrast with "nation that hath no shame" (v. 1)?
- (2) Divide vs. 4-15 into three portions. Indicate these. In what order are the surrounding nations spoken of? Why thus? Compare Amos 1:3-2:4. What is the relation of vs. 4-15 to vs. 1-3? Have we here an enforcement of the preceding exhortation? How?
- (3) Make a special study of v. 11. See Isa. chs. 24-27. Meaning of "isles of the nations"? Cf. Isa. 24:15, and note, with concordance, use of "isles" throughout Isaiah. "Every one from his place"? Cf. Isa. 19:19 seq.; Mal. 1:11, etc. What is the great thought of this verse?
4. *Re-read* ch. 3.
- (1) Divide this chapter at v. 8. What is the thought of vs. 1-7? What of vs. 8-20? What is the relation of ch. 2:4-15 to 3:1-7? see vs. 6,7. Wherein is Jerusalem peculiarly inexcusable? see vs. 2,5. How is the wide-spread and terrible corruption demonstrated? see vs. 3,4.
- (2) What is the connection between v. 8 and vs. 9-20? Is the universal judgment only a means? What is the end in view? What will be its results?
- (3) Divide vs. 9-20 at v. 11 and also at v. 14. (a) In vs. 9,10, what result of the judgment is stated? Meaning of "pure language" (v. 9)? "one consent"? see Isa. 18:7; 19:18-25. (b) In vs. 11-13, what result of the judgment is set forth? What will be the character of Jerusalem's purification? cf. Isa. 29:19; 33:24, etc. What figures are here employed? (c) In vs. 14-20, what is the character of Jerusalem's salvation? Enumerate its elements? Wherein is the height of joy found? see v. 17. Cf. Hos. 2:19,20; Isa. 65:19-†
5. In view of the preceding study, arrange the prophecy according to these three thoughts: (1) judgment; (2) its cause; (3) the resulting salvation.

\* See "study" twenty-five, p. 227, 2 (3).

† See "study" twenty-four, p. 206, (3).

## B. The Prophecy of Habakkuk.\*

1. *Read, slowly and thoughtfully*, in the Revision, the Book of Habakkuk.
  - (1) Into what two parts does the book divide itself in its outward form ?
  - (2) Do you also find an inward contrast in the feelings of the prophet as they give themselves expression in these two parts ?
  - (3) Does the same theme, however, appear clearly to run through both parts ? Is there, thus, such a connection of thought as discloses the unity of the book ?
  - (4) How would you, after this first reading, briefly and roughly state the subject of the book ?
2. *Re-read* chs. 1 and 2.
  - (1) Do you discover in these chapters a dialogue between the prophet and Jehovah ?†
  - (2) Analyze as follows: (a) title; (b) the prophet's first complaint; (c) the response of Jehovah; (d) the prophet's second complaint; (e) the second response of Jehovah. Indicate the verses belonging to these sections severally.
  - (3) In ch. 1:2-4, what evils of the time are spoken of? In vs. 5-11, what is the thought? What is the disposition of this conquering world-power? see v. 11. In vs. 12-17, what moral difficulty does the prophet give expression to?
  - (4) In ch. 2:1, what is the prophet's attitude toward Jehovah? Subdivide 2:2-20 into six portions, consisting of introductory statements followed by five woes.
  - (5) Make a special study of 2:2-4. How is the importance of the revelation to be given indicated? How is the assurance of its accomplishment expressed? How is the judgment of the Chaldean related to his character? What contrast is found in v. 4? Meaning of "just"? "faith"? What is the essence of this "central oracle" of the prophecy?‡
2. *Re-read* ch. 3.
  - (1) Note the title, subscription and expression "selah." Is it probable that the prayer, or hymn, of the prophet was intended for use in the temple service? Does this "prayer" stand in peculiar relation to 2:20? see vs. 3-15, cf. marginal note v. 3. Have we here, therefore, a representation of the appearance of Jehovah to judge and to save? How are the elements of the description of the theophany related to former manifestations of Jehovah? Compare Deut. 33; Judg. 5; Ps. 18, etc. How does the prophet express his feelings in the presence of the divine manifestation? see vs. 16-19.‡

## III. SPECIAL TOPICS.

1. **The Prophets Zephaniah and Habakkuk; their Dates.** (1) What may be, perhaps, inferred, from Zeph. 1:1, as to the ancestry of Zephaniah? What objections may be raised to the inference? (2) What may be possibly inferred, from Hab. ch. 3, subscription, as to the descent of Habakkuk? What objections might be offered? (3) In what reign is the prophecy of Zephaniah placed? Zeph. 1:1. Judging from the contents of the book in connection with the history of Josiah and his reforms, in what portion of his reign would you place it? (4) How, from the contents of these two books considered in relation to the history of the times, would you infer

\* The following literature may be consulted: Delitzsch, "O. T. Hist. of Redemption," § 60, p. 125 seq.; von Orelli, "O. T. Prophecy," p. 323-329; Briggs, "Messianic Prophecies," pp. 232-236; Ewald, "Prophets of the O. T.," vol. 3, pp. 27-48; Geikie, "Hours with the Bible," vol. 5, pp. 353-363; Pusey, "Minor Prophets;" Keli and Delitzsch, "Minor Prophets;" Lange's Com., "Habakkuk," Paul Kleinert and Charles Elliott; Smith's Bible Dictionary, "Habakkuk."

† Compare Micah chs. 6 and 7. See "study" twenty-first, p. 263, 5.

‡ See especially von Orelli, pp. 325-327.

§ See especially Briggs, "Messianic Prophecies," pp. 233-236, for translation and arrangement in strophes of ch. 3.

the priority of Zephaniah? see 2:13-15, etc. Comparing the contents of the Book of Habakkuk with historical statements, do you think it possible to fix its date more definitely than not long after Zephaniah? see 1:5; Jer. 36:27-31, etc.

