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WANTED, one hundred thousand people who will take the examination, to be offered Dec. 20th 1890, on the Gospel of Luke. A remarkable interest has already been shown in the proposed text. Hundreds of letters have been received approving the plan and announcing the purpose, on the part of the writers, to undertake the examination. The letters come from ministers and students, from teachers and pupils, from entire classes and Sunday schools. The present number of THE STUDENT contains the details of the plan (pp. 185). It will be found perfectly feasible. It is adapted to the needs of every class of students. Is there not an opportunity here for accomplishing great good? Could *you*, who are a pastor, or a superintendent, or a teacher, do a better thing for your friend, or your pupil than to persuade him or her to study this most important of all subjects in such a manner as to pass a creditable examination upon it at the end of the course? What an ideal church or Sunday school that would be, in which there were one hundred, or fifty, or even twenty-five who could stand such a test upon the Life of the Christ?

THIS paragraph contains an appeal. If you do not wish to be appealed to, pass it by. You have, doubtless, received many appeals; but never an appeal just like this one. What is it? It can be stated very definitely, that you, (1) read with care the statements made (pp. 185) in reference to the examination; (2) undertake, as a matter of personal service to yourself and to your friends to organize a *group* to prepare for the examination; (3) make at once the necessary arrangements

with the Institute of Sacred Literature; (4) begin, at once, a systematic course of study, in connection with your Sunday school work, or by special work, to fit yourself and those associated with you for the proposed test. Make the group as large as possible, not only because the expense to each one will thus be reduced, but also because so many more will, in this case, receive help. This paragraph will be read by *twelve thousand* people. What proportion of the twelve thousand will heed its contents? Is it unreasonable to ask this? If not for your own sake, do it for the influence it will exert on others. If *you* or any one whom you know would consent to serve in your locality as *special examiner*, a notice to that effect would be gratefully received by the EDITOR.

Results, after all, are what we want. Where no results come there must necessarily be dissatisfaction; for the absence of results shows that either no work, or the wrong kind of work, is being done.

One is willing to labor hard and long, provided only he may be permitted to see that his labor has produced fruit. But to find that the labor, severe as it may have been, is without product, is indeed disappointing. There are some, perhaps, who do not trouble themselves. They go through a perfunctory routine and persuade themselves that all is right, for they have done their duty. But these are often self-deceived. If they would open their eyes, the empty mockery of the thing would startle them.

This is true of many things; it is especially true of teaching and study. It is true of every department of study; it is especially true of Bible study. Ask yourself the question. You have been studying the Bible for ten, twenty, forty years. What, after all these years spent upon it, do you know of it? With how many of the sixty-six books are you fairly familiar? How many of them can you think *through*? The great teachings of how many of them are clearly fixed in your mind? What are the *results* of your study? Formulate them, *if you can*; and if you cannot, face about, begin over again, adopt a new method, for so surely as the human mind is the creation of an all-wise God, there is something wrong, if after ten, twenty, or forty years, you have nothing in mind to show for it.

LET us have an ideal, however far short of it we may fall. Shall we judge the sweet singer, David, by his life, as it is recorded in the prophetic history, which seems to have searched in every nook for that which was dark and wicked, as well as for that which was bright and noble? Or shall we gain a truer, juster conception of this unique character from the Psalms in which he breathed forth his divine aspirations for a higher life? Which is the truer picture, the David of history, or the David of the Psalms? Which will explain better the influence exerted by this wonderful man upon the world that has passed, and the influence which is to be exerted upon the world yet before us? The real or the ideal in the man?

Which was the more powerful in the work of the Old Testament Prophets, the realism which characterized their scathing descriptions of the wickedness and sin on every side, or the idealism of those sublime, yes, heaven-sent dreams of future glory and bliss? We judge others, others judge us, not so much by what is actually done, as by what it is endeavored to do. Of one thing we may be sure; the careful cherishing of an ideal, unless, perhaps, it is so far away as that this very distance paralyzes all effort, will do much to elevate and inspire. The scholar is such not because of what he knows, but because of what he sees, in the light of his ideal, that he does not know. The ideal may be approached, sometimes, very near; but it is always advancing. It will always advance, or it will cease to be an ideal.

IT IS true that the scientific study of the Old Testament is bringing out more and more clearly the anonymous character of many of its books. Where tradition unhesitatingly named authors and times, a careful and honest weighing of the evidence for both results not seldom in the conclusion that the case is not proven or bears against the traditional view. While criticism is to a certain extent negative (but healthily so) in this sphere of its work, still it is not by any means altogether destructive. The ancient but ill-founded claims on behalf of this or that illustrious name are denied,

to be sure; but in place of these names there is built up a more or less clear conception of the mental and spiritual characteristics of the unnameable author. By faithful examination of the writing itself in its historical data, its theological and literary aspects, even in the subtle and shadowy suggestions that lie in a parenthetical or otherwise insignificant passage, as well as by the aid of the historical and spiritual imagination, a figure is evoked which is tolerably, sometimes vividly, outlined and conceived.

Notable examples of this kind of critical rehabilitation, if such it may be called, of the unknown writers of anonymous portions of Scripture are found in the commentaries of Plumptre on Ecclesiastes and Davidson on Job. Such work is eminently valuable and necessary. It is a satisfaction to the readers of any book to know its author, certainly in the case of a Book of the Bible. Such a craving sought its alleviation in the endeavor of tradition uncritically but honestly to assign these books to certain authors. If such an endeavor was lawful and useful then, surely it should be welcome now when undertaken by thoughtful Christian scholars. There is something to lose, indeed, but the loss is in false conceptions which after all have been ignorantly cherished to little real profit. The gain is far greater and more than makes up for the loss. Granted that the name is unknown, the man in his essential and enduring characteristics stands forth clear and plain. He is recognized as belonging to our common humanity and enters into the range of universal spiritual sympathy. May it not be said that the old way of naming the author really veiled the message of the book, while now it is the man in his message that calls forth interest and sympathy. Formerly the order of inquiry was "Who wrote it?" and "What did he say?" Now it is first inquired "What is the message?" and second, "What kind of a man was it that uttered it?" The difference is great. Equally great is the advance in true intellectual and spiritual understanding.

THAT fact may be stranger than fiction is clearly demonstrated by the results already obtained in Egyptology and

Assyriology. One need only read the contents of the second volume of *Records of the Past* (new series), to see the marvelous advance which has been made within a decade. Think of being able to read an inscription placed between 3700 B. C. and 4400 B. C. upon the walls of a tomb by the servant of Pharaoh who was himself to occupy the tomb; or the adventures of an Egyptian fugitive who lived between 2800 B. C. and 3400 B. C.; or the official letters and despatches of the kings and governors of Babylonia and Assyria, of Syria, and Mesopotamia, of Phœnicia and Palestine, written before 1400 B. C.; letters written from Palestine before Israel has yet entered the land, directed to an Egyptian king who was half Semitic in descent, and wholly Semitic in faith, whose court was made up largely of Semitic officers, whose vizier was named *David*. We may reasonably ask, what next? Shall we accept the view of Professor Sayce that, "throughout Western Asia schools and libraries must have existed, in which clay tablets inscribed with cuneiform characters were stored up, and where the language and syllabary of Babylonia were taught and learned?" Is it possible, as he suggests, that some day the site of the old Canaanite city of Kirjath-Sepher ("Booktown" Judges 1: 11) will be recovered, and be found full of books written upon imperishable clay?

JONAH.

By Professor CHARLES ELLIOTT, D. D.,

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I. PERSON OF THE PROPHET.

Of his history very little has been transmitted to us. He was the son of Amittai, and a native of Gath-hepher, a town of Galilee, in the canton of Zebulun. There is a tradition, recorded by Jerome, but without foundation, that he was the son of the widow of Zarepheth (1 Kings 17). The tradition is based on the confusion of his father's name with the Hebrew word *emeth* used by the widow (v. 24). His name means *dove*, which is a misnomer in the case of our prophet, for his disposition was not very dovelike.

He prophesied in the reign of Jeroboam II., about 825-790 B. C. That king, it is stated (2 Kings 14: 24) "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." This passage and his mission to Nineveh are the only records that we have of his prophetic activity. They, moreover, furnish all that we know of his personal history.

2. DID HE WRITE THE BOOK, WHICH HAS COME DOWN TO

US UNDER HIS NAME?

It is the uniform tradition among the Jews that he did; and for this reason it was placed among the prophets. For no books were admitted among the prophets but those which the arranger, or the arrangers of the Canon, believed, or knew to have been written by persons called to the prophetic office. The book begins with the same authentication with which all other prophetic books begin: "The word of the Lord came unto Jonah the son of Amittai, saying" (1: 1).

- The word "saying" shows that the inscription is an integral part of the book.

There is nothing in the style of the book at variance with the idea that Jonah wrote it. The use of the third person, which some have urged as an objection, is common to both the Old Testament and the classical writers. Thucydides, Xenophon, Caesar, and others wrote of themselves in the third person. The prophets speak of themselves in the third person, which every one familiar with the prophetic writings knows.

Words have been selected out of the book and brought as an argument against the authorship of the book by Jonah, on the ground that these words are Aramaic, and prove a later date than that assigned to the prophet. These words Dr. Pusey has examined, in his Commentary on the Minor Prophets, and shown that they are genuine Hebrew words, with the exception of one, for the use of which a good reason can be assigned.

3. CONTENTS OF THE BOOK.

The prophet, Jonah, received a divine command to announce judgment against the great city Nineveh, whose wickedness had come up before Jehovah. He attempted to evade the command by flight, and embarked in a ship to go to Tarshish, a city and emporium of the Phoenicians, in the south of Spain. The psychological motive of the flight is stated by the prophet, chap. 4: 2. David Kimchi was of the opinion that Jonah imagined that if he went out of the land of Israel, the spirit of prophecy would not rest upon him. Jarchi says: "The Shekinah does not dwell out of the land." Jonah "well knew," observes Theodoret, "that the lord ~~the~~ ^{tr} of universe is everywhere present, yet he supposed that it was only at Jerusalem he became apparent to men."

The vessel, in which he sailed, was overtaken by a storm. While the crew were praying, Jonah slept. But he was awakened; and the sailors perceiving, in the violence of the storm, a token of the divine wrath, cast lots, by which he was designated as the guilty person. On being interrogated by the crew, he acknowledged to them his guilt, and advised

them to cast him into the sea for the purpose of appeasing the divine anger. They put forth ineffectual efforts to escape from danger, without having recourse to this extreme measure, but finally followed his advice (chap. 1).

A large fish swallowed Jonah. He thanked God that he was preserved in life; and was, on the third day, vomited out by the fish on land. (chap. 2).

He then obeyed the command of God, which came to him the second time, and went to proclaim to Nineveh, that, within forty days, it should be destroyed on account of its sins. But the Ninevites, with the king at their head, observed a great public fast, and Jehovah determined to withdraw his threatening. (chap. 3).

Jonah having waited for the issue, in a booth over against the city, felt that the effect of the divine purpose to remit the calamity would be injurious to his reputation as a prophet. His displeasure, on this account, was heightened by an incident. A plant, which had rapidly shot up, had refreshed him with its shade. But, during the night, it was destroyed by a worm; and when, on the day following, a scorching wind augmented the burning heat of the sun, Jonah despaired of life. God had appointed this incident for the purpose of showing the unreasonableness of his displeasure. "Dost thou have pity on an insignificant plant, and shall I not have pity on the great city?" (chap. 3).

4. THE HISTORICAL CHARACTER OF THE BOOK.

The historical truth of the narrative was assailed as early as the time of Lucian. Since his time, it has been characterized as an allegory (v. d. Hardt, Less, Palmer, Krahmer); a legend (Eichhorn); a tale (Augusti, Roman, Müller, and others); a myth with Grecian elements (Forbiger, Rosenm., Freidrichsen), or with Assyrian-Babylonian elements (Baur); a moral didactic fable, or parable (Parean, Gesen., Jahn, de Wette, Winer, Knobel, Niemeyer, Paulus, Ewald, and others); a prophetic didactic fiction (Koster, Jäger, Hitzig).

Some years ago, a Lutheran clergyman entered a hotel in Munich, Germany, in which the writer was lodging at the time, and commenced a conversation with him, which turned,

among other subjects, upon the book of Jonah. He mentioned to the writer an exposition of the miraculous story of the book, which he had heard, or read. The exposition was the following: Jonah went down to Joppa, and took lodgings in a hotel, called "The sign of the Whale." Jonah's funds soon became so low that he was unable to pay his board. The landlord, unwilling to permit him to remain without prompt payment, forcibly ejected him. That was the whale's vomiting out Jonah.

The whole narrative indicates that the writer intended it for history. Its hero does not bear a general or symbolical, but a historical name,—that of Jonah. It subjoins a patronymic also,—“the son of Amittai.” Jonah, the prophet, the son of Amittai, is a historical person.

The arguments, which have been raised against the historical character of the recorded events, are of a subjective nature. The first is that the gullet of a whale is not large enough to swallow a man. But it is generally agreed that the “great fish” was not a whale. Naturalists are of the opinion that it belonged to the species *Canis Carcharias*, or *Squalus Carcharias* (the shark, or sea-dog), which is very common in the Mediterranean, and has so large a throat, that it can swallow a living man whole. Dr. Pusey states, on the authority of Blumenbach, that it has been found of the size of 10,000 pounds, and that animals larger than man have been found in its stomach. It is related that, in the year 1758, a sailor, during a storm, fell overboard from a frigate into the Mediterranean sea, and was immediately seized by a shark and disappeared. The captain of the vessel caused a cannon, which was standing on the deck, to be discharged at the shark, the ball of which struck it, so that it vomited out the sailor, who was then taken up alive and only a little injured, into a boat that had come to his assistance, and thus saved.

It is thought impossible that Jonah should remain alive “three days and three nights” in the bowels of the fish. It is certainly not impossible, if he was kept alive by Almighty power; and there is no reason, except on naturalistic grounds, why we should eliminate the supernatural. But it is not necessary to believe that Jonah remained alive in the stomach

of the fish "three days and three nights." He may have died and revived. He would thus have been a more perfect type of Christ, who lay "three days and three nights in the heart of the earth" (Matth. 12: 40). Jonah speaks of his soul *fainting* (rendered in the Septuagint by a word signifying *to cease to live, to fail, to die*) within him (chap. 2: 7). He says in the same connection, "I remembered the Lord;" but this may only mean that he "remembered the Lord," when he felt himself becoming unconscious. How long he continued in the fainting state, he does not inform us. Still, whatever may have been his condition in the fish's stomach, the miraculous element of the narrative remains. If he remained alive, he was preserved in life by Almighty power; if he died, he was restored to life by the same power.

An objection to the historical character of the book has been drawn from the readiness, with which the men of Nineveh believed the preaching of Jonah. Were a man to go through the streets of Chicago, proclaiming that within forty days, it shall be destroyed, the police would probably arrest him as a lunatic, who ought to be sent to an Asylum for the insane. It is not likely that the Mayor and city council would issue a proclamation, calling upon the inhabitants to repent. But the men of Nineveh were not emancipated from superstition as men of the present age, in Christian countries, are. Like Oriental races generally, they had great susceptibility of religious emotion, great awe of one Supreme Being, which was peculiar to all the heathen religions of Asia, and great esteem for soothsaying and oracles. It is not strange, therefore, that a foreigner, without any personal interest, and with a manner of great confidence and boldness, should make a powerful impression on the minds of the people.

Another objection to the historical character of the book is drawn from the style of the book, which is said to be unhistorical, from the author's neglecting to mention a number of things, which he would have been obliged to mention had history been his principal aim. He says nothing of the sins of which Nineveh was guilty, nothing of the journey of the prophet to Nineveh, nothing of the early dwelling-place of Jonah, nothing of the place where he was vomited out by the

fish; he does not mention the name of the Assyrian king, and says nothing about the subsequent fortunes of the prophet. These things only prove that the narrative is not full and circumstantial. Moreover, the author of the book and his critics might differ as to the degree of fullness and circumstantiality necessary to his plan.

The historical truth of the narrative is defended on the following grounds:

(1). It contains historical and geographical statements, which bear in themselves a genuine historical character. The mission of Jonah to the Ninevites is in keeping with the historical relations of his time, in which there was an approaching contact between Israel and Assyria (Hos. 5: 13; 10: 6; 2 Kings 15: 19). The description of the city of Nineveh harmonizes with the classical accounts of it (Diod. Sic. 2: 3). Its deep moral corruption is attested by Nahum; and the mourning of men and cattle (chap. 3: 5-8) is confirmed by Herodotus (9: 24) as an Asiatic custom.

(2). The fundamental idea of the book, and the psychologically faithful description of the person of the prophet and of the other persons—ship's crew and Ninevites—entirely exclude fiction.

