

THE

# Old and New Testament Student

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GENERAL announcements are made by the American Institute of Sacred Literature that a Summer School for the Study of Hebrew, other Semitic Languages and the Old Testament, New Testament Greek and the English Bible, Old and New Testaments, will be held under the auspices of the Boston Local Board at the Episcopal Divinity School, Cambridge, Mass., for three weeks beginning June 22d. At Chautauqua, N. Y., the Institute will hold two schools of a similar character, for six weeks, beginning July 4th. The Chicago Local Board will also hold a Summer School for three weeks beginning Aug. 15th. The methods of work and the opportunities for study in the Summer Schools of the Institute are known to readers of the STUDENT. More definite information concerning courses and instructors will be furnished at an early date.

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SOME considerations offered in these pages concerning "the misfortunes of the Bible" in the course of its history, from its first arrangement down to its final interpretation in life, have incurred in certain quarters some criticism which is founded on a complete misapprehension of the aim and issue of those suggestions. The STUDENT is not conducted as an organ of controversy and it is not the purpose here to answer those criticisms or to emphasize the truth of the positions already taken. They commend themselves as simple statements of fact, rather under than over the truth—from the point of view of a biblical student of the present day. From another point of view, which is just as legitimate and reasonable, these facts may stand in different relations and thus come to have, in these altered relations, a significance,

more encouraging, while not less true. With the larger and truer conceptions of the Scripture which have come to this age, the mistakes and errors of those who in past generations have received the heritage of the Bible may seem deplorable. One may be inclined to argue that any other less puissant body of literature would have perished under such handling. He may thus conclude that only a *Divine* Book could have survived—a conclusion arrived at in the editorial notes just alluded to, which aroused the animadversions of critics, who seem to have read everything but the conclusion. Still it is true that one is not dealing quite fairly with the Bible students of past generations, if he demands of them the scholarship of the present. He forgets that to-day's position is held, only because yesterday and the day before somebody struggled up from a lower point and gained the field, from which the height on which we stand was won. The vicissitudes through which the Bible has passed, the misfortunes to which it has been subjected, are, from this point of view, seen to be only examples of the universal Divine method of educating man and disclosing truth. These mistakes in dealing with it were all in the line of progress, they were misfortunes which were blessings in disguise, because they are part of an historic process, by which God in His wisdom will at last make the complete sphere of His Truth to appear without dimness in glory.

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PERHAPS the most obvious remark in considering this aspect of the subject is that the Bible which we have with all its misfortunes is better than no Bible at all. Does one quarrel with the arrangement of the books? Who can tell whether the Prophetic Books would ever have come down to us, if they had not been collected in what scholars to-day are inclined to regard as unscientific disorder. Certainly those who regret that the Psalms are not organized on some intelligible basis of classification, are making a demand on the original editors, which would have resulted in the loss of the finest poems in that collection. Better two Isaiahs or four, if you please, conglomerated into the present Book of Isaiah to the despair of the critical scholar, than the absence of any

one of them because, forsooth, the Bible ought to have been arranged on modern scientific principles. The same thing is true of the transmission of the Bible. Better any transmission, however uncritically done; better any translation, however imperfect; better any interpretation, however crude, narrow and astray, if it came out of sincere and honest hearts; better any re-production of the Truth in human lives, however feeble and mingled with earthliness;—than none of these at all. For such, after all, is the alternative—these or nothing. It is not a question of what God might have done, though, even then, some would argue that God Himself *could* not have given us a different Bible than that we possess. It is a question of historical facts. So far as one can know the past, it is safe to say, Demand a Bible from the fathers, which shall not be liable to the misfortunes which modern scholarship notes in the case of that Book which has come down to us,—and you will get no Bible at all.

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A FURTHER step, however, may be taken. What may by our age be regarded as a mistaken and perverse treatment of the Bible is not necessarily mistaken and perverse for the age in which the Bible was thus treated. Some one may regard it as lamentable that Origen subjected the Scriptures to the trivialities of his allegorizing interpretation and thus gave an impulse to fanciful and unsubstantial notions which has been felt all the days since. But he with all his errors was the first real student of the Scriptures since the apostolic age, and his system, with all its crudities, was the first real systematic attempt to interpret the Bible, and thus both the man and his work proved a blessing to his age. The same reply may be made to the scholar vexed by the way in which chapters and verses are divided in our Bibles, so misleading to the uninstructed. The blessing, which such a division with all its errors was, compared with the cumbrous methods which had gone before, can scarcely be estimated. And so the argument might be pursued through all the so-called, and, indeed, real, “misfortunes” of the Bible—real to us, but in their time marks and means of progress in the knowledge of the Word of God.

EVEN more important is it to observe that those very misfortunes contain the elements on which the enlightened biblical scholarship of the present day is built. They have, practically, turned out to be blessings even to us. The thought deserves to be considered somewhat in detail:

(1) Were the books in the beginning unhappily arranged? The growing consciousness of this fact among earnest students has led to a more profound study in search of the real, vital, historical connections and relations of the biblical literature, of which we are enjoying the first-fruits to-day. Has this unsatisfactory arrangement of Scripture resulted in obscuring for long periods of time much biblical teaching which men ought to have known? By this mischance, if it be such, it has been given to us almost to discover a new Bible, new views of truth, new lights upon life, real additions to the power and range of revelation, while none of the might of the old Bible has been lost. The Scriptures have gained a unity from this re-arrangement in historical relations such as they never before were seen to possess.

(2) Do scholars find much to lament in the way the Bible was transmitted? Are they baffled in their search for the original text of the Old Testament by the want of manuscript material, while in the New Testament they are hindered by the multiplicity of it? Has the knowledge of the Word of God suffered thereby? All this is undoubtedly true. Yet as a result we have to-day a wonderfully close re-production of the actual words of the New Testament literature and men are studying the versions, especially the Septuagint, with a zeal and success, with an influence upon all spheres of biblical learning, which in other circumstances would never have been known.

(3) The case is peculiarly clear as regards the misfortunes of the Bible from its translators. How defective each of these versions is! How colored with the views of the age in which it appeared! How unhappy the condition of that Book which must submit to such maltreatment and misrepresentation! Yet, each translation, in itself imperfect, was in some respect a distinct advance upon its predecessors. Each made its successor possible; each made its successor a better

work. Our Revised Version is the outcome of a process which has included many erroneous translations, many defective versions. By so many "misfortunes" has the Bible come in so correct and so rich and racy an English vernacular to the Bible students of the present day.

(4) Are the various interpretations of Scripture a source of weariness and uncertainty to the student? Shall we commiserate the Book which so many have twisted into conformity with their favorite notions? This may well be done. But almost every interpretation has had its elements of truth. The over-emphasizing by the Reformers on the one hand of their views of the Bible, and the similar work of the Romanists on the other, have given us a broader and better idea of Scriptural doctrine. It is far better than if an infallible interpretation had been handed down from the first. As the outcome of all this the present age has a truer view of the sphere of biblical truth and holds it more clearly and strongly.

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IF in the course of these suggestions any one underlying fact has made itself felt, it is that the Bible, in spite of its misfortunes and by means of them, was never a greater Book than it is to day. It never was known so well; it never was more powerful in its influence; it never appeared more Divine. This is what is to be expected, since it came from the living God and since the progressive apprehension of its teachings has been under His immediate supervision. He has made no mistake in permitting His Book to suffer from so many "misfortunes." Men have erred in their use of it, but He has used their errors for the blessing of mankind. Such has been the history of the Bible in the past. Such is its history to-day. We, with all our light and knowledge of it, will fall into mistakes regarding it, which the generations to follow will mark and above which they will rise. May we be kept from one mistake, the worst of all—that dealing with it which studies its teachings but practically denies its truth and power. The Book which we profess to believe and obey—may we never betray it in our lives.

## ISRAEL'S GREATEST SIN: IDOLATRY.

By PROFESSOR BARNARD C. TAYLOR, M. A.

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The people of Israel had been taken by Jehovah to be a special people unto him; they had been rescued from the thralldom of Egypt in order that they might accomplish a work for Jehovah in the earth. They had been placed in a special relation to God, not simply that they might enjoy privileges beyond the other nations of the earth, but that they might be the agents of God to receive and disperse the truths that God would have men learn.

The significance of the conflict that was carried on between Israel and Egypt when the former would gain their freedom was stated to be in the purpose of God to show to Pharaoh that he who contended for the enslaved Hebrews was Jehovah, the eternal, self-existent Being. When the Israelites had reached almost the opposite extreme of their career, when they were brought in conflict with the mighty power of Babylon, and the nation seemed about to be lost by being sifted among the peoples around them, at the very time that the world-power seemed so sure of its victory over the kingdom of God on the earth; the prophet Ezekiel announces that the people once rescued from the grasp of Egypt will again be rescued from the power of their enemies, in order that these may know that the God of the Jews is Jehovah, the eternal, self-existent Being.

In the midst of all the idolatrous beliefs and practices of the many nations with which Israel came in contact there was to be held up, as a bright light in a dark and stormy night, the truth that there was but one true God and that he was Jehovah. To teach to the world this doctrine of Monotheism was the first and most important mission of the Israelites. If they should fail in this they would fail in a most vital particular. If the people chosen for this purpose should themselves turn from Jehovah, deny him, and accept

the sovereignty of the strange gods of the nations about them, they would not only be of no service to God in unfolding the truths that men should learn, but they would be a decided obstacle in the way of his purposes. That would be a most grievous sin.

Underlying very many of the laws that were given to the Israelites there may easily be seen, as a determining truth, the doctrine of God's holiness. In the camp of Israel there was to be nothing of an unclean character; for that which was unclean was a symbol of unholiness, and unholiness could in no wise be tolerated within the camp of Israel; for God was dwelling among them, and God was *holy*. And so the injunction is repeatedly made to the Israelites: "Be ye holy, for I am holy." Above the sacred Tabernacle was the fiery symbol of him who could not admit into his presence, nor allow to share in his companionship, any who were unholly or impure.

In the midst of all the debasing pollutions of the self-invented religions of the heathen nations with whom Israel came in contact there was to be a persistent protest against that which was unholy and corrupt. Associated with the thought of God there was ever to be the thought of a *holy* God. The heathen defended the unholiness of their thoughts, and the impurities of their lives, by the convenient belief that the gods were like themselves; that the gratification of their own sinful desires would indeed be a form of acceptable worship to their gods. But through Israel these were to be taught that Jehovah was a holy God; that they who had clean hands and pure hearts only could come into his presence. The cry of the seraphim, as they chanted in antiphonal chorus, making the posts of the temple doors to tremble with the sound, was to be the cry that Israel was to proclaim in the ears of the idolatrous nations of the earth: "Holy, holy, holy, is Jehovah of hosts." If now, Israel should fail to teach this truth, if they should themselves fall into the debasing, unholy practices of the nations around them, if they should, not simply fail to turn others from unholiness, but also in the very eyes of the heathen, connect with the worship of Jehovah the impurities of idolatry, they would not only fail

in their mission, but they would be a positive hindrance to the teaching of this most important doctrine of God's holiness. This would be a most grievous sin.

In contrast with the prevailing belief of the nations around Israel, that each separate people had its own god whose sovereignty extended only as far as the territory on which he was worshiped, was the doctrine taught to the Israelites: that Jehovah was Lord of all the earth; that not only did he rule the people he had taken for himself, but that the heathen also were responsible to him for their deeds. This truth was set forth with more or less clearness whenever Israel had to contend with the other nations for the supremacy, or for their independence. We find the name "Lord Jehovah" occurring with marked frequency in those prophets especially that prophesied at the time of Israel's greatest struggles with their enemies. They thus emphasized the fact that Jehovah was the universal and only Sovereign. If now in opposition to this teaching the Israelites should reject Jehovah as their God, and accept the god of some other nation as their Lord; they would not simply fail to impress this important truth upon the nations around them, but would most effectually teach that it was not so. Jehovah would be deposed from his rightful position in the estimation of man, and the name of God would be blasphemed among the Gentiles through them. It is very evident that this would be a grievous sin.

Closely connected with the doctrine that Jehovah was Lord over all men was the doctrine that all the powers of nature were in his control; that the rains were given and withheld at his pleasure; that the blessings of the field were from his hand; that what man enjoyed was the gift of the benevolence of Jehovah. This truth was especially impressed upon the Israelites when they were punished for their sins by the withholding of the early and the latter rain; or by the invasion of their land by the devouring locusts, God's great army; or by the intervention of their God on their behalf, when their enemies were routed by the storm, or overwhelmed by the sea, or destroyed by the deadly pestilence. If now Israel should turn away from Jehovah, and look to the idols



of the heathen for protection and support, seek from them the bounties that Jehovah only could give; they would not only fail to teach to others what they themselves had been taught, but their conduct would proclaim the teaching to be false. Preferring idols to Jehovah for such a purpose would be a grievous sin.

