

## ➤THE OLD TESTAMENT STUDENT.◀

VOL. VI.

NOVEMBER, 1886.

No. 3.

OF the many difficulties which present themselves to the thoughtful Bible-student, no single class is more noteworthy than that class which includes the New Testament interpretations of various Old Testament passages. From the beginning of the Christian era to the present time these difficulties have been discussed. It would seem to be impossible for interpreters to agree upon any set of principles in accordance with which these "citations" might be satisfactorily explained. In this issue, our readers will find a brief statement from the well-known exegete Professor Franz Delitzsch. For the accuracy of these statements, the translator takes the responsibility. For the statements themselves, those who cannot accept them may hold the learned Professor accountable. The presentation will be found, at all events, a clear and interesting one.

OUR age is, in a peculiar sense, an age of activity. Every department of study is pushed with a vigor before unknown. Nowhere, however, is this more true than in the Old Testament and its closely allied departments.

These departments, to be sure, have to do with the past. But it is a "past" that still lives in a multitude of forms. The Old Testament world of to-day is a busy one. Discoveries are being made before which men stand aghast. Investigation is being pushed in every direction. Publications are leaving the press almost daily. The leading reviews give large space to the discussion of Old Testament topics. Semitic chairs are being established, and professors of Semitic subjects appointed in many leading institutions. All this is of interest. These details are worthy of notice. Our readers will find in

this and succeeding numbers of THE STUDENT a new department, *Old Testament Notes and Notices*, in which there will be chronicled, from month to month, interesting and important items relating to Old Testament work and Old Testament workers. This department, it is believed, will prove to be one of great practical value to those who are interested in this field of study.

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WHY should not the study of the biblical languages be a matter of conscience to the minister of the gospel? Strictly speaking, unless he can read the Old Testament in the Hebrew and the New Testament in the Greek, his knowledge of all things pertaining to his work is second-hand. There are, of course, good translations and commentaries upon which he can depend, and for practical work this may suffice. And yet the fact remains that he himself cannot draw from the original fountain of truth or decide whether what is offered him by others is still in its original purity. The Bible being *the* source of his faith and work and inspiration should, if at all possible, be accessible to him in the very form and words in which it came from the inspired minds. Does a minister really appreciate what he does when he deliberately decides *not* to fit himself to do such work?

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WE need not be surprised at the comparatively cold reception which has been accorded to the revised Old Testament by the English speaking peoples. Such a work must find its way into general acceptance gradually and upon the recognition of its merits. The fate of the German revision shows this. For, although this translation is more conservative in character than the English, its progress in the land of biblical criticism, where, of all lands, such a revision would be supposed acceptable, is even slower than that of our revision among us. Such cautious conservatism, however, is by no means an evil. If the revisions have living merits they will live; otherwise, their fate is sealed.

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If the full benefit of the study of biblical history is to be secured, it must be conducted with the proper aim and in the proper spirit. The aim should be not to acquire the facts for the sake of the facts, but to acquire them for the principles and lessons which lie behind them and which they were intended by revelation to teach. The great truths of revelation find expression not only or even principally in abstract statements, but especially, and often with wonderful clearness and emphasis, in the history of the people and of the individuals whose

life was to be the expression of these truths. God's dealings with Abraham or with David, these two best representatives of Old Testament religious life, the development of their faith and the virtues of this faith under the guidance of God, in fact their lives as a whole, teach us, when rightly apprehended, as clearly concerning the plans of God and the truths of revelation as do the more abstract and direct teachings of the sacred books. The whole history of the children of Israel is the expression of the plans of God for the unfolding of his kingdom on earth. This is much more true than that the history of the church is the expression of the New Testament ideal; for the people of the Old were to a greater extent under the direct and theocratic guidance of God, than are those of the New; and so the history of the church of the Old Covenant, i. e., Old Testament history, is for this purpose especially instructive. It is God's revelation in deeds rather than in words; and in many instances the truths underlying the former are more transparent than those expressed by the latter.

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THE proposed reconstruction of Israel's history and of the development and course of Israel's religion, as is proposed by the works of Kuenen, Wellhausen, Stade, and others, aims to construct an historical and religious scheme which shall in all particulars resemble that of the religious growth of other oriental peoples. It endeavors to write a history of this religion as the result of factors and agencies such as are found in all other nations. Kuenen, the boldest of his class, states as one of the principles underlying his entire work, that the "religions of Israel and of Christianity are one of many; nothing less, but also nothing more." The aim is, therefore, to eliminate from the history of Israel the characteristic element and thus accommodate it to the general scheme of the philosophical science of Comparative Religion. This attitude of the advanced critics is the fundamental error of their whole work. It is possible that a thoroughly critical and scientific history of Israel's religious development will differ in this or that feature from the traditional views of the church. But any account of this history which proceeds from the premises that the origin, character and growth of this religion were essentially the same as those of the surrounding gentile nations, condemns itself. If there is one thought that pervades the documents from which alone an historical account of this religion can be drawn, viz., the Old Testament books, it is that the religion of Israel is the special revelation of God, the only true worship in the midst of errors; just as the God of Israel is the only true God. No possible "doctoring" of the authorities and sources can remove this feature; and since the proposed reconstruction pro-

ceeds from this violent misconstruction of the sources of this history, we may feel assured that the sober second thought of scholars will deprive the new views of the large number of adherents which thus far they seem to have secured not only in Holland and Germany, but also in England and America.

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SHOULD one be inclined to think that the Old Testament contains only law and no gospel, or an insufficient amount of gospel to bring light and life to erring souls, let him read the Psalms with open eyes. The instinct of the best Christians of all ages of the church has led them to see in the Psalms the richest expressions of every phase of Christian feeling, from the deepest humiliation caused by a consciousness of sin, to the highest exaltation resulting from a recognition of blessings already given and in store for the redeemed, who are accepted by Jehovah. It is for this reason that the Psalms have always been the favorite source for Christian hymnology. The singers in Israel have drunk deep draughts at the fountain of divine mercy, and gratitude inspired them to utter that of which the heart was full. Christians in troubles, trials and temptations, find the Psalms a never-failing source of comfort; those weak in faith find strength there; those who are strong find there words and thoughts which only others equally strong were able to utter. The Psalms are replete with the gospel.

Nor is Isaiah lacking in this regard. From the fourth Christian century he is frequently called "the evangelist of the Old Testament." The name is well chosen and the honor well bestowed. An "evangelist" is one who heralds the *evangelium*, the good news concerning the salvation achieved for man. No other man in the whole pre-Christian period has done this better than has the son of Amoz. In many regards, his prophetic eye seemed brighter and more penetrating, and to him the future seemed more transparent than to his brethren; and to none other was it given to speak so clearly concerning the consummation of the plans of God and the fulfillment of his promises in the person, words and works of the Messiah. While the others speak more of the Messianic kingdom in general, Isaiah dwells more largely upon the person and the personal work of him who was to establish this kingdom. The fifty-third chapter of Isaiah, the central jewel in the Old Testament crown of prophecies, found in Isa. XL-LXVI., reads not as a prediction written seven hundred years before the advent of the Nazarene, but like a historical record penned under the cross upon Calvary, and inspired by a full conception of the significance of the event.

## PALESTINE EXPLORATION, WHAT REMAINS TO BE DONE.

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The survey of Western Palestine, from the sea to the Jordan, and from Dan to Beersheba, has been so thoroughly accomplished by the officers of the Palestine Exploration Fund of Great Britain, that nothing more remains to be done in that section so far as the surface is concerned. The results of this work are fully exhibited in their immense map of this section, and the seven quarto volumes which accompany it. The map is by far the largest ever made of Palestine, being drawn on a scale of one inch to the square mile, and it is the only one prepared from such information as could make perfection a possibility. The South Country, which lies between the southern border of Palestine proper and the desert, and which was at one time occupied by Israelites, should be surveyed and added to the map, and then the surface work west of the Jordan and the Dead Sea would be completed.

East of the Jordan but little has been done in the way of mathematical survey, and no map approaching strict accuracy has ever been made. If the reader will compare any two maps not copied one from the other, he will see, by their differences, how unreliable they are. Soon after the close of the war in the Sudan, Capt. Conder, who had been called into active service during the war, was sent back to Palestine to complete the survey work of the Exploration Fund by surveying beyond the Jordan, but he had scarcely begun the work when the Turkish government stupidly ordered its discontinuance. There is no doubt that this organization will renew and finish the undertaking as soon as the governmental opposition can be overcome. Probably the best way to overcome it would be by the total overthrow of the opposing government, and this is liable to occur as the result of the great eastern war which is imminent.

But after the surface of the country shall have been accurately surveyed and exhibited on maps, our knowledge of many interesting questions will still be incomplete, until we shall have gone down beneath the surface, and brought up the records which may lie buried in Palestine, as we have brought some of those buried in Assyria, Babylonia and Egypt. It is highly probable that among these are to be found the most valuable relics of antiquity. The whole civilized world has been thrilled of late by the account of unwrapping the mummy of Rameses II., the pharaoh who first persecuted Israel, and by the description of his person which has gone abroad into the newspapers of every land. When the world gazes upon his photograph, taken 3500 years after his death, it will be hard for any one to doubt the account of him which is given in the Bible. But what is this discovery compared with unwrapping the mummies of Jacob and his son Joseph, and actually laying hands upon their foreheads, looking into their sightless eyes, and sending their photographs around the world? This is not beyond the bounds of possibility; for Jacob's body, embalmed like the body of a king, was laid away in the rock sepulchre of Machpelah, and there it lies yet, unless it was removed at

an early day. The spot has been guarded by stone walls and a jealous people for many generations past, and it is still so closely guarded that no human being is allowed to enter the sepulchre. An hour's work might perhaps be enough to determine whether the patriarch still lies where he was placed by his sons and the elders of Egypt. Joseph, too, was embalmed, and after being kept in Egypt in a coffin, doubtless of granite, until Israel was delivered, he was buried in the piece of land which his father bought near Shechem. His tomb is there to this day, and a few hours' work with pick and spade would tell us whether his mummy is yet there. These are burning questions, and to be kept in suspense about them, when, but for Mohammedan superstition, they could be so easily settled, is quite annoying.