(3). The compilers of the Canon believed in its historical character, and for that reason received it among the prophetic writings.

(4). The words of Christ (Matth. 12: 39-41; Luke 11: 29-32) place its historical character beyond doubt.

5. THE AIM OF THE BOOK.

The main question is not that which relates to the historical contents of this book, but that which relates to its aim. It contains no prediction of a direct Christian import. Its subject is Nineveh. Jonah was, however, in his own person, a type, or prophetic sign of Christ. The miracle of his deliverance from the belly of the fish was a type of Christ's resurrection (Matth. 12: 40). Moreover, the whole import of his mission partakes of the Christian character; for his preaching exemplified the divine mercy to a heathen city. It brought the Ninevites to know "a gracious God, slow of

anger, and of great kindness, and repenting him of the evil" (Jonah 4: 2). Whether all this is to be considered a formal type of the genius of Christianity or not, it is certainly a real example of some of its chief properties, in the efficacy of repentance, the grant of pardon, and the communication of God's mercy to the heathen world. Viewed in this light, the book of Jonah forms a point of connection with the Gospel.

The nation of Israel was itself a type of Christ. Its mission and vocation are set forth in Is. 42: 6, 7; "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

This description is entirely appropriate, not only to the Head, but to the Body also, in subordination to Him. Not only the Messiah, but the Israel of God was sent to be a mediator, or connecting link, between Jehovah and the nations. Israel was a covenant race, or middle people between God and the apostolic nations. Jonah personally was a type of Christ; in his mission to Nineveh, he was a type of his nation in its vocation. Jonah endeavored to evade his mission, but was punished and brought to obedience. Israel became unfaithful to its mission, was scattered among the nations, to which God had appointed it to be a light.

ALLEGED PENTATEUCHAL ANACHRONISMS.

By Rev. HENRY A. ROGERS, M. A.,

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Are actual anachronisms to be found in the Pentateuch? And if they may be found, do they prove its post-Mosaic origin? By anachronisms are meant errors in computing time. Are there errors in the Pentateuch confounding times, referring facts and events to wrong times? The affirmative position upon this question is taken by Wellhausen, who alleges certain anachronisms in these same writings that disprove their Mosaic authorship. And these anachronisms too he places in the very fore-front of his evidences for the later date of the Pentateuch, as though their weight were the most obvious and irresistible.

It is proposed to take up the chief of the passages said to contain these historical difficulties. If for *these* passages some possible solution can be found not inconsistent with the general integrity of the Pentateuch and its accredited origin, that, together with the presumption in favor of Moses, ought to answer the argument of the adverse critics, with reference to anachronisms. It ought not to be required that an absolutely certain explanation of a difficulty, so remote in time, so diverse in linguistic and political and social environment, should be given. Any reasonable, probable, or even possible explanation should be accepted, and so should leave the tradition of Moses' authorship undisturbed.

First of all, then, even, if nothing could be said in dissent from the allegation of each successive anachronism, the general supposition of a very respectful and conservative revision of the Pentateuch by an authorized, and duly accredited and inspired Scribe, as, for instance, Ezra, would remove every difficulty and solve every question. Assuming the fact of the divine inspiration in the origin of the Holy Scriptures, it is at

least not unreasonable to assume the divine inspiration in the revision of those Scriptures, and in their adaptation to the changed conditions of the people of God before the sacred Canon was finally closed. If there be a real anachronism in all the Pentateuch, it does not therefore necessarily place in doubt either the integrity or the Mosaic authorship of the Pentateuch. To many minds it would confirm the tradition. The exception would prove the rule.

What then are the grounds for supposing this divinely authorized revision by Ezra?

1. Some intimations in the Book of Ezra itself. In the 7th chap. 6th verse it is said that "this Ezra was a ready scribe in the Law of Moses, which the Lord, the God of Israel had given" and that "the hand of the Lord his God was upon him;" in the 10th verse, that Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." If it was his business to give instruction in the law of Moses, which as we have seen was the Pentateuch, and as an inspired prophet to make oral comment upon it, not unreasonable would it appear that in transcribing, he should add the infrequent necessary gloss.

2. We have some ground for our supposition of an authorized annotation of the Pentateuch in the opinions of men between the periods of the closing of the Canon of the Old Testament and the opening of the New.

3. The early Christian fathers, in so far as their opinions have weight, confirm the supposition. The learned Bishop Cosin of the 17th century, in his "History of the Canon of Holy Scripture," writes that "it is generally received that after the return of the Jews from their captivity in Babylon, all the Books of Scripture having been received by Ezra (then their priest and leader) . . . were by him, and the prophets of God that lived with him, consigned and delivered over to all posterity." His authorities were Jerome and Theodoret. Principal Cave in his *Inspiration of the Old Testament* cites passages also confirming this opinion from Tertullian, Irenaeus, Clement of Alexandria, and Chrysostom, and says that "the evidence is conclusive, that in the early belief of the Christian Church, as well as in the tradition of the Jews, Ezra

restored, corrected and edited the entire Sacred records of his day, including the Law." Even, then, *if* anachronisms should be found, *as* the probable work of the authorized pen of Ezra, or as the possible product of some other inspired prophetic or priestly annotator, they would in no wise disprove the fact that Moses wrote the Pentateuch, but on the contrary would confirm the integrity of the work and his authorship. A striking confirmation of the view of Ezra's relation to the Pentateuch has lately appeared in Professor Willis J. Beecher's article on *The Law in the Times of Ezra and Nehemiah* in the December number of this Journal.

Let us turn to these seeming anachronisms and consider them one by one, until we have compassed all that are deemed most apparent and conclusive.

1. First of all is the one in Gen. 12:6 "And the Canaanite was then in the land." These words, it is held, imply that, at the date of writing, the Canaanite was not then in the land, and that therefore Genesis could not have been written until after the conquest of Canaan.

But do they necessarily imply the absence of the people whom Israel in great part displaced? Must the contrast be between the time when they were there and the time after they ceased to be there? May it not be between the time when they were there and the time before they came there? May it not be that the passage means that the Canaanite was then, even then, already in the land, when Abraham first came into it, 430 years before Israel possessed it, 430 years before Moses wrote these words, and that this brief statement was made as an explanation of the name by which he had just called the land, *Canaan*.

One fact in favor of this interpretation is that the Canaanites "were never entirely extirpated." The argument of the destructive critics proves too much. This is the view of as great a scholar as the German Kalisch. If we adopt this view, there is no anachronism here, and no reason found in this passage why Moses could not have written Genesis.

A second and equally probable interpretation of the passage, one, which is, indeed, entirely satisfactory and in harmony with the received authorship of the Pentateuch, makes

its significance depend upon the promise of the next verse, that God would give this land to Abraham's seed, and places the contrast, between the time of Abraham's coming and that of Moses' writing, whenever that was. "Is not the statement a mere statement of fact without ulterior or prior reference of any kind?" God appeared to Abraham and, notwithstanding the fact that the Canaanite then inhabited the land, promised the same Canaanitish land to his seed. Moses was seeking to secure the fulfillment of this promise. He expected, as Abraham did, that Canaan would bow the neck to Israel. Their presence did not make void the promise. It was not that the people needed to be informed of the *fact* that the Canaanites were there when God made the promise and Abraham believed it. For that they knew before. That had already been told them. (Gen. 10:18). But they did need to know the significance of the fact. Hence the repetition of it as illustrating the faith of Abraham, who there and then built an altar to God on the strength of his promise, and, to that degree, took possession of that land in his name. Dillmann adopts this interpretation, which, if we also adopt, like the other, precludes the charge of anachronism from that foremost of the disputed passages, and leaves no evidence for the later authorship of the Pentateuch here.

2. The consideration of the second apparent anachronism seems to strengthen this interpretation of the first passage. For it is like it, and in the very next chapter the 13th, verse 7, and with the same repetition: "And the Canaanite and the Perizzite dwelled then in the land." Why this third and immediate repetition? To communicate a fact by this time, certainly well known, or to point an argument? Let us look at the circumstances: "There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen." Now it is claimed that this statement could not have been written until after these hostile tribes had ceased to be in the promised land, and, accordingly, not until long after Moses received the kiss of the Almighty and his

body was borne by the unnamed messengers to its unknown sepulchre. But what possible reason can be imagined, on the supposition of a late date of this narration, for foisting upon it such an historical statement as this, when the statement had been made twice before within a brief space? If it is answered:—"To emphasize the danger of a quarrel between friends in the presence of enemies," then, certainly, no less cogent is the same reason from the pen of Moses, and much more probable for they were there still, at the time of his writing. And they were not there, in at all threatening force, at the time of the supposed later writing. Accordingly another anachronism vanishes and another passage proves inconclusive.

3. The third anachronism most frequently alleged is in Gen. 36:31:—"And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." Welhausen affirms boldly and without any qualification that "These words point to an author who wrote under the Hebrew monarchy," that is after the days of Saul. But certain counter questions arise:—

(1) How does it happen that every one of this entire list of Edomite kings lived before the expiration of the age of Moses? If any one of them can be shown to belong to a later time than Moses, the argument would be conclusive. But it has not yet been so shown.

(2) May not these words, instead of springing out of a later knowledge of actual Israelitish kings, have sprung out of Moses' own inspired prophetic consciousness, with reference to his own repeated promises of future kings of the people of God? Upon this interpretation there is no anachronism in this passage.

(3) But another question arises as to the meaning of the word *king* in this passage. The conventional statement with us is that Saul was the first king of Israel. But was he the first king of Israel in the biblical terminology? The writer of Deuteronomy (33:4, 5) says that "Moses commanded us a law; an inheritance for the assembly of Jacob. And he was *king* in Jeshurun." That *Jeshurun* was *Israel*, I find no question and no difference of opinion. "The Targum and

Peshitto Syriac uniformly render Jeshurun by "Israel." (Bib. Dic.) If, then, Moses is the author of Deuteronomy, he calls himself *king*. This use of the word *king* being established in the idiom of the language, as many passages show, the meaning of the passage under question becomes clear, and the anachronism disappears. Moses was first king of Israel. The line of Edomite kings enumerated after Gen. 36:31, were all anterior to Moses. "These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Neither therefore is this an anachronism. Moses may as well have written it as Ezra or any man later than Moses.

4. Gen. 23:2, is another supposed anachronism:—"Sarah died in Kiriath-arba; (the same is Hebron) in the land of Canaan." Gen. 13:18;—"Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron." In the Book of Joshua 14:15; it is said that "the name of Hebron beforetime was Kiriath-arba," and in 15:13, that Joshua gave to Caleb "Kiriath-arba, which Arba was the father of Anak, (the same is Hebron)." (Revised version).

The contention is made, That since neither in that time of Abraham, nor in that of Moses, was the name of Hebron known, here is positive evidence of a post-Mosaic author. But it is fairly questionable whether even here such claim is necessarily admitted. During these periods of Abraham and Moses the city aforesaid was commonly known as Kiriath-arba, the Kiriath of Arba "in consequence of its being under the authority, or the residence of Arba, Anak's father," (Horne's Intro.) But it is also certain from Num. 13:22 that the writer of this book was not ill-informed about this same Hebron. Now is it not possible that it bore both names all the time? Is it not possible that its first name was Hebron, and that after it came under the influence of Arba it was called Kiriath, and that at the last the original name of Hebron was restored by the people of Israel? Nor is this without parallel. Zion was evidently the original name of the city of Jebus in ancient time. When David subdued it, then it became "the City of David," and bore this name for centuries, after its illustrious captor. In Christ's time, the old name re-

turned, and "City of David" was relegated to Bethlehem. It is possible then in this case that the writer of the Pentateuch knew both names and bracketed his own Hebron.

5. The use of the name "Dan" in Gen. 14:14, is also alleged to be an anachronism on the ground that it is here said that "when Abram heard that his brother was taken captive, he armed his trained servants born in his own home three hundred and eighteen, and pursued" Chedorlaomer and the confederate kings "unto Dan." In Judg. 18:29, it is said that the Danites "called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first." Now if the Dan of Abraham is really the same as the Dan of the Judges and Joshua, this looks at first glance, as if a later hand must have written it. But (1) who can say that the change from Laish or Leshem to Dan did not occur before, or in, Abraham's time, and that both names adhering more or less doubtfully to the same place down to the actual possession of the Danites, they, then, in honor of their father fixed finally his name upon it? Upon this supposition there is no anachronism.

And (2) however, it seems very doubtful whether after all there were not two Dans. What is there really to identify these two places? To distinguish them are these facts. (a) In time, they are in round numbers five centuries apart, which of course is not decisive in itself, though the name Dan is said to have been given to the Israelitish Dan only after the expiration of this period. (b) This tribal, patronymic Dan does not correspond in site to that of the Dan of Abraham. Abraham pursued the allied, but routed kings who came from the regions of Shinar and Elam away to the east and north of Damascus in the vicinity of the great rivers, "unto Dan." But the patronymic Dan was not located on either of the great thoroughfares "which the retiring forces would have taken on their homeward march."

(3) Besides the record shows that from this point Abram divided his forces and "pursued them and smote them unto Hobah which is on the left of Damascus," whereas, if he had followed them to the patronymic Dan "as far north as the

sources of the Jordan in the valley of Beth-rehob" their most direct course would have been through this valley by Hamath, and not in the direction of Damascus, out of their way toward the East.

(4) Deut. 34:1 indicates a Dan in the very region through which their natural retreat would have taken them, viz., in Gilead:—"Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him all the land of Gilead, unto Dan." And 2 Sam. 24:6, confirms the suggestion:—"Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan." This Dan in the northern part of Perea, southwest of Damascus, Keil identifies with the Abrahamic Dan. If these things be so, neither is this passage an anachronism, nor is there any thing here to indicate that Moses could not have written the Pentateuch.

6. The account of Moses' burial at the close of Deuteronomy must have been of course by another hand than his own. Instead of this fact being an evidence of a later origin of the whole work, when taken in connection with Deut. 31:26, it seems to confirm the authorship of Moses. For there Moses formally commits his work, "this book of the law," to responsible custodians. Nothing can be more natural to suppose than that by these trusted men was finished the pages left blank where, from the pressure of affairs in those closing days, the commander of the wilderness journeys and the author of the law laid down his pen to begin his trembling but exultant ascent of Nebo.

It is therefore to be concluded that while a respectful reverent revision of the Pentateuch by a very probable divinely authorized scribe would in no wise discount the integrity or the Mosaic authorship of the Pentateuch, upon a careful examination of the leading alleged anachronisms, no such revision is discernible, and real anachronisms are not found. Moses' authorship of the Pentateuch is not disproved by the discovery of errors in reference to times.

AN OUTLINE PLAN FOR THE STUDY OF THE
EPISTLE TO THE GALATIANS.

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[REMARK.—This outline is uniform with that presented in *THE STUDENT* (Dec. 1889) for the study of Romans, and is intended to serve the same purpose for students of the Galatian letter. Romans and Galatians may be profitably studied together on account of their general similarity of contents. This plan is adapted to the use of the student of the English Bible.]

I. PRELIMINARY STUDIES.

1. Read the entire epistle with a view to dividing it into its *three* natural divisions, (a) *apologetic*, in which the apostle defends himself and his teaching, (b) *doctrinal*, in which he explains and defends "his gospel," (c) *practical* or *hortatory*, in which he warns his readers against a possible abuse of his principles and adds exhortations regarding the Christian life.

2. Determine by this reading (or still better, by a *second* reading), (a) what were the personal objections or accusations against the apostle and his course of life, which had developed in the Galatian churches; (b) what were the grave doctrinal errors in which these accusations had their root.

3. Ascertain from the Acts, (a) what can be known of Paul's visits to Galatia and of his relation to the churches there; (b) seek in the Acts (cf. especially 15:1 with Gal. 2:12) any light that may be thrown upon the origin, opinions and spirit of the "false brethren" (Gal. 2:4) who were stirring up strife in Galatia.

4. In the light of the foregoing studies, define accurately (a) the *occasion*, (b) the *object* of the epistle.

II. CLOSER ANALYSIS OF THE EPISTLE.

Taking the *apologetic section*, note (a) the *salutation* and by comparing it with those of other Pauline letters, ascertain its *marked peculiarity* and the significance of this for the whole

letter. (b) How does the *polemic* element in Galatians differ from that in Romans? (c) Note *the point* of Ch. I and define the bearing upon it of each section of the chapter (as it is divided in the Rev. Ver.). (d) Determine *the point* of Ch. II. and observe the way in which it is supported by *two* series of facts and arguments.

2. In the *doctrinal portion*, study (a) the use made of the case of Abraham and define carefully the *principle* which is thereby established. (b) Note the relation which the apostle defines between the *gracious covenant of promise* and the *legal system*. (c) Observe the description of the *preparatory office* of the law in leading men to Christ, (d), the way in which Paul illustrates the difference between *freedom* of the gospel and *bondage* under the law. (e) Note his polemic against circumcision and account for it in the circumstances which called forth the epistle.