In view of the great mission to which Israel was called and the vital interests that depended upon their fidelity to their trust, we are not surprised to find that the laws against idolatry were fully given, and that their sanctions were most severe. Not only was the nation threatened with severe punishment if they should forsake Jehovah for other gods, but any individual who in any way should lead others to the worship of idols was to be put to death, his nearest relative even being warned against sparing him.

It is quite probable that the laws by which Israel was to be distinguished from other nations, were intended chiefly to prevent such a commingling with the heathen as would result in Israel's becoming idolatrous. They were to destroy the Canaanites utterly, in order that these might not be a snare to them in leading them into a recognition of any as God but Jehovah only. The law against inter-marriage with other nations was not based upon the fact that the women of the other nations would not in themselves be fit for Israelite wives, but arose from the necessity of preventing the adoption of the idolatry of the heathen along with the wives from the heathen. The sad fate of Solomon fully justified the law, and showed its expediency.

In tracing the history of the Israelites it is very evident that their downfall was due to their idolatry more than to any thing else. From the first they manifested a tendency to depart from Jehovah, and to follow the practices of the nations about them. The period of the Judges is chiefly characterized by Israel's idolatry. The rod of chastisement fell most heavily upon the nation when it had rejected Jehovah, and had despised the Holy One of Israel. The work in which the prophets were most often engaged was endeavoring to bring the people whom Jehovah had taken as his special treasure back to their allegiance to their God. The severest

condemnation of the prophets was that which was hurled against the apostasy of Israel; the greatest punishments that they predict are punishments for spiritual adultery. Israel was an unfaithful wife, and shame must cover her; grief, disappointment, destruction must follow upon her evil course.

It had been declared from the first that if Israel should forsake Jehovah for the idols of the nations about them they would be removed from the land which Jehovah would give to them; and because of their persistency in this very sin the threat was at last fulfilled; the Israelites were carried into captivity. The blow that then fell upon them was a severe one, but it was effective in restraining them from repeating the sin that caused it; the nation did not again depart from the worship of Jehovah. Idolatry was torn from the heart of the nation; Jehovah was allowed to retain his supremacy over his chosen people. Israel sinned in other ways, but they did not again fall into that greatest sin, idolatry.

## MEN AND METHODS IN BERLIN.

By Rev. A. W. HITCHCOCK,  
Berlin, Germany.

About a year ago the STUDENT published a review of the Old Testament work done at Berlin. Perhaps, as a supplement to that, a glimpse at the method and *personnel* of some of the professors who lecture on biblical subjects will be of interest to its readers.

Of the two hundred and eight Americans enrolled among Berlin's eight thousand students, twenty-eight are under the theological faculty, while quite a number classed as students of philosophy are also theologues. They seem to be especially attracted by Harnack, Weiss, Dillmann and Pfeleiderer. And Von Soden, although only Privat Docent and a young man, is sure to win many hearers. Shall I introduce you to each of these men in turn, in lecture-room or seminar? Harnack, the father of a new school of church historians, is only forty years of age, and yet counts his followers in at least three chairs of other universities. Full of sympathy for his audience, full of fire, and of that enthusiasm for his work which gathers students about him and sets them at work,—these qualities of the Teacher are backed by profound learning of the Scholar. His lecture-room is always well filled, his seminar is crowded. Each Tuesday night after his last lecture he gathers half a dozen of his best students and a few of us who are Americans about a table in a "Restauration," and we enjoy an hour's direct, personal contact with this genial, learned man, who always has something new and interesting for discussion. Now it is a new book, now a new theory in history or criticism. As a lecturer he is free from his notes, takes wide views, and by his marvellous knowledge of details in books and facts he connects things together into wholes, shows lines of development or of decay, makes dead things live and give their life to ages or to movements that run through centuries. He stands, gestures fully, a long pen

held by the tip of the holder in his right hand, and he rarely dictates. In fact, he is often so earnest, so eloquent, in his flood of thought expressed in pungent, cogent German, that one finds himself laying aside his pen in despair of taking notes, and is simply carried away by the man. This is true of Germans as well as foreigners, I find. There is no other professor for whom there seems to be such friendly enthusiasm.

Perhaps Weiss comes next, although there is an element that rather scorns him, among both the German and the American students. That is because of his position. A man in the *via media* is always accused of betrayal from the one side and of cowardice from the other. Still, he gains a large hearing on the Synoptics, both Exegesis and Introduction, on general New Testament Introduction, and in his seminar on Colossians. He impresses one as strong, alike in his separate judgments and in their united whole. The fact that his position with reference to the Synoptics was taken as far back as 1868, and has become, unchanged, the prevailing one among critics, certainly commends his work. More Americans hear him than any other professor here, and he welcomes them at his home of a Sunday evening now and then. He lectures sitting, in a conversational style, and often in a low voice which is hard for the foreigner to catch at first. His spirit of reverence and his sterling sense are his strongest characteristics. His seminar is more formally conducted than the others. The members rise when he enters until he bids them be seated. He is, however, very friendly and kind in his relations to the students. He seeks to lead them to think for themselves, not merely to quote commentaries. He is an excellent example of that rare man, the progressive conservative. When debate was hot over the election of Harnack to the University, Weiss, although differing from him in many points, defended his choice, saying to those who feared his influence, "If our Christianity fears scholarship, then it must set to work preparing scholars to defend it."

Dillmann I have known mostly in his seminar, where we have read the first part of Zechariah. His method is peculiar. He appoints four men to prepare, and expects them to have

settled opinions on every minutest point of accent, pronunciation, form and meaning, and to explain the variations of the LXX. from the Hebrew text. Woe be to the stupid or the careless! To them he is a tartar. It is surprising to see how surly and snappy this fine-looking old man can be. He tells one man that he pronounces Hebrew like a Jew (a fearful insult to such Jew-haters as most students are); another; that he would better go back to gymnasium and learn his grammar; and a third, who doesn't answer a question promptly, is saluted with "Well, can't you give some signs of life?" It is great fun for us who look on and laugh, but for the victim it is not so pleasant. Occasionally the professor refers in mild contempt to "Der kleine Strack" as "not very scientific;" and one unlucky student waved the red flag before him by citing as authority on some point this former pupil of Dillmann's.

Pfleiderer is best known in America as an "advanced" critic and authority on Paulinism. But this is only one phase of the wide and profound labors of this hard-working man. Philosophy of Religion, Exegesis and Ethics are other departments where he has worked with more or less success. His work this semester has been in exegesis of the Gospel and Epistles of John, and in Ethics. In the latter he is an interesting lecturer, the deep spiritual quality of his nature coming out in a way that surprises those who had thought of him as a "cold critic" and rather irreligious withal. He sits behind his desk, one hand playing with his bushy beard as he talks, seldom referring to his notes, often musing and even ceasing to speak. Then he seems to be endeavoring to grasp some far-off, elusive principle, or to be looking into another world of thought—or else making up his mind what to say next. At other times he becomes eloquent, earnest, even vehement in his expression of truths that have proved themselves to his experience.

Von Soden is one of the pastors of the "Jerusalem church," an interesting preacher, full of Christian spirit, but not full of the old metaphysical theology. He has many points of agreement with Ritschl and with Holtzmann, but is always ready to declare an independent judgment. He is

already known for his contributions to commentaries on the New Testament. He reads at the University to about a hundred hearers on New Testament Theology. His lectures lead up to hope and joy and peace as the central moments, the objects of faith, in Christianity. Theology, he believes, can no longer be centered in Christology, but must find its center in Soteriology. Not speculation over Christ's being, but the fact of salvation, must be the main thing. His spirit is admirable, his personality attractive, and he seeks to be conservative of the faith of his hearers.

Such are a few photographs of men and methods in Berlin. If they serve to illustrate the work done here, they have served their purpose. I hope they will convince some that these scholarly men, with all their ability for critical work, are not unmindful of the spiritual side of our religion. They are most of them apt to impress the student with a sincere, deep piety which permeates their characters and tones their lectures. They have learned the lesson, so hard for us in America, that critical literary problems are one thing, and the problems of Christian faith are quite another.

## THE DEVELOPMENT OF THE SABBATH AMONG THE HEBREWS.

By Rev. J. T. NICHOLS,

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Having discussed in a previous paper\* the origin of the Sabbath I propose to follow its history further. The first point of departure of the Hebrews from the Sabbath of the Accadians is an unchanging seventh day. When or how the worship of the moon and a division of the month into periods of about seven days was changed to a fixed week, with a Sabbath on the seventh day, without reference to the moon, we have no means of determining. It may have been done by Abram when he instituted Jehovah worship in order to separate the worship of the true God from heathen practices. The change must have been made after the separation of the Hebrews from the Accadians, because, as we have seen, the Babylonian Sabbath which was derived from the Accadian was celebrated on certain days of the lunar month rather than at a fixed interval of seven days. Yet the change must have been made very early in Hebrew history, for if the Sabbath had been dependent on the moon, it would not have attained that sanctity as an independent institution which we see it had. But established early and standing alone as a divine seventh day we can understand how it would become sacred and even confer a sanctity on the number seven.

A not improbable supposition is that it was changed by Moses. He altered the method of reckoning time among the Israelites, on their departure from Egypt, from the solar method which prevailed there to the older and simpler lunar method employed by their ancestors. The celebration of the full moon festival of the springtime was the occasion of their departure and naturally made the beginning of their year. So, too, when they took up their Sabbath observance, it is

\*Cf. THE OLD AND NEW TESTAMENT STUDENT, Jan. 1891.

probable that he fixed the time for every seventh day irrespective of the moon. The mosaic era being the formative period in Hebrew history is the time when such a change would most easily and naturally occur. We have no record or intimation of such a change afterwards and know of no other time when it could well have taken place. It must have been made before the writing of the book of the Covenant which emphasizes the character of the Sabbath as an institution of humanity independent of moons.\* The new moon celebrations mentioned in connection with the Sabbath are spoken of throughout the Old Testament as being observed independently of it and on different days. These appear, too, to be festivals rather than days of rest and abstinence. So, the Sabbath must have become independent of the moon observances before the time of these allusions.

The cause of the change may have been the desire to have an institution peculiar to the Hebrews and the worship of Jehovah or it may have arisen simply for the sake of convenience. The seven day period being the usual division of time would be the standard and the inconvenience of a week liable to variation even though it be but once in two months would be avoided by making the week a fixed period of seven days.

Aside from any proof of its existence before Moses we could not readily believe that he gave the Sabbath to the Israelites as an altogether new and unknown observance. Such is not the source of any other Hebrew institutions. We have no reason to suppose that any of the rites of their religion *originated* with him. Sacrifices, cleansings, circumcision, and the other ceremonies of the Israelites were much the same as those employed by the nations around them in the worship of their gods. As Moses adapted and sanctified these others to the worship of Jehovah, so it is natural to suppose that the Sabbath had its origin in some customary observance of the seventh day by the ancestors of the Hebrews or the nations around them. The passages which speak of the Sabbath as a sign between Jehovah and Israel (Ex. 31: 13; Ezek. 20: 12) are not inconsistent with this

\*Cf. Ex. 20: 8; 23: 12; cf. also Deut. 5: 12.



view, for the observance of an already existing institution could be made the sign of the covenant. These passages do not deny the existence of the Sabbath in some form before Moses.

After the time of Moses the Sabbath becomes more a matter of history. We shall notice first the method of observing it. The chief point in the observance of the Sabbath from earliest times appears to be rest. It is probable that this was an important element in the Sabbath of the Accadians and in that of the ancestors of the Hebrews. The earliest records we have of the Sabbath show that the element of rest was invariably connected with it. Thus, we infer from 2 Kings 4: 25, that in the early part of the ninth century B. C. domestic animals were free, on the Sabbath, from the ordinary work of the farm, though the same passage also shows that journeys were taken on the Sabbath day. Amos 8: 5 indicates that in the last part of the same century all ordinary traffic was suspended on the Sabbath. So, two centuries and a half later, 600 B. C., Jeremiah forbids the bearing of burdens, not stating it as a new command but as the law of the fathers (Jer. 17: 21-27). In the exile period Sabbath keeping became among the Jews a mark of fidelity to their religion and its observance was strictly insisted upon. It was to be made an honorable, holy, day and a day of delight observed by turning away from one's own pleasures, duties and conversation to the peculiarly appropriate duties of the day (Is. 58: 13). Eunuchs are permitted to enjoy its privileges and are promised a name and a memorial in the temple of God for their faithfulness.

After the exile the Sabbath seems to have grown in strictness. We have an account in Neh. 13: 15-22 of the enforcement of the neglected Sabbath laws. The desecration consisted in the treading of wine presses, bearing of burdens by men and animals, the selling of victuals and wares.