2. **The Style of the Prophets; Contrasts between them.** (1) What are the striking characteristics of Zephaniah's style? What of the style of Habakkuk? Which is the more ornate? Which the more compressed and vigorous? (2) Which of the two prophets is the more influenced by preceding prophetic writings? Which is the more original? (3) Contrast the teachings of Zephaniah and Habakkuk. How do they severally represent the qualities essential to the obtaining of Jehovah's grace and salvation? Contrast their Messianic utterances. Which appear the more important?

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### THIRTY-SEVENTH STUDY.—THE REIGNS OF JEHOIAKIM AND ZEDEKIAH.

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

*Prepare for recitation* 2 Kgs. 23:29-25:30; 2 Chron. 35:20-36:23, and parallel passages, in the order of the following topics:

1. **Death of Josiah**, B. C. 608, 2 Kgs. 23:29,30; 2 Chron. 35:20-25. (1) Trace on the map the route of Necho's expedition, and the site of Megiddo. (2) 2 Kgs. 23:29, "king of Assyria:" (a) was the Assyrian empire still in existence? (b) or is the term here used in a general sense, as in Ezra 6:22? (3) from reading the history of the great empires of the East, what do you learn as to the importance of the movements of which this expedition formed a part?
2. **Jehoahaz**, three months of B. C. 608. (1) 1 Chron. 3:15; Jer. 22:11,12; 2 Kgs. 23:31,36, his name; it was originally Shallum, and not Johanan. (2) 2 Kgs. 23:30-33; 2 Chron. 36:1-3, the tenure by which he held the throne. (3) 2 Kgs. 23:32, character of his reign. (4) Jer. 22:11,12, did he die directly after going to Egypt?
3. **Jehoiakim's Accession**, 608 B. C., his "first year" being the year 607 B. C. 2 Kgs. 23:33-36; 2 Chron. 36:3-5. (1) His tenure of the throne. (2) The fine, why levied, and how paid? (3) General character of his reign.
4. **"The Beginning" of his Reign**, perhaps B. C. 607, 606. (1) Jer. 26:20-23, the prophesying and death of Urijah (by extradition from Egypt). (2) Jer. 26, the trial of Jeremiah for prophesying. (3) Jer. 7-10, fuller text of the prophecies for which he was tried, cf. 7:2 and 26:2: (a) 7:12-15 and 26:6,9, etc.; 9:11, cf. 26,9, the two specifications of the charge; (b) 26:17-19, the precedent cited in Jeremiah's favor; (c) 26:20-23, the precedent cited against him. (4) Inference from these prophecies as to Jehoiakim's position in regard to the reforms made by Josiah. (5) The condition of Judah at this time, as exhibited in these chapters. (6) Jer. 8:20, at what date did the case of Judah become irretrievable? (7) Jer. 7:29-34; 8:18-22; 9:1-6, 17-22, etc., can you connect these "Lamentations" with the death of

- Josiah, and the resulting consequences (cf. 2 Chron. 35:25)? (8) Jer. chs. 11-20, the prophet still preaching, and still persecuted.
5. **His Third Year**, B. C. 605, accession year of Nebuchadnezzar, 2 Kgs. 24:1; 2 Chron. 36:6,7; Dan. 1:1-16. (1) Jehoiakim changes masters. (2) What befell Daniel and his companions? (3) Cf. 2 Chron. 36:6,7 and Dan. 1:1,2; do they describe the same event? (4) Does the account in Chronicles say that Jehoiakim was actually carried to Babylon? (5) Were these events results of the great battle of Carchemish (see 6) or preliminary to it?
  6. **His Fourth Year**, B. C. 604, the "first year" of Nebuchadnezzar. (1) Jer. 46: 1-49:33; 25:1-38, especially verse 13: (a) Jeremiah's written prophecy "concerning the nations;" (b) the great battle of Carchemish. (2) Jer. 45; 36:1-8, Baruch writing Jeremiah's prophecies.
  7. **His Fifth Year**, B. C. 603, Jer. 36:9-32. (1) Burning of Baruch's first roll, and writing of the second. (2) Daniel and his companions, (a) Dan. 1:17-20, they graduate from Nebuchadnezzar's civil service training school;\* (b) Dan. 2, Nebuchadnezzar's dream.
  8. **The Remainder of his Reign**, B. C. 602-597. (1) 2 Kgs. 24:7, and prophecies of Jeremiah, did Jehoiakim owe rightful allegiance to Nebuchadnezzar? (2) 2 Kgs. 24:1c-4, his rebellion and the consequences. (3) Jer. 35 (cf. 35:11 with 2 Kgs. 24:2), the Rechabites. (4) Jer. 22:1-4, etc., opportunities for repentance. (5) Jer. 52:28, 3023 persons deported, in the seventh year of Nebuchadnezzar, the tenth of Jehoiakim. (6) 2 Kgs. 24:6; Jer. 36:30,31; 22:18,19, his death, in Jerusalem, by violence, in his eleventh year.†
  9. **Jehoiachin**, otherwise called Jeconiah, and Coniah, B. C. 597. (1) 2 Kgs. 24:8, 9; 2 Chron. 36:9, his accession and length of reign. (2) 2 Chron. 36:10; 2 Kgs. 24:10-16, the principal deportation to Babylonia. (3) 1 Chron. 3:16, 17; Jer. 22:24-28; 37:1; 24:1; 27:20; 28:4; 29:2; Ezek. 1:2; Esth. 2:6; Jer. 52:31-34; 2 Kgs. 25:27-30, gather additional information concerning this king.
  10. **Early Years of Zedekiah**, B. C. 596-594. (1) 2 Kgs. 24:17-19; 2 Chron. 36:10-12, his accession and character. (2) Jer. 24, Jews in Babylonia, Judah, and Egypt. (3) Jer. 29, Jeremiah's letter to the Babylonian Jews, and incidents connected with it (cf. 29:17 with 24:3, etc., and the names in 29:3 with those of the men sent in the fourth year, 51:59). (4) Jer. 49:34-39, prophecy concerning Elam.
  11. **Zedekiah's Fourth, Fifth, Sixth, and Seventh Years**, B. C. 593-590. (1) Jer. 27,28, Hananiah and Jeremiah. (2) Jeremiah 50 and 51, Jeremiah's prophecies against Babylon. (3) Jer. 51:59-64, Zedekiah's special act of homage, in his fourth year. (4) Ezek. 1:2, and chs. 1-7, the exiles in Babylonia, in the fifth of Zedekiah. (5) Ezek. 8:1-19:14, prophecies of Ezekiel, the latter half of the sixth of Zedekiah. (6) Ezek. 17:12-21; 2 Kgs. 24:19,20; 2 Chron.