3. In the *practical portion* collate (a) the *warnings* against dangers to which the readers were especially exposed and (b) the *maxims* or *principles* for the Christian life.

III. EXEGESIS.

1. When the epistle has thus been analyzed and distributed into sections or topical divisions, a more critical study should be made of each part. (a) The writing of a *paraphrase* of a given section is a useful exercise. (b) Each obscure expression should receive careful attention. (c) The rapid rush of Paul's passionate thought in the epistle has occasioned many grammatical ellipses; the omitted or implied thought should be supplied by a study of the context. (d) In the doctrinal portion, study closely the characteristic *gospel principles* as opposed to the *legal principles*, determining thus the essential content of *Paul's gospel*. (e) Define carefully the relation between the *proto-gospel* ("covenant" or "promise") given to Abraham and the *legal system*; How is this original gospel related to Christianity, and what does this relation prove respecting the relation of *the law* to the *gospel of Christ*?

2. Study with special care the terms which represent the *Key-thoughts* of the epistle, such as: "*gospel*" (its origin and content), "*revelation*" (1:12, 16—when experienced?), "*the*

gospel of the circumcision" (2:7; how different from Paul's "gospel?") "*pillars*" (2:9, why so called?), "*dissimulation*" (2:13, Gk: "*hypocrisy*;" meaning and nature of?), "*no flesh justified by law*" (2:16 *et al.* why? cf. esp. Rom. 8:3), "*crucified with Christ*" (2:20, meaning and origin of this and kindred expressions; collate the passages from Gal. and other Eps. of Paul), "*reckoned for righteousness*" (what is reckoned, why and how?), "*covenant*," "*promise*," "*mediator*," "*kept in ward*," "*tutor unto Christ*," "*heir and bond-servant*," "*rudiments of the world*" "*weak and beggarly rudiments*," "*fallen away from grace*," "*freedom*," "*walk by the Spirit*," "*the flesh*" (works of), "*new creature*."

3. Certain passages, of special difficulty or importance, may be selected for more exhaustive study, such as 3:16; 3:20 and 4:24-31 (the three most difficult passages in the epistle). (a) Collate from commentaries the leading interpretations. (b) Carefully note the difficulties connected with each. (c) By study of the passage and comparison of views try to elaborate an opinion which shall be *your own*.

IV. BIBLICAL THEOLOGY OF THE EPISTLE.

[REMARK.—A few subjects are here given upon which it is thought that the studies outlined above would enable the student to form intelligent and comprehensive views.]

1. The teaching of the epistle respecting the *purpose of the law*. (a) The *origin* of the law. (b) The *mode* of its promulgation. (c) The *time* of its publication as related to the gracious promise. (d) Its *supplementary character* in its relation to the "proto-gospel." (e) Reasons why it *cannot justify*. (f) Its relation to sin; in what sense does it *increase sin*? (g) How can this aim of the law be harmonized with the common view that it was given to *check* transgressions? Does Paul recognize this latter purpose? (h) How does the law by *rousing the power of sin* lead to Christ? (i) Is the law abrogated by Christianity? If so in what sense? (j) Is it a direct prescriptive authority for the church and the Christian to-day?

2. Teaching respecting Redemption from the curse of the law by the cross of Christ. (a) What is the "curse of the law?" (b) What does the "cross" mean or symbolize for Paul? (c) How was Christ "made a curse for us?" (d) On

what grounds, then, will Paul "glory" only in the cross?

V. SPECIAL TOPICS.

1. Critical comparison of Gal. I and II with the corresponding narratives in the Acts with a view to exhibiting their similarities and differences.

2. Paul's use of allegory in the epistle and other alleged uses by him of "Rabbinic exegesis."

3. A comparison of the doctrinal method and content of Galatians with those of Romans.

4. A comparison of the Galatian heresies with those which existed in the church at Colossae with a view to showing in what different ways they threatened the integrity of the gospel.

5. The Apostle Paul as the champion of a universal gospel, including an examination of the nature and extent of his difference from the "pillar" apostles.

6. Paul's Doctrine of the Christian life as developed in Galatians.

7. Are the law and the gospel, in Paul's view, antagonistic and exclusive of each other; if not, may they become so and under what circumstances do they in fact become so?

8. The use of the Old Testament in the Galatian Epistle.

[REMARK.—The analysis is made more thorough-going than was the case in the former "Plan" and some of the topics are more difficult. I have proceeded on the supposition that if the former study had been pursued, the student would be able to do closer and more exacting work on this kindred (and in many respects easier) epistle.]

THE EARLY HISTORY OF ARABIA.

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The sources of our information on the early history of Arabia have hitherto been very limited. Nature has almost wholly prohibited outside peoples from entering this region. Moreover, the Arabs themselves have written no histories worthy of the name. They have, indeed, kept genealogies of illustrious families, but even these are often purely fanciful, and have been made to suit the genealogists. If we look to surrounding nations for historical information we find ourselves chiefly treated to generalizations. From these we may, however, gather certain facts, which, viewed in the light of modern discoveries, will, perhaps, cast some light on this otherwise unknown region. The sources of our knowledge may be divided into five classes: (1) the classic historians and geographers; (2) the Assyrian inscriptions; (3) the Bible; (4) Arab traditions; (5) Arabic inscriptions.

Taking up the first of these classes, we may enumerate some points in which the representations are quite agreed.

The territory of Arabia lying next to Syria was cultivated; there lay below this a sterile tract of land which produced only a few palms, acacias and tamarisks. This region was inhabited by a number of wandering tribes; the Nabatheans, Agraeans and Chaulotans. These occupied the country as far as the Euphrates. They were almost naked, with girdles about their bodies and clothed in large blankets. Every one of them was a warrior. On their fleet, thinlegged horses and their camels they were everywhere to be seen. On these they fought and got their sustenance from the creatures' milk and meat. The Nabatheans were specially noted for their predatory habits and plundered their neighbors far and wide. In the interior of the country there were no settled communi-

ties, but only dwellers in tents, and the majority of the people lived the life of herdsmen, and were rich in various kinds of animals, so that they could live without grain.

Of the southern part of Arabia the most glowing descriptions are given. "To the ends of the earth the greatest blessings are granted," remarks Herodotus, "so also to Arabia, the end of the inhabited earth." Strabo says, "the extreme of Arabia at the sea, the Minaeans inhabit, their capital is Kama, next to these are the Sabaeans, whose capital is Mariaba; farther to the west toward the inner part of the Arabic Gulf are the Katabanes whose king lives at Thamma, and finally situated farthest to the east are the Chatramatites whose city is Sabbatha."

Pliny includes all this territory in the Sabaeen kingdom, and says that their land stretched from sea to sea and the capital of all was Mariaba. Agatharchides tells us that the Sabaeans inhabit the so-called Happy Arabia. "Here grow in great abundance the most beautiful fruits, and here are found innumerable animals of all kinds. Here grow the balsam and the cassia. Farther inland there are dense woods of tall frankincense, and myrrh trees, and, besides this cinnamon, palm, calmus, and trees of a like kind which breathed the most delightful fragrance. The odor is divine and exceeds all description. Even those who sail by, though far from the coast, enjoy the fragrance, when the wind blows from the shore. For the aroma is not old, but in its full strength and bloom, so that those who sail by this coast think that they enjoy ambrosia, as the strength and fullness of the fragrance can be described by no other name." The capitals of these provinces are described in the same glowing terms, and the luxury of the courts and the riches of their temples are especially worthy of note. Diodorus thus describes the riches of their palaces. "They have a great many gold and silver utensils; halls, whose pillar-shafts are gilded, whose capitals are ornamented with silver, whose architraves and doors are ornamented with gold and silver."

If we turn to the Bible references, we find that Sheba, the country of the Sabaeans, a people rich in spices, frankincense, gold and precious stones, is to be sought in the southern part

of Arabia. The Queen of Sheba, who brought Solomon so rich gifts of gold and spices, must be looked upon as the queen of the land of spices. This view accords with the other passages in which Sheba is mentioned. Besides Sheba, Ps. 72: 10, 15 mentions Seba as rich in gold. Isa. 45: 5 (cf. 43: 3) speaks of these people as men of stature. East of the Sabaeans on the south coast is the "Hazarmaweth" of the Bible, the land of the Chatramatites or Hadramaut. This region is rich in frankincense, myrrh and aloes, but because of its insalubrious climate became noted, and hence was called the "hall of death." The Rhemaeans, the descendants of Raema, were found in the southeast part of Arabia (in Oman) in proximity to the Persian Gulf. Farther to the northeast we must seek the Dedanites, and still farther north, as it seems, is Havilah, perhaps, as Duncker remarks, the country of the Chaulotans, whom Eratosthenes places on the lower Euphrates. Frequent mention is made of the Hagarites and Nebajoth, and farther toward the interior of Arabia the Kedarites and Themanites, and finally on the Sinaitic peninsula and on the border of Canaan, the Amalekites, Edomites and Midianites.

The Assyrian inscriptions also mention a few Arab tribes, the Pekod, the Hagarites, the Kedarites, Thammudites, Nabatheans and finally the Sabaeans. The Bible represents the queen of Sheba as coming to Solomon in Jerusalem with rich gifts in gold and frankincense. Tiglathpileser II. of Assyria tells us that in the year 738 B. C., he received tribute from Zabibieh king of Arabia, and that in the year 734 he had taken 30,000 camels and 20,000 oxen from Samsieh queen of Arabia. King Sargon boasts that he had subdued "the inhabitants of the land of Bari, whom the learned and the scribes did not know;" that he had taken tribute from Samsieh, the queen of Arabia, and from Ithamar of the Sabaeans he had received gold, spices and camels, in the year 715 B. C. (Schrader, *K. A. T.*, pp. 56, 143, 163). King Sanherib takes from Pekod, the Hagarites, the Nabatheans and a few other tribes 5330 camels and 800,600 neat cattle (703 B. C.), and in the time of Assurbanipal (about the year 645 B. C.), Adiya, the queen of Arabia, and Amuladdin, the king of Kedar,

were brought in chains to Nineveh. Assurbanipal tells us that from the booty of this expedition he distributed camels as sheep, and that a camel at the gates of Nineveh sold for half a silver shekel. (Geo. Smith, *Assurbanipal* pp. 264, 265, 275.)

If we turn to the tradition of the Arabs as a source of information about their early history, we find that it scarcely reaches back to the beginning of the Christian era. The Amalekites they made an aboriginal people, whom they found in Canaan, in the territory about Mecca and in Oman, and to whom they also assigned the supremacy over Egypt. The ancestor of the southern tribes is with the Arabs Koktan, the son of Eber, the great grandson of Noah. This is Joktan, of Genesis. I'arab, the son of Koktan, founded the power of the Koktanites in southern Arabia; the grandson of I'arab Abd Shams-Saba builds the city of Mareb, the capital of the kingdom of the Sabaeans. Abd Shams leaves two sons, Himjar and Kachlan. The former becomes the ancestor of the Himjarites.

The data that we possess concerning religious worship in southern Arabia, belonging as they do almost wholly to the time of the Himjaritic power in the southwest, show that it possesses a certain relationship to that of the Babylonians, but we are not able to determine whether this rests on a common origin like that of the languages of these two countries, or simply on later communication. We are told that the Himjarites worshipped the sun, the moon, and demons. Thus the name Abd Shams-Saba means "the servant of the sun god." From these and other proofs we conclude that the worship of the sun had an important place in the cultus of the Sabaeans. We also find that they worshipped Sin, a moon goddess Almaka, as well as Astarte or Ishtar. They worshipped the sun under different forms, one tribe under the form of an eagle, another under the form of a horse and a third under the form of a lion.

While the historical references of other nations as well as the native traditions yield such general and unsatisfactory information, it is safe to say that Arabia has the materials for a fuller knowledge of her history concealed in her own land,

which when fully investigated, will no doubt yield as startling results as the discoveries made in Egypt and Babylon. The ruins explored and the inscriptions already there found give us direct and reliable information, which it is possible briefly to summarize. Although there have been numerous inscriptions found, even as far back as 1811, yet the recent collection of Dr. Glaser, numbering in all 1031 is altogether the most important. These reveal the oldest alphabetic writing yet known.*

Dr. Glaser divides these inscriptions into four groups; †

1) The Nabataean texts, in Aramaic, from the fifth century B. C. to the fifth century A. D. These are from the north-west and show us that a kingdom existed at Petra from the fourth century B. C. till 105 A. D.

2) The Likhyanian, belonging to the Thammudites of Arab tradition. One of these texts has been found on an Assyrian inscription which must be placed at about 1000 B. C.

3) Proto-Arabic belonging to northern and central Arabia. This class resembles the Likhyanian. The alphabet forms an intermediate link between the Phoenician and the alphabets of southern Arabia. The earliest Proto-Arabic texts were written vertically, while the Phoenician were written horizontally.

4) The Minaean. These have commonly been called Himjaritic. They fall into two groups, distinguished by their dialects as the Minaean and Sabaeen. It has been generally held that the Minaean and Sabaeen kingdoms were contemporaneous, but by these inscriptions that view is proved to be erroneous. Hommel puts the rise of the Sabaeen kingdom about 900 B. C., but this is probably too late a date. Considering that the Minaean kingdom which preceded it had a succession of at least thirty-three kings, we may find, as Sayce says, "that the Minaean kingdom with its culture and monuments, flourished in the grey dawn of history, at an epoch at which, as we have hitherto imagined, Arabia was the home only of nomad barbarism."

* Cf. Sayce, *Independent*, Nov. 14, 1889.

† For fuller details concerning the work of Glaser, cf. the articles of Hommel, *Hebraica*, Oct. 1889 and Sayce, *Contemporary Review*, Dec. 1889.

According to Dr. Glaser the history of Arabia falls into five dynasties.

I. The kingdom of Mai'an.

II. The priest kings of Sabâ.

III. 1000-400 B. C. The kingdom of Sabâ. This kingdom may have lasted till the time of Alexander the Great, but it seems most probable that it did not, and that the dates here assigned are approximately correct. The name of one of the kings of Sabâ occurs in an inscription of the Assyrian king Sargon (715 B. C.) and Dr. Glaser has found his name in a Himjaritic text. The materials for direct information on this period are scanty, but we know that Sabâ was very wealthy and powerful, and that its dominions extended as far as Edom.

IV. 400 B. C.—300 A. D. The kingdom of Sabâ and Dhu Raidân. From a dated inscription it is known that this kingdom still existed shortly before 300 A. D. The following period has dated inscriptions which enable us to fix its limits quite closely. In this period (circa 100 B. C.) we find that the Habassa, or Abyssinians, migrated from Himjar and founded the Ethiopian kingdom called Axum, which soon developed into a mighty power. About 300 A. D. we find them a threatening foe to their former ancestors and even in possession of several of the parts of Arabia.

V. 300 A. D. to the time of Islam. The "kings of Sabâ, Dhu Raidân, Hadramaut and Yemen." The history of this period becomes the most interesting, as the inscriptions furnish the most accurate information and reveal certain facts which have not been sufficiently taken account of in the rise and development of Islam. We find that Judaism, and Christianity as represented by the "disciples of St. John," both tend to shape the religious conceptions of the people. In this period both these forces, as rivals, make their appearance for the first time in the Arab inscriptions, the former favored by the rulers at home, the latter by the foreign powers of Axum, and Byzantium. The Jews of Yemen have the tradition that they immigrated already before the Christian era; and after the lapse of a few centuries, we find their descendants occupying the throne of Sabâ for successive gen-

erations. But the power of Axum was in the ascendancy, and Christian missionaries under Constantius (337-361) worked in the land and even built three churches in Sabâ. Thus with a powerful enemy threatening from without,—and, as we have seen already in possession of a number of ports—and the seeds of religious division at home, the kingdom of Sabâ is shaken from its foundations. In 350 A. D., Axum, under its king Aizanias, conquers the country and maintains its sway for twenty years. In 378 A. D., however, the people have again broken the yoke of Axum, and a Jew is again on the throne. But there are Christian parties at home that favor the foreign powers, and permanent peace is by no means assured. About 500 A. D. we find that the Jews, confident in their strength, are persecuting the Christians at Yemen. The power of Byzantium comes to the rescue of the Christians and the Jews again lose the power; their king Abu Nunas is deposed and put to death in 525 A. D. From this time, we are told, Christianity became a state religion. But the Jewish rulers rallied and extended their power over all the southern part of the country and northward as far as Mecca.

We thus find that “Jewish influence made itself felt in the future birthplace of Mohammed, and introduced those ideas and beliefs which subsequently had so profound an effect upon the birth of Islam.”

THE POSTEXILIC HISTORY OF ISRAEL. IX.