There is another question quite similar in the interest attaching to its investigation and the ease with which it could be investigated, to the two just mentioned. It is the question concerning the nature and design of the sacred rock under the Dome of the Rock, and of the well which descends from the cavern beneath it into the heart of the temple mount. No one who has ever entered that sanctuary, gazed upon the unshapen mass of dusty limestone which is covered by the costly structure, entered the artificial cavern beneath it, and stamped his heel on the circular marble slab covering the well's mouth, and heard the deep reverberations below, can be content to let that slab remain unlifted, as the Mohammedans say it must, until the day of judgment. We wish to lift it at once. We wish to descend the well, see to what it leads, and make it reveal the purpose of its own existence and that of the rock above it. We wish to make it give up its treasures of ancient history; and should we find in some of its dark recesses, as the Jews believe we would, the ark of the covenant, we would value it above its bulk in solid gold. Nothing stands in the way of the search except the unreasoning superstition of the Mohammedans, who will not go in themselves, and who hinder those who would.

But besides these places of special interest and easy access, there are hundreds of others in Palestine where judicious excavations might determine important questions of topography, bring to light historical inscriptions on stone, and add largely to the evidence of the accuracy of the sacred narratives. Almost every ruined town and village shows, cropping above the surface, the upper courses of buried masonry, which, if disinterred, might tell an interesting story of the ruined city on which the modern village is built. The same is true of Jerusalem itself, concerning which many questions remain unsettled which can be settled only by investigation beneath the surface. Doubtless the Palestine Exploration Fund of Great Britain, which has done so much already in the line for which it was organized, will continue its operations; but it should not be left to do the work alone. Some organization in America should be effected to share in the expense, the labor, and the honor connected with the investigation. The co-operative organization which we once had, and which commenced a work beyond the Jordan that was full of promise, has long ago lapsed into inactivity and perhaps into dissolution. Why not revive it?

## THE KINGDOM OF GOD IN THE OLD TESTAMENT.

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### III. THE INAUGURATION OF THE KINGDOM OF GOD.

This was at Sinai. From a very early period the Old Testament had contrasted the people of God with other peoples. It first appears in Gen. iv. and v. In Gen. x. 8 seq. this contrast heightens into a distinction between God's people and a world-kingdom, which is a distinction that never disappears. The real beginning of the kingly rule was when Yahweh bound the tribes of Israel into a community by the formation of a legal covenant. This covenant was the constitution of the kingdom of God. It had been necessary to make a preparation for this inauguration of the kingdom, even as a preparation was needed for the coming of Christ. The ideas previously mentioned were a part of this preparation. The family of Abraham had been enlarged to a tribe—to a race; the furnace of affliction in Egypt and the wonderful deliverance under the guidance of Yahweh made the race a nation; the preparation was completed; the kingdom was inaugurated, for a fullness of time was reached. The records respecting the inauguration of this kingdom are in Exod. xix. 3-19; xx. 18-21; xxiv. 3-8. The covenant proposed by God was verbally accepted by the people at once, and later it was formally ratified.

In Exod. xix. 3-6 we find that God's assumption of the kingship is based upon his deliverance of Israel from Egypt. Even as to-day we assure the saint and sinner alike that they belong to God by virtue of a redemption wrought out in Christ, so Moses and the prophets always based God's peculiar claims to Israel upon the deliverance from Egypt. There is, however, a yet broader presupposition, i. e., that Yahweh owns all the earth. As all other nations have forsaken God and know him not, God left them and chose Israel as his peculiar people, and this for some reason of his own. In this choice there was also an element of separation or exclusiveness. This exclusiveness was temporarily external. Although there was to be forever an inner separation, the outer separation was not an essential or permanent characteristic of the religion. The real meaning of the exclusiveness concerned a holy character, and that has not abated even at this day.

The purpose of this choice was to bring Israel into intimate relations with God. They were to be priests, i. e., servants to God; holy, i. e., dedicated to him. The exclusiveness was not explained save that it was based upon their relations with God and that it was for the purpose of maintaining these relations.]    ]

### IV. THE KINGDOM OF GOD AS A THEOCRACY.

In the historical development of this kingdom it has been called a theocracy. All political powers were united in God, and he ruled through such agents as he chose. The character of the agent was no essential element in the theocracy, provided he was sent from God. Neither was a constant miraculous element necessary more than it has been in the Christian church. The great fact was that Israel was in covenant with God, so that they were his peculiar people and he

their chosen king. The agent in this theocracy might be prophet, as Samuel, priest, as Phinehas, or king, as David, or a special servant, as Joshua or Gideon. Still the theocracy was established through the mediation of a prophet, and a prophet was regarded as occupying a chief rank among the agents in the theocracy.

The privileges in this kingdom were the nearness of God (Deut. iv. 7, 8) and a righteous law (Deut. xxxiii. 3, 4; iv. 6). This relation had been entered as a matter of choice, hence it was a moral relation; it recognized duties and obligations, hence it required discipline. Such was the ideal of the kingdom at the time of its inauguration.

The ideal has been given in outline; preparatory thoughts have been noticed: e. g., the contrast between God's people and those who were not God's people; the family covenant with Abraham now ratified as a national covenant; the idea of kingship and of divine headship outside of recorded revelation; also the idea of the kinship between human and divine persons—all these had brought to pass the fullness of time—a fullness as necessary as that when Christ should come—when the kingdom of God should be inaugurated. It is, however, to be remarked that at the very outset the people accepted the relation, entered into covenant, but were incapable of entering into the full privileges of the covenant. Instead of entering into a direct personal relation with God at once, they (Exod. xx. 19) asked for a mediating agent from God. This proved one thing at least, that they had not appropriated that degree of revelation which had at that time been given them. Thus it came to pass that from the outset the settled usage of the kingdom was that the subjects should approach their ruler only through a king, who in turn delivered the king's message to them.

The history of the kingdom of God in Israel shows that the government of the kingdom was carried on through mediating agents wholly. At no period did more than a few choice spirits seem even to desire to enter into that familiar relationship with Yahweh which was the ideal of the Sinaitic covenant. Yet this ideal of universal privilege ever remained that to which the chosen agents of the king always strove to lead the people.

#### V. TRANSITION UNDER SAMUEL.

There was no substantial difference in the attitude of the people until the time of Samuel. The people apparently felt the ideal of the kingdom to be too high for them ever to attain unto. They renounced the possibility of becoming a kingdom of priests, having Yahweh alone as king, and of being each directly governed by him. They accepted their spiritual incapacity as a settled state of things and demanded a human king. As has already been indicated, the theocracy does not necessarily exclude a king, the very conception of civil society implies or requires organization and headship. The conception of direct relationship with God does not necessitate the exclusion also of mediate relationship. On the other hand, the request for a permanent order of kings, who should constantly mediate between God and his subjects in all the functions of kingship, this request was not a declension, but an acquiescence in a state out of which they had never risen.

This appointment of the king did not make Israel any less a kingdom of God than before; it rather sent the people to the king as God's representative, and did not invite them as a whole directly to God. This was a part of the honor due to the king in his representative capacity. In fact, that which was due to the king in this capacity was carefully defined (1 Sam. x. 25). In a less conspicuous



manner there was set up beside the royal office another permanent power as a balance—and a corrective of possible abuse. This was the prophetic order. Previously there had been no prophetic order, although there had been prophets. The great aim of this order was to lead Israel to render actual the ideal of the kingdom, in other words, to observe the covenant made at Sinai. They saw no way to the establishment of the kingdom save through the observance of the Mosaic law as based upon this covenant. During successive generations they penetrated more and more deeply into the meaning of the covenant, and accordingly they were not satisfied with the former standards of obedience. As one contest with disobedience followed another, sin was found to be more profound in its nature, and righteousness broader in its scope, and to require deeper foundations than outward obedience.

#### VI. DEVELOPMENT UNDER THE KINGS.

While the history of the prophetic order followed the course just indicated, the history of the kingly order took a direction of its own. The occasion which called this order into being was the wars waged between Israel and its neighbors. The struggle for existence was finally brought to a triumphant issue by David. These wars and conquests nurtured the national consciousness and made it perhaps as perfect as it ever was before the captivity. With this development of the national consciousness came a development of the kingdom of God. David as the theocratic king recognized as never before the nature of the kingdom and of the proper human kingship (2 Sam. xxiii. 3). It was seen that righteousness was the fundamental law of this kingdom, whoever might administer it. This idea of an earthly sovereign ruling in direct responsibility to a righteous God and for the purpose of maintaining righteous principles gave a perfected standard for judging human kingdoms, a standard which later prophets used. It was seen, however, that this ideal was realized in Israel only as the king was a devout worshiper of Yahweh.

The history of the next two hundred years after the death of David was the history of an attempt to realize as fully as possible the ideal of the kingdom proclaimed at Sinai. By the necessity of the case this ideal was more fully unfolded. Two centuries of king and prophet showed it impossible to bridge the gap between the actual kingdom and the ideal. In this period there was not merely the failure to rise, but there was a practical renunciation of the covenant. This had its beginning in the reign of David, who most perfectly realized the standard of the theocratic king. The beginning was slight. It was the marriage with a foreign princess. The immediate result of this and of the numerous marriages of a similar character on the part of Solomon was to form political and commercial relations with neighboring nations. The exclusiveness which was essential to the kingdom of God was lost. The influx of foreign ideas and customs was partially checked from time to time by some king who labored in harmony with the prophetic order. The kings often opposed the prophets and gave their influence to the promotion of foreign customs and heathen worships. These seemed to have attained their height at the time of Athaliah. The worship of Yahweh had come to be as the flippant Charles II. said of Presbytery, "no religion for a gentleman." The reaction against this downright paganism was successful; but it was followed by a formalism which was deadening to the spiritual life. The remainder of the independent history of the nation was an alternation of paganism and the formal worship of Yahweh as the religion of the controlling classes of the nation.