\* The three years, Dan. 1:5,18, seem to have been the accession year of Nebuchadnezzar, his "first year," and his second year, i. e., B. C. 605, 604, and 603. At some time before the close of his second year, they were brought before the king, Dan. 2:1. Probably the same three years were those in which Jehoiakim was faithful to Nebuchadnezzar, 2 Kgs. 24:1.

† If we suppose that the deportation of the 3023 persons occurred near the close of the year, and the death of Jehoiakim early in the year following, the two may have been accomplished by the same expedition of the Babylonians. It is possible that the incident of Jehoiakim's being put in fetters, 2 Chron. 36:6,7, may belong to this point of time, rather than to the third year of Jehoiakim.

- 36:12,13a, Zedekiah's perjury and rebellion. (7) 2 Chron. 36:13b-16; Ezek. chs. 20-23, Zedekiah's seventh year; Jehovah still remonstrates.
12. **Zedekiah's Ninth and Tenth Years**, the seventeenth and eighteenth of Nebuchadnezzar, B. C. 588-587. (1) 2 Chron. 36:17,20,21, general statement. (2) Jer. 21; 39:11-14; 40:1-5, etc., Jeremiah's political position. (3) Jer. 34, the slavery question. (4) Ezek. 24:1; 2 Kgs. 25:1; Jer. 52:4; 39:1, Jerusalem besieged, the tenth day of the tenth month of the ninth year of Zedekiah, say in February of B. C. 587. (5) Jer. 37, interval of siege, owing to Egyptian interference; hard times for Jeremiah. Is Jer. 37:5,7,11, contradictory to 2 Kgs. 24:7? (6) Jer. 52:29, 832 persons deported, the eighteenth of Nebuchadnezzar, B. C. 587. (7) Jer. 32, Jeremiah's land-purchase. (8) Ezek. 29:1 seq., prophecies against Egypt, etc.
13. **Zedekiah's Eleventh Year**, the nineteenth of Nebuchadnezzar, B. C. 586, (1) 2 Kgs. 25:3-7; Jer. 52:6-11; 39:4-7, capture of the city, in the fourth month, and fate of the king. (2) 2 Kgs. 25:8-21; Jer. 52:12-27; 39:8-10; 2 Chron. 36:18-20, fifth month, burning temple, breaking down walls, deporting people and temple vessels. (3) 2 Kgs. 25:22-24; Jer. 40:5-16, Gedaliah made governor. (4) 2 Kgs. 25:25; Jer. 41:1-10, Gedaliah assassinated, seventh month. (5) 2 Kgs. 25:26; Jer. 41:11-44:30, flight of the people to Egypt, and incidents there.
14. **Later Deportation** of 745 persons, the twenty-third of Nebuchadnezzar, B. C. 582, Jer. 52:30.
15. **Contemporaneous History**. (1) Learn what you can concerning Nebuchadnezzar. (2) Mention events in Greek and Roman history B. C. 608-582.

### THIRTY-EIGHTH AND THIRTY-NINTH STUDIES (IN ONE).—JEREMIAH.

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

#### I. PRELIMINARY NOTES.

1. There is much uncertainty concerning the order of Jeremiah's prophecies. The book contains undoubted evidence of having been edited by some one living after the time of the prophet. And in this book, as in others, the principle of arrangement, whether of the original writer or of the editor was not the chronological principle.
2. In view of this fact and also of the length of the book, the effort in these "studies" will be to lead the student only to a very general conception of the material, and thus to prepare the way for more detailed work, should there be a desire on his part to pursue it further.
3. The following works will be found most helpful: Geikie, *Hours with the Bible*, vol. 5, chs. vii-xx; Smith, *Bible Dictionary*, articles *Jeremiah*, *Josiah*, *Jehoiakim*, etc.; Streane, *Jeremiah and Lamentations*; Cambridge Bible for Schools and Colleges; Cheyne, *Pulpit Commentary* on Jeremiah; also, article on *Jeremiah* in *Encyc. Britannica*; Keil, *Jeremiah*, two volumes.
4. The length of these "studies" should not be determined from their external form. A study of their contents will show that a large amount of work is called for.