The scribal laws came into force in the later centuries and the Sabbath was a yoke of oppression from that time, till the time of Christ. Thus we find the sanctity of the Sabbath so thoroughly fixed in the minds of the people that the Jews were exempted by the Romans from military duty on the

seventh day. Their ideal was absolute rest. The other observances of the Sabbath besides rest, were the sacrifices which were double those of ordinary days (Numbers 22: 9), and holy convocations (Lev. 23: 3; Is. 1: 13). 2 Kings 4: 23 shows that it was customary to go to the prophet on Sabbaths and new moons. On the Sabbath the shew bread was renewed (Lev. 24: 8). Joy and pleasure do not seem to have been wrong (Hos. 2: 11).

Such being in general the facts relating to the observance of the Sabbath, what do we learn from them, as to the observance of the Sabbath at different periods in the history of the Hebrews? Was there a growth and development of the Sabbath from the form instituted by Moses, and observed by the people in the early centuries after the conquest, or did it remain essentially the same from Moses till the time of Christ? That the Sabbath of the scribes was developed in the period of pharisaic legalism preceding the Christian era into something different from the Sabbath preceding the exile, and that the Sabbath burdens condemned by Christ were not laid upon the people by Moses, is universally admitted.

But that there was any change in the character of the Sabbath laws and observances, before the fourth century B. C., sufficient to affect its essential character we have no proof. The Sabbath of early Israel is essentially the Sabbath of rest. The conception of the Sabbath as a day of rest is maintained throughout.

That in the early periods of history the Sabbath was a rest only of farmers and laborers for humanistic purposes, cannot be proved. It is only natural that such rest should be most prominent in the codes, for the Israelites were an agricultural people.

Omitting the testimony of the Hexateuch, the date of whose authorship is a subject of dispute and which I shall consider later, we find from very early times traces of strict Sabbath laws, and a varying carefulness in observing them.\*

The allusion to the temple worship in 2 Kings 11; 5 † and 16: 18, indicates an elaborate service connected with the

\* Lotz.

† Cf. 2 Chron. 2: 3, 4.

observance of the Sabbath as early as the eighth and ninth centuries B. C. "When will the new moon be gone, that we may sell corn, and the Sabbath that we may set forth wheat" (Amos 8: 5), gives indisputable evidence that there was a law, known and enforced against trafficking on the Sabbath. Though Hos. 2: 11, "I will also cause all her mirth to cease, her new moons, her feasts and her Sabbaths," shows that mirth was allowed at this time, it does not indicate that the Sabbath was not a day of rest. It is held by some that with Isaiah the Sabbath was only a day of sacrifices, but Is. 1: 13 "Bring no more vain oblations, incense is an abomination unto me, new moons and Sabbaths," only shows an abhorrence for heathen observances. Jer. 17: 21-27 shows that a strict Sabbath law was known as early as 600 B. C. It gives a direct command against burden bearing, and does not state it as a new law, but bases the command on the law of the fathers.

The law was violated but the fact of violation involves the existence, and the knowledge of the law. So in Lam. 2: 6, the complaint is made that the Sabbaths have been forgotten. The more elaborate laws of the Priest code seem to have been known to Ezekiel in the early period of the captivity. He refers to the Sabbath as given to the nation by God in the time of Moses, and complains of its profanation (Ezek. 20: 13, 16, 21, 24; 22: 8, 26; 23: 38).

In their captivity the Sabbath was wellnigh the only part of the outward forms of worship left to the Hebrews. So, as a peculiar custom distinguishing in outward observance the Jews from the other peoples with which they were associated, it became a test of faithfulness and a sign of nationality, and in this way its importance was increased. This increased importance is however no proof that the demands for observance were any more exacting, or that the day was observed any more carefully than before the exile. In this period of depression and national dishonor all religious observances had a more spiritual signification, and were filled with a deeper meaning. So the Sabbath came to be more a day of worship and spiritual meditation than formerly (Is. 58: 13; 66: 23).

After the exile we find in Neh. 9: 14, that the people acknowledge the Sabbath to be given by God, and covenant to keep the law which their fathers had kept (Neh. 10: 31-33). Nehemiah enforces the Sabbath law by stopping the treading of wine, the bearing of burdens and trafficking on the Sabbath, but this does not imply in any way that a stricter Sabbath was demanded immediately after the exile, than before it, and that its observance was then first enforced as a civil law.\* It came to be of more importance probably, and doubtless was enforced more successfully than previously, for under the Persian rule the circumstances were more favorable. But it was not new and stricter regulations which were enforced, but the old laws which during the exile had fallen into disuse, and become inoperative at Jerusalem were revived. The argument which Nehemiah uses is that it was because of just such profanations that God brought destruction upon the fathers (13: 18). This strictness of Nehemiah was not a new and unknown thing. Jeremiah we have already seen (17: 21-27) speaks against burden bearing in Jerusalem and calls for the enforcement of the law. The suppression of traffic on the Sabbath could not have been an innovation, because such a law was in force in the time of Amos. It does seem strange that the people should have engaged in such profanation of the Sabbath if they knew of a penalty of death which was liable to be incurred. But the law may not improbably have fallen into such disuse as to be practically unknown. A complete neglect and ignorance like this is surely not an inconceivable thing when the New England states have to-day so many puritanical Sabbath laws which are not enforced. Revival and enforcement like that of Nehemiah are also not unknown to us.

Let us now examine the different codes to see if they differ essentially as to the character of the Sabbath. The code of "E" reads "Six days shalt thou do all thy work and on the seventh thou shalt rest" (Ex. 23: 12). So in "J" we read "Six days shalt thou labor and do all thy work but the seventh is a Sabbath unto Jehovah thy God. In it thou shalt not do any work." "Six days thou shalt work but on the seventh

\* Cf. Article "Sabbath," *Encyclopædia Britannica*.

day thou shalt rest in plowing time and in harvest thou shalt rest" (Ex. 20: 10; 34: 21). The evident meaning is that all customary work is to be done in six days. Farm labor is particularly mentioned because it was the most important work of the people and from its importance at certain seasons of the year was most liable to infringe on the Sabbath and at a time too when for humanitarian reasons the rest was most needful, but to make the law apply to such labor alone is an unwarrantable limitation. "J" shares in the story of the manna with "P" (Ex. 16: 25-30), where we read "Abide ye every man in his place. Let no man go out on the seventh day. So, the people rested on the seventh day." This indicates a Sabbath law which approached in strictness the code of "P."

The Deuteronomist also makes a universal statement. "Six days shalt thou labor and do all thy work, but the seventh is a Sabbath unto Jehovah thy God, in it thou shalt not do any work" (Deut. 5: 12-14). All work is to be done in six days and none on the seventh by any of the household.

In the code of "P" the rest of the Sabbath is not more strongly stated but is made more specific by the statement of the particular things to be avoided, as gathering of sticks, making fire, baking (Ex. 16: 23, 24; 35: 2, 3; Numbers 15: 32). It also emphasizes the solemn religious rest connected with the rest of God and observed by holy convocations. It follows that the penalty of profanation was the severest possible.

We see then that whatever be the dates of the different codes they all teach that it was the law, at least, of the nation that all labor should cease on the Sabbath day. To what extent these laws were enforced we have no satisfactory evidence, though we have seen already that at times they fell into disuse. And we have no evidence that Sabbath breaking was in general a capital offense among the Israelites.

Let us now examine the codes to see their views of the reason and purpose of the Sabbath rest. There are three different reasons which we can conceive of as operating to effect the reestablishment of the Sabbath in the time of Moses. The most prominent and influential would be the

worship of the God of the fathers. This seventh day instituted for worship and connected from the beginning with religious observances would naturally be devoted by the Hebrews to the worship of Jehovah, and so would be a holy day. Another reason would be a desire to revive a custom of their ancestors. The same desire which moved them to ask for a holiday from Pharaoh to hold a feast of their nation on the full moon would impel them to renew their ancient Sabbaths. Humanistic reasons would also have weight. They had felt the evils of excessive toil in the slavery of Egypt, and would wish to leave an institution of regular rest to their descendants. Another reason might be that by this constantly recurring respite from work the nation would have a perpetual reminder of its deliverance from bondage.

Different codes give varying emphasis to the different reasons for Sabbath rest and worship. With "E" the humanistic reason is uppermost; the reason given for rest is that cattle, servants and foreigners may be refreshed. So the reason for the rest of land every seventh year is that the poor, and the beast of the field may eat. The writer looks at the Sabbath observance from the standpoint of a man and a farmer, and so emphasizes the need and value of rest to laborers.

The idea of worship to God in this writer is not entirely overlooked, however, for the Sabbath is to be kept holy (20: 8). If it rested on humanistic reasons alone, as Lotz remarks, then other days than the seventh might be substituted, and those who do not labor six days, need not rest the seventh. Moreover it is a command to masters as well as servants.

"J" also looks at the Sabbath from the agricultural standpoint and lays stress on abstinence from labor even in time of ploughing and harvesting. It was in such points that the Sabbath touched the life of the people, and it is but natural that the humanistic and agricultural side of it should be most prominent in these writers. The fact that it is a Sabbath to Jehovah is not forgotten however (Ex. 20: 10).

When we come to the code written from the Priestly standpoint we find, as we expect, that in the reasons given for the Sabbath the emphasis is laid upon its religious significance.

"The seventh day is a Sabbath of solemn rest holy to Jehovah" (Ex. 31: 15). This rest is based on the fact that God rested from the work of creation on the seventh day (Ex. 20: 11) and the Sabbath is to be kept holy as a sign of the Sinaitic covenant. As "P" looks at the Sabbath from his favorite standpoint of covenants, so "D" views it with reference to the deliverance from Egypt and the bondage of the children of Israel there, using his common phrase, "And thou shalt remember that thou wast a servant in the land of Egypt and the Lord brought thee out thence with a mighty hand and a stretched out arm. Therefore the Lord commanded thee to keep the Sabbath day."

Though a varying emphasis is laid on the reasons in the different codes, yet the purposes of rest and worship are seen in them all. "Rest" is the root meaning of the word for Sabbath and rest is emphasized in all the laws beyond all other Sabbath observance. Rest for worship though not emphasized except in "P" is indicated in all the codes. Thus "E" reads "Keep holy," (Ex. 20: 8); "J," "Sabbaths to Jehovah," (Ex. 16: 25); "D," "Keep holy, for God brought thee out of Egypt" (Deut. 5: 12-15).

Our conclusion then from our examination is that though the Sabbath had a different significance at different times, was viewed in different lights and was observed with varying degrees of strictness and at times fell into extreme neglect, yet its essential character remained unchanged until the legalistic period preceding the Christian era.

HOW TO PREPARE AN EXPOSITORY SERMON ON  
PSALMS XLII. AND XLIII.\*

By Rev. PHILIP A. NORDELL, D. D.,

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In preparing an article on the above topic the writer is explicitly informed that what is required is "not an expository sermon," nor "an outline of an expository sermon, but directions to the ordinary minister how to prepare such a sermon." The present article, then, is not a disquisition on the advantages of expository preaching, nor general directions for this department of homiletics. It aims at nothing farther than giving suggestions that may be helpful in working out an expository sermon on one particular section of Scripture. Possibly, however, the solution of one problem may assist in the solution of many others.

The first requisite in preparing an expository sermon on this passage of Scripture, or any other, is a clear idea of what an expository sermon is. It is not a succession of rambling remarks on heterogeneous subjects suggested by the disjointed words, phrases or sentences of the passage under consideration. It is not an efflorescence of sacred rhetoric or of pious exhortation which hides the text, as a vine hides beneath its own luxuriant foliage the tree over which it climbs. It is not a jejune grammatico-historical dissection of dead words, regardless of the living spirit. Expository preaching involves far more than commonplace exhortation, or critical exegesis. Yet it must not be inferred that a sound and careful exegesis is of no importance. It is the *sine qua non* of expository preaching. A thorough understanding of the writer's environment, together with an accurate analysis of his thoughts and feelings is the foundation on which such a

\* This article is the second in a series of expository hints and suggestions, the first of which, by Professor George B. Stevens, entitled "How to prepare an expository sermon on the Life and Work of Stephen," appeared in the January number of the STUDENT.—THE EDITOR.



sermon rests, and the material out of which it is built. An expository sermon, accordingly, takes some inspired line of thought, or a biographical or historical narrative, and uses it as an illustration of permanent principles which it is the preacher's business to apply to the immediate and specific needs of the people who hear him.

We are now prepared to address ourselves to the two psalms, the forty-second and the forty-third, which form the subject of this paper. Originally they seem to have constituted a single poem, having one inscription, an identical situation, character, and refrain. They are therefore considered together.