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FROM THE DEATH OF NEHEMIAH TO THE MACCABAEAN TIMES.

The sources.—The direct sources of information for this period are Josephus, the Seder Olam, 3 Maccabees, chaps. 3 and 4 of 2 Maccabees, various Alexandrian writings, including especially Aristeas, and the fragments given by Eusebius in his *Prep. Evang.*, and indirectly, the Apocryphal books of Baruch, Tobit, Judith, and Ecclesiasticus, with incidental notices in the Jewish and Christian fathers, and in other writings. To secular history we are especially indebted for a pretty good chronological basis for the history. On the whole, however, the information given in these sources is meagre, incomplete, to some extent contradictory and fabulous, and thus unsatisfactory.

The chronological basis.—After the death of Alexander the great, it becomes necessary to follow two lines of chronological statement.

B. C. 404–359 are the 46 years of Artaxerxes Mnemon.

B. C. 358–338 are the 21 years of Artaxerxes Ochus.

B. C. 337–324 are the 14 years of Arogus, Darius Codomannus, and Alexander the great.

B. C. 323–283, Ptolemy Lagus.

B. C. 285–247, Ptolemy Philadelphus.

B. C. 246–222, Ptol. Euergetes I.

B. C. 221–205, Ptol. Philopator.

B. C. 204–181, Ptol. Epiphanes.

B. C. 180–146, Ptol. Philometer.

B. C. 170–116, Ptolemy Euergetes

II. (Physson).

B. C. 312–280, Seleucus Nicator.

B. C. 279–261, Antiochus Soter.

B. C. 260–246, Antiochus Theos.

B. C. 245–226, Sel. Callinicus.

B. C. 225–223, Sel. Ceraunus,

B. C. 222–187, Anti. the great.

B. C. 186–175, Sel. Philopator, or Soter.

B. C. 174–164, Ant. Epiphanes.

B. C. 163–162, Anti. Eupator.

B. C. 161–151, Demetrius Soter.

B. C. 150–146, Alexander Bala.

B. C. 145, Demet. Nicanor.

In using this table, it is even more necessary for us than it has hitherto been, to remember that the first year of any king, as here counted, is the first complete year of his reign, so that his accession actually took place, in most cases, in the

previous year. In the table, the reign of Lagus is counted from the death of Alexander; it is often counted, however, from 203 B. C. Ptolemy Philadelphus was for three years co-regnant with his father. The reign of Physcon was greatly broken. It is possible to count it from B. C. 170, when he first became king along with Philometer, or to count it from the death of Philometer.

The year 312 B. C., the first year of Seleucus I., is the first year of what is now commonly known as the Seleucid era. This era is constantly used in the sources of the history, and by it events are dated as occurring in such and such a "year of the Greeks." Most of the known dates are given either in this form, or in the regnal years of the Ptolemies.

In a sketch as brief as this must necessarily be, I think that the events can best be presented by taking up the times of the successive highpriests, in chronological order.

Jonathan, Johanan, John.—In the STUDENT for Jan. 1890, I have presented the view that the death of Nehemiah occurred early in the pontificate of the highpriest who is called by these names. The date of his pontificate, as given in books of reference, is about B. C. 371–339, but the strongest evidence in the case is the tradition that he and his son Jaddua together held the office fifty-two years, Jaddua dying about the same time with Alexander the great, who died B. C. 324, *Jos. Ant.* XI. viii. 7. This gives about B. C. 376, instead of 371, for the beginning of Jonathan's pontificate. The events of Jonathan's time that occurred before the death of Nehemiah have been considered in the STUDENT for Jan. and Feb. 1890. Later, occurred the murder by Jonathan of his brother Jesus, and the consequent oppression of the Jews by Bagoses (see STUDENT for Jan. 1890, page 34).

Jaddua.—His pontificate is commonly dated B. C., 339–319, but, as we have just seen, it probably began at least five years earlier. At the beginning of his term, probably, occurred the Samaritan schism (see STUDENT for Jan. 1890, pages 33–34). Jaddua's brother Manasseh, who had many years before married into the Sanballat family, was for that reason excluded from participation in the highpriesthood. The consequence was the establishment of a rival highpriesthood at Shechem. Josephus belittles the movement, but it is evident

from his account that priestly blue blood was largely represented among the seceders, and that the Israelite element was the prevailing element in the new religion, however much it may have incorporated from foreign sources. In *Ant.* XI. viii., XII. i. et al., Josephus presents the early Samaritans to us as well versed in their own views of the Law, and as full of zeal for the Law. From later sources of information, we know that they received the Pentateuch, and rejected the rest of the Old Testament. If they did this from the first, their doing it is the earliest distinct notice we have of the drawing of a sharp line of separation between the Pentateuch and the other sacred writings. Their receiving the Pentateuch only is sometimes accounted for on the theory that only the Pentateuch was regarded as canonical, up to the time of the schism, but this theory is inconsistent with the fact that the book of Joshua is continuous with the Pentateuch, inconsistent with the use which Nehemiah and his associates make of the other books (see *STUDENT* for Dec. 1889, page 344 sq.), inconsistent with what the traditions say of the times of Nehemiah (see article in *STUDENT* for Feb. 1890), and altogether improbable. This improbability is confirmed by the circumstance that there are two historical facts which, taken together, sufficiently account for the phenomena. First, there was a modified continuity between the Samaritans and the ancient ten tribes of Israel, and from the time of the schism they made the most of this, *Jos. Ant.* XI. viii. 6 et al. Now the book of Joshua mentions Jerusalem, and all the later books (even those of the northern Israelite prophets Hosea and Amos) were written from a Judæan point of view. This is one fact. The other fact is that mentioned in the *STUDENT* for Dec. 1889, especially page 351. The precepts of the Pentateuch, taken by themselves, did not condemn the men who went to Shechem, for their foreign marriages, but did condemn them when interpreted by the other sacred writings. In the circumstances, the Samaritan priests were likely to discover that the other sacred writings were merely tribal and not national, and were lacking in authority; and they would find a convenient line of demarcation, exactly suiting their views, if they accepted only the writings that treated of the times of Moses.

While Jaddua was highpriest, Alexander conquered the Persians, and marched through Palestine to Egypt, taking Tyre and Gaza, after long sieges. Josephus says that the Samaritans eagerly joined him, and received from him permission to build a temple for their new religion on mount Gerizzim. The Jews at first refused to submit, on the plea of the fidelity they owed to Darius. Josephus tells an admirable story of Alexander's approach to Jerusalem, the going out of a procession of priests and people to meet him, his adoration of Jehovah, his being shown the predictions concerning himself in the book of Daniel. The one clear historical fact in all this seems to be that Alexander received both Jews and Samaritans into favor, and used them in the founding of Alexandria, and in his other projects in Egypt.

The indications are that Palestine had now again at length become populous and wealthy, and that the institutions established by Ezra and Nehemiah were maintained at Jerusalem.

Onias I. and Simon I.—About the time of the death of Alexander, Jaddua was succeeded by Onias, and he, by Simon, whose pontificate is said to have closed about 293 B. C. * In the struggle for power between Ptolemy Lagus and his competitors, Palestine was, at several dates, the scene of military operations, but the control of these regions was at length secured to Ptolemy by the battle of Ipsus, B. C. 301. From Josephus, *Ant.* XII. i., *Cont. Ap.* i. 22, and from other sources, we learn that Ptolemy cruelly ravaged Judaea, slew many citizens, captured Jerusalem on the Sabbath, and transplanted many citizens to Egypt, Cyrene, and Cyprus, but afterward showed signal favor to the Jews everywhere. In B. C. 212 began the Seleucid era, and the Syrian-Greek empire of Seleucus. He enlarged and beautified Antigonion on the Orontes, named it Antioch from his father, and made it his capital. He also built many other Greek cities in his dominions, and Ptolemy did the same in his. Alexandria and the Egyptian-Greek cities vied with Antioch and the Syrian-

* This numeral and the others used below for the dates of the highpriests are taken mainly from the article "Highpriest" in McClintock and Strong. Dr. Bissell, in his volume on the Apocrypha, in the Schaff-Lange series of commentaries, page 16, gives a different system of dates, as follows: Onias I. 331-299, Simon I. 299-287, Eleazar 287-266, Manasseh 266-240, Onias II. 240-227, Simon II. 226-198.

Greek cities in offering inducements to desirable immigrants, and large numbers of Palestinian Jews and Samaritans, as well as Israelites from other countries, took advantage of these offers.

Josephus says, *Ant.* XII. ii. 5, that Simon I. is the celebrated Simon the Just of the Jewish traditions.

Eleazar.—The years of his pontificate were perhaps B. C. 293–260. Apparently they were years of prosperity. Ptolemy Lagus associated his son Philadelphus with himself on the throne, or perhaps abdicated in favor of Philadelphus, B. C. 285, and died B. C. 283, leaving Philadelphus sole king. The traditions attribute the project for the making of the Septuagint translation, commonly to Philadelphus, but also to Lagus, and represent Demetrius Phalereus, whose career ended with the death of Lagus, as active in the matter. It follows that the date thus given by the traditions is B. C. 285–283. This translation is a matter so important as to demand treatment by itself, and is therefore now dismissed with this brief mention.

Mannasseh.—His years were B. C. 260–234. Just before his accession, Antiochus Theos had succeeded Antiochus Soter, the successor of Seleucus. Josephus says, *Ant.* XII. iii. 2, that Theos granted great privileges to the Jews, which were still extant in the times of Marcus Agrippa. Antiochus Theos was followed by Seleucus Callinicus, B. C. 246. The previous year, Philadelphus had been succeeded by Ptolemy Euergetes, who soon after conquered all Syria, raising Egypt to the high water mark of greatness. Josephus says, *Cont. Ap.* ii. 5, that on his return from the conquest, he offered sacrifices and made gifts at the temple at Jerusalem.

Onias II.—During his pontificate, B. C. 234–219, the hitherto prosperous course of affairs became disturbed. Callinicus was succeeded by Seleucus Ceraunus, B. C. 226, and he by Antiochus the great, B. C. 223. The following year, Ptolemy Euergetes was succeeded by his son Philopator. Up to these dates, Palestine, though in relations with both the Greek kingdoms, seems to have paid tribute to the Ptolemies. Josephus says that Onias was parsimonious, and neglected to pay his personal tax of twenty talents, *Ant.* XII. iv. 1. Euergetes, just before his death, sent a legate named Athe-

nion, to look after the delinquent. Joseph the son of Tobias, nephew to the highpriest, flattered the legate, got permission to have an ambassador sent to explain the matter, and got himself named as ambassador. Meanwhile Euergetes died, and was succeeded by Philopator, then about twenty years old.* Joseph, himself a very young man, succeeded on that score in ingratiating himself with Ptolemy and Cleopatra,† and not only obtained indulgence for Onias, but obtained for himself a fat contract in the farming of taxes, *Jos. Ant.* XII. iv.

Simon II.—He was highpriest B. C. 219–199. Antiochus the great overran Palestine, attempting to wrest that region from Egypt. About 217 B. C. (“Egypt,” *Encyc. Brit.*), he was defeated by Ptolemy at Raphia. According to 3 Mac., Ptolemy soon after visited Jerusalem, and was received with enthusiasm, but was prevented, by a popular tumult and by miracle, from entering the holy of holies in the temple; hence he conceived a grudge against the Jews, which he afterward attempted to gratify by taking away the privileges of those who lived in Egypt, and having them trampled to death by elephants, but his attempts were miraculously frustrated. The story is well told, but is of course purely fictitious.

In B. C. 205, Philopator died, and Ptolemy Epiphanes became king. Meanwhile, Antiochus conquered the whole Palestinian region, and received the Jews as allies, honoring them greatly. But whether Egypt or Syria was dominant, apparently Joseph the son of Tobias continued to make his profits as farmer of taxes. It is claimed by many that Simon II. and not Simon I. is the Simon the Just of the traditions.

Onias III.—He was the son of Simon II., and held the office 199–175 B. C. About the time of his accession Hyrcanus the son of Joseph was born, twenty-two years after

* Josephus, in telling this story, in which three different Ptolemies were concerned, makes no clear distinction among them, but it is not difficult to disentangle them, and this fact justifies the conclusion that the story is historical, though doubtless colored.

† The sister and wife of Euergetes. Here and in Livy xxxvii. 4 she is called Cleopatra; in Justinus xxx. 1, 7 she is called Eurydice; but she is most commonly known as Arsinoë, 3 Macc. I: 1; Polybius V. lxxxiii. 3; XV. xxv. 2 and the Rosetta stone. (See Bissell, page 621).

his father became a farmer of taxes.* About 193 B. C., through Roman interference ("Egypt," *Encyc. Brit.*) Ptolemy Epiphanes, being then perhaps fifteen years old, married Cleopatra, daughter of Antiochus, receiving Coele Syria, Phœnicia, Samaria, and Judæa by way of dowry, the revenues being divided between the two kings, *Jos. Ant.* XII. iv. 1. About 186 B. C. Ptolemy Philometer, son of Epiphanes, was born, and it was presumably upon this occasion that Hyrcanus, then a precocious boy of thirteen, is said to have represented his father Joseph at the court of Epiphanes, *Jos. Ant.* XII. iv. 7, 8, 9. About the same time, Seleucus IV., known as Philopator or Soter, succeeded Antiochus. At the outset, like his father, he was favorable to the Jews, bearing the temple expenses out of his own revenues. But an enemy of the highpriest led him to believe that there were immense treasures in the temple, which might be turned into the royal treasury, and he sent Heliodorus to take charge of them. This caused distress and tumult, but Heliodorus was prevented from profaning the temple, by miraculous interferences. The story is told in full in 2 Mac. chap. 3. The account says, ver. 11, that Hyrcanus son of Tobias had then certain sums on deposit at the temple. There is no insuperable difficulty in the way of recognizing in this man the young Hyrcanus, grandson of Tobias, and son of Joseph the tax farmer. Hyrcanus himself, at this time, was at his rock castle, near Heshbon, enjoying himself, and collecting taxes of his neighbors, *Jos. Ant.* XII. iv. 11.

Josephus says, XII. iv. 10, that this Onias received a letter from the king of the Lacedæmonians, claiming kindred with the Jews. Something of the same sort is alluded to in 2 Mac. 5: 9; Mac. 14: 16 sq.; 12: 2 sq. et al.

Jason (Jesus), and Menelaus (Onias IV.).—The events of these two pontificates, B. C. 175–163,† belong to the Maccabæan period, but the men themselves were the product of

* See *Jos. Ant.* XII. iv. 6, 10. It would be easy to understand from these numerals that the whole time of Joseph's farming the taxes was twenty-two years; but it is also possible to understand that he farmed them for twenty-two years before the birth of Hyrcanus, and an indefinite time afterward. The second of these two interpretations fits the facts in the case, while the first does not.

† Jason seems to have become highpriest soon after the accession of Antiochus Epiphanes, B. C. 175, *Jos. Ant.* XII. v. 1, 2 Mac. 4: 7 sq. Menelaus

the pre-Maccabæan times, and are typical of certain important tendencies of those times. The statements concerning them are contradictory. Jesus was the brother of Onias III., and took the name Jason. Josephus says that Antiochus gave him the office* after the death of Onias, while the author of 2 Mac. declares, 4: 7 sq., that Jason got the office by bribing the king, and that Onias was treacherously put to death several years later, by the procurement of Menelaus, 4: 33 sq. Josephus leaves us to infer that Jason was orthodox, but in 2 Mac. he figures as a Hellenizing apostate.

Josephus says that Menelaus was otherwise known as Onias, and was brother to Onias III. and Jason, Simon II. thus having three sons who were high priests. He says this, with much variation of the form of the statement, in four different contexts, *Ant.* XII. v. 1; ix. 7; XV. iii. 1; XIX. vi. 2. But in 2 Mac. 4: 23; 3: 4 sq. he is described as the brother of Simon, the Benjamite wretch who betrayed the temple treasures to Seleucus. Very likely, however, the author intended this only as a vituperative figure of speech, taking it for granted that his readers knew that Menelaus was of highpriestly blood. Josephus lays stress upon the wickedness of Menelaus as an apostate, while the author of 2 Mac., accusing both him and Jason of apostasy, treachery, and bloodshed, differentiates Menelaus as the man who stole and sold the temple treasures.

It should be added that the author of 2 Maccabees is fanatically orthodox, and that when he charges Jason with perverting the national institutions and participating in idolatry, he does it with the air of a man who knows that he will be contradicted, and therefore strengthens his position (not with evidence, but) with vituperation. Perhaps the fact is that Jason and Menelaus represented two different types, then prevalent, of the Hellenizing tendency.

Hellenizing tendencies and their opposers.—The great fact of Israelite history, during the period we have been considering, succeeded him after three years and after B. C. 173, the year when Antiochus visited Jerusalem, 2 Mac. 4: 21-23. This gives B. C. 172 as the year of his accession. He was highpriest ten years (172-163), dying "the 150th year", that is, B. C. 163, *Jos. Ant.* XII. ix. 7, 3.