#### II. BIBLICAL LESSON.

1. Read ch. 1:1-3 and ascertain (1) the parentage, (2) descent, (3) dwelling-place, and (4) duration of the work of Jeremiah.
2. Read ch. 1:4-10 and study the *call* of Jeremiah (1) in the light of the political condition of foreign nations at this time, (2) the social condition of Judah,



- (3) as compared with the call of Isaiah (Isa. 6), (4) as compared with that of Ezekiel (Ezek. 1).
3. Read chs. 1:11-20:16, containing prophecies uttered, for the most part, from the time of the call (13th year of Josiah) to the battle of Carchemish (4th year of Jehoiakim), and arrange the material in a general way under the following heads:
    - (1) References to Jeremiah's personal history, his attitude toward foreign powers, his relations with the kings of Judah, his treatment, etc., etc.
    - (2) References to the captivity of Israel, as a punishment for her sins.
    - (3) References to the immorality and corruption existing in Judah at the time of the prophet.
    - (4) References to the punishment which God will bring upon Judah in return for this wickedness.
    - (5) Descriptions of the approach of foreign armies.
    - (6) The analysis of Jeremiah's address at the gate of the temple (chs. 7-10).
    - (7) References to idolatry.
    - (8) Symbolic actions.
    - (9) References to the law.
  4. Read chs. 21:1-25:14, miscellaneous prophecies directed at different times against kings and prophets, analyze the material, and consider especially
    - (1) The various charges made against the kings.
    - (2) The various charges made against the prophets.
    - (3) The promise of the Messiah (23:5-8).
    - (4) The vision of the two baskets of figs.
  5. Read ch. 25:15-38, and compare it later with chs. 46-51.
  6. Read chs. 26-29, containing Jeremiah's words of warning (26:1-6), his impeachment and defence (26:7-15), result of the trial, comparison of other cases (26:16-24); Jeremiah's warning to the neighboring nations (27:1-11), to Zedekiah, the priests and people (27:12-22), to the false prophets (28:1-17) that Babylon shall hold long sway over Judah; his letter to the exiles that there shall come release, but not till after seventy years (29:1-14); the rebuke of false prophets in Babylon (15-32).
  7. Read chs. 30,31, containing prophecies of comfort and hope, and classify the different representations which they contain of deliverance, prosperity, peace.
  8. Read chs. 32-44, containing a history of the events of the two years before the capture of Jerusalem, and of Jeremiah's labors during that and the following periods (chs. 35 and 36 not chronologically arranged). Classify the material under the following heads:
    - (1) Jeremiah's transactions.
    - (2) Jeremiah's words of warning.
    - (3) Jeremiah's treatment at the hand of the Jews.
    - (4) The details of the capture and destruction of Jerusalem.
    - (5) The events following the destruction of the city.
  9. Read ch. 45, a supplementary notice of Baruch concerning an important episode in his life.
  10. Read chs. 46-51, the prophecies against foreign nations, viz., Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Hazor, Elam, Babylon; compare with similar prophecies of (1) Isaiah 13-23; (2) Ezek. 25-32; (3) Amos 1:3-2:3.

11. Read ch. 52, an historical appendix, describing (1) the capture of the city (1-11) and the severities following upon the capture (12-27), (2) enumeration of captives (28-30), and (3) a last word concerning Jehoiachin (31-34).

### III. GENERAL TOPICS.

From the material thus gathered, aided by such books as may be within reach, consider the following topics:

1. **Jeremiah's Life** (1) under Josiah; (2) under Jehoahaz (Shallum); (3) under Jehoiakim; (4) under Jehoiachin; (5) under Zedekiah; (6) after the capture of Jerusalem.
2. **Jeremiah's Persecutions.** (1) Forms of persecutions; (2) occasion; (3) spirit in which it was suffered; (4) Ps. 22, as depicting his sorrowful condition.
3. **Jeremiah's Character.** (1) His work as contrasted with that of Samuel or Isaiah, (2) the peculiar situation in which he was placed, (3) the elements of character needed for and developed by such a position, (4) the elements of character actually seen in his work; (5) comparison of Jeremiah with the Trojan Cassandra, the Athenian Phocion, Jesus Christ.
4. **Jeremiah's Style.\*** (1) Lacking in ornament; (2) characterized by frequent repetitions; (3) full of expressions similar to those of earlier prophets and particularly to the language of Deuteronomy; (4) numerous figures, often left half-finished.
5. **The Arrangement of Materials.** (1) Indications of an absence of chronological order; (2) the light thrown by ch. 36 on the origin and order of the prophecies; (3) the existence for a while of several groups distinct from each other; (4) the lack of order due in part to the troublous times in which the prophecies were delivered; (5) the connection of Baruch (ch. 45:5); (6) the great amount of variation between the text of the Hebrew and that of the Septuagint (the latter omitting one-eighth part); (7) the position of chs. 46-51 in the Sept., viz., between 25:13 and 25:14; (8) the relative authority, under these circumstances, of the Hebrew and Septuagint.

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### FORTIETH STUDY.—JUDAH AND ISRAEL IN EXILE.

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

1. **The Deportations to Babylon, under Nebuchadnezzar.** Review the accounts of these, from the 37th "study," with especial attention to dates and numbers. (1) 2 Kgs. 24:1; 2 Chron. 36:6,7; Dan. 1:1,2, Daniel and his companions, B. C. 605. (2) Jer. 52:28, 3023 persons, B. C. 598. (3) 2 Chron. 36:10; 2 Kgs. 24:10-16, etc., 10,000 persons, with 7000 and 1000 (either included in, or exclusive of the 10,000), B. C. 597. (4) Jer. 52:29, 832 persons, B. C. 587. (5) 2 Kgs. 25:8-21; 2 Chron. 36:18-20; Jer. 39:8-10; 52:12-27, general deportation, B. C. 586. (6) Jer. 52:30, 745 persons, B. C. 582. (7) 2 Kgs. 25:26; Jer. 41:11-44:30, voluntary exile of many Jews to Egypt, B. C. 586.†

\* See especially Streane, *Jeremiah*, Introduction, pp. 28-30.

† The whole number thus carried into exile may have been from 20,000 to 40,000. If we hold that these were mostly men, the adding of the number of the women and children will largely increase the total.

