

# THE HEBREW STUDENT.

A MONTHLY JOURNAL IN THE INTERESTS OF OLD TESTAMENT LITERATURE AND INTERPRETATION.

כִּי־שִׁפְתֵי כְהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ כִּי מִלֶּאךָ יְהוֹדִיעֲבֹאֵת הוּא:

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## DELITZSCH ON THE PENTATEUCH.

Translated from Manuscript Notes  
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### ARTICLE No. II.

#### § 8. ORAL TRANSMISSION.

The precursors of antique literature, especially in the Orient, are spoken words, which pass from mouth to mouth before they are committed to writing. Lamech's praise of the sword (Gen. iv. 20sq.) and other antediluvian words cannot be regarded as precursors of Hebrew literature, because the Hebrew language first arose after the flood. But the predictions of Isaac concerning Jacob and Esau (Gen. xxvii), and of Jacob concerning his sons as ancestors of the twelve tribes (Gen. xlix), were spoken in the language of Canaan, which Abraham and his family had there adopted; and, since the memory of Orientals accomplishes wonders, these predictions can have been transmitted in their original form. We consider this probability as a reality, since they are neither in themselves necessarily prophecies after the event, nor do they indicate that they are such through their contents. Also the song in Num. xxi. 27-30 is such a fragment, which has been handed down by tradition, and which Israel received from the mouth of Amoritic poets (*moshlim*), when they conquered the territory of the Amoritic king of Sihon, to whose kingdom the Moabitic land, extending northward from Arnon to Heshbon, belonged at that time. The fact that the thirtieth verse, where the Amorites are unquestionably the speakers, cannot now be clearly understood is favorable to the antiquity and originality of this document. It is as follows:—

27. "Come to Heshbon, Sihon's city will be built and fortified;
28. "For fire has gone forth from Heshbon, a flame from Sihon's castle.  
"Has consumed Ar of Moab, the inhabitants of the heights of Arnon.
29. "Woe to thee, Moab! Thou art lost, people of Kemosh.  
"He has yielded up his sons as fugitives, and his daughters in captivity,—  
"Namely to the king of Sihon.
30. "We have cast thee down (?) Heshbon was lost unto Dibon,  
"And have wasted them, so that fire was kindled unto Medeba."

We may also conjecture that the Canaanites

(Phoenicians) wrote at that time; for from Abraham until the entrance into the promised land, according to the Biblical reckoning, at least five hundred years passed away, but Canaanitic written monuments of so great an age and also direct testimonies concerning the use of writing at that time are wanting.

Remark 1. The consecutive imperfects in the Amoritic song need not surprise us, since even the inscription of king Mesha contains four such imperfects, e.g. **יאעש**. We explain **וַיִּרְם** according to Ex. xv. 4, and **וַיִּנְשִׂים** according to Jer. xlix. 20. The word **אִשֶׁר** has a point over the *resh* and is translated by the Septuagint and Samaritan version as "fire." The phrase **נִפַח אֵשׁ** signifies to blow up a fire (Ezek. xxii. 2.). Jeremiah (xlviii. 45sq.) blends reminiscences from this song and from the sayings of Balaam. The assumption of Edward Meyer in Stade's Zeitschrift, Giessen, 1881, that this song relates to the conflict of the northern kingdom with Moab, and hence is misunderstood in the Pentateuch, is a specimen of the violent hypotheses of that critic.

Remark 2. The Canaanitic name of the city **קָרְיַת סִפָּר** (Josh. xv. 15), and **קָרְיַת סִנָּה** (Josh. xv. 49), both old names of the later Judean **דְּבִיר** would seem to indicate literature and tradition (*sunna*); but neither is this interpretation certain, nor does the Babylonian Sippara, where it is related that Xisuthros concealed the sacred books of the Chaldeans, unmistakably signify the city of books. It is called in the Bible Sepharvaim, because it was a double city (Sippar and Akkad) on both sides of the most northern Babylonian canal outside of the district which was annually overflowed.

#### § 9. THE EGYPTIAN SCHOOL.

Literature first begins when the family has expanded into a people, and when the people has attained that stage of development, where it has a great past behind it, and a great future before it. Hence we can first expect beginnings of Israelitish literature during the sojourn in Egypt, but we know little concerning this period. The Pentateuch hastens over these four centuries (Gen. xv. 13.; Ex. xii. 40., compare Acts vii. 6), or two centuries (Gen. xii. 40 in the Septuagint, compare Gal. iii. 17) to the history of the Exodus, which followed under Menephtes, the son of Ramses II. of the nineteenth dynasty (1314 B. C.), long after the dominion of the Hyksos had come to an end through the conquest of their citadel Avaris (Pelusium). But it is evident from Josh. xxix. 14; Ezek. xx,

that Israel had become worldly and Egyptianized in Egypt. The more, however, Israel then blended with Egypt, the deeper the civilization of Egypt must have worked upon it. God ordered it so that Egypt became for Israel a worldly preparatory school for the life and literature of his future people. No people of antiquity was so well adapted for this purpose, who in a secular way became for the human race, what Israel in a spiritual way was to become for them. Even their literary activity must have become powerfully excited there, since Herodotus, *Historia*, II, 82, says: "No Egyptian omits to record exactly rare and remarkable events;" and when under the Pharaohs of the eighteenth and nineteenth dynasties national science and art unfolded their highest splendors, and not only heroic poems like those of the court poet Pentaur concerning the victory of Rameses II. over Cheta, but also romances and legends were written, the beginning of an Israelitish literature in the age of the exodus by no means comes too soon.

Remark 1. There is a reference in 1 Chron. iv. 18 to the Egyptian period according to which Mered, besides a Jewess, had a daughter of Pharaoh Bitiah as his wife. On the contrary the time, when the predatory excursion of the Ephraimites against Gath (1 Chron. vii. 20-23, cf. viii. 13) occurred, is uncertain.

Remark 2. Respecting the poem of Pentaur compare Lenormant, *Anfänge der Cultur*, vol. 1, p. 195sq., and in the same work the romance concerning the two brothers, p. 249sq., and a pregnant legend in Brugsch's articles which he has entitled, *Aus dem Orient*. Compare also Lincke, *Beiträge zur Kenntniss der ägyptischen Briefliteratur*, Leipzig, 1879.

Remark 3. According to the preceding section, the collection of heroic songs which is cited in Num. xxi. 13sq., *The Book of the Wars of Jehovah*, can be an antique book. It is the Jehovah who cites it there. The citation is designed to show that at the time of the entrance into the promised land the Arnon formed the boundary of Moab against the Amorites. It sounds antique, highly poetic, and is partly a riddle for us: "Wahleb in Supha and the brooks, Arnon, and the valley of the brooks, which stretches thither, where Ar lies and leans on the boundary of Moab."

#### § 10. LEGITIMATE EXPECTATIONS.

Pentateuch criticism is bound to consider the following points:

1. The history of Israel does not begin on the basis of an ignorant, rough, undisciplined horde. It begins with the transition of a race to a nation, after it has been matured in the midst of the richest means and examples of civilization.

2. This people, which was in process of development, doubtless possessed traditions concerning its ancestors, who had removed from Chaldea and Aramæa over Canaan to Egypt, reminiscences of the experiences of the patriarchs and especially of their religious life. Through these the people, al-

though the mass had become Egyptianized, could be brought to recall the religious knowledge and destiny which had been granted them since Abraham.

3. However late the histories of the patriarchs may have been written down, yet the roots of these histories reach back until the time of the residence in Canaan. But the man in whom the national and divine consciousness, which was reawakened toward the end of the sojourn in Egypt, was combined and culminated, was not only, as an Israelite, a man of deep religious character and of high talents, but also, as the adopted son of a daughter of Pharaoh, perhaps of Bath-Antah, a favorite daughter of Rameses II., he was educated at the court, and initiated into the mysteries of the priestly caste, which was next in dignity to royalty itself (Ex. ii, 10; Acts vii. 22). Pentateuch criticism should consider this last point so as not to have too light an estimate of Moses' participation in codifying the law contained in the Pentateuch, especially when it appears that in related and antithetic traits the law indicates the Egyptian father-land of its mediator. For God Himself, whose plan of salvation is accomplished in the history of the world, prepared the way for the Sinaitic legislation, through the residence of Israel in Egypt. The influence of the legality and manifoldness of the Egyptian life with its constitutional kingdom, priesthood and prophetic office is of great importance for the proper estimate of the Mosaic Tora.

Remark 1. A reawakened national and divine consciousness finds utterance in many proper names in the time of the Exodus. The following names are examples of the reawakened recognition of God: עֲזִיָּאֵל *my strength is God* (Ex. vi. 18); מִי־יֵשׂאֵל *who is that which God is?* (Ex. vi. 22), compare מִי־כֵאל *who is like God?* זִכְרֵי־שֵׁרֵי *my rock is the Almighty* (Num. iv. 1, 6); פְּדָה־צוּר *the Rock [i. e. God] redeems* Num. i. 10). The following names indicate a reawakened national consciousness: עַמִּי־נֹרָא *my people is renowned* (Num. i. 10); עַמִּי־שֵׁרֵי *people of the Almighty* (Num. i. 12). The proper names in the sixth chapter of Exodus and in Num. i, ii, vii, x are a significant mirror of contemporaneous history. The name of Moses' father עַמְרָם *an exalted people* (Ex. vi. 18; Num. iii. 27), and of his mother יוֹכָבֵד *Jehovah is glory*, are indications of the great thoughts which filled Moses' soul, and which made him the liberator of his people.

Remark 2. Two Egyptologists believe that they have found Moses in the Egyptian documents. Eisenlohr, Professor in Heidelberg: *Der grosse Papyrus Harris, ein wichtiger Beitrag zur ägyptischen Geschichte, ein 3000 Jahre altes Zeugnis für die mosaische Religionsstiftung enthaltend*. "The great papyrus Harris, an important contribution to Egyptian history, containing a witness three thousand years old, for the Mosaic establishment of religion;" and Lauth, Professor in Munich: *Moses der*

*Ebræer nach zwei ägyptischen Papyrusurkunden*, "Moses the Hebrew, according to two Egyptian papyrus documents." But both are deceived; and if it were not so, historical knowledge would gain nothing from these Egyptian narratives.

Remark 3. Wellhausen thinks that the ark of the covenant was originally a warlike sanctuary, a kind of oriflamme; but it rather resembles the sacred chests of the Egyptians. The breastplate (חֹשֶׁן) of the high-priest with the Urim and Thummin resembles the image of the goddess of truth, which the chief judge wore fastened to a golden chain on his breast.\* It is also worthy of remark that the detailed leper's Tora in Leviticus agrees with the fact, that the Egyptians regarded the exodus as the banishment of the lepers. Leprosy was accordingly an endemic disease of the Israelites, as in general of the Egyptian Shemites.