1. *Historical Situation.*

(a) Authorship and Date. The inscription, which originally embraced both psalms, attributes them to the "Sons of Korah," a Levitic family long and prominently connected with the temple service. The author seems to have been a priest who had formerly been employed about the altar (43:4). He was not only a poet, but a musician skillful in the use of the harp (*ib.*). Time and again he had marched at the head of the happy processions of pilgrims that gathered at the great national feasts at Jerusalem. As they went up to the house of God his powerful voice had led their lofty songs of praise and thanksgiving (42:4\*). As the tone of the psalm is so strongly Davidic, and as it fits so admirably into the well known facts of David's flight at Absalom's rebellion, it has been conjectured to be the composition of some Korahite priestly singer who followed in David's train. There is no farther clue to the date.

(b) Place and Environment. Verse 6 fixes the place of composition in "the Land of Jordan," near "the Hermons," possibly in "the little hill" country skirting the foot of this range. In the intervening valleys mountain-torrents swept down with a great rush and roar, forming in many places lofty cataracts. Possibly the writer was near one of these cataracts (incorrectly rendered "water-spouts," 42:7) whose

\* The references in the forty-second psalm are to the English Version. The Hebrew has twelve verses instead of eleven, the inscription being numbered as the first verse.

"voice" reminded him of ocean-billows breaking on a rocky coast. He was either a fugitive escaping from some overwhelming disaster in his own land and finding refuge among hostile heathen neighbors, or more likely a captive borne away by some predatory band or victorious army. Enemies, who were never weary of deriding him for his faith in God, surrounded him on every side. Not only was he the object of their bitter mockery, but of their cruel oppression (42:9; 43:2).

2. *The Writer's Mental and Spiritual State.*

(a) Profound Mental Dejection. He was friendless, homeless, intensely out of harmony with his environment, unable to see any way of escape from his troubles, and therefore unutterably wretched. He abandoned himself to a grief so acute that it dissipated his appetite for ordinary food, and his tears became his daily "bread" (42:3). In contrast with his painful surroundings he recalls those festal days when the happy throngs that followed him to the house of God caught up and reëchoed his joyful songs. The bare memory of those golden seasons now plunges his soul into such depths of misery that the reproaches of his enemies seem like pitiless blows that crush his very bones (42:10). Perhaps, too, he had earnestly prayed and eagerly hoped that God would vindicate Himself and His servant by a speedy deliverance. The failure of this hope added a still keener sting to the persistent taunts of his enemies, "Where is thy God?" God seemed to have forgotten him (42:9).

(b) His spiritual state, on the contrary, was one of irrepressible longing after God, and of immovable confidence in Him. Outwardly he might seem to be submerged beneath great floods of adversity, but inwardly he soars into a realm of perfect peace and safety. In his despondency he might be tempted to believe that God had forgotten him and cast him off, but no affliction is so deep and dark as to hide from his eyes the evidences of God's daily care and loving-kindness, and therefore even the silence of the night becomes jubilant with praise (42:8). The temple and its holy service were far away, but He whose presence sanctified the temple was close at hand to hear the prayer of His oppressed servant, to render him justice, to vindicate his cause from the assaults of

wicked and deceitful people (43: 1), and by means of His light and truth to bring him back with exultant joy to the sanctuary on the holy hill (43: 3, 4). Again and again he upbraids himself for his dejection of soul, and, as often, cheers himself with the triumphant assurance that in due time he will experience God's help, and praise Him for a glorious deliverance (42: 5, 11; 43: 5).

3. *The Central Thought in these Psalms.*

(a) The soul's supreme and only satisfying good is God.

(b) This thought is expanded as follows. No outward adversity or affliction compares with the sense of being cast out from God's presence, or of being forgotten by Him. Nor does any outward calamity ever justify a loss of confidence in Him. He may hide Himself for a little while from those who eagerly thirst for His presence, but in His own time and way He will show Himself as their unfailing help in trouble. In a word, dejection of soul is best cured by a firm trust in God.

4. *Analysis of the Central Thought.*

Subdivisions for the sermon may be suggested by the three strophes of the psalm, e. g.,

(a) Longing for God as the source of all spiritual life and joy (42: 1-6).

(b) Confidence in God notwithstanding overwhelming calamities and the taunts of enemies (7-11).

(c) Prayer to God issuing in deliverance and exultant joy (43: 1-5).

5. *Application of Central and Subordinate Thoughts.*

The preacher must have an object as well as a subject. Whatever his subject it must be brought into line with the thoughts and experiences of the living men and women before him. He must adapt his theme to their immediate needs. And so in this instance the specific elaboration of the psalmist's thought will depend on the spiritual condition of the congregation addressed. A few such conditions and lines of treatment may be suggested here.

(a) The church may have been led captive by the world. Stripped of its spiritual power, pitied by saints and scorned by sinners, it sits helpless and despondent, recalling past seasons of refreshing when the right hand of the Most High

was revealed. Those were days of abounding spiritual life, of enthusiastic activity, of thanksgiving and praise. Now, on the contrary, God seems to have withdrawn His favor and His power. The church tries this expedient or that, this new form of organization or that, and as a last resort turns its pastor adrift in order to secure one who is warranted to "draw," but all in vain. To a church that has gotten through with such means, that really feels and deplores its spiritual desolation, that earnestly longs for the return of God's favor, and is deeply conscious that its hope and help are in Him alone, this hymn of the Old Testament church is strikingly appropriate. It is crowded with "revival" thoughts.

(b) It describes, furthermore, an experience that is more or less frequent in the life of every true believer. Seasons of spiritual gloom darken the sunshine in the soul. Doubts and fears sweep down like tempests from the sky. "Into each life some rain must fall." The very fact that God seems far away intensifies the soul's irrepressible yearning for fellowship and communion with Him. This psalm voices the deepest cry of every truly religious soul—the cry for the living God.

(c) There may be afflicted ones to comfort. Standing in the shadow of a sore bereavement how often one is tempted to exclaim, "All thy waves and thy billows are gone over me!" "My tears have been my meat day and night." The cloud of sorrow seems almost to have hidden God's face. Spiritual enemies suggest the thought, "Where is thy God" who could so ruthlessly blot out the light of thy life? To every stricken and troubled heart the words of the psalmist are richly laden with consolation and strength. They seem to say, "Let not your soul be disquieted within you. Never mind if you cannot solve all the mysteries of Providence. Hope thou in God, and thou shalt yet give thanks to Him who, in the midst of thy darkness, is still the health of thy countenance and thy God."

In these, and many other ways, the experience of the psalmist may be made to fit into the experiences of men to-day. The wise preacher will aim to do this by coming into personal contact with his people, and ascertaining their spiritual needs.

# THE GOSPEL OF JOHN.

THESE

## JESUS MANIFESTED AS THE SON OF GOD.

STUDIES

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### *Résumé.*

JESUS MANIFESTED AS THE SON OF GOD.

#### *Part I. The Introduction.*

- DIVISION I. 1: 1-13. The "Word" and the World.  
 DIVISION II. 1: 14-18. The "Word" is Jesus the Christ.

#### *Part II. The Early Manifestation of Jesus and the Belief on Him.*

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 § 1. 1: 19-28. John's Testimony to the Officials.  
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 § 2. 2: 23-25. Among the People in Jerusalem.  
 § 3. 3: 1-15. Jesus and Nicodemus.  
 § 4. 3: 16-21. [The Writer's Comment.]  
 § 5. 3: 22-30. The Final Testimony of John.  
 § 6. 3: 31-36. [The Writer's Comment.]  
 DIVISION V. *The Manifestation in Samaria.* 4: 1-42.  
 § 1. 4: 1-30. (-v. 27) Jesus and the Samaritan Woman.  
 § 2. 4: 27, 31-38. The Conversation with the Disciples.  
 § 3. 4: 39-42. The Testimony of the Samaritans.  
 DIVISION VI. *The Second Sign in Galilee.* 4: 43-54.

**The Contents :** We are to tell of the revelation of God to men, which was manifested in Jesus, who is the divine Revealer become flesh. While his own people would not receive him, some of us saw and were blessed in his manifestation of God's love. Would you see and believe as we? Begin with John's testimony to him as the Christ, the Lamb of God. He points his own disciples to Jesus, and soon after declares that his own work has found its consummation in the growing ministry of Jesus. Jesus, by personal interviews, rouses faith in five of these disciples, and strengthens it by "signs" and teachings in Cana, Jerusalem and Samaria. As men hear and see him in Jerusalem, some hold aloof, questioning his claims, others partially favor, some like Nicodemus, earnest though uncertain, hear him disclose the divine truth of salvation. A chance meeting with a woman in Samaria leads to his manifestation of himself as the Christ to her and her people, who believe on him. A Galilean nobleman and his family are brought by the second "sign" in Galilee to believe on him. Thus the work of self-manifestation is begun in all the land; faith is roused and strengthened, while doubt and want of sympathy with him begin to appear. The friends of light come gladly to him; the children of evil are judged by his presence; for he comes from heaven, the gift to men of the God of love, to bring life to those that believe on him.

### *Part III. THE CENTRAL MANIFESTATION AND THE CONFLICT. John 5 : 1-12 : 50.*

REMARK.—A new period in the ministry now begins. A more public and more definite manifestation of himself, his teaching and his authority is made by Jesus. At once he is met by opposition, and we are introduced to a scene of conflict.

#### *Division I. 5 : 1-47. The Outbreak of Opposition at Jerusalem.*

##### § 1. Chapter 5 : 1-9.

#### **I. The Scripture Material :**

- 1) V. 1. After this Jesus goes up to a feast at Jerusalem.
- 2) vs. 2, 3. There, in the porches of the pool of Bethesda, which was by the sheep-gate, lay many sick and crippled.
- 3) vs. 5, 6. Jesus observes one cripple, who has been ill thirty-eight years, and says to him, Do you want to be cured?
- 4) v. 7. He replies, When the water is bubbling, others get the start of me, as I have no one to put me into the water.
- 5) vs. 8, 9. Jesus says, Up with your bed and go; and off he goes healed. This was done on the Sabbath.

**2. The "Sign" on the Sabbath:** Some time after, while Jesus is at a feast in Jerusalem on the Sabbath, he observes at the pool of Bethesda, among many sick people lying in the porches, one who has been ill for thirty-eight years. He says to him, "Do you really want to be healed?" The man replies, "I want healing indeed, but I am friendless, and at the moment the pool bubbles with healing water, I am too feeble to hurry down without help before another has blocked the way." Jesus says, "Get up and carry away your bed." He is healed that instant and departs.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Knew that he*, etc. (v. 6), either (a) by supernatural insight, or (b) by common report, or information from the sufferer himself.
- 2) *wouldst thou*, etc., a question (a) of doubt, as though the man had become disheartened, and had lost ambition to get well, (b) to stir his mind to activity and zeal, (c) implying a promise and encouraging him to hope for help.
- 3) *no man* (v. 7), he was poor, or friendless.

#### 2. Connections of Thought:

- 1) *Sick man answered*, etc. (v. 7), note the indirect answer, i. e. (a) "I am willing enough but what is the use, I have no one to help me," etc., (b) does it imply any faith that Jesus would help?
- 2) *Jesus saith*, etc. (v. 8), does Jesus thus speak because he sees that the man has faith to take him at his word?
- 3) *now it was*, etc. (v. 9), (a) perhaps better "*but it was*," etc., (b) explains the events that followed.

#### 3. Historical Points:

- 1) *After these things* (v. 1), how long after depends on the following words.
- 2) *a feast*, (a) if this is the correct reading, the particular feast meant is uncertain, depending upon whether 4 : 35 (cf. note there) be taken as a mark of time; if so, it is probably "Purim," (b) cf. margin; if this is correct, it is the "Passover," (c) the decision here makes a year's difference in the estimate of the length of Jesus' ministry (cf. 2 : 13 "Passover" to 6 : 4, Passover = 1 year;) if 5 : 1 is also a "Passover," then another year must be added, of which there is no record, (d) if "Purim," then from 4 : 35, December, to "Purim," March (3 months), fall the events of the Galilean ministry up to the mission of the Twelve, Mk. 6 : 7; Lk. 9 : 1, (e) there is, however, much uncertainty involved here.

#### 4. Manners and Customs:

- 1) *Sheep gate* (v. 2), (a) cf. Neh. 3 : 1, 32; 12 : 39; (b) or "sheep pool," (c) where the sheep were gathered either for sacrifice or for sale.
- 2) *pool*, characteristic feature of the city, cf. 9 : 7.
- 3) notice now the picture of the hospital life of the city, the porches for protecting the sick, the medical ideas of the time.
- 4) cf. margin, v. 5, and note that, while not a part of the text, it discloses characteristic conceptions of the time.
- 5) *Hebrew* (v. 2), i. e. "Aramaic," a dialect spoken in Jesus' time in Palestine.
- 6) *take up thy bed* (v. 8), the bed hardly more than a mattress or pallet.

#### 5. Literary Data:

- 1) Familiar words, vs. 1, 6.
- 2) consider this narrative as coming from an eye-witness.

#### 6. Review:

Review now the condensations of 1 and 2 with the help of the material gained in your study.