*So in Bekker's edition. The Geneva edition and Whiston omit the subject of the verb.

is the contact of the Israelite with the Greek. From the point of view of the Jewish writers, there were then just two notable races in the world, namely, the dominant Greek race and Israel. From the point of view of the Greek historians, Israel is less prominent. But from either point of view, the two races had been constantly and closely associated, throughout the Orient, during the hundred and fifty years from Alexander to Antiochus Epiphanes. At the beginning of this period, through the influence that had been exerted by Ezra and Nehemiah, the feeling of distinctiveness, among the Jews, had been intense. Everywhere we find them asking and receiving from the Greeks the privilege of living according to their own laws. But as the generations passed by, and the close relations with the Greeks continued, it was inevitable that two different Hellenizing movements should arise, and that these should be met by reactionary anti-Hellenizing movements.

Menelaus is the representative of the more ignoble of these two Hellenizing tendencies. As unpatriotic as he was unscrupulous, he regarded it as for the advantage of his countrymen to drop their distinctive religion and customs, and become merged into the dominant race. I conjecture that Jason was a rather poor representative of the less ignoble Hellenizing tendency, though his namesake, Jesus the son of Sirach is a much better representative of it. This man glories in everything that is distinctively Israelitish, and his glorying in it leads him to wish to extend the knowledge and the influence of Israelitish institutions. He further wishes to receive and profit by whatever other nations have that is good, whether Israel has it or not. Wherever these two tendencies manifested themselves, they were sure to call into existence a reactionary spirit, like that of the author of 2 Maccabees, as bitterly unjust to the one of them as it was bitterly just toward the other. The fact that this conflict was thus three-sided, and not merely two-sided, has its bearing on the literary problems of the period, including the problem of the origin of the Septuagint. It is further the key to much in the history of the origin and progress of the Tanaite scribes, and the Jewish sects, and to much in the splendidly dreadful events of the Maccabean times.

THE LIFE AND TIMES OF THE CHRIST,

BASED ON LUKE.

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STUDIES XIII. AND XIV.—THE GROWING FAME OF JESUS.
LUKE 7: 1-50.**Remark.**—It is desirable that in beginning each "study" the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

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

§ I. Chapter 7: 1-10.

1. Read and as a result of reading note the subject. *A Centurion's Servant healed.*
2. The following important or difficult words and phrases require attention: (1) *He sent* (7: 3), cf. Matt. 8: 5 and explain the difference; (2) *elders*, i. e. town officers, not connected with the synagogue; (3) *he loveth* (7: 5), a proselyte? (4) *sent friends* (7: 6), cf. Matt. 8: 8 and explain; (5) *not worthy*, etc., is there any superstition in his mind? (6) *marvelled* (7: 9), light on the nature of Jesus; (7) *so great faith* (7: 9), seen in (a) the bold conception (v. 8), (b) making light of difficulties (v. 7).
3. Study the following condensation of the section: *In Capernaum, elders ask him to heal the slave of a centurion who loves and is liberal to the Jews. As he goes, word is sent that the centurion, not feeling worthy to receive him, asks him to command, just as he himself orders his soldiers, the servant's cure. Jesus exclaims at such faith and the cure is wrought.*
4. Is not a striking religious teaching here found in the union of great faith and great humility in the Roman centurion?

§ 2. Chapter 7: 11-17.

1. Read and as a result of reading note the subject. Is it not *The Widow's Son raised?*
2. Words and phrases calling for examination are: (1) *soon afterwards* (7: 11), another vague note of time; (2) *Nain*, (a) where? (b) the story is peculiar to Luke; (3) *carried out* (7: 12), the dead were buried outside the city; (4) *touched* (7: 14), rendered himself unclean, cf. Numb. 19: 16; (5) *great prophet* (7: 16), like Elijah, 1 Ki. 17: 17-23; (6) *hath visited*, cf. 1: 68, a messianic time; (7) *Judea* (7: 17), i. e. either (a) all Palestine or (b) passed from Galilee to Judea; (8) *region*, i. e. the borders of the land.
3. The contents of these verses may be given by the student.
4. Consider how the compassionate sympathy of Jesus with human distress reveals itself not in word only but in power.

§ 3. Chapter 7: 18-23.

1. May not the subject be thus stated, *John's message to Jesus?*
2. (1) *disciples of John* (7: 18), (a) he still had disciples, (b) why did they not follow Jesus? (2) *he that cometh* (7: 19), i. e. the Christ, cf. Gen. 49: 10; Isa. 59: 20; Mal. 3: 1; (3) *v. 20*, what was the purpose of this message, (a) to reassure John who began to doubt, or (b) to induce his disciples to believe, or (c) because of his impatience at the method of Jesus? * (4) *tell John* (7: 22), what would John conclude from this in view of Isa. 29: 18; 35: 4-6; 60: 1-3? (5) *blessed* (7: 23), an implied rebuke?
3. Is it not sufficient as a statement of the contents of this section to say: *John, told of the works of Jesus, sends disciples to ask whether he really is the Christ. Jesus replies by calling attention to deeds of healing which he then performed as well as his preaching to the poor, adding that they who did not doubt about him were blessed.*
4. Let the student formulate the great religious truth of this section.

§ 4. Chapter 7: 24-35.

1. The student may read this section and state its subject.
2. Important words and phrases are: (1) *began to say* (7: 24), i. e. "proceeded to say"; (2) *multitudes*, light on the popularity of Jesus and of John; (3) *in kings' courts* (7: 25), but was not John there? (4) *more than a prophet* (7: 26), how? (5) *none greater* (7: 28), (a) in personal character, or (b) in position and work? (6) *Kingdom of God*, i. e. which Jesus is establishing; was John not a member? cf. Lk. 16: 16; Mt. 11: 12; (7) *greater than he*, (a) in character, or (b) in knowledge, or (c) in position and privilege; (8) *vs. 29, 30*, (a) are these words of Jesus, or Luke's explanatory remark? (b) light on the character and extent of John's ministry; (9) *justified* (7: 29), i. e. in being baptized they recognized and proclaimed that God was right in demanding, through John, repentance and baptism; (10) *rejected* (7: 30), "made of none effect" for themselves; (11) *call one to another* (7: 32), (a) the pipers and mourners represent John and Jesus, the others the people, or (b) the pipers and mourners represent the people, the others John and Jesus.†

* See a statement of the various views in *Van O.*, p. 115; also in *Ful. Com.* p. 172.

† Godet, in his *Comm. on Luke* (5d French ed.) has a peculiar and interesting view of this parable. See also Bruce, *Parabolic Teaching of Christ*, pp. 413, 899; Trench, *Studies in the Gospels*, pp. 147, 899.

3. The thought of these verses may be concisely stated thus: *After they had gone, Jesus said, Did you go out to see John expecting to find a trembling reed, or a courtier, or even a prophet? He is more than a prophet, the predicted herald of the Christ. Still, great as he is, the least of my followers is greater than he. The people accepted God's will in relation to John's baptism, but the Pharisees made it nought. This generation, like bands of children, who will not in turn respond each to the other's play of joy or grief, finds fault with both the asceticism of John, and the social joy of the Son of Man. But wisdom's followers justify her action.*
4. Observe that (1) while John's type of religion is stern, and (2) produces strong characters, (3) Jesus comes among men with gladness and grace, and (4) the least of his followers is greater than John; still (5) it is possible to reject both John and Jesus.

§ 5. Chapter 7: 36-50.

1. Does not this passage describe *Jesus and the woman at the Pharisee's house?*
2. Let the student select and examine as thoroughly as possible the important or difficult words and phrases.
3. Study the following condensed statement of this section: *While Jesus is at dinner with a Pharisee, his feet are washed with tears by a harlot, wiped with her hair and anointed. The Pharisee doubts Jesus' insight in permitting this, but Jesus tells him of two debtors, and he himself confesses that if both are forgiven their debts, the heaviest debtor is most grateful. Jesus adds, "You were less than courteous to me, but this woman gives me more than ordinary service. Her sins, though many, are forgiven, for her great love." The guests question his right to forgive sins, but he adds, "Your faith has brought you health and peace."*
4. Consider the teaching here (1) that much sin can be forgiven, (2) that love for Jesus is in proportion to consciousness of sin and of forgiveness, (3) that a great sinner may become a great saint.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

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

THE GROWING FAME OF JESUS.

- § 1. A CENTURION'S SERVANT HEALED.
- § 2. THE WIDOW'S SON RAISED.
- § 3. JOHN'S MESSAGE TO JESUS.
- § 4. JESUS' TESTIMONY TO JOHN.
- § 5. JESUS AND THE WOMAN AT THE PHARISEE'S HOUSE.

- 2) **The Summary.** Gathering together all the statements of the contents of the sections, study the following summary: *In Capernaum, a centurion seeks of Jesus the cure of his dying servant, and asks that he simply command the cure. Jesus exclaims at his faith, and the cure is wrought. Later near Nain, a widow's son, borne to his burial, is restored to life by him amidst wide-spread wonder. John sends to Jesus asking as to his Messiahship, and is shown his works of mercy in reply. Jesus calls John more than a prophet, but exalts his own work, and cries out against the generation that rejects both John and Jesus. At meat in a Pharisee's house, when his feet are anointed by a harlot, he shows that she who is forgiven the most, loves the most, and thus manifests her love. Declaring her sins forgiven, he bids her go in peace.*

2. Observations upon the Material.

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

- 83) 7 : 2. A garrison was probably stationed in Capernaum at this time.
- 84) 7 : 4. This foreign officer was favorable to the Jewish worship and may have been a proselyte; cf. Acts 10 : 1, 2.*
- 85) 7 : 6, 13. "Lord" is not the usual title of Jesus in the Gospels. It is more frequent in Luke than in the other synoptics.
- 86) 7 : 10. This cure is wrought by Jesus at a distance and apparently without a word.
- 87) 7 : 9. Jesus wondered, as though he had not expected to find such faith.†
- 88) 7 : 1-10. Comparing this passage with Mt. 8:5-13, we conclude that the source from which Luke drew this account was different from Matthew's.‡
- 89) 7 : 11. Jesus is in the season of great popularity, attended by a crowd.
- 90) 7 : 16. The people do not yet recognize Jesus as the Christ.
- 91) 7 : 18, 19. The actions and methods of Jesus seem to arouse questions in John's mind as to his mission.§
- 92) 7 : 19. That John asks this question is an evidence of the novelty and originality of Jesus' work.
- 93) 7 : 22. Jesus here uses his miracles as proofs of his mission, yet even here it is the character of them to which appeal is made.
- 94) 7 : 24-27. Jesus uses a very oratorical form of address to the people.
- 95) 7 : 29, 30. Jesus declares that John's work produced (1) "a general movement among the lower classes of people who heard the prophet and revered him, (2) an open opposition on the part of the rulers." (Lindsay.)
- 96) 7 : 32. The game was a kind of charade.
- 97) 7 : 32. Jesus had observed, perhaps had participated in this children's game.

* [He] was a military officer of high rank—captain of a centurio, the permanent garrison in Capernaum. Herod Antipas had confessedly organized his military forces on the Roman model, and kept Roman officers in his pay. . . . It has been supposed, and perhaps not without reason, that the centurion although uncircumcised, was one of those proselytes of the gate who, without subjecting themselves to the law of Moses, worshipped the God of Israel. *Weiss*, II., pp. 44, 45.

† In marvelling at it he intimates that we ought to admire. He admires for our good; that we may imitate the centurion's faith; such movements in Christ are not signs of perturbation of mind but are exemplary and hortatory to us. *Pul. Com.*, p. 170. At this *His* wondering we need not wonder. It is one proof the more for his true humanity. *Van O.*, p. 111.

‡ A skillful comparison of the two accounts is found in *Edersheim, Jesus the Messiah*, I., pp. 544-548.

§ John had described the Christ to the people as the royal judge who would accomplish the theocratic judgment by which Israel was to be purified. And now that Christ, so solemnly announced, did only works of charity and healing such as those which had been just now described to him (7 : 18). Do the works of a Christ reduce themselves to these? *Godet*, I., 474 (in substance). See also *Farrar, Luke*, pp. 148, 149. We cannot possibly assume that John doubted respecting the person of our Lord. . . . It is rather a question of increasing impatience. *Van O.*, p. 115.

- 98) 7:33, 34. Jesus declares that he mingled in the ordinary life of men, while John was an ascetic.
- 99) 7:36, 44. Evidently the Pharisees were not at this time entirely alienated from him, though Simon was studiously cold in his hospitality.*
- 100) 7:40. Jesus seems to have clear insight into the secret thoughts.
- 101) 7:44-46. The customs of social hospitality are detailed here.
- 102) 7:36-50. This narrative is peculiar to Luke's gospel.†
- 103) 7:44-47. Jesus here speaks in poetic parallelism (antithetic).‡
- 104) 7:47. Jesus excuses himself for cultivating this woman, by showing that, when forgiven, she loved him most warmly.§

3. Topics for Study.

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

- 1) **New Wonders.** [Obs. 84-89]. Consider thoughtfully the events of 7:2-10 and 7:11-17. (1) Recall, with as much vividness as possible, the details of each.¶ (2) Compare the narrative of 7:2-10 with the corresponding passage, Mt. 8:5-13. (3) Observe a similar case in John 4:46-53; is this the same event?¶ (4) Determine the contribution of each event to the literary character and independence of Luke's narrative. (5) Note certain elements in each, e. g. in 7:2-10, (a) healing at a distance, (b) the element of faith, (c) the wonder of Jesus;—in 7:11-17, (a) Jesus' first raising from the dead, (b) absence of faith,**

* The readiness with which the Saviour could accept an invitation so grudgingly given. . . belongs undoubtedly to the self-denial of his ministering love. He wisbed especially not to repel the Pharisees any more than was absolutely necessary and knew moreover that many an ear that elsewhere would be closed to formal preaching might perhaps catch up the word of life when He clothed it as table-talk in the forms of daily life. *Van O.*, p. 124.

† See Farrar, *Luke*, p. 154; Lindsay, *Luke*, I., pp. 116, 117.

‡ See Farrar, *Luke*, pp. 157, 158.

§ What he had to say was in substance this: ". . . Hence, Simon, understand the interest I take in such people, the pleasure I find in their company. I like to be loved in that way, warmly, passionately, enthusiastically; not coldly and languidly after the fashion exemplified by yourself in the present entertainment. I desire much love, and that is why I have relations with. . . the people who have greatly erred. I find that, when converted, they love me much." Bruce, *Gallilean Gospel*, pp. 93, 94.

¶ A vivid picture of the burial scene is given in *Edersheim*, I., pp. 553-558.

¶ The elements of the stories are absolutely identical, *Weiss*, II., p. 48. If these two stories are concerned with the same event, the details of the Gospel narratives do not deserve the least credence. Godet, *Luke*, I., p. 466.

** What then was the connecting link between the dead and Jesus? *Godet*, I., p. 472 says, "The only receptive element that can here be imagined is the ardent desire of life with which the young man, only son of a widowed mother, had without doubt yielded up the last breath." *Edersheim*, I., p. 557, says, "The connecting link between them was the deep sorrow of the widowed mother." Trench, *Miracles*, p. 197, says, "It would be an error to suppose that compassion for the mother was the determining motive for this mighty spiritual act. . . that was no doubt the spiritual awakening of the young man for a higher life."

(c) appeal to Jesus' compassion, (d) restoration by a word. (6) Estimate the light thrown by these events upon the character of Jesus.* (7) Decide as to the purpose of the miracles.†

- 2) **Jesus' Estimate of His Contemporaries.** [Obs. 95, 98.] (1) *His estimate of John* ‡ (7 : 24-28, 33) : (a) as the greatest representative of the old covenant in knowledge and dignity, (b) as the herald of the Kingdom of God, yet outside of it as a new historical movement, § (c) hence less than the little ones of the kingdom in knowledge and privilege. (2) *His estimate of the people as a whole* (7 : 31-34) : (a) fickle, unresponsive and censorious, || (b) yet having a few who accepted the truth that both John and Jesus brought. (3) *His representation of Himself* (7 : 34), see also Mt. 11 : 27 given in this connection.

4. Religious Teaching.

Is not one of the central teachings of this chapter the exhibition of *varying thoughts about Jesus* : (1) mere wonder or fear in view of his miracles (v. 16) ; (2) honest doubt of his Messiahship (v. 19) ; (3) marvellous confidence in his power (vs. 6-8) ; (4) utter want of feeling or interest (vs. 31-34) ; (5) adoring gratitude and love (vs. 36-50).