#### § 11. THE POSTULATE OF A MOSAIC TORA.

Without prejudging at all in regard to the contents and form we only presuppose in general, that a Mosaic Tora lies at the foundation of the Pentateuch, and that this Mosaic Tora consists of more than the ten words of the Decalogue; and we maintain that the history and literature of the post-Mosaic age demands the existence of such a Mosaic Tora. Nor are we to infer that it did not exist from the fact, that the national life of Israel, with the exception of a few brighter intervals, shows the want of the normative influence of such a Tora. The one fundamental dogma of the Tora was without doubt the unity of God and the worship of him without an image; and yet Israel in all the periods of its pre-exilic history was never entirely free from the worship of idols and images, and the masses were usually sunken therein. If the essence of the religion of Israel is ethical monotheism, as Kuenen maintains, the constant opposition of the natural character of Israel against it shows, that this ethical monotheism was not the result of a natural development, but was the demand of a documentary revelation, which presented an ideal, whose realization indeed suffered shipwreck on the natural heathen propensities of the people, but which always made its divine authority effectual when it was brought to light. Even the bright side of the pre-exilic history demands the existence of a divine Tora going back to Moses' mediatorship. The arrangements of David and Solomon, the reforms of Hezekiah and Josiah have it as their basis. The sacrosanct authority of the prophets, and the oneness of Spirit in the Judean and Israelitic prophets are incomprehensible without the radical unity of one documentary foundation laid by God. And the same is true of the Psalms for which David certainly had an epoch-making significance. The Tora which David praises in Ps. xix must be a documentary mandate of God, indicating how man shall act according to his will. It must have had a fixed form, for David speaks of it as something well known, and the series of synonyms: the tora, testimony, statutes, command,

\* Didorus I. 75.

fear and judgments of Jehovah testify to the richness of its contents. Riehm in opposition to Hupfeld, who discovers in his praise of the law, a later age, refers to Ps. xviii. 23, 24, 31. It is apparent that the religiousness which finds expression in the Psalms is not first a fruit of the prophecy of the eighth century, from the fact, that even the oldest psalmody casts aside the bonds of the ceremonial, spiritualizing it as symbol, and depreciating its external observance (Ps. iv. 6; xxvii. 6).

Remark. The postulate of a Mosaic Tora is confirmed in the post-Mosaic literature by unquestionable testimonies:

1. The song of Deborah (Judg v. 4sq.) celebrates the divine revelation on Sinai as having taken place under wonderful natural phenomena; and also Micah, who names Aaron and Miriam as leaders of Israel from the Egyptian house of bondage (vi. 4) testifies (vii. 15) that the accomplishment of this redemptive act was accompanied by miracles, which are to find their antitype in the final period.

2. Hosea says (xii. 14): "Through a prophet Jehovah brought Israel out of Egypt, and through a prophet he tended them." This prophet (נָבִיא) is Moses. But *nabi* indicates one who stands in prayerful intercourse with God, and who through such communion with him becomes the mediator of divine revelations for others. It is presupposed in Jer. xv. 1, that Moses was mighty in prayer.

3. Both Amos (ii. 10) and the Babylonian Isaiah (lxxii. 10sq.) unite in testifying, that at that time, when Israel became free under Moses, the Holy Spirit manifested himself in the midst of the people, —compare Num. xi. 23—xii. 13, according to which a rich prophetic life was dominant in the time of Moses. The prophets therefore testify sufficiently, that at that time the indelible character of Israel's nationality was stamped upon the people, and that too by Moses who was the prophet *par excellence*. Hence we must presuppose that there was a Mosaic basis to the pentateuchal code. It must be granted however, that the form and extent of this Mosaic Tora cannot be determined from the prophetic literature. The relation of the apostolic epistles to the gospels resembles the relation of the prophets to the Pentateuch.

#### § 12. THE ARRANGEMENT OF THE FIVE BOOKS.

Before we ask what parts of the Pentateuch claim to be immediately Mosaic, and can be regarded as such, let us attempt to take a survey of the contents and plan of the Pentateuch.

THE FIRST BOOK begins with the creation of the world. The Tora has no corresponding end; for its five, primeval *toledoth* are the foundation of the redemptive history in general. On the other hand, Abram's call and entrance into Canaan (xii. 1—9) is the first step in the establishment of a people of redemptive history; and the five patriarchal *toledoth* tend toward this goal, since here the line of the covenant is continued, with the branching-off of the side lines, until finally in Jacob's twelve sons the ancestry is in existence, which is transplanted to

Egypt in order to ripen there to the people of the twelve tribes.

In the SECOND BOOK until XII. 36, Egypt is the theatre of the history. The song of thanksgiving at the deliverance (XV. 1-21) forms the dividing-line between the exodus and the wandering in the wilderness. Under God's miraculous and gracious leadings Israel reaches Sinai (XV. 22-XVIII). Moses ascends Mount Sinai twice and receives the fundamental laws (XIX-XXIV) and ordinances respecting the preparation of the sacred things (XXV-XXXI). Here the youngest and the oldest elements in the legislation come closely together. After Moses has again obtained mercy of the Lord for his apostate people (XXXII-XXXIV), the sacred vessels are prepared and Jehovah's dwelling is set up (XXXV-XL\*). This took place on the first day of the first month of the second year.

THE THIRD BOOK contains throughout regulations and events from the course of the first month just mentioned. After the sacrificial Tora (I-VII) we have the continuation (VIII-X) of the history begun in EX. XL. 17 interrupted by the catastrophe of Nadab and Abihu. With the laws respecting food (XI) a series of laws begins concerning pure and impure and cleansing, which end in the ritual of the day of atonement (XI-XVI). The following laws are in themselves a connected series (XVII-XIX), but without coming in a premeditated order; and the final laws of the Sinaitic legislation (XXI-XXVII), relating mostly to divine service and sacred seasons, do not even form an entirely homogeneous series. The insertion of a continuation of the penal code (XVIII-XX) between the cycle of yearly festivals and that of the epoch-festivals is best explained, if we may suppose that the written laws lie before us in the order in which they were first promulgated. The address of promise and threatening (XXVI. 3sq.), which has quite a peculiar style, forms the peroration of the code beginning with chapter XVII. The series of laws, which follow, concerning voluntary and obligatory consecrations by vows (XXVII) turns the face of Leviticus, so to speak, toward Numbers.

THE FOURTH BOOK transports us from the first month of the second year to the beginning of the second month of this year. It commences (I-X) with the preparations for breaking up, but this compact whole, closing with the signal-words of Moses, is interrupted by intervening legal portions, which are inserted at the points where temporal relations call them forth. There follow Divine manifestations of mercy and judgment in the second year (XI-XIV), and laws for the time of the future citizenship in Canaan (XV). We then read in chronological order the history of Korah's rebellion (XVI-XVIII). In view of the great field of corpses the law concerning the red heifer does not occur unexpectedly (XIX). But without any previous warning chapter XX springs from the second year into the fortieth. Now after thirty-eight years the Israelites find themselves a second time at the fatal Kadesh-

\* These chapters contain the account of the completion of the Sanctuary.

Barnea. This train of sorrowful occurrences (XX) is followed by those which are more encouraging (XXI), especially by the frustration of Balaam's curse (XXII-XXIV); but this curse which was transformed into a blessing is frustrated by Israel's sin (XXV). A second census of the people is taken in the plains of Moab (XXVI). A question of the daughters of Zelophehad is the occasion of the daughter's law of inheritance (XXVII. 1-11). After Moses in view of his approaching death has indicated the man who is to lead the people into Canaan (XXVIII, 12sq.), there follows the completion of the sacrificial Tora with reference to a richer ritual for the people who are on the point of settling in Canaan (XXVIII-XXIX). Also the law of the second year concerning vows is supplemented by new enactments (XXX). Moses takes vengeance on the Midianites, and this war is the occasion of laws concerning booty and the rights of war (XXXI). Reuben, Gad, and the half tribe of Manasseh receive their promised possession on the east side of the Jordan (XXXII). Moses registers the stations. The boundaries of the land are sketched, and its division among the tribes is arranged (XXXIV). The cities of the Levites, and the cities of refuge are set off (XXXV), and the book closes with a supplementary law which limits the marriage of the daughters of Zelophehad within the tribe (XXXVI).

THE FIFTH BOOK contains addresses and regulations by Moses from the first days of the eleventh month of the fortieth year, and hence stands chronologically in the right place. But it can be taken out of the framework of the Pentateuch without disturbing it. For in Deut. XXXII. 48 the history of Israel proceeds in the style of Numbers. The divine command given to Moses to ascend the Nebo of the Abarim range of mountains in order to die there, is repeated. The history is continued until the death of Moses and is closed there. Even here it is apparent that the Pentateuch falls into unhomogeneous parts in its composition, and we shall next fix our attention on those which are derived from Moses not only as their intellectual author, but also as their writer.

"Even here below an unjust man attains no felicity:  
Nor he whose wealth proceeds from giving false evidence:  
Nor he who constantly delights in mischief.

"Though oppressed by penury, in consequence of his  
righteous dealings,  
Let him (the good man) never give his mind to unrighteousness;  
For he may observe the speedy overthrow of iniquitous  
and sinful men.

"Iniquity committed in this world produces no fruit immediately;

But like the earth, in due season, and advancing little  
by little,

It eradicates the man who committed it.

"Yes, iniquity once committed fails not of producing  
fruit to him who wrought it;

If not in his own person, yet in his sons,  
Or if not in his sons, yet in his grandsons.

"He grows rich for awhile through unrighteousness;  
Then he beholds good things; then it is that he vanquishes his fear;

But he perisheth at length from his root upwards."

—From *Menni's Laws*.

## "THE OLD TESTAMENT IN THE JEWISH CHURCH."

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The honest Bible student will always receive with gratitude any new views or theories concerning God's Word, providing they are better than the old ones which he already has. But old views will be displaced by the new only when the former are shown to be wrong, and the latter proved to be right. For a new theory to be accepted, it must be substantiated by true methods and sound argument, as well as be satisfactory in its conclusions. Those views, supported only by false methods of discussion, will, in all probability, themselves be incorrect.

In his Lectures on "The Old Testament in the Jewish Church," Prof. Wm. Robertson Smith has advanced a theory, respecting the history of Israel, and the origin of the Old Testament writings, which conflicts with views that have been generally received. His views, in the main, are that the different codes of the Pentateuch were enacted at different times, the Levitical part in the days of Ezra, when the Pentateuch was completed; that before that time God had given to Israel no laws commanding or regulating sacrifice; that up to the days of Ezra the religion of Israel was a natural religion. His principal reasons advanced for this theory are, that he finds great discrepancies between the actual practice of the Israelites and the teaching of the Prophets on the one hand, and the requirements of the Law on the other. He has presented views on many topics of very great importance. He has used arguments which should be well considered. It is not the purpose of this article to vindicate the "traditional views," nor to consider the conclusions at which Prof. S. arrives, but to notice some of the methods by which he has sought to substantiate his views, and the kind of harmony upon which his theory rests.

Among the characteristic methods of Prof. Smith's discussions may be mentioned the following: his subjective, *a priori* way of treating the subject; his arbitrary rejection of certain portions of the Old Testament writings; his unfair interpretation of those parts which he uses to support his views; and his explanation of the phenomena of Israel's history from the human side alone, to the exclusion of the divine. These methods may be abundantly illustrated. Our space will permit us to do little more than to point them out as existing.

Thus his *a priori* method of argument is seen running through the entire discussion. The simple facts are not allowed to furnish their own evidence. They are neither collected with care, nor estimated with candor. In the place of facts we have the Author's subjective ideas as to what must have been the case. Instead of starting with the facts and deducing just conclusions, he adopts his conclusions and interprets the facts accordingly. Thus, Prof. S. does not present his views at the beginning of his discussion. But a distinction must be made between his historical presentation of his views, and his methods of substantiating them. And it is very evident that his theory controls him throughout in the interpretation of Scripture. We have his ideas of the history of Israel and

the progress of revelation rather than the views that would be gained by a fair estimate and a just criticism of the facts as they lie in the Old Testament.

Thus he argues, Israel must have had certain forms of ritual as part of natural religion; they could have comprehended but slowly the spiritual truths of the Scriptures; they must have existed a long time as a nation, before they were prepared to receive the Law. So too; Moses could not have written, at such an early stage of Hebrew literature, in the style of the Book of Deuteronomy; he could not have given a complete code of laws at the beginning of the nation's career; it is improbable that laws adapted to Canaan were prepared in the wilderness. Again: The priesthood must have been like a modern guild,—and their ritual laws accumulated and orally transmitted; the system of sacrifices must have been completed late in Israel's history, and so on to the end. But there is neither satisfaction nor safety in such argument. At the end of every such statement it may be asked: "What is the proof?" All such subjective assertions may be met and neutralized by counter assertions of equal weight. To determine the truth we want fact, not assertion; proof, not opinion.