**4. Religious Teaching:** *Others may "step down before" you "into the pool," but Jesus comes to help just those persons who "have no man" to help and deliver them. "Wilt thou be made whole?" Then "arise" at his word of command.*

## § 2. Chapter 5 : 10-18.

### 1. The Scripture Material :

- 1) Vs. 10, 11. So the Jews told the healed man that to carry the bed on the Sabbath was not lawful, but he replied, The one who healed me told me to do so.
- 2) vs. 12, 13. When they asked who this one was, he said he did not know—for Jesus had passed quickly into the crowd.
- 3) vs. 14, 15. Later Jesus looked him up in the temple, and when he bade him learn from this disease to cease from sin, the man brought word to the Jews that Jesus was the one who healed him.
- 4) v. 16. They then persecuted Jesus because he did this on the Sabbath.
- 5) vs. 17, 18. When he replied, "I work as my Father does," they tried to kill him, because besides breaking the Sabbath, he also made himself equal with God by calling Him his Father.

**2. The Protests of the Jews:** The healed man is told by the Jews that carrying a bed is unlawful on the Sabbath. He justifies himself by saying that his healer had bidden him do so. He cannot tell them who he is,—Jesus had slipped away in the crowd,—until Jesus finds him in the temple and says to him, "Cease your life of sin, or you will be in a worse case." Then he knows, and tells the Jews that Jesus is the man. They attack Jesus because he will keep doing such things on the Sabbath. His reply is, "Since my Father has never ceased to work, even to the present hour, I, too, must work as He does." Thereupon, at his calling God his Father, as though he set himself beside God, they are the more bitter, even seeking to kill him.

### 3. Re-examination of the Material :

#### 1. Words and Phrases :

- 1) *Not lawful* (v. 10), according to a literal interpretation of Ex. 20 : 10 ; 35 : 3 ; Numb. 15 : 32-35 ; Jer. 17 : 21-23 ; Neh. 13 : 15, they were right.
- 2) *in the temple* (v. 14), where the man may have gone to give thanks for deliverance.
- 3) *sin no more*, (a) i. e. lit. "do not keep sinning any longer," (b) light thus thrown on the source of his disease, (c) motive of Jesus in this?
- 4) *told* (v. 15), (a) how should he know this from the words of v. 14? (b) why should he go and tell—out of gratitude to Jesus, defiance of the Jews, deference to their prejudices or fear of them?
- 5) *persecute* (v. 16), (a) lit. "keep persecuting," (b) the beginning of conflict which went on growing.
- 6) *my Father* (v. 17), cf. 9 : 16.

#### 2. Connections of Thought :

- 1) *So the Jews said* (v. 10), cf. v. 9 b, Because it was the Sabbath, the Jews protested, etc



- 2) *but he answered*, etc. (v. 11), note the indirect reply—(a) excuse,—I do so, because the man who healed me told me to, (b) defiance,—I do so, because surely the man who had power to heal me, has the authority to give me this further command.
  - 3) *a multitude being*, etc. (v. 13), Jesus had slipped into the crowd, (a) to avoid the man's thanks or the multitude's acclamations, or (b) while the man was quite overwhelmed or overawed by the "wonder."
  - 4) *and I work* (v. 17), (a) i. e. *because* my Father works up to the present moment, *therefore* I work, (b) is the relation one of equality of position, or dependence of activity?
  - 5) *making himself equal*, etc. (v. 18), i. e. called God his father, either (a) *because* he made himself equal, etc., or (b) *and so* made himself equal.
3. Historical Points :
- 1) *Did these things on the Sabbath* (v. 16), (a) lit. "was accustomed to do," etc., pointing to a recognized principle of action, (b) note the previous conflicts in the Galilean ministry, Mark 2 : 23-3 : 6.
  - 2) *My Father worketh*, etc. (v. 17), notice the argument here, "I must do as my Father does;" compare the reasons given in the Galilean ministry, (a) Mk. 2 : 27, 28, lordship over the Sabbath, (b) Mk. 3 : 4, the Sabbath exists that men may do good thereon.
4. Literary Data :
- 1) Notice familiar word in v. 10, 15.
  - 2) Observe familiar forms of construction, (a) It is the Sabbath *and* it is not, etc. (v. 10), meaning *because* it is the Sabbath, it is, etc., so v. 17, (b) he that made me whole, *the same*, etc. (v. 11), emphatic repetition, cf. 1 : 2, 6, 18, 33.
5. Review :
- The material of 1 and 2 may now be studied in the light of this re-examination.

4. Religious Teaching : *As the Father was Jesus' example and model in his life on the Sabbath, so must the life of Jesus on that day be the example and model to his followers. As his Sabbaths were full of the restful activity of loving kindness, so must theirs be. That is not a Christian observance of the day of rest which leaves no room for the exercise of helpfulness, which is not marked by the manifestation of love to men.*

### § 3. Chapter 5 : 19-47. The Response of Jesus.

REMARK.—Jesus replies, but his reply, far from being an apology or even a defence of this particular act, becomes a definite statement of his Divine authority received from the Father and testified to by Him.

#### ¶ 1. Chapter 5 : 19-30.

##### I. The Scripture Material :

- 1) V. 19. Jesus replied, Be sure of this, the Son sees what the Father does, and does that and that only.
- 2) vs. 20, 21. For out of love the Father shows the Son what He does, and for your astonishment will show him greater things—the Son like the Father raiseth the dead at his will.
- 3) vs. 22, 23. For He has handed all judgment over to the Son, that the Son may be honored as the Father, and the Father in the Son.
- 4) v. 24. Be sure that he who accepts my word as the word of God is not judged, but has passed into eternal life.
- 5) v. 25. Be sure that the dead are hearing the voice of God's Son, and are coming to life.
- 6) vs. 26, 27. Because the Son was given life to have in himself as the Father, and the right to judge, too, as son of man.

- 7) vs. 28, 29. Marvel not, for those in the tombs shall be raised at his command, doers of good to receive life, doers of evil to receive condemnation.  
 8) v. 30. But my power rests not in myself; my judgment is as I hear; it is therefore right, because I seek His will alone.

**2. The Son and the Father are at one:** Jesus replies to their charge of claiming equality with God, saying, "I, the Son, am in such loving union with the Father, that my work is to do His work and that alone. He shows me His work and I do it—you have seen but little compared with what, to your amazement, you will see. He gives to me, His Son, His own power to make the dead alive. I am, by reason of His gift, the source of life. He has assigned to me, since I am a son of man, the right to judge mankind. His purpose in these gifts is that I may have from men the honor which He has.

Be assured that, to those who accept my word as His message to men, I give eternal life. Yea, even now the dead hear my voice, and are coming to life. Do not wonder at this. For the time is coming, when, at my command, the tombs shall give up their dead, some to enter into life, some to abide in condemnation, according as they have done good or evil. But, in all this, I seek only my Father's will. When I judge, I hear and announce His judgment, and therefore it is right."

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *The Son* (v. 19), i. e. I who am the son.
- 2) *nothing of himself*, (a) i. e. is not independent of the Father, (b) as the Jews inferred.
- 3) *sheweth* (v. 20), implying that, having been shewn to the Son, they are done by him.
- 4) *greater works than these*, (a) those already done, e. g. 5 : 2-9, (b) they are given in vs. 21, 22.
- 5) *judgment* (v. 22), (a) cf. vs. 24, 27, 29, 30, (b) determine whether "condemnation" is implied.
- 6) *my word* (v. 24), i. e. my message from God.
- 7) *the dead* (v. 25), is this literal or figurative?
- 8) *they that hear*, i. e. (a) and in hearing they shall live, or (b) they that hear and obey, etc.
- 9) *the Son of Man* (v. 27), better, as margin.
- 10) *in the tombs* (v. 28), literal or figurative?
- 11) *I* (v. 30), emphatic disclaimer of independence.
- 12) *I hear*, (a) i. e. from the Father, (b) note present tense.

#### 2. Connections of Thought

- 1) *Therefore answered* (v. 19), because of remarks made in his presence by some, that he was trying to make himself equal with God (v. 18), he *therefore* said, (a) I am not independent of the Father, but I do the very work that He does (v. 19), (b) the secret of it is that He loves me and makes known to me His works for my doing (v. 20), (c) He has given me two great prerogatives, that I may have equal honor with Him (vs. 21-23), (d) you shall see me carry them out among men (vs. 24-29), (e) yet in it all I am not independent of Him (v. 30).
- 2) *loveth the son and sheweth* (v. 20), i. e. because He loveth, He sheweth.

- 3) *for as the Father*, etc. (v. 21), I said "greater works would He show," *because* He will bestow His life-giving power, etc.
- 4) *for neither doth*, etc. (v. 22), i. e. either (a) is parallel to v. 21 and explains v. 20, or (b) the Son has free choice in the quickening of the dead (v. 21), because judgment has been given to him.
- 5) *for as the Father*, etc. (v. 26), i. e. the Son can give life, *because* the Father has made him a source of life.
- 6) *because he is the Son of Man* (v. 27), i. e. he is given the right to judge, *because* he is qualified by his true humanity for judging mankind.
- 7) *for the hour cometh*, etc. (v. 28), (a) i. e. do not wonder at this spiritual and present judgment and resurrection, because I have the power over the future final resurrection, (b) he who has the latter must have the former, (c) he argues from their standpoint.
- 8) *because I seek not*, etc. (v. 30), i. e. his decisions are right, because they are not tinged by self-interest, but reflect the wisdom of the righteous God.

### 3. Literary Data :

- 1) Notice cases of parallelism.
- 2) specify the familiar words *judgment, eternal life, death*, etc.
- 3) Compare this passage with (a) John 1 : 1-18, (b) John 3 : 16-21.

### 4. Review :

The student, after this careful study of these points, will go over the statements of 1 and 2 for criticism and improvement.

**4. Religious Teaching :** *Jesus found his strength in union with the Father, and his highest glory in doing the Father's work. So may you in your sphere as he in his. In God's world, self-sufficiency is real weakness, and union with God in love and activity is real might. Is God's work your work ?*

## ¶ 2. Chapter 5 : 31-47.

REMARKS.—Jesus has clearly asserted the oneness of spiritual sympathy and essential activity which exist with himself and the Father. He will now declare that these facts rest not upon his own assertion alone. There is another witness to their truth. This twofold witness will reveal only more clearly the fundamental opposition of the Jews to the Divine message.

### I. The Scripture Material :

- 1) V. 31. If I am the only witness to this, it is not true.
- 2) v. 32. But I know of another witness, a true one.
- 3) vs. 33, 34. I do not mean a man's witness, even that of John, though, for your sakes, I will say that you obtained the truth from him.
- 4) v. 35. It was only for a time that you would enjoy his glowing lamp.
- 5) v. 36. My witness is that of the Father, greater than John's; His works that I am doing bear witness.
- 6) vs. 37, 38. The Father who sent me bears witness of me; you know nothing about Him or His word, else you would receive His messenger.
- 7) vs. 39, 40. The Scriptures which you search, thinking that in them is eternal life, witness of me, and yet you will not take life from me.
- 8) vs. 41, 42. I do not wish honor from men, and I know that you do not love God.
- 9) vs. 43, 44. You do not receive me representing the Father, but you will receive one who lives for himself, for you prefer human applause to God's favor.
- 10) vs. 45, 47. Moses, your hope, not I, accuses you to the Father for not believing his writings, which he wrote concerning me.

**2. The Father witnesses to the Son:** "I do not stand alone in what I say. If I do, it is false. I have another witness. I do not want a man's witness, though John spoke the truth about me. You might have found life through his shining testimony, if you had been in earnest to follow it up. But the witness I have is that of my Father. He Himself bears witness to me by the work which He has given me, and which I am now doing. The Scriptures, in which you search in vain for eternal life, point to me as the giver of life, and yet you will not come to me for it.

The truth is that you do not know God in spite of all His revelations to you, and you do not love Him or care for His favor. What you seek is human applause. You will sympathize with one who is self-seeking, but not with one who cares not for human glory, but comes to do the Father's will alone. Why, then, should I expect you to receive me as sent of God? I leave you to Moses. He, in whom you hope, will accuse you to the Father. You do not really believe his writings. If you did, you would believe me of whom he wrote."

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Bear witness* (v. 31), i. e. to his relation to the Father.
- 2) *is not true*, (a) why not? (b) cf. v. 30.
- 3) *another* (v. 32), cf. v. 36.
- 4) *ye were willing*, etc. (v. 35), either (a) you enjoyed his light but did nothing more, emotion passed not into action, or (b) his light was enough for you, forgetting that it was a lamp to guide to the true light.
- 5) *the works* (v. 36), either (a) the miraculous deeds, or (b) the whole life-work in its varied activities.
- 6) *his word* (v. 38), either (a) the Scriptures (v. 39), or (b) all His revelations of Himself in history and personal life.
- 7) *ye think*, etc. (v. 39), i. e. (a) your idea is that they themselves contain life, (b) you are mistaken, and your search is a vain one, (c) they point you to the true source of life in me.
- 8) *in my Father's name* (v. 43), (a) i. e. effacing my own individuality and personal claims, (b) expressing all that His name of Father means, (c) "in his own name" is interpreted similarly.
- 9) *his writings* (v. 47), (a) what writings are meant? (b) light on their authorship?