* A strong *apologetical* value lies in the impression which the report of the miraculous power of the Saviour had made upon a heathen and in the expectation that a word at a distance would be sufficient to fulfill his wish. *Van O.*, p. 111. The second narrative "is one in which the Saviour's tenderness of heart and the power which the sorrows of humanity exercised over him are most clearly revealed." *Godet*, I., 467.

† The raising of the dead belongs in the fullest sense to that class of "signs," which serve as symbols of the life-giving activity of our Lord. *Van O.*, p. 113. In this instance, as in so many others, the miracle was wrought not from a distinct purpose to offer credentials of his mission, but proceeded rather from his intense compassion with and his divine pity for human sufferings. *Pal. Com.*, p. 171.

‡ The judgment pronounced is a judgment not so much on a *man* as on an *era*. It is a judgment on the law which was given by Moses ; and the comparison made between the last prophet of law and any little one in the kingdom signifies the immense inferiority of the legal economy to the era of Grace that came by Jesus Christ. Bruce in the *Expositor*, 1, 5, p. 101. These words have a double importance, as they define not only Christ's view of the standpoint of John the Baptist, but also of the Old Dispensation in general, in regard to Christianity. *Neander*, p. 200.

§ In some sense he belongs to the Kingdom of Messiah,—his work constituting its introductory stage ; and yet his position is inferior in dignity and privilege to the least in that kingdom. Broadus, *Matthew*, p. 241. See Farrar, *Luke*, p. 151.

|| All the sects and societies of that time in Judea were under the influence of one and the same spirit—the spirit of a decadent age, approaching dissolution. Bruce, *Parabolic Teaching*, p. 417.

STUDIES XV. AND XVI.—THE GALILEAN MINISTRY AT ITS HEIGHT.
LUKE 8: 1-56.

Remark.—It is desirable that in beginning each "study" (1) the material of the preceding "study" be reviewed, and (2) the entire passage assigned be read over rapidly and the main divisions of the narrative noted.

I. EXAMINATION OF THE MATERIAL.

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

§ 1. Chapter 8: 1-3.

1. Read, and as a result of the reading note the subject: *A Preaching-tour of Jesus.*
2. The following important words and phrases call for study: (1) *went about* (8: 1), perhaps marking a change from the Capernaum life to a wandering ministry; (2) *preaching*, "proclaiming," explained by the following; (3) *Magdalene* (8: 2), i. e. from Magdala; where? (4) *seven devils*, the number of completeness, indicating the highest degree of "possession"; (5) *Herod* (8: 3), i. e. Herod Antipas; (6) *ministered* *substance*, the means of subsistence that Jesus and the twelve had.
3. Study the following condensed statement of the passage: *Jesus makes a thorough tour of evangelization through the land with the twelve and certain women whom he had healed, and who supplied their material wants.*
4. Observe how the service of gratitude in material things becomes the means for the wider spread of the Gospel.

§ 2. Chapter 8: 4-18.

1. Is not the subject of this section: *The Parable-preaching of Jesus?*
2. (1) *great multitude* (8: 4), sign of popularity, cf. 6: 17; 7: 11, 24; (2) *way side* (8: 5), i. e. a path running through the field, cf. 6: 1; (3) *rock* (8: 6), i. e. a thin layer of soil over the ledge; (4) *ears to hear* (8: 8), a Jewish teacher's call for special attention; (5) *mysteries* (8: 10), cf. for the meaning Rom. 16: 25; 1 Cor. 2: 7-10; Eph. 1: 9, 10, etc., (a) not something mysterious, (b) knowledge which is kept secret from the many, and disclosed only to selected ones, (c) the inmost truths of the Gospel which human wisdom cannot discover, but which have been revealed from above to all sincere and earnest souls; (6) *to the rest*, a new method of popular preaching is begun: (7) *that seeing they may not see*, etc., (a) a Hebrew idiom (cf. Isa. 6: 9) meaning either "keep on seeing," or "see clearly," (b) cf. Mt. 13: 13; state the difference in the form of expression, (c) how interpret the thought,—as a purpose of Jesus, or as a result due to human perversity? (8) *nothing is hid* (8: 17), i. e. of this teaching; the hiding is in order to reveal the truth, (a) to any who will accept it, (b) to the earnest whom the concealing would stimulate, (c) that they may make it known to others.

3. A concise statement of the contents may be made as follows: *He teaches multitudes in a parable. "The sower sows on four kinds of soil, only one of which is fruitful." The disciples, favored above others, are told that this refers to the classes of people who hear him, and the results of his work with them, only one class of whom is permanently useful. "Like the lamp my teaching is intended to give light. Hear wisely; your growth and usefulness depend on it."*
4. What is the great religious lesson of these verses?

§ 3. Chapter 8: 19-21.

1. Read and note the subject. Is it not *Visit of his Relatives to Jesus?*
2. Let the student study the important words and phrases.
3. Study the following condensation of these verses: *His relatives seek him, but the crowds prevent. When told, he declares that those who obey God are his kinsfolk.*
4. Observe that relationship to Jesus depends upon obedience to his word.

§ 4. Chapter 8: 22-25.

1. The student may state the subject of this section.
2. (1) *One of those days* (8:22), (a) indefinite, (b) cf. Mk. 4:35; Mt. 13:1 for more distinct statements; (2) *other side*, where? (3) *fell asleep* (8:23), why? (4) *v. 24*, consider their state of mind; (5) *rebuked*, what was his idea here? (6) *faith* (8:25), cf. Mk. 4:40, what kind of faith did he expect? (6) *afraid*, (a) was this superstition? (b), why should the apostles have feared?
3. The thought of the passage is condensed as follows: *At that time, on his bidding, they sail across the lake. A storm rises and threatens to destroy them. He, being asleep, is waked and asked to help. With a rebuke to them, he calms the storm, while they wonder at his power.*
4. Notice the teaching suggested here that knowledge of Jesus is no guarantee of strong faith in him.

§ 5. Chapter 8: 26-39.

1. Look over the verses and state the subject. Is it not *The Gerasene demoniac restored?*
2. Important words and phrases are: (1) *Gerasenes* (8:26), see margin for other readings; (2) *out of the city* (8:27), i. e. a citizen; (3) *tombs*, cf. Gen. 23:19; Num. 19:16; Lk. 23:53; (4) *fell down* (8:28), irresistible reverence; (5) *what etc.*, note the spirit of these words; (6) *Most high God*, how account for (a) the use of this phrase, cf. Gen. 14:18; Num. 24:16; Acts 16:17, (b) the knowledge shown of Jesus? (7) *commanded* (8:29), lit. "was commanding"; (8) *name* (8:30), purpose of this question? (9) *Legion*, (a) meaning? (b) what significance in relation to the man's mental state? (10) *they* (8:31), who? cf. Mk. 5:10; (11) *abyss*, cf. Rom. 10:7, "Hades"; (12) *intreated* (8:32), why wish to go into them? * (13) *gave them leave*, why permit them? (14) *entered into* (8:33), how was this possible? (15) *choked*, what justification for Jesus' action? (16) *at the feet* (8:35), as a disciple before the teacher; (17) *declare* (8:39), contrary to usual custom, Lk. 5:14; 8:56; Mt. 9:30; 12:16; reason found in the altered circumstances?

* On this and the following questions the student is referred for the various views to *Farrar*, p. 174; *Lindsay*, I., p. 126; *Van O.*, p. 136; *Pul. Com.*, I., pp. 207, 208 (a good statement); *Bruce*, *Miraculous Element*, etc., pp. 188-190.

3. The thought of these verses may be worked out by the student.
4. Are not important religious teachings found in (1) the illustration of the deliverance of a soul from the power of evil, and (2) the strength of selfishness refusing the opportunity of salvation?

§ 6. Chapter 8: 40-42, 49-56.

1. Is not the subject of this passage *The daughter of Jairus raised*?
2. (1) *returned* (8:40), cf. Mt. 9:1; (2) *all waiting*, characteristic of Lk.; (3) *then came* (8:41) cf., for the time, Mt. 9:18 and consider the question; (4) *only daughter* (8:42), characteristic of Lk. cf. 7:12; 9:38; (5) *trouble not* (8:49), an expression of courtesy; (6) *weeping and bewailing* (8:52), on Jewish mourning, cf. Eccl. 12:5; Jer. 9:17; Ezek. 24:17; 2 Chron. 35:25; (7) *maiden, arise* (8:54), see Mk. 5:41 for the original words; (8) *tell no man* (8:56), reason for this prohibition found in the growing excitement.
3. The statement of the contents of this section may be given as follows: *When Jesus had returned to the waiting crowds, Jairus came asking Jesus to come and heal his dying daughter. As they go the message comes that she is dead, but Jairus is encouraged to believe that she is to be restored. With three disciples and the parents, Jesus goes into the house amid the mourners, bidding them cease as the child was sleeping. Taking her by the hand, he restores her to life by a word, and the parents, receiving her, are bidden to tell no one.*
4. Let the student decide upon the great religious lesson of this passage.

§ 7. Chapter 8: 43-48.

1. Read and note the subject: *The suffering woman healed.*
2. Words and phrases worthy of attention are: (1) *could not be healed* (8:43), note a further remark in Mk. 5:26; (2) *touched* (8:44), was this (a) superstition, or (b) the common belief that contact was necessary, cf. Mk. 5:23; Acts 5:15; 19:12; (3) *border*, learn something as to Jewish garments; * (4) *who is it*, etc., (8:45), was this † (a) a sincere desire for information, or (b) to induce the woman to disclose herself? (5) *I perceived* (8:46), light on Jesus' nature; (6) *thy faith* (8:48), (a) degree and quality of it, (b) Jesus' opinion of it?
3. Let the student state the thought of this section.
4. Observe that ignorance of Jesus in his true character does not prevent (1) strong faith in him, or (2) the rewarding of that faith.

* Cf. Edersheim, *Life of Jesus*, I., pp. 620-626 for a full description; also Stapfer, *Palestine*, etc., p. 190 sqq.

† He would know more distinctly who was the person that had received the blessing, in order to the moral advantage of that person, and to show to all that there was no magical efflux of power from his person. Bliss, *Com. on Luke*, p. 159. Cf. Bruce, *Mir. Et.*, p. 279. That he knew who had done it, and only wished, through self-confession, to bring her to clearness in the exercise of her faith appears, etc. Edersheim, *Jesus*, I., 628.

The miraculous knowledge of the God-man was no magical clairvoyance, and His question was by no means a mere feigning. *Van O.*, p. 140.

If Christ, indeed, did not know *that*, and *whom* he was curing, the whole transaction appears magical and unworthy of the Lord. Olshausen, *Com. I.*, p. 387.

II. CLASSIFICATION OF THE MATERIAL.

1. Contents and Summary.

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

THE GALILEAN MINISTRY AT ITS HEIGHT.

- § 1. A PREACHING-TOUR OF JESUS.
- § 2. THE PARABLE-PREACHING OF JESUS.
- § 3. VISIT OF HIS RELATIVES TO JESUS.
- § 4. THE STORM ON THE SEA.
- § 5. THE GERASENE DEMONIAK RESTORED.
- § 6. THE DAUGHTER OF JAIRUS RAISED.
- § 7. THE SUFFERING WOMAN HEALED.

- 2) **The Summary.** [Let the student prepare a careful summary of the scripture material according to models already given.]

2. Observations upon the Material.

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

- | | |
|--|---|
| 105) 8: 1. Jesus made journeys from place to place preaching.* | 110) 8: 2, 3. Luke is fond of dwelling upon the graciousness of Jesus to women, cf. 7: 36-50; 8: 48.‡ |
| 106) 8: 2. Even women suffered from the worst kind of demoniacal possession.† | 111) 8: 5-8. Jesus was a close observer of nature and saw in the natural world illustrations of religious truth.‡ |
| 107) 8: 3. Some people of high position were his followers. | 112) 8: 5-8. Some methods of Jewish agriculture are here presented.¶ |
| 108) 8: 3. More than a few women followed him. | 113) 8: 12-14. Jesus did not expect that the mass of the people would accept his teaching. |
| 109) 8: 2, 3. Evidently Jesus' idea of women and relation to them differed from those prevailing in his time, cf. John 4: 27.‡ | |

* We see Him proceeding from one town to another, wearing as clothing the simple yet becoming tunic . . . the sandals bound crosswise over His uncovered feet; the disciples near by, without money in their girdles, without shoes, staff or wallet; perhaps a little flask with oil, after the oriental usage, hanging over their shoulders for the refreshment of their wearied limbs; and at a seeming distance the women covered with their veils who were concerned with tender affection for the wants of the company. *Van O.*, p. 126.

† We must combine in imagination all that we know of the helplessness of epilepsy and the ravings of insanity, distinctly recognized as the result of an abhorrent intrusion into the inmost center of the soul, to form any proper idea of that from which she (Mary) had been delivered. But this did not imply peculiar guilt. Her case had been pitiable but not criminal. *Bliss*, p. 145. See an ideal description of her healing from Delitzsch's "Day in Capernaum," in Geikie, *Life of Christ*, II., p. 132 sq.

‡ While the Jewish Scriptures and secular literature celebrated the excellence of the virtuous woman, the rabbis of Christ's day thought it scandalous to speak to a woman in public. *Bliss*, p. 145.

§ See Farrar's *Luke*, Introduction, p. 26.

|| Cf. Vallings, *Jesus Christ*, p. 112; Weiss, *Life of Jesus*, II., 113, 114.

¶ Cf. Stapfer, *Palestine in the Time of Christ*, pp. 218-222.

- 114) 8 : 12-15. He makes the acceptance of it depend on the nature and disposition of the hearers.*
- 115) 8 : 16. A glimpse is here given at some of the furnishings of a Jewish house.†
- 116) 8 : 20. The relatives of Jesus are inclined to interfere with his work.‡
- 117) 8 : 23. Some idea is given here of the suddenness with which storms rise on this lake.§
- 118) 8 : 24. Jesus possesses and manifests power over the natural world.||
- 119) 8 : 28. The demonized man both reverences and repels Jesus.
- 120) 8 : 32. The people living here transgressed the Mosaic law relating to swine-keeping.
- 121) 8 : 40. Jesus still retains his popularity with the people.
- 122) 8 : 41. The religious authorities of Galilee are not all hostile to Jesus.
- 123) 8 : 46. It was in the outgoing of power that Jesus recognized the touch.¶
- 124) 8 : 47. The woman was afraid of a reuke because her touch had made Jesus legally unclean.
- 125) 8 : 51. The three disciples are special companions of Jesus.
- 126) 8 : 53-56. This was a case of restoration from death.**
- 127) 8 : 55. The command to give her[†] to eat is a homely touch that vouches for the historical character of the narrative.

3. Topics for Study.

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

- 1) Parables.†† [Obs. 70, 82, 109-112]: (1) Meaning of the word. (2) Use of parables in the O. T. (cf. 2 Sam. 12 : 1-4; Isa. 5 : 1-6; 28 : 23-29) and by the Jewish teachers (rabbis). (3) The occasion which prompted Jesus to use them as found, (a) in the growing opposition to him, or (b) in his growing popularity. (4) His purpose in employing them, whether (a) to attract, (b) to stimulate mental and spiritual life, or (c) to distinguish true and false disciples. (5) Decide whether it was a purpose or a result of his using them that they concealed the truth. (6) Principles of interpreting them as illustrated in vs. 11-15; (a) every parable has one main thought and the rest is drapery, or (b) every detail has a spiritual meaning.

* The end of Jesus is first, to show that He is under no illusion in view of that multitude in appearance so attentive; next, to put His disciples on their guard against the hopes which the present enthusiasm might inspire; and above all to fortify His hearers against the perils to which their present religious impressions were exposed. Godet, *Luke*, I., 396 (quoted by Bruce, *Parabolic Teaching*, etc. p. 18).

† Cf. *Stäpfer*, p. 179.

‡ Only if it meant some kind of interference with His Mission, whether prompted by fear or affection, would Jesus have so disowned their relationship. *Edersheim*, I., p. 576.

§ Cf. *Farrar*, *Luke*, p. 169.

|| The true view to take of the apostrophe to the storm is to conceive of it, not as spoken with express intent to influence either the winds or the disciples, still less as addressed to Satan, the prince of the power of the air, but as the spontaneous expression of victorious faith and heroic self-possession. Bruce, *Miraculous Element*, etc., p. 211.

¶ It is difficult to see how anything else is meant. But see *Bliss*, p. 159, who says "He was aware of the seizure of his garment, and in the manner of it recognized the touch of faith, which he had answered with the healing influence." Cf. also Bruce, *Mirac. Element*, pp. 278-282.

** A fine presentation of this point is found in Bruce, *Mir. El.*, pp. 196-199.

†† Cf. *Lindsay*, *Luke*, I., 118; *Farrar*, *Luke*, 163, 165; *Pul. Com.*, p. 203; *Edersheim*, *Jesus*, I. p. 584.