## VII. EARLY PSALMS CONCERNING THE KINGDOM OF GOD.

The idea of the kingdom of God as seen in song is extremely interesting. The true kingly character as recognized by David has been mentioned (2 Sam. xxiii. 1-7; cf. Ps. LXXII. and CI.). The prevalent idea of the earlier psalms which mention the kingdom of God is that of the splendor of the king, the greatness of his power, the universality or permanency of his reign (Ps. XLV., LXXII., CX., CXXXII.). Some psalms represent Yahweh as judging his people, or all the earth, or as ruling or possessing the same (Ps. IX., XXIV., L., LXVIII.). Also the earthly king is set up by Yahweh. Here the future joins right on to the present and was but a glorified development out of it.

## VIII. THE KINGDOM OF GOD DEFERRED TO THE FUTURE.

Each century after David saw the actual kingdom receding more and more from the ideal even of its songs. The heightening ideal of the prophets did not raise the people. At last a change in the situation was accepted by the prophetic order, the past was flung away, the present development was accepted as transitory, and the establishment of the kingdom of God came to be regarded as possible only by a complete renovation of society then existing. As has been seen in Samuel's time, the people failed to rise to the privileges of the Sinaitic covenant. Before Isaiah's time (about 750 B. C.) the people had declined so far as practically to reject this covenant. This rejection had never been formal, but it was real. It had come to pass that when unrighteous kings adopted a foreign worship the people as a body followed them. Righteous kings never succeeded in undoing this work. Foreign influence became more and more operative in the life of Israel; this change had been largely enhanced by the division into two kingdoms.

The activity of the prophetic order took on a new form. At the outset they had sought to secure righteous government by the kings. Later they came more fully into relation with the entire life of the nation. The arts of the orator came into prominence. From about the beginning of the eighth century B. C. their labors included the formation of a literature. Such prophets as Elijah (called prophets of action) had tried to secure some form of obedience to Yahweh—to secure recognition of Yahweh as the God whom the entire nation ought to worship. They were able to secure a nominal worship of Yahweh. The labors of such prophets as Hosea and Isaiah (called literary prophets) were to secure real worship of Yahweh. These efforts were based upon the Sinaitic covenant. When the people had practically disowned the covenant while professing service to Yahweh the prophetic activity must necessarily undergo some modification.

## IX. THE CHARACTER OF THE WORK OF THE PROPHETS.

The general nature of this activity was twofold. It was ethical and gracious. They were teachers of righteousness and messengers of grace. As teachers of righteousness they were expounders of the Sinaitic covenant. Although it was really disowned by the people, the prophets had no authority to abrogate it. The earlier and non-literary prophets were almost wholly ethical. There were occasional exceptions, e. g., 2 Sam. vii. 12 seq. All prophets were ethical prophets. They asserted the reign of a moral law over all men and the government of a God who executed this law. They announced retribution for sin, destruction upon unrepentant sinners, but deliverance and reward for righteousness. In this function their predictions were, in part at least, conditional. The character of the conditions can be seen in 1 Sam. ii. 30; Isa. i. 27; XLVIII. 18, 22. They pre-announced

the destinies of nations outside of Israel. They taught the nature of God and the universality of his power. The prophets did not create these ideas. God gave to Israel their lofty ideas of himself—not by abstract statements, but by deeds—the call of Abraham, the exodus, the settlement in Canaan and the subsequent guidance.

So far as God was conceived or taught as a God of grace there was room for development outside of the Sinaitic covenant. As an ethical teacher, the prophet could teach the grace of God as a motive to righteousness. As merely an ethical teacher, he could not pledge that grace in the future. The basis of the work of the prophet as a minister of grace is earlier than the Sinaitic covenant. It may be believed that the paradisaic promise of deliverance, Gen. III. 15, was one element of the basis. The most important element was the promise to Abraham, Gen. XII. 2, 3. With these should be joined 2 Sam. VII. 16; Deut. XXXII. More and more the prophets came to be preachers of sovereign grace. Israel was to be blessed, and through Israel all nations. They freely pledge divine forgiveness to the future times. These promises were unconditional, i. e., irrespective of present human conduct. A new covenant pledged, Jer. XXXI. 81 seq., is the classic passage. The hope of Jeremiah was not that Israel would do better, but that God would do more. No covenant of works would suffice—one of grace was necessary. The constitution of the kingdom of God as proclaimed at Sinai revealed the defects in human nature, and these defects were to be provided for. The present constitution of things was accepted as totally inadequate, and the kingdom of God was regarded as belonging to the future rather than the present. The prophets sketched the ideal of that kingdom of God.

#### X. MESSIANIC PROPHECY.

The prophetic utterances sketching the transformed ideals of the kingdom of God constitute Messianic prophecy. Earlier Messianic prophecy is expressed in the lower hopes of the Davidic psalms, but the acme of prophecy is found when the hope and ideal is transformed. Even when changed, there were great underlying features of identity. The divine kingship, a covenant, also the exclusive possession by God of his subjects, were in the new ideals. There is to be a righteous representative of God ruling righteous subjects. These were not hinged on the present good behavior of Israel, but God is the prime mover. The service is to consist in spiritual worship, not to be taught through a priest, hence not ritual. And there is to be abundant provision for forgiveness. These ideals receive such treatment that Messianic prophecy develops into a system. The Davidic prophecies concerned the future of the kingdom of God. No failure on the part of the people had as yet appeared to show the impracticable nature of the form of things then existing. Those prophecies had been scattered and unsystematic. But as the literary prophets take up the theme of the future renovation and reorganization of the kingdom of God, they bind all prophecy of it into a compact system.

The ideal may be briefly sketched as follows :

1. *External relations.* An underlying thought of Old Testament prophecy is the antagonism between the society of men by whom the true God is served and worshiped, and the societies of men which constitute world-kingdoms. Egypt and Assyria are the kingdoms distinctly represented as symbolizing the world-powers. These kingdoms, especially Assyria, were punishers of Israel, used by Yahweh to discipline his rebellious people; yet they were liable to be defeated

when victory seemed most certain, whereby the power and glory of Yahweh were revealed upon them. Pre-eminently the Assyrian kingdom exhibits that kind of a kingdom which at all times is antagonistic to the kingdom of God. On the other hand, the endurance of the society of God in the face of all opposition, winning success in spite of the world powers, is a frequent theme of Messianic prophecy. God is righteous; his will moves steadily and irresistibly toward its end. It is not a blind necessity; hence those who work for God's will must work righteously. Herein lay the reason that the world-powers were at any moment liable to be checked or cast aside.

2. *The day of Yahweh.* This was the crisis which should usher in the new era of the kingdom of God. The opposition of world-kings and the wickedness of men are to become more open and stronger in defiance of God's will. The righteous will of God will reveal itself more fully until at last, in full consummation, it shall destroy every vestige of opposition in some climax of judgment. Two lines of prophecy point to this day so far as Israel is concerned. Israel is to be sifted, sinners are to be destroyed, a righteous remnant is to be saved. Again, Israel is to be converted, humbled, brought to repentance by God's chastisements, and renewed by his Spirit. When this aim has been accomplished the wicked, who have been God's unconscious and self-seeking instruments, will be cast aside and destroyed.

3. *Character.* The subjects of the kingdom shall be fit company for God, and a more intimate relation than ever shall be established on the basis of a better covenant. The preaching of grace was not without ethical character. God's blessing would surely come, but a part of the blessing was in securing righteous character.

4. *Extent.* This future kingdom was to be universal. It was to be a world-wide commonwealth, with its center at Zion. A universal brotherhood was to worship God, who was to be made known by the missionary activity of Israel. In its accomplishment this idea has been at once a stumbling-block and a mighty proof of Christianity.

5. *Ruler.* Thus far the Messianic prophecies in the broad sense. From one point of view, Messianic prophecy was a development. The general promise of blessing to Israel and then through Israel was first conceived as having reference to temporal prosperity; was later regarded as requiring a ruler who should represent Yahweh and defend Israel from enemies; later he was expected to secure righteous conduct and true worship; still later appears the idea that he should secure their safety by his own peril and suffering, and finally should mediate in worship between them and God. The ruler is represented as a king of an earthly royal line, that of David. Yet at the same time the king is often Yahweh himself.

With such ideals of the kingdom of God, wrought out on the basis of divine grace and promise, and on the ruins of human failure, the Old Testaments finished their work. For Israel at the close of Old Testament history the kingdom of God had a past and a future, but no present.

## MUST WE FOLLOW THE NEW TESTAMENT INTERPRETATION OF OLD TESTAMENT TEXTS?

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Leipzig, Germany.

The New Testament is the key to the Old, and the citations of the Old Testament in the New are the norm according to which the Christian interpretation must use these keys of knowledge (cf. Luke XI. 52). These citations, however, are not specimens of the art of grammatico-historical exegesis, but illustrations of prophecy by the history of its fulfillment. The apostles determine the meaning of the Scriptures, not according to the consciousness of the Old Testament writers, but according to the meaning of the *Holy Spirit*, who passes into them, as the one "*auctor primarius*" (cf. Heb. III. 7).

1. Without the New Testament, the Old Testament would be a labyrinth without a clue, a syllogism without a conclusion, a riddle without a solution, a torso without a head, a moon without a sun, since Christ is the proper interpreter of the Old Testament.

2. The New Testament writers presuppose that not merely this or that passage in the Old Testament is a prophecy looking to the New Testament, but that the *whole* is a prophecy of the New. Jesus is the fulfilling of the law and the prophets (Matt. v. 17); he is the "end of the law" (Rom. x. 4). The history of the Old Testament, the cultus of the Old Testament and the prophecy of the Old Testament—all look to him as their goal.

3. The New Testament writers presuppose that prophecy, both verbal and typical, is essentially one. Therefore, for example, Matthew cites the saying of Hosea XI. 1, as a prophecy, just as readily as the saying of Isaiah VII. 14.