2. **The Date and the Duration of the Babylonian Exile.** (1) Over how many years did the process of Nebuchadnezzar's carrying Judah into exile extend? (2) Jer. 25:11,12; 29:10; Dan. 9:2; 2 Chron. 36:21; Zech. 1:12; 7:5 (cf. Isa. 23:15,17), how about the seventy years of the exile? (a) is this to be regarded as an exact number, or a round number? (b) can you fix the beginning and end of the seventy years, from biblical data?†
3. **Previous Deportations from Israel and Judah.** (1) From Israel: (a) 1 Chron. 5:8,23,26 (cf. 2 Kgs. 15:19,20; 2 Chron. 30:6-10; Zech. 10:10, 11, by Pul or Tiglath-pileser, in reign of Menahem, of people from the Hermon region, Bashan, Gilead, and east of Jordan; (b) 2 Kgs. 15:29; 2 Chron. 30:6-10; Jos. Ant. IX. xii. 3, by Tiglath-pileser, in reign of Pekah, from east and west of the northern Jordan; (c) 2 Kgs. 17, especially 17:6; 18:11, by Sargon, in the reign of Hoshea, of the rest of the ten tribes; (d) Schrader, or other Assyriological writers on these passages, Sargon says that at one time he carried away 27,280 inhabitants of Samaria, and mentions, at several dates, the deportation and importation of inhabitants from and to these regions; (e) Ezra 4:2,10, and Assyrian records, possibly later deportations and importations. (2) From Judah: (a) 2 Chron. 29:9, possibly, Judæan exiles before Hezekiah's time; (b) the records of Sennacherib, who says that, in Hezekiah's time, he captured in Judæa 200,150 people, "small and great, male and female;" cf. "remnant," 2 Kgs. 19:30,31, and similar expressions in the biblical history. (3) Zech. 10:10,11; 2 Kgs. 23:34; Jer. 24:8; 22:11,12, etc. Exiles into Egypt and other countries than Assyria and Babylonia.
4. **The Relations of the Exiles of Nebuchadnezzar's Time to the Earlier Exiles.** It is often both assumed and asserted that the earlier exiles, especially those from the northern tribes, either lost their identity among the nations whither they were carried, or else became lost to history. On the latter supposition, the problem of the finding of the lost ten tribes is often brought up for solution. In opposition to all such views, weigh the following reasons for holding that the earlier exiles, both from Israel and Judah, became mingled with the exiles of Nebuchadnezzar's time, constituting the Jewish people, as it has ever since existed: (1) The known character of the Israelitish race for race-persistence. (2) The geographical statements as to where the exiles were located: (a) 1 Chron. 5:26; 2 Kgs. 15:29; 17:6; 18:11, locate on a map the territories assigned to the exiles of the ten tribes;‡ (b) the

\* The importance of this question arises from the fact that we find in books so many statements based on the assumption that the exile is to be dated in some one year. Many of the results reached from this assumption are peculiar. It is essential to fix in mind that the carrying of Judah into exile was a series of events extending over at least twenty-four years, and not a single event; and so to fix this in mind that you will instantly detect mistakes arising from the opposite assumption.

† Each of the following periods is exactly seventy years: (1) Death of Josiah, B. C. 608, to first year of Cyrus, B. C. 538, counting but one of the terminal years. (2) Exile of Daniel, 605 B. C., to 536 B. C., counting both terminal years. It is possible to count 536 B. C. as the first year of Cyrus, by counting the two previous years to Darius the Mede. Apparently, the Book of Daniel has two different ways of counting the first year of Cyrus, Dan. 1:21; 10:1. (3) Burning of the first temple, B. C. 586, to the completing of Zerubabel's temple, B. C. 516, counting one terminal year.

‡ You will find this somewhat in dispute, but will have no difficulty in placing them somewhere in northern Mesopotamia, or eastward from there, across the Tigris, or, perhaps, in both regions, and, at all events, far to the north or north-east of the country properly called Babylonia.

references in 1 above, with Jer. 24:5; 28:4,6; 50:8; 51:6, etc., locate the destination of Nebuchadnezzar's exiles;\* (c) Jer. 29:14,7; 3:18; Ezek. 1:2, etc., with many of the passages cited below, Jeremiah and Ezekiel speak of the exiles of Nebuchadnezzar's time as not confined to Babylonia, but living in all the countries, and especially in the "north," whither the ten tribes had formerly been carried; (d) Ezra 1:1,3,4, etc.; Esth. 2:5,6; 3:8; 8:8-17, etc., from fifty to a hundred years later, these exiles of Nebuchadnezzar's time were found in all parts of the Persian empire. (3) (a) Jer. 3:12,18; 31:4,5,6,8,9, and very many passages, Jeremiah testifies that Israel of the ten tribes was living in the north, scattered among all the nations, in his time; (b) the same passages and Jer. 31:18,20; 50:19, etc., it is promised that Israel, as distinguished from Judah, shall be restored from the north country and all the nations, to Palestine; (c) Jer. 3:18; 30:3; 31 throughout; 50:20; 51:5; Ezek. 37:16-22; Zech. 8:13, and very many places, it is represented that Judah and Israel are dwelling together in the north country, and among the nations, and will return together, the differences between them being effaced. (4) The different tribes are represented as still in existence, during and after the Babylonian exile: (a) Ezek. 48 and Rev. 7, apocalyptically, all the tribes by name; (b) Ezek. 37:19; 45:8; 47:13,21,22,23; Matt. 19:28; Luke 22:30; Acts 26:7; Jas. 1:1; Rev. 21:12, etc., the twelve tribes in general; (c) Rev. 5:5; Ezra 1:5; Rom. 11:1; Luke 2:36; Acts 4:36, etc., Judah, Benjamin, Levi, and Asher. (5) In Ezra and Nehemiah, and especially in Esther, the numbers of the Jews are too great to be reasonably accounted for on the supposition that they were all descended from the exiles taken away by Nebuchadnezzar; it is the testimony of these books that the Jews who returned to Palestine were only a small part of the Jewish population of the Persian empire, and this is confirmed by all subsequent history.