#### 2. Connections of Thought:

- 1) *If I bear witness*, etc. (v. 31), (a) a new thought, the proof of the statements of 19-30, this is, (b) the witness of the Father in the works of Jesus, (c) they do not accept this witness, because they have never received God's revelation of himself, (d) their Scriptures they do not rightly use, (e) their lives are under the control of false motives, (f) even Moses will accuse them for rejecting Jesus.
- 2) *howbeit I say*, etc. (v. 34), i. e. though I do not care even for the witness of a man like John, yet I refer to the testimony he gave you that you may profit by it.
- 3) *and the Father which sent me*, etc. (v. 37), is this (a) a new testimony, i. e. not only the works but the Father himself, in the Old Testament, or (b) these works witness, yes, it is in them that the Father Himself has borne witness.

- 4) *for whom he sent*, etc. (v. 38), i. e. His revelation of Himself has not made any permanent impression on you, because, if it had, you would recognize me as one whom He sent.
  - 5) *and ye will not come* (v. 40), though they point me out as possessing life, yet you will not come for it.
  - 6) *I receive not glory* (v. 41), (a) i. e. I do not ask you to come (v. 40) that I may have your applause, because, etc., (b) an abrupt transition to a reproach for their unbelief.
  - 7) *but I know you* (v. 42), i. e. I seek not earthly glory (v. 41), but you are different, I know, etc.
  - 8) *think not*, etc. (v. 45), i. e. in spite of your treatment of me, I will not accuse you, but leave you to Moses, etc.
3. Historical Points:
- 1) *He was the lamp*, etc. (v. 35), note the significance of the past tense; is John's career over?
  - 2) *Ye were willing to rejoice*, etc. (v. 35), consider the attitude of these people toward John, (a) vain and frivolous curiosity, (b) emotion without action, (c) transitory interest.
  - 3) *Scriptures* (v. 39), (a) their testimony to Jesus, (b) as the giver of life, how? (c) the wrong use made of them by the Jews?
4. Literary Data:
- 1) Observe the familiar words, *bear witness*, etc.
  - 2) consider the general character of the whole discourse, as to (a) the ideas expressed, (b) the language used, (c) the persons addressed.
5. Review
- The material gathered in this study may now be used by the student to test the statements of 1 and 2.

4. Religious Teaching: *The most brilliant success of life estimated from the merely human standpoint (v. 44) is bound to be in reality great failure. To become absorbed in endeavor after the applause of men is inconsistent with love to God (v. 42), and knowledge of Him (vs. 37 b., 38). It is death at the root. Such success is purchased at the cost of the favor of Him whose favor alone is worth having (v. 44), and cannot be pursued without giving up the noblest ambition that man can cherish—seeking to do the Father's will (v. 43).*

#### Division II. 6: 1-71. The Crisis of Galilean Faith.

REMARK.—The scene changes to Galilee again. Matters have come to open opposition in Jerusalem. Jesus' manifestation of the Father has given rise to conflict. What is to be the issue of a similar manifestation in Galilee? It is to this critical occasion that we are to be introduced.

#### § I. Chapter 6: 1-13.

##### I. The Scripture Material:

- 1) Vs. 1-3. Jesus, followed by the usual crowd, which was drawn by his signs, crosses over the sea of Galilee, and teaches his disciples in the highland.
- 2) vs. 4-6. Seeing so large a multitude, it being near the Passover, he, with his own plan in mind, asks Philip, thus testing him, "Where shall we get the bread to feed them?"
- 3) v. 7. Philip replies, "Two hundred pennyworth would be a scanty supply."
- 4) vs. 8, 9. Andrew, Peter's brother, says, "This lad has five loaves and two fishes—of no account for so many."

- 5) vs. 10, 11. Jesus, getting the people seated on the grass—the men being about five thousand—gives thanks, and distributes the loaves and the fish among them.
- 6) vs. 12, 13. The fragments left, when all are supplied, are, by his order, gathered, and fill twelve baskets.

**2. The "Sign"—the Feeding of the Multitude:** At a later period, when Jesus is in Galilee, and his "signs" are drawing multitudes to him, he crosses the sea of Galilee to the eastern highlands, and there teaches his disciples. As the passover is near, there are many to follow him. As he beholds them coming, he asks Philip, not from any doubt as to what he himself was to do, but to test the disciple, "How shall we supply them with food?" Philip estimates what it would cost to give each a little. Andrew, Peter's brother, brings up, without much hope of bettering the situation, a lad with five barley loaves and two fishes. Jesus comes down to a grassy plain, and has the people seated there. He then gives thanks, and distributes the loaves and fishes to them. All are supplied, and he commands the fragments to be collected, which amount to twelve baskets full.

### 3. Re-examination of the Material:

#### 1. Words and Phrases:

- 1) *Went away* (v. 1), i. e. from the work in Galilee in which he had been engaged.
- 2) *the mountain* (v. 3), i. e. the highland or hills, which skirt the eastern shore of the sea.
- 3) *he himself knew* (v. 6), a characteristic statement about Jesus, cf. 4 : 1 ; 5 : 6.
- 4) *twelve baskets* (v. 13), each apostle had his basket full.

#### 2. Connections of Thought:

- 1) *Jesus therefore*, etc. (v. 5), i. e. (a) since the passover was approaching, a time when so many people were journeying to Jerusalem, *on that account* Jesus saw so great a crowd coming, or (b) since the passover was near, and Jesus was going to celebrate it here in his own way, he *therefore* said, on beholding so many people coming, "whence," etc.
- 2) *Jesus therefore*, etc. (v. 11), i. e. because the men were seated, *therefore* he began to supply them.

#### 3. Manners and Customs:

- 1) *There he sat* (v. 3), as a teacher with his disciples about him, the attitude of a teacher of that day.
- 2) *pennyworth* (v. 7), a Roman coin.
- 3) *barley loaves . . . fishes* (v. 9), dried fish and coarse barley cakes, food of the poorer classes.
- 4) *baskets* (v. 13), such as the Jew always used for carrying his food.

#### 4. Historical Points:

- 1) *After these things* (v. 1), (a) cf. 5 : 1, (b) indefinite expression.
- 2) *the passover* (v. 4), (a) recall the note on 5 : 1, (b) on the theory that that feast is "Purim," note that the disciples, returning from their mission (Lk. 9 : 1-9), and Jesus, returning from Jerusalem, meet during the month that intervened, and retire to the eastern shore, (c) note the events that induced this retirement, cf. Mt. 14 : 13; Mk. 6 : 31; Lk. 9 : 7-9.

#### 5. Geographical Points:

- Sea of Galilee* (v. 1), observe (a) its location, (b) general characteristics, (c) the relation of Jesus to it.

## 6. Comparison of Material:

- 1) *Multitude followed*, etc. (v. 2), (a) lit. "was following," (b) general statement of the Galilean interest in him, (c) note its harmony with the synoptic representations, cf. Mt. 4 : 25 ; 8 : 16 ; 7 : 11, 24 ; 8 : 4, etc.
- 2) On the whole passage note (a) the miracle as given in the four gospels, (b) compare the synoptic accounts with this in respect to additions and contradictions, vs. 5-7, 8, 11, 12, etc.

## 7. Literary Data :

- 1) Observe familiar words and phrases, vs. 1, 4.
- 2) note the vivid circumstantial account; is it that of an eye-witness?
- 3) *Lifting up* (v. 5), a Hebrew phrase, cf. Gen. 22 : 4, 13, etc.
- 4) *Simon Peter's brother* (v. 8), introduces one who is somewhat unknown by one who is well known,—what feeling could the writer have had for Peter?
- 5) Note the portrayal of individual character in Philip and Andrew.

## 8. Review:

A study of the above points has prepared the student to review intelligently the material in 1 and 2.

**4. Religious Teaching:** *They who put their scanty store of loaves and fishes into the hands of Jesus for his blessing, will find them sufficient to supply a multitude. It is not the many who need help, it is not the small help which we can give—it is the word of the Lord and His power that we are to consider. First consecrate yourselves and your powers to Him, then do the work that lies nearest you, with all the power you have.*

## § 2. Chapter 6 : 14-24.

REMARK.—This wonderful "sign" is to become a test of popular feeling toward Jesus in Galilee. Is it a real acceptance of the revelation which Jesus brings from above? The first result is here given.

## 1. The Scripture Material :

- 1) Vs. 14, 15. This sign moves the people to call him the Prophet, and prepare to make him King by force. But Jesus, to avoid them, withdraws.
- 2) vs. 16-18. At evening, the disciples start across the sea to Capernaum, but darkness comes on, Jesus does not meet them, and a storm is rising.
- 3) v. 19. Having rowed some distance, they see, with fear, Jesus walking on the sea to the boat.
- 4) vs. 20, 21. When he says, "Do not be afraid of me," they want him in the boat, which comes at once to land.
- 5) v. 22. The crowd in the morning see only one small boat there, and know that Jesus did not go with the disciples.
- 6) vs. 23, 24. Not finding Jesus, they therefore take boats of Tiberias, that called there, and seek Jesus at Capernaum.

**2. The Outcome of the "Sign :**" The people see the sign, and begin to say, This is the Prophet, the Coming One. They are on the point of proclaiming him King Messiah, and compelling him to head a revolt, but Jesus perceives their plans, and retires again by himself into the hills. The disciples, having

made an appointment to meet Jesus along the shore, start, at evening, across the sea. A storm rises in the darkness, and they do not find Jesus. They row some distance, when they are terrified at seeing Jesus walk toward them on the water. But when he speaks to them, they take him in, and at once are at their journey's end.

Morning comes, and the crowd on the other shore seek for Jesus without success. They know that the disciples had the only boat, and that Jesus was not with them. So, in boats, which came from Tiberias, they cross over to Capernaum to find him.

### 3. Re-examination of the Material :

#### 1. Words and Phrases :

- 1) *Saw the sign* (v. 14), i. e. (a) saw that he had done the miracle, and that it was a "sign" of his being the Christ, (b) did they really see the meaning of it as a sign?
- 2) *the prophet that cometh*, cf. 1 : 25-27 ; 3 : 31, the Christ.
- 3) *come and take him* (v. 15), had they found previously that he was unwilling to yield to them?
- 4) *make him king*, i. e. proclaim him the Messianic king, and raise the standard of revolt.
- 5) *again* (v. 15), he had come down to meet the crowd, cf. v. 5.
- 6) *had not yet come* (v. 17), as he had agreed to do?
- 7) *was at the land* (v. 21), in a miraculous fashion?
- 8) *save one* (v. 22), i. e. and that was the one in which the disciples had gone.
- 9) *was not there* (v. 24), i. e. either (a) on the eastern shore, or (b) at Tiberias.

#### 2. Connections of Thought :

- 1) *When therefore* (v. 15), i. e. because it was so wonderful a thing that Jesus had done, *therefore* when, etc.
- 2) *Jesus therefore* (v. 15), i. e. since the people had taken up the notion that he was the Christ, (a) he *therefore* perceived that they were going to go further, or (b) he perceived their further design, and *therefore* withdrew.
- 3) *withdrew*, i. e. he perceived their design and not sympathizing with it, withdrew from them, and hid himself.

#### 3. Comparison of the Material :

- 1) Note the outcome of the "sign" as the synoptical gospels disclose it, cf. Mk. 6 : 45, (a) the disciples sympathize with the multitude's ideas, and are first dismissed, (b) then Jesus discusses the matter with the multitude until the issue of John 6 : 15 is reached, (c) then he withdraws for prayer.
- 2) Compare the narrative of vs. 16-21 with that of Mk. 6 : 47-52, especially vs. 48, 49, and Mt. 14 : 24-33, especially vs. 28-31, 32, 33.

#### 4. Geographical Points :

- 1) *Sea was rising* (v. 18), observe the frequency and suddenness of these storms on this sea, by reason of its position.
- 2) *Tiberias* (v. 23), note its situation, and some facts about its name and origin.

#### 5. Historical Points :

Make a study of the situation of affairs as here outlined :

- 1) The purpose of the sign, (a) the motive, compassion, (b) the scene suggestive of the passover, (c) the whole a Messianic token, the Christ a provider of his people's wants.
- 2) the result of the "sign," (a) the people hail him as the Christ, (b) their idea to march with him as King to Jerusalem, (c) the sympathy of the disciples with this idea.
- 3) The attitude of Jesus, (a) argument and expostulation, (b) dismisses them, (c) withdraws.
- 4) The feeling of the multitude, (a) some doubtless depart, (b) others stay and seek for Jesus.