4. The New Testament writers presuppose that in Jesus is fulfilled not only the coming of the second David, but also the *parousia* of Jehovah which is foretold in the Old Testament. Therefore the Epistle to the Hebrews refers Psalm CII. 26-28 directly to Christ, as the "*kurios*" whose appearing the Psalmist prays for, as ensuring the restoration of Zion and the perfecting of the kingdom of God.

5. The New Testament writers presuppose that already in the Old Testament the idea of the coming Christ is found as well in the history of Israel (Heb. XI. 26; 1 Cor. x. 4) as in the word of the Old Testament. Hence he speaks through the prophets announcing himself (Heb. II. 13); he speaks by David (Heb. II. 12; x. 5 seq.; John XV. 25; XIII. 18); also through Asaph (Matt. XIII. 25); and he speaks also in the Imprecatory Psalms (Rom. XI. 9 seq.).

6. The New Testament writers presuppose that the Septuagint translation is fitted to give a sufficiently true representation of the word of God in the Old Testament. This translation was then, among the Hellenistic Jews, the "*versio accepta*." The Babylonian Talmud relates the legend of its miraculous origin; hence the New Testament writers usually cite the Old Testament according to

\* These statements were made by Prof. Delitzsch at a meeting of American students in Leipzig; they were taken down and translated by the Rev. W. S. Bean, Florence, S. C.

this translation, even when it does not correspond exactly with the original text. In this they accommodate themselves to their time.

7. The New Testament writers follow in their views of the Old Testament, so far as possible, the received tradition. The Lord himself uses an argument against the Pharisees "*a concessis*," viz., Ps. cx. Paul, also, in Rom. ix. 25; x. 20 seq., uses the words of Hosea and Isaiah in relation to the heathen. The grammatico-historical exegesis is not bound strictly to follow him in this.

It must be remembered that the New Testament writers do not always *cite* the Old Testament when they use it. They employ its language frequently as fitting expressions of New Testament facts (e. g. Rom. x. 18 from Ps. xix. 5) without explaining the prophecy thereby. So we are not warranted in concluding from Eph. iv. 26, that *rigezu*, in Ps. iv. 5, is to be translated by *'οργιζειν*.

In conclusion, the presuppositions of the New Testament citations are the norm of the Christian view of the Old Testament history and scripture, but in particulars, the scientific exposition of the Old Testament is not slavishly bound by the apostolic writings.

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### THE SUNDAY-SCHOOL LESSONS.

BY PROF. WILLIS J. BEECHER, D. D.,  
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- NOV. 14. PETER RESTORED. John XXI. 4-19.  
NOV. 21. WALKING IN THE LIGHT. 1 John I.—II. 6.  
NOV. 28. JOHN'S VISION OF CHRIST. Rev. I. 4-18.  
DEC. 5. WORSHIPING GOD AND THE LAMB. Rev. v. 1-14.  
DEC. 12. THE SAINTS IN HEAVEN. Rev. VII. 9-17.  
DEC. 19. THE GREAT INVITATION. Rev. XXII. 8-21.

For this month we consider the remaining lessons from the New Testament, that we may have the whole space, in the next issue, for the Book of Genesis and the lessons from the Old Testament.

The last five of the lessons under consideration were evidently intended by the committee that selected them to cover the writings commonly attributed to the Apostle John, outside the Gospel of John. The three Epistles of John have, perhaps, a shorter line of contact with the Old Testament than has any other part of the New Testament of equal length. Westcott and Hort do not recognize so much as one word in the three as of Old Testament origin, and therefore to be printed in uncial letters. Even these books, however, are not independent of the Old Testament; witness the illustration from the story of Cain and his brother, 1 John III. 12, and other equally marked instances.

The relations of the Book of Revelation to the Old Testament are quite peculiar. They are well represented by the fact that Professor Toy, in his book on the New Testament quotations from the Old, does not recognize in the Book of Revelation a single formal citation, but mentions a hundred and fifty-six instances of allusion, including, probably, double that number of specifications. The same fact is presented to the eye in the Westcott and Hort text, where the

words and phrases in uncial characters are scattered thickly on every page, while the instances in which a phrase in uncials exceeds a single line are comparatively few. If to these allusions to Old Testament phraseology we add the separate allusions to Old Testament facts (the names of the tribes in Rev. VII., for example) we shall have nearly as many recognitions of the Old Testament, in the Book of Revelation, as there are verses in the book; and this although the Book of Revelation does not once mention "the Scriptures" or "the Law" by those names, or use the formula "it is written" for introducing a citation from them. The instance is of especial value for use in certain parallel cases in Old Testament criticism,—for example, in the case of the testimony of the Books of Judges and Samuel to the Hexateuch.

The use thus made of the Old Testament in this book is well enough illustrated if we begin with Rev. I. 5. In this verse "the faithful witness" is from Ps. LXXXIX. 37 (38). The "firstborn," the "chief one of the kings of the earth" is from the same Psalm, verse 27 (28). Read that Psalm, verses 19-37, and it will fill this verse in Revelation full of meaning. "A kingdom, priests to God," verse six, goes back to the expression "ye shall be to me a kingdom of priests," Exod. XIX. 6. So verse seven combines the phraseology of Dan. VII. 13 with that of Zech. XII. 10-14; and so on, verse after verse. The new Jerusalem of the Revelator, lighted by the glory of God, having no need of sun or moon, with gates that never close, where God wipes away tears from all faces, takes a large proportion of its most striking peculiarities from different chapters of Isaiah. In the symbolic imagery it employs, wonderfully clad men, strange living creatures, horses, angels, written rolls, the Book of Revelation has unmistakable affinities with the Books of Ezechiel, Daniel, and Zechariah.

The Books of Daniel and of Revelation belong to a class of literature known as the *apocalyptic* books. Outside the canon, a considerable number of such books were produced by Jewish authors, within a few generations before and after Jesus. Perhaps the best known of these, at present, are the Book of Enoch and the so-called apocryphal book of Second Esdras. One who is studying the literary character of the apocalyptic books of the Bible should read with them several of these uncanonical apocalyptic books. He would find the comparison instructive, both by reason of the resemblances between the books, and by reason of their contrasts.

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## CHAPTER-STUDY: JACOB'S BLESSING (GEN. XLIX.).

BY THE EDITOR.

### I. GENERAL REMARKS.

1. What has been done in former numbers of THE STUDENT for certain "Books" of the Bible, it is proposed now to do for certain "Chapters." As before, the aim in view is (1) the acquisition of *real* Bible-knowledge, (2) the cultivation of an historical spirit, (3) the attainment of a habit of independent investigation.

2. This work, if thoroughly done, will accomplish directly two things: (1) it will give the student a clearer and deeper knowledge of the particular chapter

studied; (2) it will furnish him a "method," and at the same time train him in it, which may be employed, with necessary variations, in future study.

3. Those chapters will be chosen which are generally recognized to be *representative* chapters. They will be chapters (1) of great historical scope, (2) of important theological significance, (3) demanding, in their interpretation, the application of all the leading hermeneutical principles, (4) containing a large amount of the prophetic element, (5) presenting many difficulties, (6) to be mastered only by long and hard study, (7) neglected, for the most part, except by specialists.

4. In successive "Chapter-studies," alternating with "Book-studies," we shall take up Genesis XLIX., Exodus XV., Deuteronomy XXXII., Deuteronomy XXXIII. For those who are able to make use of the Hebrew, there will be published in *HEBRÆICA* (beginning with the January number), linguistic and critical notes upon these chapters.

5. For aids, the student is referred to the various commentaries on this chapter, and to the articles in *Smith's Bible Dictionary* on the topics suggested.

## II. DIRECTIONS.

1. Undertake the *mastery* of the chapter. A general knowledge of the passage is needed before the interpretation of individual verses can be taken up with profit. In this, proceed as follows:—

- a. Read several times, in the Revised Version, the entire chapter.
- b. Compare carefully with the Revised Version, the AV., and write out in parallel columns the variations, distinguishing in some way those changes in the RV., which seem to be important, from those which are evidently unimportant.
- c. Compare closely the marginal readings of the RV., having in mind the fact that, in the majority of instances, the "margin" contains the better reading.
- d. Take up the "tribes" in the order mentioned, and write in columns the various statements made concerning each, e. g.,

*Simeon and Levi:—*

- (1) They are brethren.
- (2) Their swords are weapons of violence.
- (3) My soul shall not come into their council.
- (4) They slew men and hamstrung oxen.
- (5) Their anger shall be cursed.
- (6) They shall be scattered in Israel.

*Judah:—*

- (1) Shall be praised by his brethren.
- (2) His hand shall be on the neck of his enemies.
- (3) Is a lion's whelp; has gone up from the prey; has couched as a lion; as a lioness, who shall arouse him?
- (4) Shall not lose the sceptre until he come to Shiloh (or, until Shiloh come).
- (5) Shall receive the obedience of peoples.
- (6) Shall bind colts to the choicest vines.
- (7) Shall wash his garments in wine.
- (8) Shall have eyes red with wine, and teeth white with milk.

- e. Study the detailed analyses until every statement concerning each tribe is definitely fixed in mind.