5. **Conditions of Life among the Exiles.** (1) 2 Kgs. 25:27, cf. such passages as Isa. 49:9; 61:1, some cases of imprisonment and ill-treatment. (2) Jer. 29:4-7, cf. Ezra 1, and Ezekiel and Esther throughout, the ordinary life of the exile. (3) Jer. 29:1; Ezek. 8:1; 14:1; 20:1; Ezra 3:2; 2:68,70, etc., they retained, mainly, the organization to which they had been accustomed, with elders, prophets, priests, "heads of fathers' houses," and the Judæan high priest, royal family, and temple attendants kept distinct. (4) Jer. 29:8,15, 21-32; Ezek. 13, etc., false prophets among the exiles.
6. **Some Special Institutions of the Exile.** (1) Zech. 7:2,3,5; 8:19, fasts; learn what you can concerning them. (2) Ezra 8:15-20, the place Casiphia; learn what you can in Ezra and Nehemiah about the temple singers, porters, etc.
7. **Two Classes of Exiles.** (1) Dan. 1:19-21; 2:46-49; 3:30; 5:11,12,29; 6:1-3; 2 Kgs. 25:28, etc., the character of these exiles, and their standing among the Babylonians. (2) Jer. 29, Ezek. 13, and all Ezekiel, the character of

\* In a great number of places, it is "Babylon," "the land of the Chaldeans," "the land of Shinar," so that if the evidence closed with the examination of such passages, we should be shut up to the conclusion that the Babylonian exiles were taken into an entirely different region from that to which the earlier exiles had been taken. But it is supposable that the earlier exiles may have spread into other countries from those to which they were first taken, and it is also possible that the statement that Nebuchadnezzar took exiles to Babylon may mean that he took them, either directly or indirectly, to any part of the Babylonian empire. Whether it means this is to be determined by further examination of the evidence.

these exiles, and their standing in the countries where they lived. (3) Is the representation in Daniel contradictory to that in Ezekiel and Jeremiah? (4) If both these representations are true, what were probably the relations of these two classes of exiles, and the nature of the influence of each class on the other?

8. **The Feelings of the Exiles toward Babylon.** (1) Read Ps. 137, and look up, with concordance, the passages that mention Babylon, in Jeremiah, Ezekiel, and the post-exilic books. (2) Did this feeling prevent their being faithful citizens of the Babylonian empire?
9. **Scripture Study during the Exile.** Dan. 10:21; 9:2; Zech. 1:4-6; Ezra 7:6, and other passages in which Ezra is called a scribe; Neh. 8:1-3, what do passages like these indicate as to the study and use of the Old Testament books by the exiled Jews?
10. **The Worship of Idols.** Jer. 44 and Ezek. 8, for example, contain rebukes sent to the Jews during the earlier part of the seventy years of exile; compare these with such rebukes as you can find in Ezra, Nehemiah, Haggai, Zech. 1-8, Malachi. Can you draw any inferences in regard to the effect of the exile on Jewish idol worship?
11. **What Followed the Exile.** (1) Did most of the Israelites return to Palestine, in the times of Zerubabel and Ezra? (2) Where were the Jews living in the times of Jesus and the Apostles? (3) How has it been ever since? (4) Was the influence of Israel in human history, on the whole, weakened by the exile? or was it enlarged?

## →BOOK NOTICES←

### A HISTORY OF THE HEBREWS.\*

This work, the production of a typically painstaking Würtemberg scholar, seems to point to a new departure in the attempts at the restatement of Israel's religious development on the basis of a critical readjustment of the sources. Over against the efforts of Wellhausen, Stade, Kucnen, Ed. Meyer, and others, which are all destructive of the traditional views and which aim at a reconstruction of Old Testament history more or less naturalistic, the work of Kittel seeks to be critical and just, and at the same time it reaches conclusions that are, on the whole, conservative in character. As it is a history of the Hebrews and not of the Israelites, it treats the chosen people as an oriental nation, and not primarily as the people of God. But nationally, the religious element, even from this standpoint, must constitute the leading element in their national character and history. A large portion of the book is devoted to the proper understanding of the sources. The contents of the different documents of the Pentateuch are given separately, and thus the student has the means of studying the different characteristics of each. This is the unique feature of the work and the one that makes it especially valuable for those who would thoroughly study the Pentateuchal problem in its historical aspects. We know of no other work which can be compared to Kittel's in this regard.

In his examination of these sources, Kittel surprises the reader constantly by his careful and discriminating judgment. Although himself a critic of critics in principle, he weighs the evidences and finds that, in not a few particulars, the literary basis of the radical reconstruction is without foundation. He, too, joins the ranks of those who deny the post-exilic origin of the Levitical system and he thus takes away the very foundation of the Wellhausen scheme. He regards the leading data of the Pentateuch as well attested by evidences as acceptable to the historical specialist as are the leading facts of Greek and Roman history, and among these historically attested facts, is that of the divine factor in the origin of Old Testament religion.

An additional feature which makes this a handy text-book for students, is that the author everywhere gives a clear account of the problems in dispute and has copious references to the leading works in which the special and yet debatable problems are discussed.