Again Prof. S. arbitrarily rejects certain portions of the Old Testament as having no authority in determining the questions at issue. Paragraphs, pages and even whole books are cut out and set aside at will. It is true that attempts are made to vindicate this process, yet the reasons given generally have little weight, frequently none, while in some cases a part is rejected confessedly to avoid a statement which conflicts with the views urged. The theory of Prof. S. can only be established by using but a part of the Old Testament writings, the rest must be got rid of. The evidence from the Pentateuch is rejected by assigning its composition to the age of Ezra, and this is done from subjective considerations. The Book of Joshua goes with the Pentateuch. The testimony of the Psalms is thrown out by assigning them to dates as late as possible. The Chronicles are rejected, though his reasons for doing so conflict with his own admissions, and the obvious facts. Prof. Smith further prepares the way for the rejection of any other part that he may wish, by giving an undue value to the Septuagint and substituting it for the Hebrew text, where it will help his theory, though he admits that the LXX text has been greatly corrupted.

Thus a word, verse or chapter is rejected because it is not in the LXX. Or, he assumes that the Hebrew text is corrupt, and rejects a part on that ground. Or else, there is always at hand the theory of many documents, according to which any passage can be assigned to any date. This theory of many "editors" never fails to remove any conflicting statement found in the text. Nothing can be more remarkable than the way in which some chapters of the Pentateuch are said to have been put together, unless it be the manner in which they can be taken apart by the "higher criticism."

As a result of this arbitrary method of cutting out and re-arranging we have a mere agglutination of facts, instead of an organic whole. Part has in some way been added to part until we have a mass of writings, which are a unity principally because they are found together. Instead of a living tree, blossoming with the promise of fruit, we have

a heap of flowers and buds cut from many stems, from which one may arrange a bouquet to suit himself. But the life is gone. The authors of the historical books have gathered facts and strung them together like beads without regard to their proper relations or real worth. Some of them are true, some of them traditions and some only the work of a vivid imagination. Of course when this is claimed to be the character of the Old Testament, it is easy to see that any part may be taken as authority and the rest be rejected. There is nothing to guide, but one's own will and the theory with which he starts.

The unfairness of Prof. Smith's methods is also seen in his manner of interpreting the passages he accepts as authority. Statements are isolated from their contexts and given a meaning the opposite of that intended by their author. Hebrew terms are defined by terms occurring in modern Arabic remotely allied to them. The customs of the Israelites must have been the same, it is said, as those of some modern eastern tribe, or indeed of some western nation. What a prophet is among the Orientals to-day, he was among the Orientals 3000 years ago. An Israelite priest was only what is signified by the Arabic term for priest. The Hebrew ideas of authorship must be determined by the modern practices in the East. Psalms and historical speeches must have been transmitted at first orally, the former because of modern customs, and the latter because of the absence of stenographers. These then as well as the oral prophecies may be interpreted with a large allowance for variations from the originals.

We find, as a natural result of this method of interpretation, that Prof. Smith's Lectures contain many statements mutually contradictory. So that, indeed, on some points it is difficult to decide what position he intends to maintain. His admissions in one place controvert his arguments in another. Since the truth is not interpreted as an organic, consistent whole, there is nothing to prevent these arbitrary, subjective interpretations of isolated parts from conflicting with each other.

Another characteristic method of Prof. Smith's discussion must be kept in mind in estimating the validity of his conclusions; viz., his obvious and avowed tendency to interpret the history of Israel and the writings of the Old Testament from their human side only. He says, the sacred writings are but the record of human *experiences*. There is no revelation from God except that which comes by *experience*. "The whole business of scholarly exegesis lies with this human side." The entire history of Israel is regarded as a merely natural growth. The religion of Israel was simply a natural religion, scarcely modified by any direct, positive, divine revelation. The law, apart from the Decalogue, was little more than the accumulated attempts of the Israelites themselves to establish a system of right living. It is true that Prof. S. says, that the Law was "a divine institution," but this can hardly have its ordinary meaning in view of this theory, respecting the development of the Law. For, especially, the ritual laws he asserts were not of divine appointment before the time of Ezra, and he further claims that the laws which were then codified were only those that the priests had already been practicing. The law thus becomes "God's practical will," only after the Israelites have worked it out for themselves,

and are ready to obey it. On this theory God does not go before Israel laying down laws which shall furnish channels in which the current of the religious life is to flow, and by which it will be controlled. But the current is allowed to cut its own channel, a few barriers only being placed in certain spots. Apart from the question as to the soundness of such a principle of interpretation, it will at once be seen that its practical results would be to determine our whole conception of God's redemptive work among men, and overthrow what seems to be the clear teachings of the Bible itself, concerning God's methods in bringing about his purposes.

These are some of the striking peculiarities which manifest themselves to the reader of Prof. Smith's Lectures. And because of these methods of argument, unsatisfactory, unscientific, and consequently untrue as they are, we would refuse to accept his conclusions, unless in themselves, and apart from such arguments as have been here alluded to, they can be shown to be true. Whether or not that is the case, would be a question for special investigation.

## THE NEW CRITICISM.

A Series of Theses given by Dr. Franz Delitzsch to his English Exegetical Society.\*

### I.

The historical criticism, as it is practiced by Kuenen and others, starts from the dogmatic presupposition of the modern view of the world; this criticism denies miracle, denies prophecy, denies revelation; and, employing these words, it joins with them philosophical, not biblical conceptions; the results of this criticism are, in the main points, ready, before all investigation.

### II.

On the contrary our criticism starts from an idea of God, from which the possibility of *miracle* follows, and confessing the resurrection of Christ, it confesses the reality of a central miracle, to which the miracles of redemption-history refer as the planets do to the sun. It confesses with respect to the harmony of Old Testament predictions and the New Testament fulfilment, the reality of *prophecy*. It confesses in consequence of the self-knowledge, and of the recognition of God, which Christianity affords, the reality of *revelation*.

### III.

We reject *a priori* all results of criticism, which abolish the Old Testament premises of the religion of redemption.

*Remark:* The second and third chapters of Genesis are of greater weight than the entire Pentateuch. It may be that in this history of man's redemption and fall, and of God's preparation for the redemption of men through judgment and struggles, facts and dress are to be distinguished; but with the substantial reality of this history, the religion of redemption stands and falls. Also, the historical verity of the origin of mankind is one of the indispensable

\*These Theses have been furnished us by Prof. J.L.Cheney, at the present time engaged in study at Leipzig, to whom they were given by Prof. Delitzsch. A second series on *The Truth of Pentateuchal History*, for which likewise we are indebted to Prof. Cheney, will be published in our next number.

presuppositions of Christianity, which, without it, can be the religion of the most perfect morals, but not the religion of the redemption of mankind.

## IV.

That part of the contents of the Pentateuch, which belongs to the substance of Christian faith, is independent of the results of critical analysis. That the people of Israel, after their miraculous deliverance, received the law by God's miraculous revelation in the mount of Sinai, and that Moses was the mediator both of Israel's deliverance and of the divine legislation, is confirmed by the unanimous testimony of all the writers who participated in its codification, by the Song of Deborah, (Judges V: 4-19) and by the prophets of the eighth century, as Amos II: 10; Haggai XII: 13; Micah VI: 4 and VIII: 15. The religiousness of such authentic Psalms of David as Psalms VIII, XIV, XVI, is quite inconceivable without the priority of the revealed law, which David praises in Psalm XIX.

## V.

The oldest constituent part of the law is the Decalogue and the Book of Covenant, (Exodus XXII — XXIII), the overture of which is the Decalogue. In the Deuteronomy Moses repeats the Decalogue, and melts it in the current of his testamentary *parenthesis*. There is not any part of the Pentateuch, written according to its testimony by Moses himself, which may not be maintained as going back substantially to Moses' own hand; the proper style of Moses is the original base of that form of style which is called Jehovistic and Deuteronomic.

## VI.

It is true that many, and, at least, four hands participated in the codification of the Pentateuchal history and legislation. But all that the modern critics say concerning the ages of these writings, is quite uncertain. In general, the results are not as unquestionable as they pretend to be. It would be bad if the faith of the church—that is, the historical certainty of the fundamental faith of redemption-history—were dependent on the critical results. Many of the former results are now out of fashion. We know little, and imagine we know much.

## VII.

It is unjustifiable to obtrude the modern critical results upon the church, or to draw non-theologians into the labyrinth of Pentateuchal analysis. Without a knowledge of the original, an independent judgment about these questions is quite impossible. Indeed, Wellhausen's sagacity is as great as his frivolity; the most of our young scholars are fascinated by him. There are elements of truth in the new phase of Old Testament criticism, inaugurated by Graf; but the procedure of sifting has scarcely begun.

## VIII.

The Mosaic legislation has its history and its codification; it is executed successively. The reconstruction of this history is very difficult, and perhaps impossible; but it is enough that the law has the very character which the Epistle to the Hebrews describes. Our Lord is its end; he has balanced the account-book with his blood. Moses and his Jehovists and Elohist are only shadows, which disappear before the Word made flesh.

## THE SAMARITAN PENTATEUCH.

BY

REV. KERR B. TUPPER.

In addition to the Hebrew (Massoretic) recension of the Pentateuch, scholars of our day have access to another form of the Mosaic Law, which has been preserved by the Samaritans, and called, in consequence of their relations to it, the Samaritan Pentateuch. This must be distinguished from the Samaritan Version.

## I. ITS ORIGIN AND DATE

have been the occasion of much investigation and no little controversy. No less than five popular and widely-prevailing theories respecting the genesis of this text are abroad, which may be stated as follows:

(1). Some, on the ground of the remarkable resemblances between the LXX and this Pentateuch, have contended that the latter came into the possession of the Samaritans from Egyptian Jews, which position, they hold, is strengthened by the fact of the intimate relationships that, at one time, existed between these two peoples.

(2). Others defend the view—that the LXX and the Samaritan have come independently from the same Mss. of the Pentateuch.

(3). Another theory held by some scholars of no mean repute is, that it was carried to the Samaritans by the priest Manasseh B. C., 320. cf. *Gesenius (De Sam. Pent); Peroune ('Pentateuch' in Smith's Bib. Dict.)*. As bearing on this view it is interesting to read Prideaux's Connection (VI) which advocates the idea that the Samaritans were the recipients of Ezra's revised copy.

(4). Others see ground for the position that this Pentateuch was received by the Samaritans during the time of Hezekiah.

(5). Further still, such scholars as Davidson, Michaelis, Bauer and Eichhorn hold that it was a gift to the Samaritans by the Ten Tribes under Jeroboam I.