- 2) **The Relatives of Jesus.** [Obs. 114]: (1) Their number and names (cf. Lk. 2: 48; Mt. 13: 55, 56; Mk. 6: 3.) (2) What may be inferred as to the disappearance of Joseph from the narrative? (3) Note the three views concerning his "brethren;"* (a) later sons of Joseph and Mary, cf. Lk. 2: 7, but also John 19: 26, 27, (b) sons of Joseph by a former wife, (c) cousins, sons of his mother's sister. (4) Their opinion of Jesus and his work; (a) they are acquainted with the promises concerning him, Lk. 2: 19, 51, (b) unbelief in his methods and ideas, John 7: 3-6, (c) the motive of their action in Mk. 3: 21. (5) Their relation to Jesus and his work afterwards, cf. John 19: 25; Acts 1: 14; I Cor. 15: 7; Gal. 1: 19.
- 3) **Demoniacal Possession.**† [Obs. 56, 117.] (1) Study carefully the statements made in Lk. 4: 33-36, 41; 7: 21; 8: 2, 27-35, and consider the following points: (a) the existence of bodily and mental disease, (b) the popular belief, (c) the view that Jesus took, (d) the expulsion accompanied by a struggle, (e) inclination to Jesus, yet, also accompanied by opposition to him, (f) acknowledgment of Jesus as the Christ, (g) the sufferer restored. (2) Note the bearing of these facts on the view that these manifestations were merely bodily and mental troubles attributed to demons by the people and by Jesus, who accommodated himself to the sufferers' views and to the popular belief. (3) What arguments in favor of the view that the evil spirits were actually present? (4) On that view what may be said as to the following points? (a) the occasion of demoniacal possession is the victim's sinfulness, (b) this sin results in the supremacy of the demon over the man's will, (c) this moral debasement results in bodily and mental disease, (d) objections to this view, cf. Lk. 9: 38-42. (5) Consider certain other points; (a) Jesus had authority over the demons (b) they recognized him and acknowledged his authority, (c) an extraordinary outbreak of evil powers at this period, (d) their especial activity in Israel owing to the religious training of the nation. (6) Make as definite conclusions as possible concerning the subject.

4. Religious Teaching.

Do not the religious teachings of this "Study" gather themselves about the topic *Some Lessons of Faith and Duty*: ‡ (1) ignorant and superstitious faith blessed and confessing (8: 43-48); (2) faith invited even in the case of the (humanly) impossible and rewarded (8: 50-56); (3) faith unwarrantably weak rebuked (8: 25); (4) faith, i. e. acceptance of the truth, (a) the distinguishing mark of a true member of the kingdom (8: 15), and (b) the condition of true relationship to Jesus (8: 21); (5) believing souls (a) bidden to witness (8: 39), and (b) privileged to minister (8: 3).

* Cf. *Lindsay*, I., 122; and the classical reference to Lightfoot's *Galatians*, Diss. 2.

† Cf. *Weiss*, II., ch. 6; *Edersheim*, I., p. 608, sqq.; Bruce, *Mir. El.*, pp. 172-192, for full and differing discussions.

‡ Faith in Christ is a broad, inclusive term: it is accepted and blest by the Master, as we see from the Gospel story, in all its many degrees of development, from the elementary shape which it assumed in the case of this poor, loving, superstitious soul, to the splendid proportions which it reached in the lives of a Stephen and a Paul. Faith in him, from its rudest form to its grandest development, the Master knew would purify and elevate the character. *Ful. Com.*, I., pp. 209, 210.

Correspondence.

TO THE EDITOR OF THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR :—The teeth and claws of your correspondent, "Ben Jashar," are not hard to discern under the sheep's clothing in which he appears in your January number. From all such defenders of the Truth, "good Lord deliver us."

It is evident to any one who can read beneath the lines that "Ben Jashar" would have those who believe the Truth rest quietly on their arms whenever it is attacked, because, forsooth, the Truth is safe, and their puny efforts to defend it are both useless and impertinent. Alas! how unworthy the suggestions! When a noble name is aspersed, are the admirers of it to sit in silence because the character it represents is beyond the reach of harm? When a glorious cause is attacked, are those set to defend it to rest at ease, because they are assured of its ultimate triumph? Did "Ben Jashar" or any one else ever see "Truth crushed to earth" rise again, save as it was lifted up by men who were willing to live for it, fight for it, die for it?

When I read his "Letter in behalf of Truth," I had just risen from a somewhat careful study of an old letter written by one Ioudas who calls himself "a slave of Jesus Christ, brother of James." By some learned in such matters it is supposed that he was a half-brother of Jesus of Nazareth, though he does not mention his kinship to the Master. Be this as it may, his letter, the exhortation it contains and the reasons therefor, are commended to "Ben Jashar" and others of his ilk who think that Gamaliel told the truth when he intimated that "error would commit suicide, if it had rope enough," and that Uzzah's fate is a warning to those who are disposed to contend earnestly for the faith once for all delivered to the saints.

A man, who I venture to suspect was wiser than "Ben Jashar" is, assured a friend of his that the folly of those who would withstand the truth would be manifest to all. But he did not exhort his friend by the wisdom of Gamaliel and the fate of Uzzah to leave Truth alone to take care of itself. On the contrary he exhorts his friend in view of his own manner of life, his own zealous contention for the faith, to "reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts: and will turn away their ears from the truth and turn aside unto fables."

The truth is Gamaliel's advice respecting error was nonsense, and the case of Uzzah is not in point. Divine Wisdom has said: "Every plant which my heavenly Father planted not, shall be rooted up." But he employs some one's strong hand to do the "rooting." He adds "Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into the pit." As he changes the figure, so may we; and if we let the blind guides alone, still the lovers of the light must dig the pit into which they are to fall.

Yours for the Truth,

AGONISTES.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR :—The chiefs of the Roman Catholic church tell us that Protestantism,—the principle that “the Bible and the Bible alone is the only and sufficient rule of faith and practice,”—is responsible for all the sectarian confusion in the world, because men cannot understand it alike unless there is some authoritative system of interpretation to guide men into an infallible understanding of it.

An earnest “Country Minister,” affirms about this same thing in the January number of your journal. He says : “It may be we have gone too far with our Protestantism. It certainly will not do to allow men to believe what is essentially unsound. We must not allow the Protestant principle to run wild with us, and permit an individual to think for himself unless he thinks what is true, and he ought not to be permitted to interpret his Bible for himself, unless he gets from it what our fathers found in it. . . . Divine truth is spiritually discerned. Our fathers had spiritual discernment. Hence with a few unimportant exceptions they perceived the truth, and if we find the facts against them, the facts must be untrue facts. . . . If you suffer a man to be an independent thinker at all, he is likely to lose some aspect of truth, and if he once begins that, where will he stop?”

Protestants do not recognize in the Roman Catholic church, “The unity of the Spirit in the bond of peace,” which comes from a divine discipline. Faith is a satisfactory conviction of the truth which “comes by the Word of God,” understood. This faith in all true Christians comes from the same heavenly source, and this truth is the “bond of union.” Rome’s disciples believe what their masters tell them, without any knowledge of the Word,—they take it on trust of men without having a “conviction,” of anything, hence no faith. Their “bond of union,” is what is dictated to them by a pretended spiritual hierarchy, which holds them all in a “unity” of human authority,—the same kind of unity that exists in the Mohammedan church or any other religious despotism. A conviction in the human mind of any truth is from a knowledge of its nature and its source ; anything short of this is no conviction.

Though thousands who read the Bible fail to understand it, the fault is in them and not in the Word ; still the Word is the same source of faith. If a man misunderstands it and believes an error, we must allow him the liberty to believe an error, for which himself alone is responsible. If we begin to dictate to him what he shall believe without demonstrating to his understanding what real divine ideas are contained in it, we do not produce faith in him. If we are incompetent to teach because we do not understand it, we are “blind leaders of the blind.” It is just as natural that the masses of men should not understand it now, as it was when it was spoken by the inspired teachers. This is no reason why they should not be allowed to think for themselves, “Where it will stop,” is no matter of ours. Water does not naturally run up hill.

God’s Word will not return to Him void, but will accomplish what He sends it for, though not to the salvation of the masses. We need take no alarm, the great heavenly economy is not on our shoulders,—our own part is all we are responsible for. A man “ought not to be permitted to interpret the Bible for himself unless he gets from it what our fathers found in it !”—Who were our fathers ? If they were inspired interpreters of the Bible, then what they claimed to find in it is of equal authority with it. If there are “exceptions,” then their authority, is no authority. “If the facts that are against them are untrue facts,” we occupy the position of the little girl who was disputing with

her playmate : "It's so, for my mamma says so, and if my mamma says so, it's so, if it ain't so."

Who is the man that presumes to stand between us and God's Word, and tells us what we must or must not find in it? Luther said : "Let the doctors be doctors, we must not believe what the holy church says, but what Scripture says." The "occasional blots," which characterize the patristical authorities stamp them as no safe or infallible guides. They were dark or opaque glasses standing between us and the sunlight. "Protestant" principle does not "run wild," because men "run wild." If men abuse their liberties it is no fault of ours, nor an evidence that God's Word is not the common property of all without sectarian dictation. If a man makes a fatal mistake it lies at his own door. This should stimulate us to live earnestness in the critical study of the Word. Throw off the sectarian shackles and see if we cannot make better progress. We feel safer with the Word without the "fathers!" Is there no safe resort in this situation? Do we need what Paul prayed that the Ephesians might receive? (Ephesians i. 17.) "The Spirit of wisdom and revelation in the knowledge of God" If it cannot be ours, we might as well lie down in despair. Let Agnosticism and Atheism do their work as they did in Noah's and Lot's times, and they surely will.

Yours for the unadulterated truth,

Cucamonga, Cal., Jan. 15, 1890.

W. L. STROUD.

To the Editor of THE OLD AND NEW TESTAMENT STUDENT.

DEAR SIR:—Having read with interest the Rev. Dr. Burnham's paper in THE STUDENT for February, on "The Conditional Element in Prophecy," I desire to say a word touching the date of Isaiah 66; for the Doctor's date of it, however supported by distinguished names, seems to be in conflict with the subject matter. The interpretation of holy Scripture is not to be decided by counting heads, or by a majority vote.

In order that all your readers may see what I mean, let us turn to the Revised Version of 66:1, where we find this question: "What manner of house will ye build unto me?" as though a house, i. e., the temple was then to be built. But v. 6 speaks of "A voice of tumult from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies." Here we find a temple built, a city in commotion, and the Lord avenged.

Hence, whatever the evidence for two writers of Isaiah, I suggest that chap. 66 was written before the destruction of the Temple by Nebuchadnezzar. Dr. Kuenen's before 500 B. C., is too late. It was probably written, or at least spoken, when Sennacherib's army was besieging Jerusalem; which explains the voice of tumult from the city, and the voice of prayer from the Temple, (see 2 Kings ch. 19), and the confusion or recompense upon the invaders! This exposition harmonizes the time of the utterance with the words of the text, and suggests that the first Isaiah uttered it.

Then, of the first verse, it may be said, it suits the era of David before the temple was built, perhaps better than any other; or it may be a comparison of the idol chapels then in Jerusalem, which remained after Solomon built them for his non-Hebrew wives, and which now caused discussion when the attainment of a loyal and contrite heart was the thing to be striven after. Certainly vs. 3 and 4 condemn idolatrous practices in Jerusalem, which, however, did not exist after the return from exile.

In the devastations of Assyrian and Babylonian armies in Palestine, all the threats mentioned in vs. 15, 16, were fulfilled; while in the Restoration and rebuilding under Cyrus, Darius, and Artaxerxes, all the nursing care promised in verses 10-14 found realization. For proofs of this see the chapters on the Hebrew Prophets in "Jacob and Japheth," which strikingly answer leading opponents.

Doubtless there is a Conditional Element in Prophecy, which Hebrew history amply illustrates; yet I do think Dr. Burnham has been misled in its application to Isaiah 66, perhaps through acceptance of a late date for its writing. But placing it where I do, the circumstances, time, text, and fulfilment find sufficient explanation, and, I trust, without undue strain of the prophecy.

There can be no doubt that 2 Kings 18:13-19:34 are parallel with Isaiah 36:1-37:35. The deliverance from Sennacherib was such a striking exhibition of Divine power for the Hebrews, that it left a deep impression upon prophet and people. As we would now say, it was the talk of the town in public and in private.

And so the writer of chapter 66 had it in his mind when he reviewed and enlarged upon it in that chapter. The Assyrian king had defied Jehovah's power; had compared the gods of other nations to Him—these nations which he had subjugated. Wherefore, Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off, were to hear of the fame and glory of Jehovah in the deliverance of His people. Moreover, not only should the superiority of Judah's God be thus known, but the time should come when He would take of the Gentiles to be His priests and Levites; yea, all flesh shall come and worship the LORD, 36:21, 23. History shows the completeness of Jehovah's victory. Gentile Kings should acknowledge Him and the wonders He had wrought, viz., Nebuchadnezzar, Cyrus, Darius, etc. Compare 66:24 with 37:36.

Of course we do not look for an *exact verbal* agreement between prophecy and history, but for a substantial fulfilment of prophecy. And the comparisons here made show substantial agreement. But to relegate chapter 66 to a period near 500 B. C., is to render its exposition very difficult, and to require all that Dr. Burnham says of the Conditional Element.

New York City.

REV. E. COWLEY.

A Special Examination on the Gospel of Luke.

The Announcement.

1. The Offer. *The American Institute of Sacred Literature* will offer, to any who may desire to take it, an examination on the *Gospel of Luke*. The examination will cover, in general, the historical facts relating to the life of the Christ, and the literary facts connected with the Gospel of Luke.

2. For Whom: (1) Individuals, (2) Bible classes, (3) Sunday schools. Arrangements will be made for the examination in *any part of the world*.

3. Four Grades. To adapt it to the needs of different classes of Bible students, four grades of the examination paper will be prepared: (1) The *Advanced* grade for ministers, theological students, and persons who have done close and critical work; (2) the *Progressive* grade, for the members of adult Bible classes who have done a less amount of work upon the subject; (3) the *Intermediate* grade for Bible classes, the members of which are fifteen to twenty years of age; (4) the *Elementary* grade for those who are ten to fifteen years of age. Care should be taken to *select the proper grade*.

4. Preparation. It is sufficient to say that the student will be expected to have a reasonable familiarity with (1) the details of the life of Jesus, (2) the history, customs, and manners of the time, (3) the teachings of Jesus and the great purpose of his work, (4) the book of Luke as a literary production, its purpose, style, peculiarities, etc. The careful study of the International Sunday School Lessons *ought* to be a sufficient preparation. For a definite course of study, covering the whole book, attention is called to the course on Luke which serves as a basis of the work done in the *Correspondence Department* of the Institute of Sacred Literature.* Thorough study, however, by any method whatsoever, will prepare a student for the examination.

5. Time. The examinations will be held in all parts of the world on one day, viz., Tuesday, December 30th. When another day in the same week is more convenient, it will be so arranged. The examination will begin at 10 A. M. and continue until 12 M., or begin at 7.30 P. M. and continue until 9.30 P. M.

6. Places. The examination will be offered in at least *one thousand* localities. Arrangements will be made, if it is desired, by which the examination may be taken, *even by one person*, at any place which may be reached by mail. (For particulars see below.)

7. Special Examiners. A list of one thousand or more *special examiners* will be published before March 1st. These examiners will have charge of the Institute examinations in the immediate locality in which they reside. They will conduct the examination and forward the papers to the office of the Institute. The special examiner or his assistant will, if desired, receive enrollments and fees for examinations (see below, under enrollment).

8. Enrollment. Individuals or groups (large or small) who desire to take the examination, will forward to the Principal of Schools at the *earliest possible date*, either directly or through the special examiner of the locality (1) their names, (2) their fees (see below), (3) the grade of examination desired (this may be altered at any time before December 1st, 1890), and (4) in case no special examiner has

* For specimen copies of studies in this course, and for an EXAMINATION-DIRECTION-SHEET on Luke, intended to show the steps to be taken by the student in preparation for such an examination study so as to do thorough work, address *with stamps* as above.

been appointed, the name of a minister or Sunday School Superintendent who will consent to perform the service of examiner. These names will be enrolled and correspondence will at once be entered into with the individual chosen as special examiner, through whom all further announcements will be made to those who apply for the examination.

9. The method of conducting the Examination. At such place as may be indicated by the special examiner applicants will meet. The paper containing the printed questions (according to the grades selected) will be placed in their hands. The answers must be written in ink, on one side of the paper, as legibly as possible, the writer's name being clearly inscribed at the top of each page. Two hours only will be allowed. At the end of that time, those examined will place their answers in the hands of the examiner, who will at once forward them to the Principal of Schools.