We are far from pronouncing the work perfect, or of claiming that its historical scheme is the final one which fair criticism must reach. Its chief usefulness lies in the fact that it offers good and abundant material for a close study of the problem and that it enables the reader to make the best use possible of these materials. It is also an interesting volume in showing that the principles of

\* GESCHICHTE DER HEBRAER. Von R. Kittel, I Halbband: Quellenkunde und Geschichte bis zum Tode Josuas. Gotha: Friedrich Andreas Perthes. 1888.

historical criticism, when fairly applied, do not call for the radical views of the Wellhausen school. In our conviction, Kittel, too, although regarding the leading data of the Pentateuch as historical and the central thoughts of its religion inspired, yields more than fairness and necessity demand. But his work is a departure in the right direction, namely, in his attempt to re-state the facts of Israel's religious development on the bases of objective historical criticism, and not from the stand-point of subjective philosophical speculation.

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#### DELITZSCH ON THE PSALMS.\*

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This most valuable of commentaries is before us again in a new and beautiful form. It is not too much to say that there is no living exegete who has entered so completely and so truly into the spirit of the Hebrew Psalter as has Professor Delitzsch. His commentary has had an eventful history. Issued first in 1859-60, a second edition appeared in 1867, a third in 1873, and a fourth in 1883. The present translation has been made from an interleaved copy of the last edition, with the author's latest additions and corrections in manuscript.

Although it must be granted that there is no commentary on the Psalter equal to this, two criticisms may be suggested: (1) that the matter is not sufficiently condensed; surely the same material could be given without loss in one-third less space; and (2) that the matter is not systematically arranged. There is a constant mixture of Hebrew, Arabic, Syriac, Latin, Greek, quotations, paraphrases, wonderfully deep spiritual expressions, exceedingly dry philological statements which to any but a professional scholar will seem confusing and disturbing. If the American edition could have been edited, the whole matter condensed into two-thirds of the space now occupied, and one-third of the material remaining consigned to foot-notes, the edition would have been incomparable. But from it as it now stands, one will get a clearer insight into the meaning of the Psalms, a firmer grasp of their teachings, than from any other source.

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\* COMMENTARY ON THE PSALMS. By Professor Franz Delitzsch, D. D., of Leipzig. From the latest edition specially revised by the author in three volumes. Vol. 1. Translated by the Rev. David Eaton, M. A., and Rev. James E. Duguid. New York: *Funk & Wagnalls*, Astor Place. 12mo, pp. 513. Price, \$2.00.

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THE  
**Old Testament  
Student.**

Editor: WILLIAM R. HARPER, Ph. D.,

PROFESSOR IN YALE UNIVERSITY; PRINCIPAL OF SCHOOLS OF THE AMERICAN INSTITUTE  
OF HEBREW.

*(The Editor is not responsible for the views expressed by contributors.)*

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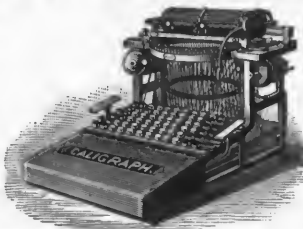
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Christ, as personal, righteous, judicial, gracious, present, etc., cf. v. 7; Matt. 3:12; John 1:26. (3) Results of the preaching in (a) a great national reformation (v. 5); and (b) the quickening of right Messianic expectations; cf. John 1:29-42.

- d) **The Baptism of John.** (1) Remembering that it was (a) administered once for all to each person, and (2) intended for all the people, decide as to its *origin*, how far it was original with John, whether related to Levitical washings (cf. Ex. 29:4; Lev. 8:6), or, the revival of a prophetic symbol (cf. Isa. 1:16; Ezek. 36:25; Zech. 13:1), or the custom of proselyte baptism. (3) In view of vs. 5, 8 and parallels, John 1:26; 3:23, etc., determine the *form* of his baptism, whether by immersion or otherwise. (4) As to its *significance* observe (v. 4) the expressions of *repentance* (cf. Mt. 3:11) and *unto remission*, and consider whether it was regarded as a means or a sign of complete reformation, or as the symbolic beginning of a new moral life and introductory to the Messianic era; cf. John 1:25, 26.
- e) **The Character and Work of John.** (1) What elements of strength and weakness in the personal character of John? Cf. vs. 4, 6; Mt. 3:7; 14:3, 4; Lk. 3:19; John 3:27-30; Mt. 11:2, 3, etc. (2) His character as a *prophet* as disclosed (a) in his outward life. Vs. 4, 6; Lk. 1:15, 80; cf. 2 Kgs. 1:8; Zech. 13:4; (b) in the prediction, Lk. 1:17, 76; (c) in the phrase (Lk. 3:2) *the word of the Lord came*; cf. 1 Sam. 15:10; Jer. 1:2; Hos. 1:1; Joel 1:1, etc.; (d) in his preaching, moral and Messianic; cf. Isa., Jer., etc.; (e) in his relations with Herod; cf. 2 Sam. 12. (3) Compare John with Samuel in personal and official character and activity; with Elijah, cf. Mal. 4:5; Mt. 17:11-13. (4) Note Jesus' estimate of John. Lk. 7:24-28. (5) Wherein was he more than a prophet?

#### IV. The Material Organized.

1. *Classify the text\** under the following heads:
  - a) persons, b) places, c) quotations, d) institutions, e) habits and customs, f) events, g) important words, h) teachings, i) literary data.
2. *Condense the material* into the briefest possible statement,† e. g.:
  - § 1. v. 1. The beginning of the Gospel.
  - § 2. v. 2. A messenger shall prepare the way for the Christ.
  - v. 3. He shall cry, Make ready the way of the Lord.  
*Old Test. Prophecy that a herald shall proclaim the coming of the Christ.*
  - § 3. v. 4. John comes baptizing and preaching.
  - v. 5. People flock to him and accept his teaching.
  - v. 6. John's garb and food.
  - v. 7. He preaches of one to come, his superior.
  - v. 8. Who is to do a mightier work.  
*John appears as a religious leader, attracts multitudes, lives as a prophet, speaks of one to follow him, his superior in person and work.*
  - §§ 2, 3. John in his person, work and words fulfills the prophecy concerning the herald of the Christ.
  - §§ 1-3. JESUS CHRIST'S MINISTRY BEGINS WITH THE MINISTRY OF JOHN, WHO IN HIS PERSON, WORK AND WORDS FULFILLS THE PROPHECY OF THE HERALD OF THE CHRIST.