We cannot here go into an examination of the respective claims upon scholars of these several hypotheses. Much that is said respecting the origin of this Pentateuch is only speculative. Against most, if not all, the views stated above there may be raised objections—objections founded chiefly in the absence of Samaritan history and in the paucity of collations between the various readings of the LXX and this Pentateuch. Except through quotations here and there of certain of the early Fathers (specially Origen and Jerome), we have no acquaintance with this text until the seventeenth century, when Morinus and Walton printed a copy of it which had been brought into Europe. (Cf. 'Samaria' in *Herzog, Real-Encycel.*)

Of more interest and value than that of the origin of this Pentateuch is the question of

## II. ITS COMPARISON WITH THE HEBREW.

No better arrangement, perhaps, of the variations between these two texts can be given than that furnished by Gesenius, who sums up the changes as follows: (1) Grammatical changes, substituting almost invariably the easier for the harder form. (2) Glosses. In Gen. VII: 2 אִישׁ וְאִשָּׁה ("man and woman"), because used of animals, is supplanted by זָכָר וְנִקְבָּה ("male and female"). Gen. XX: 3; XXV: 8. (3) Removal of apparent difficulties. In

Gen. XXIV: 62, **נא מנוא** ("he came from going") is changed to **נא במדבר** ("he came through the desert"), which is the reading of the LXX. Gen. IX: 5 inserts **אחי** before **אחי**. Gen. XLI: 16 adds a negative so as to make the rendering, "God will not give." (4) Corrections from parallel passages; cf. Gen. I: 15 and I: 17, XI: 8 and XI: 4. It has been pointed out that the Samaritan Pentateuch invariably writes the name of Moses' father-in-law, *Jethro*, when other forms are used in the Hebrew text. (5) Interpolations. Ex. VII: 14-19 repeats vv. 16, 17, 18. Ex. XX: 17 repeats from Deut. XXVII: 2-8. (6) Changes in regard to matters that seemed improbable or were to the Samaritans offensive, cf. Ex. XII: 40; Gen. II: 2. (7) Hebrew idioms adapted to the Samaritan. (8) Conformity to the theology and religious preferences of the Samaritans. A striking illustration of this is where this text places singular verbs and adjectives to qualify *Elohim*, when the Hebrew always employs plural words, cf. Gen. XXXI: 53, XXXV: 7; Ex. XXII: 9. Anthropomorphisms are also carefully avoided, cf. Ex. XV: 3; Gen. XLIX: 7.

It is the opinion of a distinguished linguist that in two passages only does the Sam. Pent. seem to offer a better reading than the Hebrew. The first is, in Gen. IV: 8, where it reads, "And Cain said, Let us go into the field:" the second, Gen. XXII: 13, **אחר** instead of **אחר**, 'a ram' instead of 'a ram behind.'

We conclude this paper with a brief statement of the

### III. RELATION BETWEEN THE SAMARITAN, SEPTUAGINT AND HEBREW.

(We are indebted for the summary that is here given to an eminent Oriental scholar of an Eastern University:)

In over 2000 places the Samaritan agrees with the LXX against the Hebrew.

In about 2000 places the Samaritan agrees with the Hebrew against the LXX.

In 19 places the Hebrew, Samaritan and New Testament agree.

In 3 places the LXX, Samaritan and New Testament agree.

For a more elaborate study of this whole question of the Samaritan Pentateuch, better authorities can not be recommended than Gesenius, '*De Sam. Pent. Origine*'; Hengstenberg, '*Authenticity of the Pentateuch*'; Davidson's '*Biblical Criticism*.'

"THE permanent, original, organic structure of the (Hebrew) language, its sublimity, its pathos, its simplicity, strength, conciseness, its searching, penetrating introspections, its expressions as earthquakes, its figurative power, its fitness at once for rural, peaceful and terrific imagery, the dew and the deluge, the soft descending showers, and the great rain of God's strength, its nervous compactness, and, at the same time, capacity of exuberant, gorgeous, fiery and scaphic eloquence, its proverbial and parabolic terseness, and intense concentration of thought and feeling, its equal facility for the highest possible grandeur and sweetest and most artless simplicity, whether of poetry or prose, its lightning flashes, points and diamonds, its creative spirituality, its watch-words of eternity and infinitude, all made it the hiding of God's power, a Shechinah of God's presence, the means of fulfilling God's predictions of the people that should dwell alone, and not be reckoned among the nations."—*Cheever*.

## HARDENING PHARAOH'S HEART.

BY

MARTYN SUMMERBELL,

Prof. in Stamfordville Christian Institute, N. Y.

Little difficulty would be experienced in rightly weighing the character of the Pharaoh of the Exodus, had the Scriptural history simply narrated the succession of events, leaving the reader to picture for himself the motives for the inert and vacillating royal policy. A great monarch's reluctance to manumit in a body an extensive population of unpaid laborers, especially under dictation; his momentary prostration while smarting from the infliction of terrible judgments, and his speedy recovery when the immediate terror was overpast would have accounted for his course, with no need of search for remoter influences. And, in regard to Menptah, now generally accepted as the Pharaoh in question, the considerations mentioned would possess great force. Already an old man when the full power devolved upon him; too superstitious to do battle with the Shepherds, when they menaced the existence of his kingdom; inflated with a sense of his dignities, but unable to maintain them with the courage and fixed purpose of his renowned father Raamses II; glorying in the splendor of his war chariots, and yet grieving day by day at the growing independence of tributary nations, he seemed fitted by bent of mind and disposition to pursue such a career as that outlined in the Biblical story.

But lest the narrative of Scripture should be too simple it is complicated by allusions to a remoter cause for Pharaoh's obduracy. Repeatedly the statement occurs that the Lord hardened Pharaoh's heart. In this manner a question has been raised as to the completeness of Pharaoh's responsibility, which, discussed from purely theological or metaphysical aspects, has occasioned much debate, seasoned with vituperations and recriminations, so that this Pharaoh, hundreds of centuries after his body was embalmed\* and entombed with the gorgeous rites of his nation, may be credited with still causing confusion and thick darkness.

In all such matters the final appeal lies to the Scriptures; for which reason it may prove of interest to approach them directly and inquire their teaching regarding Pharaoh's heart. In this investigation, however, it will prove of decided gain to freely accept as a fact, what is so clearly and unassailably set forth, that the Lord gave a pledge to harden Pharaoh's heart, and also that, in some manner, the pledge was redeemed.

This hardening of Pharaoh's heart is mentioned in Exodus in nineteen several passages; in which the uniform word "harden" represents three distinct Hebrew roots. The relation of these nineteen subjects and predicates may possibly be more clearly understood by grouping them in tabular form as follows:

\* This Menptah died in bed. The popular belief that he perished when his command was destroyed in the sea, lacks the support of Scripture.



Collection of Passages Regarding Pharaoh's Heart.

No.	Text.	Root of Predicate	Species.	Subject.	Character	Occasion.
1	4:21	חִזַּק	Piel	I (the Lord)	Promise	Call of Moses.
2	7:3	קָשָׂה	Kal	I (the Lord)	Promise	Sending of Moses.
3	7:13	חִזַּק	Kal	Heart	Fact	After the miracle of the Serpents.
4	7:14	כָּבַד	Adj.	Heart	Fact	After the Miracle of the Serpents.
5	7:22	חִזַּק	Kal	Heart	Fact	After First Plague.
6	8:15	כָּבַד	Kal	He (Pharaoh)	Fact	After Second Plague.
7	8:19	חִזַּק	Kal	Heart	Fact	After Third Plague.
8	8:32	כָּבַד	Kal	Pharaoh	Fact	After Fourth Plague.
9	9:7	כָּבַד	Kal	Heart	Fact	After Fifth Plague.
10	9:12	חִזַּק	Piel	The Lord	Fact	After Sixth Plague.
11	9:34	כָּבַד	Kal	Pharaoh	Fact	After Seventh Plague.
12	9:32	חִזַּק	Kal	Heart	Fact	" " "
13	10:1	כָּבַד	Hiphil	I (the Lord)	Fact	" " "
14	10:20	חִזַּק	Piel	The Lord	Fact	After Eighth Plague.
15	10:27	חִזַּק	Piel	The Lord	Fact	After Ninth Plague.
16	11:10	חִזַּק	Piel	The Lord	Fact	"All these wonders" Ex. 11:10.
17	14:4	חִזַּק	Piel	I (the Lord)	Promise	"Pharaoh will see they are entangled" 14:7.
18	14:8	חִזַּק	Piel	The Lord	Fact	"Six hundred chosen chariots" 14:7.
19	14:17	חִזַּק	Piel	The Lord	Promise	Israel envyoned by land and sea.

Consideration of the origin of actions, prospective or accomplished, as here given, displays that, of the nineteen, ten are attributed to the Lord, six are stated impersonally, and three times Pharaoh is declared to have hardened his own heart. Also, the statement of Pharaoh's action is curiously linked with other actions. Thus three statements follow the record of the Seventh Plague, and apparently with allusion to one event, in which all three subjects enter. In Ex. ix: 34, Pharaoh is said to have "hardened his heart." In the next verse (35) the simple fact is given that his "heart was hardened." Also in Ex. x: 1, still touching the one event, the Lord speaks, saying, "I have hardened his heart." This coincidence of actors suggests concurrence of action. If God hardened Pharaoh's heart once when he hardened it himself, why, in the other cases where God is said to act, should not Pharaoh be responsibly associated?

But the table is significant in another way, showing that of these nineteen passages four are pledges of future action, and fifteen are statements of an accomplished fact. In these accomplished actions six times the statement is intransitive, six times the Lord is declared the actor, and three times Pharaoh is said to have acted.

Of the fifteen statements of fact all uniformly are associated with some favorable change in Pharaoh's situation. His magicians have apparently wrought wonders, or the fierce judgment has been stayed, or he gazes hopefully on his "six hundred chosen chariots." Of the four promises, two, with which the history opens, are separated from the train of events and so do not bear upon the argument; but in the remaining two, though the Lord declares He will harden Pharaoh's heart, we remark the assignment of occasion for Pharaoh's change. In the first case Pharaoh will see that "they are entangled," (xiv: 3) and in the last

he will believe that Israel is hemmed in by the sea (xiv: 17). The connection of these facts and promises with the changes in Pharaoh's situation explains readily his renewed confidence, and points out the means employed by Providence for hardening his heart. Bowing under overwhelming judgment he quails and yields. Then the plague is removed. With the brighter atmosphere his spirit rises. And the Lord, who has sent him sunshine in place of shadow, and so encourages his heart, in this manner contributes to his hardness.

The three words in the original, which are rendered regularly by the single form "harden," deserve some mention. They are קָשָׂה to make hard, חִזַּק to make strong and כָּבַד to make heavy. With קָשָׂה is implied the idea of obstinacy, with חִזַּק the thought of strength and encouragement, and with כָּבַד the thought of despondency and sullenness.

The distribution of these three roots in the nineteen passages may be supposed to possess significance.

In the ten where the Lord is represented as acting קָשָׂה occurs once in the Kal, כָּבַד once in the Hiphil, and חִזַּק eight times, always in the Piel.

In the six passages where the action is mentioned intransitively, כָּבַד is used once in the Kal and once as an adjective; while חִזַּק occurs the remaining four times in the Kal.

In the three, however, where Pharaoh is mentioned as hardening his own heart, כָּבַד is used, each time in the Kal.

From such employment of the root-forms, the sullen stubbornness of Pharaoh appears attributable to himself directly, while in the expressions referring to God's action the main thought appears to be of encouragement and emboldenment. How this agrees with Pharaoh's renewed confidence following each release from judgment is obvious.

The conclusions to be drawn from all of which may, perhaps, follow this train:

1. As seen in Egyptian History, Menptah, the senile and obstinate Pharaoh, appears the man to play a weak and vacillating part in a critical time.

2. That God, designing to work mightily, pre-determined to harden Pharaoh's heart, and that this design was carried into effect.

3. That the result was accomplished, not so much by an irresistible pressure of Divine Will upon Pharaoh's mind, of which there is no mention, as by the employment of wonders and signs, which, acting upon a better heart, would have wrought obedience and submission, but with the haughty spirit of Pharaoh, produced boldness and hardness of heart.

4. That in the hardening of his heart the responsibility rests upon the king. But for his own sullen obstinacy his calamities might have softened him, his reliefs have conquered him. But his stubbornness impelled him to extremities, and so, though God gave the occasion, Pharaoh himself was responsible for the fact.