Undertake now the interpretation of those detailed statements in the chapter, which, at first sight, do not seem clear. In this work make use of such helps as you can command. It must be remembered that, until a pretty definite idea of the authorship, date, scope, aim, etc.,\* of the chapter has been obtained, it will not be possible to settle exactly the force of these statements. This general standpoint from which every thing must be considered, cannot, however, be secured until there has first been made a critical examination of the details.† Proceed as follows:—

- a. Read carefully Genesis XLVIII., which contains an account of the blessing of Manasseh and Ephraim by Jacob.
- b. Study the introductory verse of chapter XLIX., and decide upon the force to be attached to the phrase "in the latter days."
- c. Note the order in which the several tribes are taken up; read the narrative of the birth of Jacob's sons (Gen. XXIX. 31—XXX. 24); learn the meaning of the name of each tribe.
- d. Ascertain the events alluded to in (1) "because thou wentest up to thy father's bed" (verse 4); and (2) "for in their anger they slew a man" (v. 6).
- e. Look up the individual history of Judah and Joseph; study their personal characteristics, and the basis furnished by these characteristics for the words here spoken concerning them.
- f. Study the historical events centering in "Shiloh;" the position and history of Zidon; and such geographical allusions as are contained in "between the sheep-folds" (v. 14), "a serpent in the way" (v. 17), etc.
- g. Inquire into the following archæological topics: (1) the special rights of the first-born; (2) the practice of hamstringing cattle; (3) the use and significance of the staff; (4) meaning of the most common words for wine, and the cultivation of the vine; (5) Israel's relation to Phœnicia; (6) the ass; (7) the hind; (8) venomous serpents; (9) the wolf; (10) the Nazarite (perhaps alluded to in verse 26).
- h. Ascertain the meaning of the following expressions in their several connections:—(1) "beginning of my strength" (v. 3); (2) "excellency of dignity" (v. 3); (3) "come not into their council" (v. 6); (4) "my glory" (v. 6); (5) "saw a resting-place that it was good" (v. 15); (6) "a servant under task-work" (v. 16); (7) "as one of the tribes of Israel" (v. 16); (8) "he giveth goodly words" (v. 21); (9) "archers have sorely grieved him, and shot at him" etc. (v. 23); (10) "that was separate from his brethren" (v. 26).
- i. In the case of the following rhetorical figures ascertain the basis of comparison, and express in literal language the full force of the expression,—(1) "bubbling over as water" (v. 4); (2) "hand on the neck of enemies" (v. 8); (3) "Judah is a lion's whelp" (v. 9); (4) "from the prey . . . gone up" (v. 9); (5) "he couched as a lion" (v. 9); (6) "as a lioness" (v. 9); (7) "ruler's staff from between his feet" (v. 10); (8) "binding his foal to the vine" (v. 11); (9) "washed his garments in wine" (v. 11); (10) "eyes red with wine" (v. 12); (11) "teeth white with milk" (v. 12); (12) "Issachar is a strong ass" (v. 14); (13) "couching down between the sheep-

\* The consideration of these points is taken up farther along in the "study."

† One must, therefore, study each detail mentioned in the chapter, in order to ascertain the authorship, date, scope, aim, etc., of the book; and, after a conclusion has been reached, study again the same details in the light of this conclusion.

folds" (v. 14); (14) "bowed his shoulder to bear" (v. 15); (15) "Dan a serpent in the way" (v. 17); (16) "and biteth the horses' heels" (v. 17); (17) "a troop shall press upon him" (v. 19); (18) "he shall press upon their heel" (v. 19); (19) "his bread shall be fat" (v. 20); (20) "Naphtali is a hind let loose" (v. 21); (21) "Joseph is a fruitful bough" (v. 22); (22) "his branches run over the wall" (v. 22); (23) "archers have sorely grieved him" (v. 23); (24) "his bow abode in strength" (v. 24); (25) "the stone of Israel" (v. 24); (26) "blessings of the ancient mountains" (v. 26); (27) "Benjamin is a wolf that raveneth" (v. 27).

j. Notice carefully the following special difficulties:—

- (1) The connection and meaning of verse 18.
- (2) The force and significance of the parenthetical line in verse 24, "from thence is the shepherd," etc.
- (3) The logical relation existing between verses 24, 25, 26.

k. Study the concluding verses (28–33) of the chapter.

3. Having now mastered the statements of the chapter, and, so far as possible, learned their meaning, let us put them together with a view to obtaining a conception of the chapter as a whole in the various aspects in which it must be regarded:—

a. Procure a large sheet of heavy paper or card-board, and draw lines dividing it into four sections:

- (1) In the first section, write a brief literal statement of the writer's words concerning each tribe.
- (2) In the second section, write side by side with the former statement the substance of the parallel statement made by the writer of Deut. XXXIII.
- (3) In the third section, write a brief statement containing the leading details of the later history of each tribe, so far as it can be ascertained.
- (4) In the fourth section, describe the territory occupied by each tribe.

b. Study the chart thus constructed, comparing the material in the various sections concerning each tribe; note the resemblances and the differences.

c. Consider the following special points:—

- (1) The curse here (v. 7) pronounced on Levi, as compared with the blessing in Deut. XXXIII. 8–11; and further, the Mosaic enactments concerning the Levites as compared with the facts of history given in Scripture.
- (2) The "Shiloh" prophecy: (a) variations of the text found in MSS. and presupposed in Ancient Versions;\* (b) the translations of the Ancient Versions; (c) the interpretation which regards the word as an abstract noun; (d) the interpretation of it as the name of a person; (e) the interpretation as the name of a place; (f) the arguments and authority for and against each of the following renderings:—(a) *he who shall be sent*, (β) *his son*, (γ) *Peacemaker*, (δ) *until Shiloh come*, (ε) *he whose right it is*, (ζ) *tranquility*, (η) *until he come to Shiloh*; (g) the arguments and authority for and against a Messianic interpretation.

d. Study the place of Genesis XLIX. in prophecy:—

- (1) What prophecies precede and follow this?
- (2) Fundamental differences between Gen. XLIX. and Deut. XXXIII.:—(a) one patriarchal, and the other national; (b) one shaped by parallel be-

\* Any good commentary will indicate these variations and the translations of the Ancient Versions.

- tween Judah and Joseph, the other by that between Levi and Joseph ; (c) other differences ; (d) explanation of these.
- (3) Is this chapter really a "blessing" ? or is it not rather a curse, at least in the cases of Reuben, Simeon, Levi, Zebulon, Issachar, Dan, Benjamin ? What considerations favor the former view ?
  - (4) The point of departure of the patriarch's vision ; the ground-work of the prophecy :—(a) the natural character of the twelve sons ; (b) the divine promise already given to the patriarchs (what did this include ?).
  - (5) The perspective of the prophecy ; the time in the nation's history to which its fullness may be assigned : (a) usage of "in the latter days" ? (b) how far down did the prophet see ? (c) absence of any references to Joshua's work, or to any distinct historical event.
  - (6) Analogous cases : (a) the belief of the ancients concerning the words of dying men ; (b) words of Isaac (Gen. xxxvii.), of Moses (Deut. xxxii.), of Joshua (Josh. xxiv.), of Samuel (1 Sam. xii.), of David (2 Sam. xxiii.) ; (c) of New Testament characters ; (d) bearing of all this on the case in hand.
- e. Study the poetical character of the chapter :—
- (1) Take up the particular verses, and classify the members, as they are indicated in the RV., according to their character as synonymous, antithetic, synthetic.\*
  - (2) Indicate, so far as you are able, instances of the various characteristics of Hebrew poetry : † (a) occurrence of rare words ; (b) archaic forms ; (c) elliptical constructions ; (d) cases of paronomasia, or play upon words ; (e) rhetorical figures ; (f) rhythm.
- f. Consider now the origin and date of the poem :—
- (1) The direct statements in the poem itself.
  - (2) The evidence contained in the poem of the truthfulness of these statements.
  - (3) If later than the time given, to what age may it be assigned ?
  - (4) Difficulties in the way of assigning it to a later date : (a) the very indefiniteness which characterizes the poem ; (b) the fact that, *if* later, it would seem to be a forgery ; (c) no satisfactory date to which to assign it ; (d) absence of any mention of the appointment of Levi to the priesthood.
  - (5) Is this poem assigned by those who accept the composite authorship of Genesis to the "Jehovistic" or to the "Elohistic" writer ?
  - (6) The chief ground upon which certain critics assign it to a later date.
  - (7) The views of the leading writers.
- g. Review the entire poem, understanding that it is the work of a late writer, perhaps Nathan, but placed in the mouth of Jacob, and written so as to seem adapted to his age and circumstances.
- h. Again read the poem, endeavoring to recall in connection with each verse all the results of your work upon that verse, understanding, however, that, at least for substance, it goes back to the patriarch Jacob.

\* For information concerning the various kinds of parallelism, see Smith's *Bible Dictionary* Art. *Hebrew Poetry*.

† This can be done only upon the basis of the original text.

## COMMENTARIES ON EXODUS.

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### I. CHARACTERIZATION OF COMMENTARIES.

The main design of this paper is to characterize in few words those commentaries on the Book of Exodus which students will find most frequently referred to in exegetical works. Even within these limits, no attempt is made at completeness. The older commentaries of a more popular cast, such as Matthew Henry's, and the like, works on Old Testament history, and monographs on such topics as the Exodus itself, the legislation at Sinai, etc., as well as all books on authorship and structure, are excluded from consideration here. As an encouragement to exact bibliography, the titles of the books mentioned are given at some length, but are appended to the article, to avoid too great disfigurement of the successive pages.

From *Origen*, who may serve to illustrate the patristic exegesis, there have come down to us three distinct sorts of comment on Exodus. His characteristic is to interpret symbolically. Of historical exegesis, i. e., a definite purpose of trying to understand exactly what the original writer, amid the surroundings of his time and place, intended to say, there is very little. He recognizes the existence of such a meaning, but does not rest contented with it, and makes the allegorical meaning much more prominent. Mysticism prevails throughout. Origen is, however, important as a witness to the Old Testament text of his time.

Mystical and symbolic interpretations were characteristic of the mediæval exegesis; and it is worth while to notice only a few of the Jewish commentators of that period, who at least had some knowledge of Hebrew. The most important of these were *Rashi*, *Aben Ezra*, *Qimchi* and *Abarbanel*. Of these, *Qimchi* was prominent as grammarian and lexicographer; *Aben Ezra* noteworthy for his objective, historical method, and sound sense; *Abarbanel* for keenness and style; but *Rashi*, more rabbinical and traditional, probably exerted the greatest influence on exegesis in his own and the immediately succeeding ages. These general remarks apply to their comments on Exodus.

*Calvin*, who wrote a commentary on Genesis as a separate book, combined the other four books of the Pentateuch into a kind of harmony, and expounded them accordingly. The work is done with firmness, precision and insight, and with especial care in guarding against mystical conceits. He came out clearly against the whole school of which Origen was so marked a representative. Historical, scientific, objective exegesis marks his comments on the Pentateuch, as well as his other exegetical work. He was a good Hebrew scholar, and did not hesitate to follow Jewish interpreters, if they seemed right; but his attitude toward them was independent and critical.