**6. Literary Data :**

- 1) The evidence of an understanding of this situation (cf. vs. 14, 15), such as does not appear in the other gospels; how does this fact bear on the authorship?
- 2) Study the confused sentence in vs. 22-24, how explain in view of the usual simplicity of style?

**7. Review :**

The student may review the statements of 1 and 2 as before.

**4. Religious Teaching :** *They who forced their own will upon Jesus found themselves at last without him. The disciples themselves were left alone on the stormy sea, and Jesus delayed to come to them as he had agreed. He comes in his own time gloriously over the sea to their help. Thus are we taught the wisdom of humble dependence upon the will of the Master, and the blessedness of the experience of His delay in the midst of great trial. We know Him better after He has come over the stormy waters to our help, than though we had met Him along the peaceful shore. We lose him altogether if we would bend him to our will.*

## Correspondence.

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**Public Reading of the Scriptures.** I have read with interest and profit the "Symposium" on the public reading of the scriptures in the February number of the OLD AND NEW TESTAMENT STUDENT. I have no desire nor intention of intruding unasked into this discussion, and though, like Elihu, "I am full of words," I shall not show mine opinion. But I do wish to suggest, Mr. Editor, that this is a large country, having a great many different sorts of people in it, and congregations of all sorts and sizes, and that what might suit the cultivated congregations of Chicago, Boston, New York, Brooklyn, Philadelphia and Washington City, might not at all suit congregations in the "*mountainous deestricts*" of Virginia, Tennessee and Alabama, the "Hoosiers" of the West or the "Crackers" of the South.

If I may be allowed to take the Rev. Dr. Newman's illustration, Suppose I were called on to read "Robert of Sicily" or Marc Antony's speech over the dead body of Cæsar, before him and gentlemen like him, surely it would be an impertinence for me, or any other reader, to preface or interlard the reading with comments. But suppose I were called on to read these pieces before an audience the most of whom never heard of Robert, or Marc Antony, or the great Cæsar, would it follow that even my poor comments were out of place?

If our "leading preachers," who constitute the "only class" whose opinions are of value on this subject, would only come to appreciate the fact that their congregations and congregations like theirs are not the only congregations in this broad land of ours, their opinions would be of more value than they are. If they would only remember that there are thousands of audiences that are densely ignorant of the Scriptures; that the language of the Bible (I mean the language of the English Bible) is almost an unknown tongue to vast numbers of people who know English only from modern school-books and newspapers; that these audiences care little or nothing for the dignified and orderly in public worship; that they gather for entertainment or instruction mainly; then the extended experience and observation of these "leading preachers" would indeed help those who need help in this matter. They would tell their inexperienced brethren that there was no "cut and dried" rule to guide them in all cases, and that even the preparation for commenting, if in any case comments were to be made, must vary indefinitely according to time, place, audience and other circumstances; that what would be prolix and intolerable under some circumstances, might be highly necessary, interesting and edifying under other circumstances.

Cannot the horizon of the ecclesiastical vision of the "leading preachers" in the great cities in some way be enlarged to take in the small towns, the villages, the outlying country "*deestricts*" of these United States?

Yours fraternally,

RUSTICUS.

*Lexington, Missouri.*

## Biblical Notes.

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**The Holy Spirit in Individuals.** The question is raised by Rev. Dr. F. H. Ringwood, in the *Expository Times*, whether it is scriptural to speak of any individual Christian as a "temple of the Holy Spirit." The common understanding has been that it is according to the New Testament. But this writer's impression is that we have no warrant there for such a usage. He holds that it is the Christian Church in the aggregate that is so described in the Pauline Epistles. It is affirmed frequently that the Church is the temple of God in the Spirit, that the Church is the body of Christ. But it is just as unscriptural to say that any individual Christian is a "temple of God" as to say that such an one is the "body of Christ." Everywhere in Paul's writings when statements on this point are made it is the plural pronoun that is used. "Ye are builded together for a dwelling place of God in the Spirit." "Ye are the body of Christ." So the pronouns are plural in 1 Cor. 6: 19, 20, "Your body is a temple of the Holy Ghost which is in you," etc. Here "your body" lit. "body of you" (plu.), does not mean the body of an individual Christian but the body made up of all Christians of which Christ is the head.

Principal Moule suggests some opposing considerations to this somewhat startling view. He would hold that 1 Cor. 6: 19 at least includes a reference to the body of the individual Christian, basing his opinion chiefly on the context of that passage. Just before, Paul has been urging the sacred law of bodily (physical) purity and in v. 20, he says "Glorify God in your body," where "body" must have the same reference as in the context preceding v. 19, otherwise his point would be utterly lost. And he further claims that there is no necessary contradiction between this view of 1 Cor. 6: 19, and the other great truth of the corporate life of the saints in Christ. Indeed one may ask, Does not the latter view, so strongly contended for by Dr. Ringwood practically imply the former view which Principal Moule urges, unless we accept some mystical interpretation which is not in harmony with the Scriptures?

**The Syro-Phœnician Woman: Mark 7: 24-30.** Every reader of this episode wonders at the attitude of Jesus and the language He used to this woman. The usual explanation is that He wished to draw out her faith and thus elicit an example of the victory of faith which should serve to instruct and cheer others. Dr. Wace adds some other important considerations in his discussion of it in "Some Central Points of Our Lord's Ministry." (1) This episode followed the scene of intense excitement in Galilee culminating in the feeding of the five thousand. Jesus desired to escape observation and hence was concerned not to do any miraculous work which would draw further attention to him. (2) The granting of the woman's request would infringe upon a settled principle of His ministry, viz., not to extend at this stage of His ministry, its blessings to any others than to the Jews. (3) From this point of view Jesus' apparent harshness was really an indication of a precisely opposite feeling. Her

appeal raised in Him a conflict of feelings. The principles and general interests of his ministry conflicted with his sympathy for her condition. "Deep feeling struggling to conceal itself is wont to seek protection in such severe expressions which derive their very harshness from the depth of the emotion which they are endeavoring to conceal and to repress." (4) But the woman by her masterly retort, by her earnest importunity and trust, "actually succeeded in inducing our Lord, at a time in some respects most inopportune, to infringe a settled principle of His ministry" and, as it were, to give free play to His love, independently of the restraint of the laws under which He was for a time acting.

**Jesus and the Pharisees.** The attitude of the Pharisees to Jesus and His work has often been discussed. But Jesus' way of dealing with their opposition is made the subject of some remarks by Dr. Wace in the volume already alluded to. Passing by the element of consideration for His own safety and the progress of His work, which is frequently given in explanation of His frequent withdrawals from them, Dr. Wace notes that after the first Judean ministry, Jesus, in withdrawing from Jerusalem, "afforded to the Pharisees and their allies a time, as it were, of grace, an opportunity for reconsidering the attitude they had taken towards Him, as they heard or occasionally saw, His words of truth or deeds of mercy elsewhere. While He preached the Gospel to the poor in Galilee, He was affording the Pharisees an opportunity of understanding it better." He deals in a wonderfully patient way with them. His parables at the first are couched in general terms, as though to give them time, so to speak, to take in the real meaning of His teachings. He abstains as long as He can from giving these narratives any personal application. The parables of the 15th chapter of Luke from this point of view are supremely gentle and patient. What better occasion, we would say, for a severe rebuke to their hypocrisy and selfishness? But our Lord was to them as to others, a Saviour. He makes an appeal to their better nature in these simple stories—"the Lost Sheep, just that one tender image, held up before those hard faces, to see if it would not soften them." But at length, when gentleness would not avail, He resorted to that last weapon of indignation and denounced them with unparalleled sternness and bitterness. Yet even in that stage of his work, He utters the touching lamentation over Jerusalem, the Jerusalem of these Scribes and Pharisees. Thus the unity of His ministry is preserved—a unity in the one purpose of salvation for all, both the weak and the corrupt and the hard-hearted and self-willed.

**In Adam all die. Rom. 5: 12-19; Gen. 2: 17.** Paul's argument is built on the hypothesis that the universal reign of death over man is a result of Adam's first sin. But Dr. Beet, in his Fernley lecture, notes that here seems to arise a conflict between the assured results of science and this Pauline teaching. It must be admitted that long before Adam lived multitudes of animals died, and the similarity of bodily structure in animals and man leaves no room for doubt that the death of the one stands in close relation to the death of the other. How can this difficulty be solved? Beet's suggestion is based on the statement made in Genesis that God breathed into man the "breath of life," thus producing intelligence and moral sense in the body of man which is closely related to the body of animals. But we can well conceive the Author of this higher life promising to the man escape from the doom of the common

death if he should be obedient to the guidance of this new and nobler life. Certainly He who gave this spiritual life was able to guard it even in a body of flesh from the stroke of death. Beet also suggests that, in view of the close relation between man and animals, man's faithfulness would possibly have reacted on the animal kingdom and have rescued it from its evident doom.

**Salted with Fire: Mark 9: 49.** Dr. Riggs in his "Notes on Difficult Passages" observes that the difficulty in this passage arises out of the various symbolic uses of fire in the Scriptures. It is an emblem of consecration, of trial and purification, and of punishment. Most commentators feel constrained to accept one or the other of these symbolic ideas in this passage, e. g., "salted with fire," means future punishment of the wicked, or the trials to be endured by Christians to purge them from dross, or the preservation of the wicked from annihilation in the midst of punishment (according to the familiar use of salt as preserving from corruption). Dr. Riggs regards all these symbolic uses, not any particular one, as alluded to here. The Saviour says to His disciples, Deny yourselves everything which would lead you to sin, *for* "every one shall be salted with fire." Your fiery trials, endured, will prepare you for heaven. To be well-pleasing to God you must have the salt of Divine grace. But if you do not deny yourselves and have not the grace, if the baptism with the Holy Ghost and with fire does not refine and purify you, the fire of God's holiness and justice will overtake and consume you in the future world.

**Eli, Eli, lama sabachthani.** In the *Andover Review*, March, 1891, Dr. Thomas Hill calls attention to the view which Andrews Norton held of the significance of Jesus' use of this phrase upon the cross. According to that view, it is not a cry of agony by reason of some mysterious separation of the Father from the son. The word we translate "forsaken" means rather "left" i. e. in the hands of enemies. The cry is a quotation implying some self-possession on Jesus' part, not an agonized exclamation. The words are the first words of a psalm. Such first words were used as the title of the psalm. Every Hebrew must have understood Jesus as meaning, when he uttered these words, "Remember the Twenty-second Psalm." This was a messianic psalm, describing the great sufferings of God's servant which were followed by great deliverance and triumph. This is what the Jews who heard Jesus would understand by it, then, in the mouth of Jesus: "That twenty-second Psalm which we call messianic describes just such sufferings as mine; the triumph which it goes on to describe shall be mine also." It was not a complaint that God had deserted him; it was a direct assertion to the contrary. It was an open declaration of his Messiahship.

**Judges 3: 8-10 and the Cuneiform Tablets.** Professor Sayce writing in the *Academy* of Feb. 28, 1891, has discovered some new light on this passage from the Tel el Amarna inscriptions. We learn from Judges 3: 8-10 that the Israelites were oppressed for eight years by the King of Aram-Naharaim. This period of oppression would chronologically agree with the reign of Ramses III. in Egypt. It was in the time of this Ramses III. that Egypt was assailed by a league which included the people of Nahrina. Nahrina is the Aram-Naharaim of the Bible and the attack on Egypt would explain the presence of a king of that country in the south of Palestine at that time.