5. And, finally, that no charge can be laid to the Almighty. As Dr. Hodge wisely says, (Theology, I. p. 154. Decrees) "Some things He purposes to do, others He decrees to permit to be done. He effects good, He permits evil. He is the author of the one, but not of the other."

## THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament  
Literature and Interpretation.

W. R. HARPER, Ph. D., - - - - - Editor.

כִּי־שִׁפְתַי כְּהוֹן יִשְׁמְרוּ־דַעַת

וְתוֹרָה יִבְקֶשׂוּ מִפִּיהוּ

כִּי מִלֶּאֱךָ יְהוּדֵי־צְבָאוֹת הוּא: [Mal., II, 7.]

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### A GENERAL STATEMENT.

It is desirable that the position and claims of THE HEBREW STUDENT be rightly understood and appreciated. It has been instituted for a certain purpose, and in view of this purpose it has certain claims. It is true that the object sought to be accomplished may not be realized, that the claims presented may be regarded as pretentious; nevertheless, for the sake of those who are interested in the periodical, it is well to state these in a manner which cannot be misunderstood.

THE HEBREW STUDENT does not aspire, in any sense, to the dignity of a "Review." It is not intended solely for the discussion of critical questions in the line of study to which it is devoted. Critical questions will be discussed in it, and, indeed, such discussion will constitute the important feature of the periodical; but there is a broader, in which it may be called a *lower*, field of activity, in which if it is permitted, it will move. It is established, *primarily and chiefly*, to furnish to pastors and students, that stimulus and aid in Old Testament study, of which so many, confessedly, stand in need. Now it is clear that, with this aim in view, the simple publication of critical articles will not suffice. Clergymen desire, of course, a certain amount of critical matter; but there is a great abundance of material, in no proper sense termed critical, which they need, and which they should have. This periodical, it is to be understood, is intended for pastors and students, not solely for

specialists. It is intended to encourage and stimulate study, not merely to instruct.

Established for such a purpose, it may, if satisfactorily conducted, fairly be said to deserve

- (1) the kind consideration and friendly attitude of all whom it may reach;
- (2) the patronage and encouragement of all who are in any way interested in Old Testament study; and
- (3) assistance in the way of contributions, from all Old Testament students and scholars.

In support of this statement, it may be proper to urge the following considerations:—

(1) It is the only Old Testament periodical published in America, the only monthly of the kind in the world. Prof. Franz Delitzsch has urged that it be made a quarterly; he maintains that "a monthly cannot be supported, that sufficient material cannot be furnished." But a quarterly would not answer the purpose we have in mind. If the Journal cannot succeed as a monthly, it could not as a quarterly. These questions and this study must be urged upon pastors more frequently than it can be done through quarterlies. If the truth were known, it is probable that even the majority of the very limited number who read "Reviews" pass over "lightly" this class of articles. To be effective, the subject must be presented lively, emphatically, frequently.

(2) It is published at a lower rate of subscription than any periodical of a similar character in the United States. If the same amount of matter were printed in quarterly form, it would make in the course of a year 550 pages of the Presbyterian Review, 700 of the Methodist Review, and 850 of the Baptist Review. The subscription price, *One Dollar*, is so low, indeed, as to render it possible for every one, who desires, to have it.

(3) The popular character of the periodical, as referred to above, is a third consideration to be urged in its behalf. Adapted to the wants of all classes of Old Testament students, it will cover a much broader field than if it were intended solely for specialists. "It is just what I wanted," "It is exactly what I have been looking for," "I wonder that something like it was not started long ago,"—these are samples of a multitude of opinions which have been expressed after the perusal of the first number.

(4) The scholarly character of the Journal will be as marked as its popular character, for it is confidently believed that a publication may be scholarly, although at the same time popular. To ascertain the facts in the case, it is only necessary to read the partial list of contributors; or to examine the pages of this and the preceding number. Such an examination, we think, will be a sufficient guarantee in reference to this point.

(5) The conservative attitude of the paper towards all "theories," will still further commend it to ministers and students of whatever denomination. All questions which come up will be dealt with fairly, and within reasonable limits freedom of utterance will be allowed, yet in all discussions "the general principle of conservatism shall rule."

(6) One can scarcely over-estimate the value of such a Journal, as an incentive to a kind of work which is too often distasteful, and generally neglected. The pastor is the most heavily burdened of all men; and amidst the cares

and anxiety which press upon him, he not seldom forgets a duty which he owes to himself and to the cause which he represents, viz., *the close and critical study* of the Word which he preaches. If reminded of the fact, he at once recognizes it, but the difficulties in the way are so great, the interruptions so many, that some outside influence must be brought to bear, if a change is to be effected. Such an outside influence THE HEBREW STUDENT is intended to furnish, and short as has been its history, the good already wrought in this direction is by no means inconsiderable.

(7) It is unnecessary here to refer to the importance, at the present time, of Old Testament study. Old Testament questions are the "burning questions" of the day. And it would seem a wise policy on the part of *thinking* ministers and laymen, to follow the discussions on these questions as they appear from time to time.

This purpose, these claims, and the considerations supporting these claims, we lay before the *five thousand* pastors and students, who receive this number, and we ask in all earnestness, is this not an undertaking which every Christian can well afford to encourage and assist?

### EDITORIAL NOTES.

THE fourth edition of Delitzsch's Hebrew New Testament, just published, will be welcomed by all lovers of the Hebrew. Such a version will prove of valuable service. In missionary work among the Jews, it will, of course, be indispensable. A translation was issued some years since by the London Society, but it is far from being first-rate. Aside from this however, as is suggested by Caspar René Gregor (THE INDEPENDENT, April 13th), it will offer to ministers "a more intimate acquaintance with the New Testament, by giving to the Gospels the coloring of the speech in which the characters depicted spoke." This is a suggestion of no mean importance. It is now generally agreed that Christ spoke for the most part in Aramaic, and it has been said that nearly all recent progress in New Testament learning has come from a deeper delving through the treasures of Aramaic and Neo-Hebrew. Such being the case, the value of a translation into Hebrew, through the study of which one must pass to that of Aramaic, cannot easily be over-estimated.

It has been but a few years since the departments of Old and New Testament exegesis were assigned to a single professor, who was expected to perform the duties of both. They were, in fact, regarded as a single department, and together received only as much time as was given to each of the other departments. This arrangement, it is true, still exists in a few seminaries; but in the great majority of theological schools, the fact is recognized that these are distinct departments, each entitled to the entire service of an instructor. Nor is this all; in some of the largest and best equipped seminaries, an assistant professor is employed in the department of the Old Testament. Is this not significant? That which in time past has been neglected, is now to receive its due share of attention. No one, it is believed, can object to this.

"WE are busy also in trying to increase the number of those who can read God's word in the original." So writes a distinguished professor and scholar in one of our largest seminaries. The course of study is essentially the same in all theological schools, and it is *supposed* to be the best that can be pursued by those who are preparing for the ministry. It is the course of study which has been mapped out by the united wisdom of the leaders of all denominations. But is it the best? Can it not be improved? Would it not be better, the voice of church-leaders to the contrary, e.g., to omit that distasteful, distressing, disturbing study, that theological bug-bear, *Hebrew*? It is probable that if allowed to reconstruct the course, nine-tenths of the students who enter the theological seminary would strike Hebrew out of the curriculum. And why? For the same reason that children, if it were left to their pleasure, would do away with schools. Such students, and there are too many such, not only betray their ignorance of that which is best for them, but exhibit an unjustifiable and unpardonable spirit in presuming to dictate concerning a matter in reference to which there is, so generally, a united opinion.

THE controversy concerning the Pentateuch, which was kindled in Germany by Wellhausen's "History of Israel," and in Great Britain and the United States through Robertson Smith's "Lectures on the Old Testament in the Jewish Church," is still increasing. That which has occasioned so great anxiety to many, is not so much the results of Wellhausen's investigations as the irreverent and even frivolous manner, in which he has declared almost the whole Mosaic law a product of the exile and post-exilic age, pronouncing the history of the Exodus and of the legislation legendary or merely fictitious. Professor Delitzsch, who has always recognized the well-founded right of Pentateuchal analysis, has published twelve Essays, entitled "Critical Studies on the Pentateuch," in Luthardt's "*Zeitschrift für kirchliche Wissenschaft und kirchliches Leben*" for the year 1880, in which he undertakes to show that it is possible to maintain the union of different records and codifications in the Pentateuch without denying the essential truth of the history, and without surrendering the reverence which we owe to the Holy Scriptures. As these twelve Essays are not accessible to most American readers, a compendious statement of Professor Delitzsch's views, which he has given in the form of theses to his English Exegetical Society, cannot but be welcomed by the public as well as by the more critical students. These theses are in this number printed together, *for the first time*, and being, it is believed, free from inaccuracies, may be regarded as the latest-expression of the views, held by the renowned Professor upon this important topic, *The New Criticism*.

THE notices, given "THE HEBREW STUDENT" by the religious press of different denominations, have been very kind and encouraging. From all sides there have been received words of commendation and wishes for success. It is certainly a source of great satisfaction to have this to say. We do not enter upon the editorial work without many misgivings. There are some points which make the

position, in this case, an extremely trying one. But for the strong feeling that such a paper ought to exist, the venture would never have been made. But it has been made, and hearty assurances of support from friends have been received; the only thing that remains is to do our best.

THE INDEPENDENT was probably napping, or the following would not have appeared in its issue of April 20th:—

“Prof. S. Ives Curtiss, D.D., Professor of Hebrew in the Chicago Theological Seminary, has begun the monthly issue of a journal to be called *The Hebrew Student*, etc.”

There is little doubt that the journal would have been far better and far more successfully managed by Prof. Curtiss. There is not, in all America, a man better fitted to edit such a journal; but facts are facts, and although, we are assured, he is deeply interested in THE HEBREW STUDENT, and is rendering it most valuable assistance, it cannot be said that he has assumed the editorial responsibility of the paper. We may be permitted to add that the fear, expressed in the same notice, lest “too much space be given to articles not critical,” is founded upon a misconception of the purpose for which the paper was established.

THE second paper of the four which Prof. Curtiss furnishes us, is, if possible, more interesting than the first. A better resumé (Section 12) of the contents of the Pentateuch can not be found. We trust that the opinions here presented will be carefully examined. It is well worth while to weigh whatever such a writer as Delitzsch may say in reference to this question. He may be wrong, yet scarcely altogether wrong. At all events he is entitled to a fair and unprejudiced hearing.

WE desire to acknowledge our obligations to the Jewish press for the uniformly kind and even flattering reception which they have accorded the STUDENT. To have been recommended as worthy of support among Jewish circles, is an honor we had not expected. It is our desire to obtain the aid and assistance of Jewish teachers and scholars. This enterprise is one in which they will certainly be interested, and also one which they, of all men, are most able to help.

PROF. TAYLOR's spiey review of the methods employed by Wm. Robertson Smith, will be followed by an article in the next number in which he will point out more at length some of the self-contradictions of which Prof. Smith seems to be guilty in the volume to which reference is made. We only regret that the writer was not allowed more space for the present article. The discussion of such questions is too difficult to be brief.

THE list of “Recent Papers Relating to the Old Testament” will be of service to our readers. It will indicate the great amount of study and thought now being devoted to these subjects. The list is not so complete as we hope to make it hereafter.

In the article on *The Peshito*, in No. 1 a typographical error occurred in the first two Syriac words which are spelled: לחסרין דנקזא, but should have been: לחסין דנחזא.