*Ainsworth's* Annotations were among the first of the great eclectic commentaries. He drew from various sources, and combined his materials with great care and skill. His treatment of word-usage is excellent. He had a broad conception of the exegete's duty; evidenced, e. g., by the metrical version of Exod. xv.,

which he incorporates, prefixing some bars of music, with the remark, "This may be sung also as the 113 Psalme."

*Grotius*, of Holland, was like Calvin in his scientific view of the sphere of exegesis, but more free in his attitude towards the Scriptures, and particularly in his view of inspiration. His comments are brief notes, incomplete, but easily grasped, and hence widely used and quoted. He could, however, discuss important matters at length. His treatise on the Decalogue (Amsterdam, 1642, cf. *Critici Sacri*) is famous. He held to the Arminian party (cf. also *Critici Sacri*).

*Rivet* was a Dutch exegete, like Grotius. His commentary is fuller, especially in matters of grammatical construction, where he is sometimes pedantic. He belonged to the moderate wing of the Reformed Church, and was an industrious and careful scholar,—not brilliant, or especially profound, but sensible and worthy of respect.

*Cartwright's* notes on Exodus were based upon Jewish authorities, often thoroughly digested and accurately judged. His work had some popularity, and was among the tokens of the great movement in England, in the 17th century, toward a wider as well as deeper acquaintance with the Bible. It furnished a considerable part of the notes on Exodus in the Supplementum Crit. Sacr. (cf. *Critici Sacri*). It was, however, a good deal overshadowed by Poole's great work.

*Matthew Poole's* Synopsis is a work of vast industry. It is compiled from Jewish and Christian authorities, and forms a great store-house of comments, verbal and other. Its frequent re-issue, notwithstanding the bulk of the volumes, testifies to its sterling worth. The student who desires to gain some idea of the early history of the exegesis of the Book of Exodus cannot do better than to read what Poole has collected, on at least a few chapters.

A work on a similar plan is the collection *Criticorum Sacrorum* (or *Critici Sacri*); but this does not cover so wide a range.

*Clericus (le Clerc)*, of Geneva, but Dutch by adoption, was a worthy follower of Grotius, whom indeed he excelled in philological training. He was a brilliant scholar, often radical in his views, much criticised and opposed, and frequently with reason, but himself a keen critic, and an exegete of grasp and force.

Bishop *Patrick's* work is the product of learning, moderate temper and a practical purpose; was widely used by English readers, and not really superseded until the present century.

*J. H. Michaelis* collected critical notes of various sorts on the margins of his edition of the Hebrew Bible, showing diligence and high scholarship, but much condensed, and printed, from the necessity of the case, in type too fine to be serviceable.

*J. D. Michaelis* was more of an exegete, and indeed a man of very great and varied learning. He studied the text with care and from many points of view; philology, dogmatics, geography, natural science, travels, were all laid under contribution. His attitude is conservative, but not reactionary. At some points he holds a mediating position between extreme views.

*Houbigant's* notes had some currency, especially among Roman Catholics, though not in themselves of profound importance. His learning was not always thorough, and his critical principles, though conservative, were arbitrary.

*Smits* was another of the same stamp, not possessed of great originality, but conscientious and diligent.

*Duthe* chiefly philological and grammatical. His notes are very brief and somewhat useless.

*Geddes'* book is chiefly noteworthy for the view as to the structure of the Pentateuch (called the "Fragmentary Hypothesis") set forth in its preface, and illustrated in the divisions of the text, and the notes.

*Rosenmueller* brought together a much more abundant mass of materials than any of his predecessors, and it is chiefly on this account, and by reason of sobriety and good sense in presenting and combining them, that his work retains value. The student can derive from it more knowledge of the older exegetical sources, and the proper way of using them, than from any previous work. Except for tracing the history of exegesis, it is not often worth while to go back of Rosenmüller.

*Vater's* Commentary, though ignoring too much the religious significance of the Hebrew history, brought out into clear light the human element in the Scripture. This was a service, in spite of the extreme to which this and his critical views (he was the German champion of the "fragmentary hypothesis" in regard to the Pentateuch) led him. In details he is clear and not uncandid. Sometimes his judgment is excellent, but the work is not even. It has not the permanent value of Rosenmüller.

*Maurer* followed in the lines of Rosenmüller, and exhibited industry and judgment, without, however, displacing Rosenmüller at all. His work is much briefer than Rosenmüller's, but his opinion, wherever it is fully and independently expressed, is entitled to consideration.

*Bush* called into service the preceding commentators and compilers, down to Rosenmüller, and produced a very creditable and useful book. Nothing, since Patrick, had appeared in English which was so well adapted to English-speaking students of the Bible. Even now, there is nothing else in English which does equal justice to the English Bible-scholars of the 17th and 18th centuries.

*Baumgarten* was too much under the influence of subjective notions. His commentary reads ideas into the text which no sober exegesis could derive from it. There is a religiosity about the work that renders it practically worthless as an exposition.

With *Kalisch* we reach quite a different type. He endeavors to give the exact meaning of the original, and discusses doubtful matters with independence. He makes considerable use of Jewish commentaries, but does not follow them blindly. His opinion is generally well-supported by argument. He made his book cumbersome and expensive by including in it a Hebrew text and translation, and enlarged it needlessly by being prolix at some points. It deserves, however, more attention than it often receives, as a vigorous attempt to combine reverence for Scripture with scientific boldness.

In *Bunsen* we find the same spirit. He does not go so minutely into grammatical discussion,—indeed his notes are avowedly for the general reader,—but his conception of the exegete's work is a large one, and his tone stimulating. He desired to bridge the chasm between scientific exegesis and the currents of popular thought, by ranging exegesis among the other sciences, and also by making them tributary to it. The attitude is independent and consciously chosen. The author's enthusiasm, profound feeling—not always equaled by his exact scholarship—and his earnest moral purpose give dignity to the work; but the arrangement is perplexing, and as a student's commentary it is inadequate.

*Keil* has several of the qualities that make a good exegete. Even in this day, when Hebrew attainments are judged by a very different standard from that of a generation ago, he holds a respectable position as grammatical interpreter. He is patient and careful, without being too diffuse. He does not easily lose his head. He tries to be fair to his opponents. He has the practical skill which comes from long experience in exegetical work. His temper is too apologetic, however, to enable him to judge delicate questions without prejudice. He lacks acute perception, and fails, often, to understand the difficulties which perplex others. He does not grasp the important, central matter of interpretation with sufficient vigor. In his conscientious devotion to each detail, there is a loss of perspective. He stands as a conservative champion, but it is rather because he is unimpressionable than because he is really master of the situation. The English translation of his commentary on Exodus is rather out of date, yet, notwithstanding these drawbacks, there is nothing better in English.

*Wordsworth* is like *Keil* in being strongly, even timorously conservative, and his short notes would not be a substitute for a more extended and thorough commentary, even if he inclined less than he does to patristic, mythical interpretations.

*Murphy* is rather a philosopher and dogmatist than an exegete. His compact and positive statements are effective, but the method is not a good one. Too much prominence, relatively, is given to the religious and theological significance of the passages discussed, and too little to their primary meaning. From the point of view adopted, however, the work is a manly and vigorous one.

*Jacobus'* book is on much the same plan with *Bush's*,—having the advantage of some new exegetical works that had appeared since 1841. *Jacobus*, however, was not, like *Bush*, a professed Orientalist.

*Lange's* Commentary endeavors to join exegetical scholarship with practical edification. Sometimes the two are a little too much mixed. *Lange* has an abundance of expository thought, but is diffuse, and often fails in perspicuity. There are some careful notes by the American editor.

The "*Speaker's Commentary*" is, like most commentaries from many hands, of very uneven quality. The volume on the Pentateuch is among the better parts of it. It attempts, like *Lange's* work, to combine the popular and the scholarly; but the former preponderates. Opinions are too often advanced without reasons, and reasons assigned are too often inadequate. There is frequent hesitancy in giving an opinion. As the chief guide in studying Exodus it is unsatisfactory. The historical, geographical and archaeological remarks on Exodus are not without value, and the Excursus on Egypt and the Pentateuch are interesting. The tendency is, however, to exaggerate Egyptian influence in the life and language of the Hebrews. There are some wood-cut maps of the Exodus, Sinai, etc.

*Reuss's* notes, accompanying his translation of the Bible, are short and few, but incisive, and always worthy of regard. Occasionally they show the radical views of the author.

*Dillmann's* Commentary is the best yet published on Exodus. He is a thorough Hebrew scholar, and as an exegete painstaking, tireless, watchful, with a clear and cool judgment. He aims at simple fidelity to the original. His work is a model of distinctness and condensation. Originally prepared by *Knobel*, and still retaining whole sentences and paragraphs from *Knobel's* hand, it has become, under *Dillmann's* editorship, a substantially new book. Attention is paid to all

the chief expositors, so that, in the briefest form, but accurately, the student is introduced to the history of the exegesis of the passage in hand. The author is, however, not overwhelmed by his materials. His own incisive opinion makes itself clearly heard. His critical position is intermediate between the extreme conservatism of Keil and the ultra-radicalism of Wellhausen.

*Ellicott's* Old Testament Commentary is for popular use, and is named here because of the reputation of Rawlinson, who writes on Exodus. Rawlinson has slightly freer scope in

*The Pulpit Commentary*, although the mass of homiletic matter that fills the volume not only makes it unwieldy, but tends to overshadow the exegetical features of it. Rawlinson is a patient and faithful student, somewhat like Keil in temper, though not his equal as a Hebraist. Neither is he as thorough. He is at his best when he is combining the results gained by others into an attractive historical picture. To exegetical processes his endowments and habits are less adapted.

What *Ginsburg's* and *Macgregor's* Commentaries will be can only be inferred from what is known of the men and from the scope of the series in which their books are announced. There is certainly still room for a good commentary on Exodus, in English.