#### V. The Material Applied.‡

- 1) **THE ASCETIC LIFE.** Cf. vs. 4, 6; Lk. 1:15-17, 80. What elements of strength and of weakness in such a life?
- 2) **RIGHTEOUSNESS.** a) Under the inspiration of what belief did John preach reformation to the people? Cf. Mt. 3:12. b) The Gospel principle and ground of morality. Cf. Col. 3:1-4. c) Need of an ideal basis for practical morality.
- 3) **HUMILITY.** a) Manifested by John. b) A source of insight in him, cf. John 3:27-30. c) An element of power in all character.

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\* The student should be provided with one or more blank books, divided according to the topics here indicated. He will at this stage of his work, go through the passage and note under each head those points which may be indicated under each particular topic. The material accumulates suggestions will be made as to the use to be made of it.

† This is the crowning part of the work, and if it is left undone, nine-tenths of the profit to be gained from the study will be lost.

‡ What should the student aim to apply? A word here or there? A verse here or there? No; but rather the passage as a whole, its great ideas, its great facts.

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[From the "first" study of this series herewith given an idea may be gained of the general method which is adopted in presenting them.]

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3. It is not intended for professional scholars, but for students of whatever class who desire to study.  
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#### I. The Material Analyzed.

*Note the contents* of vs. 1-8; e. g., v. 1, introduction; vs. 2,3, the O. T. prophecy; v. 4, John's advent; his two-fold work; v. 5, his popularity; v. 6, his dress and food; vs. 7,8, his testimony to the Christ.

#### II. The Material Compared.

- Compare the introduction (v. 1) with Mt. 1:1; with Lk. 1:1-4; with John 1:1-5, (a) observing the phrases *Son of David* (Mt.), *Son of God* (Mk.), *accurately, in order* (Lk.), *beginning, Word* (John), and (b) in a general way distinguishing the purpose and style of each writer.
- Passages referred to or parallel:  
(a) Mal. 3:1; Isa. 40:3 (with vs. 2,3). Note differences in quotation. How explained?  
(b) Mt. 3:1-12. Read and classify additions under (1) place, (2) persons, (3) words of John.  
(c) Lk. 3:1-20. Make a similar classification of additional material under (1) time, (2) life of John, (3) words of John, (4) expectations of people, (5) O. T. quotations.  
(d) John 1:6-8, 15, 19-28. What light on (1) John's commission; (2) his conception of his work.

#### III. The Material Explained.

*Preliminary Note.* The purpose here is to give help where it may be needed but principally by hints and questions to suggest to the student points which may profitably be investigated.

##### 1. TEXTUAL TOPICS AND QUESTIONS.

- |  |   |
|--|---|
| V. 1. What event begins the Christ's ministry?   | V. 4. <i>Wilderness</i> : Where? Mt. 3:1; Lk. 3:3.  |
| " <i>Jesus Christ</i> : Meaning of each word; the union.   | " <i>Repentance</i> : Two elements in it?   |
| " <i>Son of God</i> : What light on the belief of the early Christians?  | V. 5. <i>Country of Judea, Jerusalem</i> : How distinguish?   |
| Vs. 2,3. <i>In Isaiah</i> , etc.: But the quotations are from two writers. How explain? No other direct quotations by Mark from O. T. Why? | V. 6. <i>Locusts</i> : Cf. Lev. 11:21. <i>Wild honey</i> : 1 Sam. 14:25; Ps. 81:16.   |
| " Original application of this prophecy? Its fitness here?   | V. 7. <i>Stoop down and unloose</i> : (1) For what purpose? (2) A servant's duty. (3) Note the vivid detail of Mk. Cf. parallels. |
|  | V. 8. <i>Baptized</i> : Significance of the past tense?   |
|  | " <i>Holy Ghost</i> : Cf. John 3:5; Acts 2:4.   |

##### 2. GENERAL TOPICS.

- Gospel.** (v. 1) (1) Primary meaning of the word; (2) its use in the N. T.; cf. Lk. 9:6; Acts 14:21; Rom. 1:15 (preach-the-gospel, i. e., *gospelize*) i. e., "the spoken message;"—Rom. 1:19; 1 Cor. 4:15; Phil. 4:3; 1 e., "the act of preaching;"—2 Cor. 4:3; Gal. 2:2; 2 Tim. 2:8; 1 e., "a body of truth," "formulated statements." (3) Examine other passages. Observe the approach to its use for the records of the Christ. (4) Its meaning here?
- Life of John.** (1) Make a brief outline of (a) circumstances of the birth and early life of John (cf. Lk. 1:5-25; 57-80) noting his priestly descent, expectations concerning him, his desert life; (b) events of the period of his popularity; (c) his after life (Mk. 6:17; Matt. 14:3-12). (2) Other Johns in the N. T.?
- The Preaching of John.** (1) Read carefully all that is recorded of his preaching and distinguish in it the practical (moral) element (Lk. 3:10-14) and the ideal (Messianic) element (vs. 7,8). Observe how the former depends on and grows out of the latter. Cf. Matt. 3:7-12. (2) What light is thrown upon (a) the moral state of the times, cf. Lk. 3:10-14; and (b) the popular expectation of the Christ, cf. Lk. 3:15; and (c) the character of the expected

(OVER.)