### The Word מְתִים (מֵתִים).

There is entire agreement that this word signifies (in the *sing.*) *man*; but a question is made as to whether there is an attending implication of mortality, weakness, littleness. One writer says,<sup>1</sup> “The meaning is doubtful, but the weight of authority is in favor of connecting it with מוֹת and of rendering it mortals, men generally.” Nägelsbach speaking of the phrase מְתֵי יִשְׂרָאֵל, says,<sup>2</sup> “It involves the idea of weakness, inconsiderableness, lowness,” and seems to imply that this idea is suggested by מְתֵי. Again he writes,<sup>3</sup> “מְתֵים is wont to be used in a contemptuous sense.” In another place,<sup>4</sup> however, after making a statement similar to the above, he says, “It designates only masculine individuals.” Luther's version renders it once,<sup>5</sup> *armer Haufe*, *poor crowd*.

Against these, we might cite Ewald,<sup>6</sup> who derives it from מְתָה and makes it signify, *the extended, grown, adult* [*males*]. This is accepted by Gesenius,<sup>7</sup> Schroeder,<sup>8</sup> and Fürst.<sup>9</sup> The last gives *vir, homo*, (man) as the equivalent, and says that it is used in no other sense, adding, “not mortal but rather male.” The Peshito (Is. xli. 14) renders it by מְנִין (*host*), and (Is. iii. 25) by עֲשִׂין (*a mighty man*).

1. As to the implication of mortality.

This is based upon a reference to מוֹת as the root; but the Massoretic pointing is against it. If from מוֹת, the vowel would be unchangeable, and it must be pointed מְתִים. Does the use of the word in the O. T. point to such a meaning in it as requires its reference to מוֹת? This investigation should also discover to us the attendant signification, if it have any.

2. As to the evidence of the various passages in which it is found?

1) Deut. ii. 34; iii. 6. Here, evidently, מְתִים is set in contrast to הַנְּשִׂים וְהַטַּף, (*the women and the children*). The Targum of Onkelos renders by נַבְר, *man*. The Pesh. has apparently read מְתִים, for it gives לְגַמְר, *wholly*; and the same pointing may have suggested the *hexes* of the LXX.

Job. ix. 3 [E. V.] *Shall thy lies make men hold their peace?* Ps. xvii. 14 [E. V.] *From men which are thy hand . . . men of the world.* In these two passages and those above given, there is no indication of any meaning other than that suggested by Ewald.

2) Gen. xxxiv. 30; Deut. iv. 27; 1 Chr. xvi. 19; Ps. cv. 12; Jer. xliv. 28. מְתֵי מַסְפָּר. The only difficulty here, is in מַסְפָּר; and it is by all conceded that it has in this construction, the notion of *possibility of being counted*, hence of comparative fewness. The rendering is *few men*; so the LXX translate it by *oligoi arithmo*, or some equivalent expression.

Deut. xxvi. 5; xxviii. 62. מְתֵי מְעוֹט. Plainly, *men of fewness*. Deut. xxxiii. 6. מְתֵי מַסְפָּר. The question here is, as to whether the negative of the preceding clause shall be held to modify יְהִי.<sup>10</sup> Holding thus, the LXX give *polus* (*many*), and the Pesh., בְּמִנְיָא *in a multitude*.

3) In the construct with various genitives: Job. xix. 19, with סוֹדֵי; xxii. 15 with אֲוֵן; xxxi. 31, with אֲהָרִי; Is. v. 13, with רַעֲב; Job. xi. 11 and Ps. xxvi. 4, with שׂוֹא. In each of these places, there can be no doubt but that מְתֵי

is to be translated *men of*; any idea beyond this being found in the genitive, and not in **מתי**. Job XIX. 19 and XXXI. 31 make against the assertion of a contemptuous sense, as necessarily contained in it; and the other four passages are against the meaning, *men of war*, suggested by Deltzsch.<sup>11</sup>

4) Is. XLI. 14: **מתי ישראל**. "These words," Gesenius says,<sup>12</sup> "are well rendered by Sept. *oligistos Israel*, Luther, *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word **מתי**, but comes from the preceding **תולעת**." But this, though it has the imprimatur of Gesenius, is unsound. It is confounding the office of translator with that of interpreter. He acknowledges that the words say, *men of Israel*. We should so translate, and leave the rest to the exegete. The Vulgate has it, *qui mortui estis ex Israel*, (*you who are dead of Israel*) plainly by reading the unprinted text as **מתים**.

5) Job xxiv. 12. There is uncertainty as to the pointing, some Hebrew codices giving **מתים**.

6) Is. III. 25; **מתיה**. *Thy men* meets all the requirements of this passage. The Peshito is **עשיניכי** (*thy mighty ones*). This could be justified by the strange rule indicated by Gesenius in his remarks on Is. XLI. 14.

### 3. Conclusions.

1) The best and sufficient equivalent of **מתים** is *men*.

2) This word has in it no notion of littleness, nor anything which suggests *men of war*.

3) The root **מתה** is, without a doubt, the most probable.

O. O. F.

<sup>1</sup> Lange's Com., Deut. p. 55.

<sup>2</sup> Lange's Com., Is., p. 410sq.

<sup>3</sup> ib. p. 88.

<sup>4</sup> ib. p. 76.

<sup>5</sup> Is. XLI. 14.

<sup>6</sup> Gram. § 382.

<sup>7</sup> Lexicon *in loc*.

<sup>8</sup> Lange's Com., Deut. p. 182.

<sup>9</sup> Hebrew and Chaldee Concordance.

<sup>10</sup> Gesenius, Gram. § 153. 3.

<sup>11</sup> Com. on Job, Vol. II. p. 258q.

<sup>12</sup> Lexicon *in loc*.

## BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

### II. WORLD AND LIFE.

Upon three things, the world stands:  
Knowledge, divine service and beneficence.

\*

Upon three things the world stands:  
Justice, truth and peace.

\*

This world is the entrance-hall of the future. Arm yourself in the entrance-hall, then you may venture into the palace.

\*

For one hour knowledge and good deeds in this world are more blessed than all the joys of the future world.

\*

The vigilant guest, what does he say? "How the landlord has troubled himself! How much wine, how much meat, how much bread he has served up! And all for my own sake!"

The unprincipled guest, what does he say? "What has the landlord troubled himself much about? How much wine, how much meat, how much bread has he served up? And all for his sake!"

\*

For a long time two schools disputed over the worth of life. One maintained: "To be is better than not to be." The other: "Not to be would be better than to be." Finally they came to an agreement in this: "Not to be is better than to be." But now that man is created, he applies himself to good works.

\*

When rabbi Meir closed his lecture on the book of Job, he was wont to say: "The end of man is to die, the end of a beast, to be slain; both meet death." Indeed for him, who has taken pains with his dogmas, his Creator has prepared pleasures, he has earned a good name, and with a good name he has passed from the world. Of him the preacher in his wisdom says: "Better is a good name than good anointing oil, and the day of death than the day of birth."

\*

The day is short, the work is abundant, the workmen are indolent, the reward is great, the employer is urgent.

\*

Everything is predetermined, but the will is free. With goodness the world will be judged, but everything depends upon works.

\*

Everything is given on security and a net is spread for every living thing. The shops stand open, the merchant borrows, the book is open, the hand writes, he who wishes to borrow, comes and borrows. But the collector goes about continually and receives his dues from men, with or without learning, and they hold good bonds. But judgment is a righteous judgment and every thing is charged to the report.

\*

Men are like grass in the fields; this is green, that withered.

\*

Flecting is the life of man as the shadow of a bird in flight.

\*

Jealousy, sensuality and ambition shorten life.

\*

Envy, passion and misanthropy hasten death.

\*

Three lives are not lives; the fainthearted, the scornful, the melancholy.

\*

Four men are as dead in living bodies; the poor, the blind, the leprous, the childless.

\*

Three lives are not lives: He who is forced to eat the scanty allowance of his neighbor, he who is afflicted with a corpulent body and he who is under a tyrannical wife.

\*

No man dies having attained the half of his desires.

\*

Rather be put to death yourself, than that you should put to death another.

\*

Rabbi Akiba and rabbi Tryphon said: "If we had sat in the court of justice, capital punishment would never have been executed."

B. R.

THE LORD'S PRAYER IN HEBREW.

[From Delitzsch's Hebrew New Testament.]

אָבִינוּ שְׁבַשְׁמִים  
 יִתְקַדֵּשׁ שְׁמֶךָ:  
 תְּבֵא מַלְכוּתְךָ  
 יַעֲשֵׂה רְצוֹנְךָ  
 כְּמוֹ בְשָׂמִים בְּנֵי בְּאֵרֶן:  
 אֶת־לֶחֶם חֲקֵנו תִּן־לָנו הַיּוֹם:  
 וּסְלַח לָנו אֶת חַוְוֹתֵינוּ  
 כַּאֲשֶׁר סָלַחְנוּ נְסִיחָתְנוּ לַחֲבִיבֵינוּ:  
 וְאַל־תְּבִיאֵנו לִיְדֵי נָסִיין  
 כִּי אִם־חֲלָצְנו מִן־הָרַע  
 [כִּי לֶךָ הַמַּמְלָכָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת  
 לְעוֹלָמֵי עוֹלָמִים אָמֵן:]

ANXIETY TO SECURE JUST JUDGMENT.

Deut. xvi. 18.

"Among the Jews," says the late Mr. Deutsch, "the care taken of human life was extreme indeed. The judge of capital offences had to fast all day, nor was the sentence executed on the day of the verdict, but it was once more subjected to the scrutiny of the Sanhedrim the next day. Even to the last, the favorable circumstance that might turn the scale in the prisoner's favor was looked for. The place of execution was given to a witness, or the accused himself for naming any fresh fact in his favor. A man was stationed at the entrance to the court, with a flag in his hand, and at some distance another man, on horseback, was stationed, in order to stop the execution instantly if any favorable circumstance should come to light. The culprit himself was allowed to stop four or five times, and to be brought back before the judges, if he had still something to urge in his defence. Before him marched a herald, crying, "The man N. N., son of N. N., is being led to execution for having committed such and such a crime; such and such are the witnesses against him; whoever knows ought to his favor, let him come and proclaim it." Ten yards from the place of execution they said to him, "Confess thy sins; every one who confesses has part in the world to come; for thus it is written of Achan, to whom Joshua said, 'My son, give now glory to the God of Israel.'" If he could not offer any formal confession, he need only say, "May my death be a redemption for all my sins." To the last the culprit was supported by marks of profound and awful sympathy. The ladies of Jerusalem formed a society which provided a beverage of mixed myrrh and vinegar, that, like an opiate, benumbed the man when he was being carried to execution."—*Biblical Things not generally known.*

A TABLE OF ISAAC'S LIFE.

ISAAC. Age.	ABRAHAM. Age.	JACOB. Age.	Incident.	Record.
Birth	100	...	.....	Gen. xxi. 5.
25	125	...	Sacrifice on Mount Moriah.....	xxii. 1—14.
37	137	...	Death of Sarah...	xxiii. 1.
40	140	...	Marriage of Isaac...	xxv. 20.
60	160	...	Birth of Esau and Jacob.....	xxv. 26.
75	175	15	Death of Abraham	xxv. 7.
100	...	40	Marriage of Esau	xxvi. 34.
123	...	63	Death of Ishmael	xxv. 17.
<i>Between</i> 75 and 137	..	<i>Between</i> 15 and 77	Dealings with Abimelech.....	xxvi.
137	...	77	Flight of Jacob...	Compare Gen. xli. 46; xli. 53; xlv. 6: xlvii. 9.
151	...	91	Birth of Joseph...	Gen. xxx. 25.
157	...	97	Return of Jacob from Haran.....	xxxi. 41.
168	...	108	Joseph cast into the Pit, aged 17.....	xxxvii. 2.
180	...	120	Death of Isaac.....	xxxv. 28.

— W. Hanna.