#### 11. BIBLIOGRAPHY OF COMMENTARIES.

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QIMCHI.—*David (ben Joseph) Qimchi* (Qamehi, Kimehi) (1100-1235). Comm. in Rabbin. Bibles, etc. ABRABANEL (ABRAVANEL).—*Isaac (ben Jehuda) Abravanel*, 1437-1508. Comm. on Pentateuch. Venice, 1579, and Hanau, 1710.

(See on above, Strack, in *Lehrbuch der Neuhebräischen Sprache u. Literatur*, von Herm. L. Strack u. Carl Siegfried. Karlsruhe u. Leipzig. 1884. pp. 111, 113. See also Rabbinical Bibles; and J. G. Wolf, *Biblioth. Hebraea*. Also *Crit. Sacr.*, and *Poole's Synopsis*.)

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(Sub-titles are:—*Joannis Calvinii Opera Quae Supersunt Omnia. Ad Fidem Editionum Principum et Authenticarum ex Parte etiam Codicum Manu Scriptorum. Additis Prolegomenis Literariis, Annotationibus Criticis, Annalibus Calvinianis, Indicibusque Novis et Copiosissimis* Ediderunt Guilelmus Baum, Eduardus Cunitz, Eduardus Reuss, Theologi Argentoratenses, And

*Joannis Calvinii Opera Exegetica et Homiletica ad Fidem Editionum Authenticarum cum Prolegomenis Literariis Annotationibus Criticis et Indicibus* Ediderunt Eduardus Cunitz, Eduardus Reuss, Paulus Lobstein, Theologi Argentoratenses. Vol. II.)

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[The Comm. on Exod. is not continuous; an Index to the passages is given, Vol. LIII. (xxv.), pp. 406, 407]

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AINSWORTH.—Annotations upon the Five Bookes of Moses, the Booke of the Psalms, and the Song of Songs, or Canticles. Wherein the Hebrew Words and Sentences are compared with and explained by the ancient Greek and Chaldee Versions, and other Records and Monuments of the Hebrews: But chiefly by conference with the Holy Scriptures, Moses his Words, Lawes and Ordinances, the Sacrifices, and other legall Ceremonies heretofore commanded by God to the Church of Israel, are explained. With an Advertisement touching some Objections made against the sinceritie of the Hebrew Text, and allegation of the Rabbines in these Annotations. As also, Tables directing unto such principall things as are observed in the Annotations upon each severall Booke. By *Henry Ainsworth*. London [1627], 1639. Sub-title: Annotations upon the Second Booke of Moses, called Exodus: Wherein, by conferring the Holy Scriptures, comparing the Chaldee and Greek Versions, and other Records of the Hebrews, Moses his Words, Laws and Ordinances, are explained. By *Henry Ainsworth*. London, 1639. Pp. 156. [Latest edition of whole work, Edinburgh, 1843. 2 vols.]

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RIVET.—*Andreae Riveti* Pictavi Sammaxentini. SS. Theologiae Doctoris & Professoris Opera Theologica. Partim Exegetica, partim Didactica, partim Polemica.—*Andreae Riveti* Pictavi Sammaxentini, SS. Theologiae Doctoris, & Sacrorum Literarum Celeberrima Lugdunensi Bataavorum Academia olim Professoris, Operum Theologicorum quae Latine edidit. Tomus Primus Exegeticus: Continens, Exercitationes in Genesin CXCI., & Commentaria in Exodum, quibus seorsum subjunctae sunt pleniores in Decalogum Praelectiones, ab Auctore recensitae & auctae. Cum Indicibus, Quaestionum variarum, SS. Scripturae locorum explicatorum, rerum & materia-rum necessariis. Rotterdam. 1651. [Whole in 3 vols. fol. Exodus covers pp. 713-1459 of Vol. I.]

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J. H. MICHAELIS.—עֲשֵׂרִים וָאַרְבַּע כְּפָרֵי הַקֹּדֶשׁ: sive Biblia Hebraica, ex aliquot Manuscriptis et compluribus impressis Codicibus, item Masora tam edita, quam manuscripta, aliisque Hebraeorum criticis diligenter recensita. Praeter Nova Lemmata Textus S. in Pentateucho, accedunt Loca Scripturae Parallela, verba et realia, Brevesque Adnotationes, quibus nucleus Graecae LXX. Interpretum et Oo. Versionum exhibetur, difficiles in textu Dictiones et Phrases explicantur, ac dubia Res resolvuntur; ut succineti Commentarii vicem praestare possint. Singulis denique Columnis selectae variantes Lectiones subiciuntur Cura ac Studio *Io. Heinr. Michaelis*, S. S. Theol. & Gr. ac Oo. Ling. in Acad. Frider. P. P. ord. et ex parte Opera Sociorum, ut pluribus in Praefatione dicitur. Halae Magdeburgicae. 1720.

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BUSH.—Notes, Critical and Practical, on the Book of Exodus; designed as a General Help to

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DILLMANN.—Kurzgefasstes exegetisches Handbuch zum Alter Testament. Zwölfte Lieferung. Exodus u. Leviticus. Für die zweite Auflage, nach Dr. August Knobel, neu bearbeitet von Dr. August Dillmann, ord. Professor d. Theologie in Berlin. (So on original paper cover. Other titles are: Kurzgefasstes exegetisches Handbuch zum Alten Testament. Zwölfte Lieferung. Die Bücher Exodus u. Leviticus von Dr. August Dillmann. Zweite Auflage; also, Die Bücher Exodus u. Leviticus. Für die zweite Auflage nach Dr. August Knobel neu bearbeitet von Dr. August Dillmann, ord. Professor der Theologie in Berlin.) Leipzig, 1880. [Whole in 17 vols. Vol. XII has pp. x, 639, of which 370 on Exodus. Leviticus complete in same vol.]

ELLCOTT'S OLD TESTAMENT COMMENTARY.—An Old Testament Commentary for English Readers. By Various Writers. Edited by Charles John Ellicott, D. D., Lord Bishop of Gloucester and Bristol. Vol. I. London and New York, n. d. [Whole no. of pp., xxxiv, 576, of which pp. 185-338 on Exodus, by the Rev. George Rawlinson, M. A., Canon of Canterbury Cathedral and Camden Professor of Ancient History in the University of Oxford. The vol. contains also Genesis, by R. Payne Smith; Leviticus, by C. D. Ginsburg; and Numbers, by C. J. Elliott.]

PULPIT COMMENTARY.—The Pulpit Commentary, edited by the Rev. Canon H. D. M. Spence, M. A., Vicar and Rural Dean of St. Paneras, and Examining Chaplain to the Lord Bishop of Gloucester and Bristol; and by the Rev. Joseph S. Exell. With Introductions by the Rev. Canon F. W. Farrar, D. D., F. R. S., Right Rev. H. Cotterill, D. D., F. R. S. E., Very Rev. Principal J. Tulloch, D. D., Rev. Canon G. Rawlinson, M. A., Rev. A. Plummer, M. A. [The vol. on Exodus under special title: as above, through "Exell," thence: Exodus. Exposition and Homiletics by Rev. George Rawlinson, M. A., Camden Professor of Ancient History in the University of Oxford, and Canon of Canterbury. Homilies by various authors. Rev. J. Orr, M. A., B. D., Rev. C. A. Goodhart, M. A., Rev. D. Young, B. A., Rev. J. Urquhart, Rev. H. T. Robjohns, B. A. London, 1882. [Pp. xl, 752, ix.]

GINSBURG (in preparation).—The Cambridge Bible for Schools. General Editor, J. J. S. Perowne, D. D., Dean of Peterborough. Cambridge and London. The Book of Exodus, with Notes and Introduction, by the Rev. Christian D. Ginsburg, LL. D.

MACGREGOR (in preparation).—Hand-books for Bible Classes and Private Students. Edited by Rev. Marcus Dods, D. D., and Rev. Alexander Whyte, D. D. Edinburgh. The Book of Exodus. By James Macgregor, D. D., late of New College, Edinburgh.

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## OLD TESTAMENT NOTES AND NOTICES.

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At Vanderbilt University, Nashville, the Old Testament chair is now occupied by Rev. W. W. Martin; the former occupant, Prof. T. J. Dodd, having resigned about one year ago. In the Nashotah Divinity School (Epis.) the Old Testament chair has been accepted by Rev. Joseph M. Clark, formerly of Syracuse, N. Y. In the Episcopal Divinity School of Cambridge, Mass., the work of teaching the Junior class in Hebrew and Old Testament history has been committed to Mr. M. Lindsay Kellum, who last spring received the degree of M. A. from Harvard.

The appointment of Prof. John P. Peters, Ph. D., to a professorship of Hebrew in the University of Pennsylvania is an important step forward in the line of Old Testament work. The duties of this chair will be performed by Prof. Peters in addition to his former work in the Protestant Episcopal Divinity School in West Philadelphia. Hebrew will be made an elective in the Senior year of the University; graduate Semitic courses will be offered, and lectures on Semitic literature and comparative philology will be delivered.

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Men prepared to do Old Testament work do not have long to wait for an opportunity. Among the American students who this year took the degree of Doctor of philosophy at Leipzig, two, at least, have found positions waiting them. Dr. Ira M. Price is filling the position of Instructor in Hebrew and the cognate languages in the Baptist Union Theological Seminary at Morgan Park; and Dr. J. A. Craig occupies a similar position in Lane Theological Seminary, Cincinnati, O. From these men, with the training which they have received, much will be expected.

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The establishment of a Department of Oriental Languages in the University of Toronto, with a *Pass* and an *Honor* Course is deserving of special notice. In the latter course, besides lectures on Semitic literature and history, a full and thorough course is laid out in Hebrew, Aramaic, Syriac, Arabic and Assyrian. Dr. McCurdy, under whose direction the department has been organized, is well known as an accomplished Oriental scholar, having for some years served as a professor at Princeton. The development of this new department will be watched with interest.