10. Certificates. Each set of answers will be submitted for examination to an instructor, appointed by the Directors of the Institute. The answers will be graded on the basis of *ten*. All papers having a grade of *seven* will entitle the writer to a certificate. Papers graded from 7. to 8.5 will receive B or second-class certificates; papers from 8.5 to 10, will receive A or first-class certificates.

11. Published List. A complete list of all persons to whom certificates are granted will be printed and mailed to every person who took the examination. No name will be published in this list, if the owner of the name objects. Persons whose names are not in the list will understand that they have not passed the examination.

12. Fee. It will easily be seen that the work proposed is one attended with great expense to the Institute. There will be the cost of (1) general advertising, (2) correspondence with persons desiring the examination, (3) correspondence with special examiners, (4) printing of examination-papers, (5) mailing of examination-papers, (6) postage or expressage on the answers sent in, (7) salaries of men competent to inspect the examination-papers, (8) printing of certificates, (9) mailing of certificates, (10) publishing and distributing the list of names. In view of all this expense, the following schedule of fees will, it is believed, be regarded as very low. It is not supposed that the fees will pay all the costs of the examination:

- 1) For individual examinations, \$2.00.
- 2) For groups of 2-5, \$1.00 each.
- 3) For groups of 6-10, 75 cents each.
- 4) For groups of 11-50, 60 cents each.
- 5) For groups of 50 and above, 50 cents each.

13. In General. Attention is called to the following points:

1. Questions on any points not covered by this statement will be gladly answered, but please read carefully the statement in order to be certain that your question is not already answered.
2. All applications with fees must be received, if from the United States or Canada, before December 1st; if from foreign countries, before November 1st.
3. Do not wait until November before deciding that you will take the examination or before enrollment. The fact of having enrolled will be a powerful incentive to the prosecution of the work.
4. Fees paid before September 1st will be returned to the sender, if called for, if ill health should compel the student to give up the work of preparation for the examination; but no fee will be returned after December 1st.

Address all inquiries to the Principal of Schools, WILLIAM R. HARPER, New Haven, Conn.

SPECIMEN EXAMINATIONS.

ADVANCED GRADE.

1. In view of your study of the Gospel state your understanding of the phrase *in order* (1: 3) and give some of the reasons for your conclusion.
2. How much new material is there in Luke compared with the other gospels and what are some of the characteristics of this material?
3. Name the chief events of the Galilean ministry.
4. Describe and state the significance of the Entry into Jerusalem.
5. What was the purpose of Jesus in his earthly ministry as Luke brings it out?
6. Tell us all you can about the Synagogue.
7. In the briefest possible way state the contents and religious teaching of the parable of Dives and Lazarus.
8. Write a brief statement of the character of Peter.
9. In what respects was Jesus a man of his time?
10. Give some reasons from the gospel of Luke for the divinity of Jesus.

PROGRESSIVE GRADE.

1. Into what divisions may the ministry of Jesus be divided?
2. What is the portion of Jesus' ministry especially treated by Luke and how large a part of his gospel is devoted to it?
3. Discuss the Temptation of Jesus.
4. State some of the general features of the Galilean ministry of Jesus.
5. State briefly the contents of the parable of the Unjust Steward and the religious teaching which it was intended to convey.
6. Describe Capernaum and name some of the events in Jesus' life which occurred there.
7. Give a brief statement of the character of Mary the mother of Jesus.
8. Give some reasons for the hostility shown to Jesus by the Pharisees.
9. What was a publican, a scribe, a "sinner"?
10. What do the miracles tell us about Jesus?

INTERMEDIATE GRADE.

1. What does the name "Jesus" mean?
2. Name six of the principal miracles of Jesus.
3. Write out a brief statement of the parable of the Laborers in the Vineyard.
4. What was the subject of Jesus' preaching?
5. Describe a journey from Capernaum to Jerusalem.
6. Name the chief events of Jesus' last journey to Jerusalem.
7. State your idea of the character of Zaccheus.
8. What is the religious teaching of the Last Supper?
9. Why was Jesus crucified?
10. What was Luke's purpose in writing the Gospel?

ELEMENTARY GRADE.

1. How old was Jesus when he began to preach?
2. Name his twelve disciples.
3. Tell in your own language the parable of the prodigal son.
4. Who were the people that opposed Jesus?
5. Draw a simple map of Palestine; locate Nazareth, Capernaum, Jerusalem.
6. Name one of the great miracles of Jesus and tell the story of it as briefly as possible.
7. What did Jesus intend to teach by the parable of the pounds?
8. What was a very common name by which Jesus spoke of himself?
9. Tell all that you can of the house and its arrangements among the Jews in Jesus' day.
10. What did Jesus teach about publicans and sinners?

Synopsis of Important Articles.

The Famous Six days.*—The view that the six days represent periods or geologic æons of the world's gradual development is beset with difficulties. Accept the geological view that there were such periods, but understand that the record in Genesis is the description of a *geological transition* from one period to another, the narrative of the introduction of the present period. "To assert that the creative work of the days occupied ages, and to attempt to prove it from the record of that work, is to assume simply what the record implicitly denies. What was the use of a record on revelation, which meant only to rehearse the usual order of nature? How could religion as a communication from heaven be advanced by a geological treatise." The objections to the prevailing view are: (1) It takes away the miraculous character of the creative work, it asserts divinity everywhere, but locates it nowhere. It gives a divine energy which is impalpable. It destroys the very purpose of the record, which is to show that God acts independently of natural order. (2) It does violence to the record. The representation assumes an *immediate succession* of cause and effect: "Let there be light, and there was light;" "let the dry land appear," "and it was so." (3) It imposes upon the term "day" a secondary and inadmissible meaning. If its meaning here is any other than its name imports, it has misled mankind until now. (4) It assumes that there are only six geological ages; yet to gain this four or five distinct ages are crowded into one and as yet the information concerning geologic ages is uncertain. (5) It gives to the seventh day a symbolic character, an idea incompatible with the theory itself. The view demands that natural law be considered as holding supreme control over heaven and earth.

To many this argument will seem absurd, but is it so? The writer forgets that the Bible is a book which *grew out of* the events of sacred history, as well as a book which produced these events. It is very interesting to note that with this writer, a representative of the most conservative school, Wellhausen and all the destructive critics agree, in the position that the writer of the first chapter of Genesis believed in and described literal days of twenty-four hours.

* By D. E. Frierson in *The Presbyterian Quarterly*, Jan. 1890. pp. 48-55.

The Origin of Psalm LXVIII.*—The conditions demanded by the contents of the Psalm, a song of victory and praise for the ascent of the ark to Zion, and Jehovah's choice of Zion as his sanctuary, are found in 1 Chron. 28: 29, when the spoils of war and the fruits of all David's victories were dedicated to God for the building of the temple. V. 18 is to be read, "Thou hast ascended to the height; thou hast led captive captivity thou hast taken gifts among men yea, even [among] the rebellious, for the *inhabiting of Jah Elohim*." That is, He has taken gifts that he may dwell in them. The spoils of victory were for the building of his temple. The Psalm is interpreted section by section, in accordance with this situation. Nothing is found inconsistent; several details find thus their best explanation; while the general outline is just what would be expected on this occasion. But further, the statement in Ephesians 4:8-10

is now easily explained. The ark was the type of Christ; its ascent to Zion, of the ascension of Christ; the previous humiliation of the ark, of the humiliation of Christ; the victories of Jehovah, of the victory of Christ. As the spoils of victory were received on Zion for the building of a habitation for God, so the fruits of Christ's victory were the fulfilment of his eternal purpose of founding for himself a church in the world, of endowing it with every gift and grace necessary for its defence, and of building it up for his eternal habitation.

An excellent specimen of "higher criticism;" and a clever piece of exegesis. But does the key fit? And if it does, is it not because of the adaptation of the lock to the key? Is it really necessary to find so close a connection between the Psalm and the New Testament passage? Shall we force ourselves to see a close connection where, possibly, at a best, only a most remote one was intended? The article is, however, in its line, a *model*.

* By Peyton H. Hoge in *The Presbyterian Quarterly*, Jan. 1890, pp. 98-110.

First Corinthians XV. 20-28.*—This is one of the "monadic" passages in the New Testament, i. e. it is the single utterance on the subject of which it treats. This memorable passage, which opens this unique glimpse into the world's closing scene, is interposed amidst a glowing strain of reflection on the fact and the necessity of the Christian resurrection; on the emptiness apart from this, of the Christian hope and the wretchedness of the Christian life (vs. 13-19, 29-33). [In this connection the meaning of "baptized for the dead" seems without reasonable doubt, to refer to a baptism which puts its subject into constant peril of death, which brings him as it were into companionship with the dead.] The present passage is interjected into this strain of thought. Vs. 20-22 need no comment. In v. 23 the subjects of the resurrection are divided into two classes by *each one* i. e. Christ, the first fruits—his people, the harvest, the whole body of believers. The Parousia, Christ's final coming, the resurrection, are followed immediately by *the end*. This is marked by the successive destruction of hostile forces, preceding and leading up to his resignation (v. 24). In v. 26 we have a parenthetical application of the general statement of the Son's triumphs to the resurrection. In v. 27 the writer recurs to the sovereignty itself, its origin and limitations, finding an Old Testament quotation to illustrate it. V. 28. The son abdicates his vice-royalty and takes the subordinate place of a subject. He still remains king, because he retains his theanthropic nature. He still holds the kingship over the church, promised to David's and Mary's seed.

A careful, scholarly, though somewhat intricate, exegesis of a difficult passage.

* By Prof. A. C. Kendrick, D. D., in the *The Bibliotheca Sacra*, Jan. 1890, pp. 68-83.

Book Notices.

The Smaller Cambridge Bible for Schools.

The Smaller Cambridge Bible for Schools. Samuel I and II, with map, introduction and notes, by the Rev. A. F. Kirkpatrick, B. D. Cambridge; at the University Press. Pp. 128, 128. Each vol. 30 cents.

Our readers have heard many times of Kirkpatrick's *Samuel*. The same material in a more elementary form is furnished in this series. The size of the book is smaller, the type smaller; some matter has been omitted. But for the purpose, viz., the use of "junior schools," and for the price, one shilling, it is all that could be asked for. If in this cheaper and more popular form, as much good is accomplished as has come from the publication of the series in its larger form, there will be just cause for rejoicing. Besides those on *Samuel*, there are also ready the volumes on *Matthew* by Rev. A. Carr, and *Mark* by Rev. G. F. Maclear.

The Psalms in Greek.

The Psalms in Greek according to the Septuagint; edited for the Syndics of the University Press by Henry Barclay Swete, D. D., Honorary Fellow of Gonville and Caius College. Cambridge; at the University Press. 1889. Pp. i-xiii. 213-415.

The first volume of this edition of the Septuagint was noticed two years ago. The separate publication of the psalter will prove exceedingly convenient. The text is that of the Vatican, supplemented by the Sinaitic. In footnotes are given the variants of four other MSS. viz., the Codex Alexandrinus, the Verona and Zurich Psalters, and the papyrus fragments preserved at the British museum. This psalter gives us Psalms 9 and 10 as one psalm; likewise Psalms 114, 115. Psalms 116 and 147 are here divided each into two Psalms. This would leave the whole number of Psalms one hundred and fifty; but to this number is added one not found in the Hebrew psalter, celebrating David's encounter with Goliath, making in all 151. The Psalter is divided, as in the Hebrew text and the Revised Version, into five books, a division not really recognized in the Greek MSS. The text is printed so as to show the members of the Hebrew parallelism. This indication is in the Greek, though the different MSS do not always agree as to the members. There are many who though unfamiliar with Hebrew, can read Greek. There is now no excuse for such, that there is no satisfactory text. This edition is not, to be sure, perfect; but it contains a really satisfactory basis for work. We must express our disappointment that there should have been selected for so important a work, type so small and paper so thin.

Current Old Testament Literature.

American and Foreign Literature.

106. *The Bible and Modern Discoveries.* By H. A. Harper. Boston: Houghton, Mifflin and Co. \$4.50
107. *Joshua.* A Biblical Picture. By Georg Ebers. New York: John W. Lovell and Co. .50.
108. *Judges and Ruth.* By R. A. Watson. (Expositor's Bible.) London: Hodder, 1889. 78. 6d.
109. *The First Book of Samuel.* By Rev. A. F. Kirkpatrick, B. D. Smaller Cambridge Bible Series. New York: Macmillan. .30.
110. *The Second Book of Samuel.* With Map, Introduction and Notes. By the Rev. A. F. Kirkpatrick, B. D. Smaller Cambridge Bible Series. New York: Macmillan. .30.
111. *Le Livre de l'Éclésiaste.* Thèse. By L. Ahnne. Toulouse, impr. Chauvin et fils, 1889.
112. *The Sermon Bible: Isaiah to Malachi.* New York: A. C. Armstrong and Son. \$1.50.
113. *Praeparationen zu den kleinen Propheten. 1. Hft.: Der Prophet Joel.* By J. O. Bachmann. Berlin: Mayer and Müller, 1889. .50.
114. *Le Temple Jérusalem et la maison du Bois-Liban restitués d'après Ezéchiel et le Livre des rois.* By C. Chipiez, et G. Perrot. Paris: libr. Hachette et Ce. 1889. (87 p. avec grav. et 10 planches (12 sujets) hors texte, fol.) 100 fr.
115. *Les Temps primitifs et les Origines religieuses d'après la Bible et la Science.* 2 vol. Paris: Sloud et Banal.
116. *Leçons sur l'histoire sainte.* By M. Mayer. Versailles: imp. Cerf et fils. Paris: libr. Ve Blum, 1889.
117. *Das Judentum und sein Verhältniss zu Anderen Religionen.* Nach Christ u. jüd. Quellen bearb. By A. Franz. 2 Aufl. Stuttgart: Psautsch. m. 2.
118. *The Unknown God, or Inspiration among Pre-Christian Races.* By C. Loring Brace. New York: A. C. Armstrong and Son. \$2.50.
119. *Ein Fragment einer lateinischen Bibelübersetzung.* By Löbe, in Jahrbücher f. protest. Theol. XVI. 1, 1890.
120. *Köhler's Lehrbuch der biblischen Geschichte.* Review by Kamphausen in Theol. Lztzg, Dec. 28, 1889.
121. *Riehm's Einleitung in das Alte Testament.* Review by Siegfried, in Theol. Lztzg, Jan. 11, 1890.
122. *Die Urgeschichten der Bibel u. das Zeugnis der babylonischen Geschichte.* 1 Der Kriegszug Kedorlaomers nach Palästina 1 Mos. 14. By O. Andrea, in Der Beweis des Glaubens. Nov. 1889.
123. *Die Etymologie des Namens Esau.* [Gen. 25:25.] By J. K. Jenner, in Theol. Quartalschr. 1889, 4.
124. *Quelques récentes explications de l'arrét du soleil à Gabaon.* By Chatelanat, in Revue de théol et de philos. 1889, 6.
125. *The Poetical Books of the Old Testament.* By Rev. Chancellor Burwash, in Canadian Meth. Quar., Jan. 1890.
126. *The Book of Job.* By Rev. Prof. W. G. Ballantine, in Bibliotheca Sacra, Jan. 1890.
127. *Exegetical Notes on the Psalms.* [Ps. 14:1-4; 49:12.] By J. DeWitt, D. D., in The Pres. and Ref. Rev., Jan. 1890.
128. *Studies in the Psalter, XIV. The Twenty-third Psalm.* By Rev. T. W. Chambers, D. D., in Homiletic Review, Feb. 1890.
129. *The Twenty-sixth and Twenty-eighth Psalms.* By Rev. Prof. Cheyne, in The Expositor, Jan. 1890.
130. *Micaiah's Vision.* By Rev. Chas. F. D'Arcy, M. A., in The Expositor, Jan. 1890.
131. *Sayce's The life and times of Isaiah as illustrated by Contemporary Monuments.* Review by Cheyne in The Academy, Oct. 12, 1889.
132. *The Fourteenth Year of King Hezekiah.* By Prof. J. D. Davis, in The Pres. and Ref. Rev., Jan. 1890.
133. *The Servant of Jehovah.* By Rev. A. C. Courtice, in Canadian Meth. Quar., Jan. 1890.
134. *The Doctrine of the Day of Jehovah in Obadiah and Amos.* By Prof. W. J. Beecher, D. D., in Homiletic Review, Feb. 1890.
135. *Micha Studien II.* By J. W. Pont, in Theol. Studien 1889, 6.
136. *The Fulfillment of Prophecy.* By Prof. William H. Ryder, in The Andover Review, Jan. 1890.

Articles and Reviews.

Current New Testament Literature.

American and Foreign Publications.

137. *A Historical Introduction to the study of the Books of the New Testament.* By G. Salmon. London: Murray. 9s.
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