SURA V, v. 91. (THE CORAN.)

Thou wilt surely find the most bitter amongst mankind in their hatred toward those that believe, to be the Jews and the idolaters. And thou wilt surely find the most friendly inclined amongst them towards the believers, to be those who say, We are Christians. That is because there are amongst them clergy and monks, and they are not arrogant. When they hear that which hath been revealed to the prophet, thou wilt see their eyes flowing with tears because of that which they recognize of the truth. They say, O our Lord, we believe; write us down with the witnesses; and what should hinder us that we should not believe in God, and in that which hath come unto us the truth? and we desire that our Lord should introduce us amongst the righteous. God hath rewarded them for that which they have said, with gardens through which flow rivulets. They shall be for ever therein and that is the reward of the virtuous.

The Jews were more hostile to Islam than the Christians. One main reason probably was that, though Mahomet fully acknowledged their Scriptures, yet he has as fully acknowledged those of the Christians, and the Divine Mission of Jesus Christ. This further concession neutralized, with the Jews, all the virtue of the former. On the other hand, the Christians were no doubt delighted at finding that Mahomet, in perfect conformity with their own system, acknowledged the whole of the preceding Scriptures and prophets, both their own and those of the Jews. And some of them, believing further in the mission of Mahomet, expressed themselves in the impassioned language of the text.

Remark the favorable terms in which Mahomet speaks of the Christians generally, even of those not converted to Islam. Their superior character is here attributed to the clergy and monks, and to the absence of arrogance. They are never accused of wresting the Scriptures, or dislocating passages from the context.—*Sir William Muir.*

## BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

## PUBLICATIONS RECEIVED.

*Old Testament History of Redemption*; Lectures by FRANZ DELITZSCH. Translated from Manuscript Notes by SAMUEL IVES CURTISS, D.D., Professor in Chicago Theological Seminary. 12mo. pp. 213. Edinburgh: T. & T. Clark. Price, \$2.00.

*Hours with the Bible*; or The Scriptures in the light of modern discovery and knowledge. By CUNNINGHAM GEIKIE D.D., Author of "The Life and Words of Christ." Three volumes. 12mo. Vol. I., From Creation to the Patriarchs, pp. 512. Vol. II., From Moses to the Judges, pp. 520. Vol. III., From Samson to Solomon, pp. 493. New York: James Pott. Price per vol., \$2.00. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*A Handbook to the Bible*; being a guide to the study of the Holy Scriptures, derived from Ancient Monuments and Modern Exploration. By F. R. CONDER and C. L. CONDER, R. E. With Maps and Tables. 12mo. pp. 492. New York: Anson D. F. Randolph & Co. Price, \$2.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*Biblical Hermeneutics*; shortly a Translation of the Manuel d'Hermeneutique Biblique. Par J. F. GELLET. By CHARLES ELIOTT, D.D. and REV. WILLIAM JUSTIN HARRIS. 12mo. pp. 282. New York: Anson D. F. Randolph & Co. Price, \$1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*Gleanings from the Natural History of the Ancients*. By the REV. W. HOUGHTON, M.A., F.L.S. Illustrated. 12mo. pp. 252. New York: Cassell, Petter, Galpin & Co. Price, \$1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*Egypt*. By CLARA ERSKINE CLEMENT, author of "A Simple Story of the Orient." "A Handbook of Legendary and Mythological Art," etc. With one hundred and six illustrations. 12mo. pp. 475. Boston: D. Lothrop & Co. Price, \$1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*Biblical Things not Generally known*; A collection of facts, notes and information, concerning much that is rare, quaint, curious, obscure and little known in relation to Biblical subjects. 12mo. pp. 379. New York: Dick & Fitzgerald. Price, \$1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

*The Patriarchs of the Bible*. By the REV. W. HANNA, D.D., and REV. CANON NORRIS, B.D. With colored maps. 12mo. pp. 218. New York: Cassell, Petter & Galpin. Price, \$1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

## OLD TESTAMENT HISTORY OF REDEMPTION.

(See above.)

American and English students should feel under deep obligation to Dr. Curtiss for this translation. No book, hitherto published, has presented the subject in a manner so interesting and so scholarly. Whatever Dr. Delitzsch's opinion may be as to the composition of the Pentateuch from a literary or human standpoint, that his heart is right, that in the essential points he is at one with the orthodox theologians of our country, must be recognized after a perusal of this volume. And this leads to the thought presented in one of Dr. Delitzsch's own *theses*, published in this number: "it would be bad if the faith of the church—that is, the historical certainty of the fundamental faith of redemption-history—were dependent on the results of critical investigation." The author starts out with three suppositions:

(1) That we have in the Old Testament Scriptures an authentic monument, a sufficient and an essentially harmonious document, of the course of the Old Testament history.

(2) That this history is not merely a part of the history of the civilization of mankind by means of an absolute self-development, but a history going forth from God and man as factors, which aims particularly at the re-establishment of the fellowship which was intended in the creation of man, and which was lost through the corruption of the intellectual and moral nature.

(3) Since such a history is not possible unless the activity of God and man interpenetrate we presuppose the reality of miracles, whose general character consists in the interference of the free will in the mechanism of nature as ordered by law,

and whose historical pledge is the resurrection of Jesus, with which not only Christianity, but, in general, revealed religion and the Biblical view of the world in contra-distinction from the modern stands and falls.

The arrangement of the matter is unique, and at first thought fanciful. But one who knows Prof. Delitzsch will scarcely regard him as a fanciful interpreter, and a closer study of the divisions made will be apt to convince the reader that they are by no means imaginary. His arrangement is as follows:

If we observe how the Old Testament articulates itself, so far as we extend it to the Sabbath between the burial and resurrection of Jesus, as the exact end of the old covenant, we discover six steps with which they tend toward the goal attained in the seventh.

1. The primitive period before and after the flood, with the dawning of the light in the darkness, which began before the flood and was renewed after it.
2. The period of the patriarchs, or the separation in the tumultuous sea of nations.
3. The period of Israel's development, and the transplantation to the promised land.
4. The period of David and Solomon, or the rising and setting of the royal glory over Israel.
5. The period of Israel's conflicts with the world-empires, and the elevation of prophecy, which poises over both states until their fall.
6. The period of the recognition, which breaks through in prophecy, and Chochma, of the Mediator and of the Logos, and the historical appearance of the Messiah, who is no longer conceived of in a one-sided way as national, but as human and spiritual.
7. The death and burial of the One who has appeared, and with him of the old covenant—the concluding Sabbath of Old Testament history.

The protevangelium marks the beginning of the first period; the call of Abram, the commencement of the second; the passage through the Red Sea, the commencement of the third; the anointing of David, the commencement of the fourth; the dissolution of the kingdom, the commencement of the fifth; the beginning of the prophecy of the passion, the commencement of the sixth; and the entrance of the great Sabbath of the passion-week, the commencement of the seventh.

The "inner-sightedness" peculiar to all of Dr. Delitzsch's work and "the traces of that *Hebraic* cast of mind which makes him so peculiarly helpful in Old Testament studies," characterize this volume. No one who reads it will accept all his interpretations, nor will his conclusions in every case seem the most satisfactory, but of what book may this not be said? It is certain that the careful perusal of the book will cause the reader, however learned he may be, more clearly to understand, the significance of the Old Testament and its connection with the New. Of the translation it is sufficient to say that it is the work of an intimate friend of the author, of one therefore who knew and understood him; it is the work also of one who is himself eminent in this particular branch of study.

## HOURS WITH THE BIBLE.

(See above.)

There are many Bible students who desire to know the results of the research and investigation which are being made, together with the fruits of that study which has been devoted to the Bible, and especially the Old Testament. But the books containing these are difficult to be obtained, and are written, for the most part, in other languages than our own. It is the aim of these volumes to present this matter in such a shape as to be within the reach of all. The labor has been performed in a scholarly manner. Nearly every important question is touched, and much additional light is thrown upon the pages of the Sacred Record.

**BIBLICAL HERMENEUTICS.**

[See above.]

The original treatise, of which this is an adapted translation, is said by an eminent writer to be "one of the most systematic and complete in form, however objectionable in respect to the principles it occasionally enunciates." The portions referred to as objectionable have been eliminated, while much additional matter has been furnished by the translators. It is intended for the use of Ministers and Students of Theology. Under "Introduction" is discussed (1) the Nature, (2) the History of Hermeneutics, (3) the Unity of the Sense of Scripture, (4) the Division of the Subject. The discussion is distributed under the heads of (1) Psychological, (2) Grammatical, (3) Historical, (4) Scriptural, and (5) Doctrinal Hermeneutics. No other book on this subject is so well-adapted to the work of the recitation-room. It abounds in valuable hints and suggestions; and the systematic order in which the material is presented gives it a special value to those for whom it has been prepared.

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[See above.]

This is an exceedingly valuable aid to Biblical study. It is an authoritative presentation of the subjects treated, founded on monumental research. The nature of the book will be seen at a glance from the headings of the chapters: Part 1; (1) Chronology of the Bible; (2) Historic Synchronisms; (3) The Metrology of the Bible; (4) The Jewish Year; (5) Hebrew Ritual; (6) Government of the Hebrews; (7) Taxes, Tributes and Offerings; (8) Art and Science among the Israelites; (9) Social Life of the Hebrews. Part Second is devoted to the physical and geographical description of the Holy Land, closing with valuable chapters on "Jerusalem" and on "The Temple. There is added also (1) a list of towns in Judah and Benjamin, (2) a list of animals and plants of the Bible, and (3) a Topographical Index. The maps and tables are admirable. Such Bible study is of the highest order, and it is just such that is at present so much needed.

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יְהוָה (יְהוֹה) as the Pronunciation of the Tetragrammaton.

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The word צֶהַר (Genes 6: 16) is commonly translated *sky-light* or *window*, and accordingly the light of a single window would be sufficient to illuminate the whole interior of the Ark. Regarded from a practical standpoint, however, this theory is hardly tenable. But, comparing the Biblical narrative with the Babylonian (Cuneiform) account of the Deluge, we find that the latter uses a word in this connection meaning "cover." This signification given to the Hebrew word would make the interpretation much clearer. We find also in the Arabic a word with a similar sound having the same meaning. This would agree also with Genesis 8: 13, where it is said מִכְסֵה וְיִסַר נֹחַ אֶת הַתֵּבָה an expression which might easily be substituted for צֶהַר.—Prof. Paul Haupt.

The uncertainty as to whether the Biblical or the Babylonian (Cuneiform) account of the Deluge is the older, is completely cleared up by a chance expression in the latter. In the Bible the word for the Ark, is תֵּבָה, which properly signifies "chest" or "coffer," like the Egyptian word "tob," of similar meaning. The Ark, then, must have had the primitive shape, such as we know ships to have had in very ancient times, long before Homer. The Assyrian (Cuneiform) account in question, has, however, the words *bini elippa*, "Build a Ship." It follows, therefore, that the account was written when ship-building had made great advances, and ships were built no longer in the awkward primitive shape of a "chest."—Prof. Paul Haupt.



## QUESTIONS ANSWERED.

[It is proposed under this head to answer from number to number, such questions of general interest as may arise in the minds of our readers concerning points in grammar, lexicography, geography, archaeology, etc. It is not expected, of course, that the answers given will in every case be satisfactory; but it is thought that possibly by this means not a few points of difficulty may be removed. In sending questions to be answered in this column, please see to it that they are questions of general interest.]

10. Is the word *Sabachthani* (Matt. xxvii. 46) the same as the Hebrew word in Ps. xxii. 1, translated *thou hast forsaken me*? Can it mean *thou hast slaughtered me*?

*Sabachthani* would read transliterated שִׁבְחָתְנִי?