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In the September *Expositor*, under the heading "Recent Assyrian and Egyptian Research," there is published a criticism of Prof. Friedrich Delitzsch's *Assyrische Lesestuecke*. The critic, by his *personal* attack upon Delitzsch, has done himself and the journal little credit. One would suppose that the day had come when, at least among English and American critics, vituperation might well be dispensed with. However vulnerable Prof. Delitzsch's work may be, he has done so much for the cause of Assyriology that such a criticism as the one referred to is entirely out of place. Nor is it probable that, when the facts are sifted, so many slips will be found to have been made.

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Very few works, if any, in the Old Testament department that have appeared within the past ten years, have attracted the attention which has been accorded to the new edition of Ezekiel, by Dr. Carl Cornill, of Marburg, a review of which appeared in the July number of *Hebraica*. It is recognized as a masterly specimen of textual criticism, and has brought the author into deserved prominence. At the recent fifth centennial of Heidelberg he was one of the few to receive the degree of Doctor of Theology—a rare honor, considering the occasion and the fact that Dr. Cornill is only thirty-two years of age. The Prussian cultus ministerium has transferred him to fill the Old Testament chair at the large University at Königsberg, as Professor Ordinarius. He had been Extraordinarius, or associate-professor, only a few months.

The word "Hebrew" has quite generally been derived from the stem 'abhar, "pass over," the reference being to the fact that Abram, the forefather of the Hebrews, came from beyond the Euphrates, from Mesopotamia. Of late a new view has found some friends, notably among the more advanced critics. It is thought by many that not the Euphrates, but the Jordan, is the river here to be presupposed. The new interpretation is closely connected with the idea of the early Israelitish history maintained by this school. They claim that the Israel of history is simply a union of desert tribes who gradually formed themselves into a nation on the east bank of the Jordan, and with whom, possibly, a few stray Hebrews from Egypt connected themselves, and that the tribes thus united crossed the Jordan and gradually took possession of western Palestine. *Ibhrim* (i. e., Hebrews) are, accordingly, those who crossed the river Jordan. A defense of this interpretation will be found in Stade's *Geschichte des Volkes Israel*.

The Christian-Jewish movement in Southern Russia has attracted considerable attention in the columns of the religious press. Its peculiarity consists in this, that it appears to be the first general movement among any section of the Jews toward Christianity that was the result not of outward influences, but of inner growth and thought. The leader, Joseph Rabinowitz, is a lawyer, and not a Christian convert. His independent study of the New Testament brought him to believe that Jesus of Nazareth is the fulfillment of the law and the prophets; and the watchword of the movement is "Jesus, our Brother." Although they still seem in some things to see darkly as through a glass, yet the progress of the movement within the past three years indicates a healthy growth in the knowledge and faith of Christianity, and promises well for the future. They have published a number of "Documents," consisting of confessions of faith, etc., and their leaders have published several sermons in Hebrew, some of which have also been translated into German. The leading "Documents" of these people have been translated and published by one of our contributors, Professor George H. Schodde, and published in the *Lutheran Quarterly*, of Gettysburg, Pa., July, 1886.

By the historico-critical method of biblical research, now accepted as the correct manner of studying the word of truth, nothing is meant but the drawing out of the exact sense which the author purposed to put into a passage at the time when he penned it. The method is a revolt against the old allegorical method; which has been more or less in vogue from pre-Christian times among the Jews in Alexandria, down to our own day. This method failed to recognize the fact that revelation is a development and an unfolding of God's truth in history and in time. For the old method the Bible was simply a collection of proof-passages for this or that doctrine of the Church, and it recognized no historical inconsistency in making the faith of Abraham fully the equal of that of the Apostle Paul. The new method recognizes the growth in revealed truth, both in its revelation and in the exhibition of the truths of this revelation in the lives and convictions of God's people at various stages in the Old Testament and New Testament developments. In other words, it is historical; and in order to be this, it must be critical in the true sense of the word. The new method is gaining ground rapidly; the old, however, is still to be found. One will notice its employment by many ministers. That thing for which true Bible students should work most zealously is the entire abolition of this baneful relic of antiquity.

Most people suppose that the venerable Professor Franz Delitzsch is only a learned lecturer and commentator, taking no interest in the weal and woe of the church and in the great problems of the day. But this is far from being true. He is wide awake to these interests, and does much in favor of an intelligent and conservative solution of these problems. He is especially prominent as the leading advocate of Jewish missions. He has been trying for many years to arouse the German church to her duty in regard to the lost sheep of the house of Israel. He, in conjunction with a society for Jewish missions, has published a quarterly, entitled "*Satt auf Hoffnung*" (seed on hope), devoted to this difficult work of Jewish missions. He has published in the interests of the work his masterly Hebrew translation of the New Testament, the result of decades of patient work, of which more than 40,000 copies have been scattered among the Jewish population of Eastern Europe, bringing many to a recognition of Christ as the fulfillment of the Old Testament promises concerning a Redeemer. He has revived the old *Instituta Judaica* in the evangelical faculties of nine German and a number of Scandinavian universities. These societies are devoting time and work to the study of post-biblical Hebrew literature and to Jewish mission-work. Although more than three score and ten. Prof. Delitzsch is yet one of the noblest of God's workmen in the church militant.

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Larger works, consisting entirely or in great part of Hebrew print, were first published by a Jewish family, living in Soncini, hence often called the Soncinians, and thence they transplanted the art of Hebrew printing to several Italian cities, chiefly Venice, whence it was further transplanted by Jewish printers to Turkey. The only and oldest Hebrew publications issued in Turkey appeared in Constantinople. The oldest Hebrew publication in Italy was a Ritual of Moses of Conzy, which appeared in Venice in 1450, only ten years after the invention of the art of printing. An edition of Kimchi's grammar was issued as early as 1461. Soon Christians began to compete with the Jews in publishing Hebrew works. Daniel Bomberg, originally from Antwerp, studied the Hebrew, and at a great expense started a printing establishment for the purpose of issuing Hebrew works. In 1511 he published a complete Hebrew Bible. In France only few Hebrew books were published; but in 1508 a Hebrew grammar by Tissard made its appearance. In Spain and Portugal, in 1492, the commentary of David Kimchi on "the former prophets," i. e., Samuel, etc., and in 1497 his commentary on Isaiah and Jeremiah were published. In Austria, the first Hebrew publications made their appearance in Prague. The first Hebrew type used in Germany was employed in a work published in 1475 by Peter Niger, and entitled "*Contra perfidos Judaeos de conditionibus veri Messiae.*" In the seventeenth century Heddernheim and Dyhernfurt were the centres of the Hebrew publishing interests in Germany. In this department Holland surpassed Germany; many Hebrew works appeared, especially in Amsterdam, which city soon controlled the book-trade in this line. Competitors to Amsterdam arose afterwards in Germany and elsewhere, and forced down the prices of Hebrew books. Many old rabbinical books were published, and Christian scholars did more in that department than they do now.

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### AMERICAN AND FOREIGN PUBLICATIONS.

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- The Book; or, When, and by Whom, the Bible was written.* By Rev. S. Leroy Blake. Boston: Cong. S. S. and Pub. Soc. Pp. 283..\$1.50

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- Das Buch des Propheten Ezechiel*, hrsgb. v. Lic. Dr. Carl Heinrich Cornili. (S. R. Driver) in *Contemporary Review*, Oct., '86.
- Biblical Essays, or Exegetical Studies.* By Dr. C. H. H. Wright, ib.
- The Religion of Israel.* By Ed. König, ib.
- The Book of Zechariah.* 6. The Shepherd of Israel. By Marcus Dods in *Expositor*, Oct., '86.
- The Life and Works of Heinrich Ewald.* By Prof. T. K. Cheyne, ib.
- The Revised Version of the Old Testament.* The Book of Job. By Prof. A. B. Davidson, ib.
- The Revision of Genesis.* By Prof. Chas. R. Brown in *Bibliotheca Sacra*, Oct., '86.
- Ancient Book-making.* By Prof. H. P. Smith, ib.
- Outcomes of the Bible not found in the Bible.* By I. E. Dwinell, ib.
- Jeremiah, the Prophet of Personal Godliness; a Study in Hebrew Religion.* By Arch. Duff, LL.D., ib.
- The Book of Jubilees.* By Prof. George H. Schodde, ib.
- The Sanction of the Decalogue.* By Talbot W. Chambers, D. D., ib.
- Tombs near the Damascus Gate.* By Selah Merrill in *Independent*, Oct. 7, '86.
- The English Bible in the Theological Seminaries.* By Prof. T. Harwood Pattison, D. D., ib., Sept. 30, '86.
- The Moabite Stone.* ib.
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- Egypt and Syria; their Physical Features in relation to Bible History.* By Sir J. W. Dawson. (Amelia B. Edwards) ib.
- Lacouperie, Babylonia and China*, ib., Aug. 7, '86.
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- Recent Egyptian Research.* ib., Aug. 7, 14, '86.
- The Pentateuch: its Origin and Structure.* An Examination of Recent Theories. By Prof. E. C. Blissell, in *Dublin Review*, July, '86.
- A History of the Jewish People in the Time of Christ.* By Emil Schürer. (Heman Lincoln) in *Bapt. Quarterly Review*, Oct., '86.
- The Six Days of the Creation, the Fall and the Deluge.* By J. B. Reimensnyder, in *Reformed Quarterly Review*, Oct., '86.
- Pictures of Jerusalem, the Holy City.* By S. J. M. Eaton, D.D., in *Presbyterian Banner*, Oct. 13, '86.
- The Patriarchal Times.* XI. The Pilgrimage of Abraham. By Rev. Thos. Whitelaw, in *Monthly Interpreter*, Oct., '86.
- Buddhism in its Relation to Brahmanism.* By Monier Williams, in *J. R. A. S.*, April, '86.
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- The Week of Seven Days.* By the Bishop of Carlisle in *Contemporary Review*, Oct., '86.
- Buddha as a Moralist.* By Chandra Bose in *Calcutta Review*, July, '86.
- Traditions of the Tower of Babel.* By H. A. Guerber in *Observer*, Sept. 30, '86.