The Hebrew word referred to is עֲזַבְתָּנִי. The former is an Aramaic word from the root שָׁבַק to leave, forsake, which is an exact equivalent of the Hebrew root עָזַב. It is to be noticed (1) that the authority of the Evangelists is sufficient to establish the meaning of the word; (2) that if it meant *thou hast slaughtered me*, it would be for זָבַחְתָּנִי; (3) that this would be in Greek *Zabachthani*; (4) that no such verb as זָבַח exists in Aramaic; (5) that the marginal reading of Wescott & Hort, *Zaphthani*, is a 'Western' substitution (of no value) for *Sabachthani*, probably intended to represent the Hebrew עֲזַבְתָּנִי, ע having been dropped.

11. How may those verbs which in Hebrew are construed with the preposition ב be classified?

The classification given by Fürst is as follows:

1) Verbs of hanging upon, holding fast by something (outward and sensible), e. g., רָבַק, אָחַז, חִזַּק (*Hiph.*), נָגַע, פָּגַע etc.;

2) Verbs of attachment to, holding by, trust, belief in a thing, (i. e., mental acts), e. g., אָמַן (*Hiph.*), חָסַה, בָּטַח etc.;

3) Verbs of withstanding, e. g., מָעַל, בָּגַד, חָטָא, פָּשַׁע, מָעַל, בָּגַד etc.;

4) Verbs of inquiring, e. g., שָׁאַל, דָּרַשׁ, שָׁאַל etc.;

5) Verbs of being pleased with something, e. g., בָּחַר, קִיַּט, גָּעַל, מָאָס, or those of the contrary, as שָׂמַח, רָצָה etc.;

6) Verbs of abiding in or dwelling upon a thing, relating to the senses, e. g., רָאָה, חָזָה, שָׁמַע, רוּחַ (*Hiph.*)

7) Verbs of abiding in or dwelling upon what relates to the mind, e. g., קָנָא (*Pi.*), צָחַק (*Pi.*), קָלַל (*Pi.*), יָדַע, עָנָה.

12. What is the difference between יָלַךְ and הִלָּךְ?

These verbs are alike (1) in meaning; (2) in their organic root, לָךְ, which is found also in שָׁלַח, שִׁלַּח, לָךְ. The same connection exists between יָלַךְ and הִלָּךְ as between הִגָּה and יָגַה, הִרָה and יָרָה. Of יָלַךְ, the Kal Inf. const., Impv., and Impf., and the Hiphil. Of הִלָּךְ, there is found, in prose, the Kal Perf., Inf. abs., and Part. (act.), and in poetry, the remaining forms of the Kal (for which, however, the corresponding forms of יָלַךְ are substituted in prose), together with the Niph., Piel and Hithpael. [Cf. Ges. gram. 69. Rem. 8.]

13. Will you please give the most common Hebrew words meaning to kill?

(1) אָבַד, (2) הִכָּה, (3) הָרַג, (4) חָצַב, (5) מוֹתַת and הִמִּית, (6) קָטַל, (7) רָצַח, (8) שָׁחַט, (9) זָבַח, (10) טָבַח.

14. What is the character of the vowel (ֿ or ֿ) of a Kal Part. act. of a verb ע"י (e. g., קָם or מָת)?

The vowel is immutable and unchangeable, i. e., it is not changed by the addition of terminations. And this is the case not simply because the word is monosyllabic (Green, 207. 1. a), but because the vowel is the result of a contraction, קָם stands for קָם and מָת for מָת.

15. Is Young's New Version of the Bible a good literal translation, or of value to the ordinary Hebrew student?

It is very literal, and is by many regarded as of considerable value.

16. On the last page of Wigram's *Hebraist's Vade Mecum* he speaks of a Hebrew and Chaldee Concordance by Davidson ready for the press in 1867. Has it been published? If so, please name publisher and price.

A revised and corrected edition was published in London in 1876. It can be procured through B. Westermann & Co., 524 Broadway, N. Y. Price, \$20.80.

## HEBREW CORRESPONDENCE SCHOOL.

## MAY ANNOUNCEMENTS.

1. No "Reports of Progress" will be required for May. Will those, however, who have not returned the April Report, be pleased to send it *at once*.

2. No lessons will be mailed the last week of this month.

3. The letters, questions and examination-papers of members are attended to with the greatest possible dispatch, but work has so increased of late that unavoidably there have been some cases of delay.

4. Should henceforth an advance lesson be mailed every week, those who are in the first section would finish their Course about the middle of August. It is the Instructor's desire, however, to *stretch out* the Course until October or even November. Indeed this is almost a necessity, for unless it is so arranged, it will be impossible to have the Grammar ready for the Summer School. We have but a single font of Hebrew type, and whenever a Lesson is to be set up the compositor must stop working on the Grammar. It is believed that the brethren who compose this section will appreciate the situation, and use the extra time thus gained, in the more exhaustive study of the lessons, or in the way of reviews. The expression of their opinion is desired.

5. No applications for admission to the Summer School will be received after June 1st.

6. New members are daily entering upon the Correspondence work. The rate of increase has been more rapid than usual during the past four weeks. Lack of space forbids the publication of their names and addresses.

7. The "Elementary" Course of the Correspondence School is fairly established. Already many names have been enrolled. The work does not begin until Sept. 2d.

8. Three examination papers have been received, from which the authors' names have been lost.

9. It will do no harm to say that there is a marked increase in the *quality*, as well as in the number of examination papers received. If this were not the case, there would be cause for discouragement.

10. The announcement of the conditions regulating the competition for the prize, offered for the best paper on Lesson XL, cannot be made until the June number of the *STUDENT* is published.

11. Stamps for return postage should accompany all letters requiring an answer.

## THE HEBREW SUMMER SCHOOL.

### INFORMATION.

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**4. For the Critical Study of Nahum.** In connection with which, special attention will be given to the "Syntax of the Hebrew Tense." Prof. W. Henry Green's notes on *Nahum* (in his Heb. *Chrestomathy*) will form the basis of this work.

#### 2. Lectures.

The "Summer School" will be, at the same time, a "Ministers' Institute." Lectures on Old Testament topics will be delivered *every day*. Among others, the following lecturers have been engaged:

G. W. NORTHUP, D. D., Pres. Baptist Union Theol. Sem., Chicago.  
 GALUSIA ANDERSON, D. D., Pres. Chicago University.  
 SAMUEL I. CURTIS, D. D., Prof. of Hebrew, Cong. Theol. Sem., Chicago.  
 JUSTIN A. SMITH, D. D., Editor of "The Standard," Chicago.  
 T. W. GOODSPEED, D. D., Morgan Park, Chicago.  
 E. B. HULBERT, D. D., Prof. of Church History, Baptist Union Theol. Sem., Chicago.  
 DAVID PAUL, D. D., First United Pres. Church, New Concord, O.  
 REV. HENRY C. MABIE, First Baptist Church, Indianapolis, Ind.  
 DR. HENRY GERSONI, Editor of "The Maccabean," Chicago.  
 DR. B. FELSETHAL, Rabbi of Zion Synagogue, Chicago.

#### 3. Time.

The School will open Tuesday, July 11th, at 10 A. M., and close Saturday August 19th. The First Class will recite *two* hours each day; the Second and Third, *three*, and the Fourth Class *one*. *No admission to the First Class after July 14th.*

#### 4. Rooms and Boarding.

The Baptist Union Theological Seminary has kindly offered the use of its building at Morgan Park. Furnished rooms are thus to be had *free of cost*. The boarding-club, in the Seminary building, will be managed by the Rev. H. L. Stetson, of Logansport, Ind. The price of board will be \$3.50 per week.

*Later.* All the rooms in the Seminary building have been engaged. Furnished rooms and boarding may, however, be obtained in the "Chicago Female College," which is near by, for \$4.50 per week. *Application should be made at once.*

#### 5. Morgan Park.

This suburb is eight miles south of the city limits, on the Chicago, Rock Island & Pacific R. R. *Special* commutation tickets will be issued to those who attend the School. These can be procured at "The Standard" office, corner of Dearborn & Randolph Sts., or through the Instructor.

#### 6. Tuition and Incidentals.

That all who *desire* may be able to avail themselves of the opportunity, *no charges for tuition* will be made; an incidental fee of three dollars, however, will be charged, in order to cover the expenses of advertising, postage, care of building, etc.

#### 7. In General.

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3. Read critically from ten to fifteen chapters of Genesis. At the end of the Course, the Class, it is promised, will be able to read with comparative ease any of the historical portions of the Old Testament.

It is desired, here, to emphasize the fact, that the Hebrew is not a difficult language to learn; it can be acquired with one-half the study necessary to acquire Latin or Greek.

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A printed lesson-paper will be mailed to the student each week. Instruction will be given by the *Inductive Method*. The lesson-paper will assign definite tasks, and contain questions on these tasks, thus guiding the work of the student as though he were in the recitation-room. The tasks assigned and the answers to the questions will be written out by the student each week, and mailed to the Instructor. These will be returned promptly with corrections and suggestions. Pronunciation will be taught, simply but effectively, by a method of *transliteration*.

## 3. Books.

- Only three books will be needed for the entire course:
1. "A Hebrew Manual" (\$2.00).
  2. "Elements of the Hebrew Language by an Inductive Method" (second edition, revised and enlarged, \$2.00).
  3. "Hebrew Vocabularies" (\$1.00).
- These books are prepared by the Instructor, and can be purchased only from him.

## 4. For Whom Intended.

- This course of study is intended for three classes:
1. For ministers who have never studied the language.
  2. For ministers who, perhaps, have given it some attention, but not sufficient to render it of any practical advantage to them.
  3. For Sunday School teachers, and Bible students. (Classes have been formed by the Sunday School Association, of London, for instructing Sunday School teachers in Hebrew.)
- All who enter will be expected to begin with the alphabet.

## 5. Time.

The first lesson will be mailed Saturday, Sept. 2nd, and one lesson will be mailed each week following. No lessons, however, will be sent during the months of January and August. The tasks assigned will require from three to five hours for preparation.

## 6. Tuition.

The tuition for the sixty lessons will be fifteen dollars, payable five dollars in advance, and after three months, one dollar each month.

## 7. In General.

1. The announcement is made *thus early*, that all who wish to enter upon the work may have ample time in which to arrange for it.
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4. General questions on the more important exegetical points.
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7. Ten to fifteen words to be committed, arranged in the order of their frequency; e. g., first, those occurring 1000 to 5,000 times; secondly, those occurring 500 to 1,000 times, etc.

## 2. The Method.

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## 3. Books.

The books required are: A Hebrew Bible; a Hebrew Lexicon; a large Hebrew Grammar, either Green's or Gesenius'; "Elements of the Hebrew Language" (printed privately by the Instructor); "Hebrew Vocabularies." These books may be obtained at reduced prices through the Instructor.

## 4. For Whom Intended.

The course is intended not for beginners, but for those who, though having begun the language, have not gained a practical, ready use of it, so as to make their study interesting or profitable. It is arranged to meet the wants of busy men, to render the time given to the study strictly helpful to the regular work of pastors and teachers, and to spare them much labor with the lexicon and grammar.

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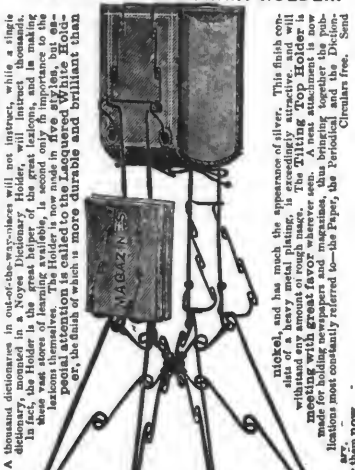
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