## Synopses of Important Articles.

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**The Pentateuch: Objections to Modern Theories.\***—The general principles on which the modern theories of the documentary character of the Pentateuch are to be criticised are twofold, (a) Denial of the philosophical assumption held by some critics that miracles are incredible and that the supernatural is to be ruled out; (b) freedom to reject, on sufficient evidence, the traditional opinions of the church as to the date, authorship and structure of each book of the Bible or the mode of its inspiration by the Holy Ghost. Any theory of the origin, authorship and structure of the books which is not inconsistent with the substantial truthfulness of Scripture is lawful for us to hold and may be examined without prejudice. Such an examination of the documentary theory as at present held discloses the following objections. (1) Such an analysis as these theories require cannot be made with any certainty. It is difficult to divide a book into three parts assignable to different authors by internal evidence. Wellhausen actually divides the Hexateuch among twenty-two. "There is absurdity enough to damn any theory in the supposition that a book like the Pentateuch is the result of the artificial combination of heterogeneous documents from different centuries patched together by half a dozen unknown compilers." The only way it is substantiated is by making the analysis suit the theory. (2) The Egypticity of the Pentateuch proves it to be Moses' work. A man in the exile who wrote so accurately concerning the Egypt of Moses' day would be a marvellous genius who has no equal in all the literatures of the world. (3) The knowledge of Egyptian topography and that of the wilderness is such as could hardly have been possessed by one who had not both resided in Egypt and travelled long in the desert. (4) There was literary activity in Egypt and Babylonia long before Moses. Did no literature in Israel come from the time of its rise and glory? Is it credible that this Pentateuch came from the time of its national bondage and spiritual decay? (5) The history of Israel demands the basis of Moses and the Pentateuch to rest on. Take it away and all hangs in the air. The Samaritans accepted the Pentateuch as sacred. Hence it must have existed long before the Samaritan schism. (6) Prof. Margoliouth has brilliantly shown and successfully maintained that the language of the Old Testament is so old that the books must have been produced before the exile. This demolishes the exilic origin of the Pentateuch, the Babylonian Isaiah, Maccabæan Psalms and a second century Daniel. (7) You cannot maintain the morality and religious character of the writers of these books on this theory. If Deuteronomy and the rest of the Pentateuch claim to give historical statements of what is not history, they are monuments of immoral transactions. The conscience of Christendom refuses to attribute the inspiration of God to history that has not truth and writers that have not veracity. (8) This theory makes it very difficult to believe in the divinity or perfect humanity of Jesus Christ and thus saps the foundation

\* By Professor Matthew Leitch, D. D., in *The Treasury*, Jan., Feb., 1891. Pp. 551-557; 611-617.

of the Christian faith. It involves the ignorance and error of Jesus in that special sphere of religious truth in which we must trust Him if we trust Him at all. Men who honor Christ as Saviour and King and yet accept these theories are inconsistent though sincere. Still they have no right to veil their position under such terms as "idealized history," etc. Let them call truth truth, and falsehood a lie. Each one of these objections is enough to overthrow the modern theory of the Pentateuch; all together make it to appear unscientific and untrue.

This is an unhesitating and straight-forward attack on modern Pentateuchal criticism. After a denial of the possibility of doing what the "critics" claim to have done, it presents the a-priori unlikelihood of the non-Mosaic origin and emphasizes the consequences of accepting any such state of things in reference to the Pentateuch as criticism regards as settled concerning it. The author's positions are clear. One cannot say that his method is the most satisfactory and convincing or that he always fairly represents the theory which he condemns. Such a presentation ought to be read, however, by any who are inclined to favor the theory under consideration.

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**Tatian's Diatessaron and the Analysis of the Pentateuch.\***—The prevailing theory of the Pentateuch is that it is a composite work. An author, living after the re-building of Jerusalem, took certain writings of others who at different times and from different points of view wrote histories, and from them prepared a history of his people from the earliest times till the death of Joshua. His method was not to read and digest these earlier narratives, as a modern author would do, but he cut up and pieced together his sources in such a way as to make a single continuous narrative. It is urged against this theory that it is absurd; such "crazy patchwork" would be the product of no sane mind. This method of argument so effective with the common man is at fault in that its premise is false. This has been lately shown clearly in the recently published Arabic edition of the Diatessaron of Tatian—a work which combines the four Gospels into one narrative. Its phenomena offer a striking and complete parallel to those alleged by the critics to exist in the case of the Pentateuch. The author had two groups of documents, the Synoptic Gospels and John. The chronological order which he followed is uncertain. Where he found in one Gospel matter not contained in the other he had only to find the appropriate place to put it in. When he had two accounts of the same events so diverse that he could not combine them, he placed them side by side. Thus the narrative of Luke concerning the birth of Christ is given and following it is Matthew's account introduced by the phrase, "after this"—making a glaring discrepancy in the account—with which may be compared to the two creation stories in Genesis. Where the same event is placed by one writer at one point and by another writer at another, e. g., the cleansing of the temple, Tatian chooses one and omits the other. When two accounts are identical in substance but differ in details, he embodies in one continuous story the various details of all. The result is that snatches of verses, single words, and phrases are united together into a "patchwork" crazier than that of the wildest dreams of the critics of the Pentateuch. To connect narratives together, the writer adds words and phrases of his own. Indeed the result of a study of the phenomena of this Composite Gospel shows that there is everything done here on which

\* By Professor George F. Moore, in *Journal of Biblical Literature*, Vol. IX., Pt. 2, 1890, Pp. 201-215.

critics rely to prove the composite character of the Pentateuch. Whether we should have been able from this composite to reconstruct the Gospels, had they been lost, as the critics propose to restore the original documents of the Pentateuch, is doubtful but the circumstances are very different. The fact of a composite work which exhibits similar marks as those claimed for the Pentateuch remains.

A presentation of a side of the Pentateuch question which is very important. This is a serious problem which faces the upholder of the unity of the Pentateuch to explain the facts which the Diatessaron discloses. In the face of them it seems to be impossible to say that such phenomena could not occur in the Pentateuch. We must remember, however, that the Diatessaron is the work of an uninspired writer, while we cannot but maintain that he who wrote the Pentateuch was divinely guided in the work which he undertook to do.

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**Messianic Prophecy.\*** Prophecy, a phenomenon appearing in all great primitive religions, has in Israel distinguishing characteristics which lie (1) in its nature, claiming to be a special divine revelation, and (2) in its contents, professing to unfold a special divine purpose. Such prophecy is peculiar only to Judaism and Christianity. Hence Old Testament prophecy is specially important to the Christian, in that it was the providential preparation for the Gospel. But Messianic prophecy, of which the fundamental feature is an expectation of a Deliverer whose advent should introduce a reign of truth and a period of plenty, is the unique element in Hebrew prophecy, and significant to the New Testament student. The value of Messianic prophecy is not, however, to prove the Divinity of Christianity, which is attested by the historic facts of its own origin. The argument from prophecy is designed for the believer as an evidence for revelation. It is an evidence that God spoke to the Old Testament saints, is an essential part of revelation attesting its reality and unity. Extreme assumptions concerning prophecy make men sceptics or fanatics. The application of sound canons of biblical interpretation should exhibit its true spiritual significance. (a) In considering the *nature* of Messianic prophecy, it is to be noted that in prophecy, of the two elements, the moral and the predictive, the biblical conception makes the moral element fundamental, the predictive secondary. The predictive element must be given a real place, though it is the ethical element that gives Hebrew prophecy its distinctive elevation above all other prophecy. The term Messiah is used in the Old Testament as an appellation, not as a proper name. Messianic prophecy, then, is the doctrine respecting Jehovah's Anointed, a doctrine embodying not definite knowledge or faith, but a cherished expectation. (b) The *origin* of Messianic prophecy, while, like that of all Hebrew prophecy, an outcome of Divine illumination, resulting from spiritual fellowship with God, together with reverent reflection on Divine truth, was specially connected with the germinal ideas, inspired by God's Spirit in the Hebrew people, of the Covenant, the Kingdom and the Theocracy. The first inspired a lofty hope, the second suggested a universal kingdom, the third foreshadowed a glorious "Prince of Peace." From this latter idea arose Messianic Prophecy in its strict sense, as prophecy concerning an *ideal person*—to which the present discussion is limited. (c) As to the *development* of Messianic prophecy, it was from germinal ideas belonging to an early period in the history of the

\* By Rev. Professor George C. Workman, Ph. D., in the *Canadian Methodist Quarterly*, Oct., 1890, pp. 407-478.



Hebrew race, these ideas continually expanding unto the realization of the Divine purpose. So far as this prophecy had to do with the kingdom of God, it grew from nationalism in religion to universality on the one hand and individualism on the other. As regards its form, it was determined by the personal peculiarities of the prophets, and the historical circumstances of the time. These gave rise to a variety of separate representations which the several prophets never expected to see united into one person. (d) The *import* of Messianic prophecy must be determined by the grammatico-historical interpretation. We have no right to argue from the New Testament fulfilment to the Old Testament meaning. This meaning is one and once for all. Studying in detail the passages, it is found that Gen. 3: 15; 9: 26, 27; 12: 1-3; 49: 10; Num. 24: 17-19; Deut. 18: 18; Pss. 2; 22; 45; 110 have no direct reference to a future Messiah. In Isa. 9: 2-7 occurs the first Messianic prophecy in the true sense of the term. An examination of the prophetic passages shows that each refers originally either to an *ideal* person who was expected in the future, or to a *real* person who was living at or near the time of its delivery. There is no passage in the Old Testament that refers directly and predictively to Jesus Christ. (e) The *application* of Old Testament Messianic prophecy by the New Testament writers shows that their fundamental principle was the moral profitableness of all God-inspired truth. Thus is reconciled the literal import of the Hebrew writings with the special application made in the New Testament. (f) As to *fulfilment*, with the old ideas of prophecy and fulfilment, the orthodox theologian has labored to show that prophecy has been literally fulfilled, and the rationalist to show that it has not. But literal fulfilment could take place only in unconditional prophecies, while it was impossible in the case of conditional, ideal or indefinite ones. Fulfilment in the New Testament sense is forcible and legitimate *application*. The truths of prophecy find in Christ their realization. (g) The *spirit* of Messianic prophecy is not prediction but testimony, and this is what Old Testament prophecy does in relation to Jesus, not predicting but testifying to Him.

This view of prophecy, called by the author "the Ethical Theory of Messianic Prophecy," presented in this elaborate article, contains many striking and convincing remarks. Its tone is not the most sympathetic, and must irritate the adherent of traditional views who will find some weak spots in the argument. But it emphasizes many important facts which are too often overlooked and represents the general position of progressive scholars of the present day. Whether that position will stand remains to be seen.

**The Proximate Causes of the Crucifixion.\***—From the time of the scene at Casarea Philippi Jesus announced that He would as Messiah disappoint the expectations of the chief men and thus come to suffer a violent death. All the Gospels tell us that the determination to slay Him was agreed upon. Their purpose took the form of putting Him to death secretly. This secret assassination would have failed to accomplish the ends which Jesus desired his own death to accomplish. He therefore took occasion to force the Pharisees to do their work openly and condemn and kill Him by a public trial and crucifixion. The steps by which He brought this to pass are clearly indicated in the Gospel of John. The eleventh chapter marks the starting point. Jesus waited beyond Jordan until Lazarus had died. Then He went and called him back to life in the presence of many witnesses, thus rousing the enthusiasm of his followers. But, in order that the enthusiasm might spread to wider circles,

\* By Thomas Hill, D. D., in *The Andover Review*, March 1891. Pp. 241-251.

and the more crowded days of passover week arrive, He retired a short time to Ephraim. He returned to Bethany and allowed the Supper to be given to himself and Lazarus in order to revive and increase the interest. Then He made the arrangement to borrow the ass's colt and rode into town the next morning, because he knew that he would make the enthusiasm break out into a public recognition of Him as the King of Israel, and thus force the chief men through fear of the mob to give up the plan of the dagger, and through fear of a charge of treason, if they did not move against Him, to send Him to Pilate. The latter though he knew Christ to be innocent was himself constrained, through the same fear of treason, to crucify Him. Thus Jesus by his own deliberate action attained the cross. There He made a great Messianic declaration by quoting the first words, equivalent to the title, of the 22d Psalm. There His death was made manifest and His resurrection thereby proved a real fact. Thus publicly He was made sin for us. All these things hang upon the manner of His death, the crucifixion. Such a chain of events leading up to the Cross is detailed in the Fourth Gospel alone and is a strong argument for its apostolic origin.

A beautifully wrought out presentation of an interesting phase in the life of Our Lord.

## General Notes and Notices.

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The successor to Bishop Westcott in the chair of Divinity at Cambridge University, England is Professor Swete, the well-known Septuagint scholar. He lectures this term upon the Acts of the Apostles.

The Committee of the Palestine Exploration Fund has obtained from the Sultan a renewal of the firman to excavate in the Holy Land and Mr. F. J. Bliss, son of the President of the American College at Beyrout will continue the work of Mr. Petrie at Tel Hesy.

The Rev. W. R. Duryea of Jersey City has accepted an appointment to the chair of the "Theodore Frelinghuysen Professorship of Ethics, Christian Evidences and the English Bible" at Rutgers College.

It is announced that the Rev. Dr. Alex. MacLaren, of Manchester, England, is preparing, for publication, an exposition of the Psalms. Such a book from his hand will be welcomed with delight by all students of the Bible.

The appointment of the Rev. Owen H. Gates, Ph. D., as Instructor in Sacred Philology in Union Theological Seminary is announced. Dr. Gates is well known to readers of the *STUDENT*, and his work in his new position will be followed by many with interest.

The many friends of the Rev. Selah Merrill, D. D., of Andover, will be pleased to learn of his nomination by President Harrison to be Consul to Jerusalem. He occupied that office from 1882 to 1886, and not only satisfactorily fulfilled his duties as Consul but did excellent service in the cause of science and of Biblical research. His collection of antiquities, geological specimens and other curiosities from the Holy Land, which he has placed in the library of Andover Seminary, is one of the richest and most complete in the world.

The programme of the Bible work of the Philadelphia Local Board of the American Institute of Sacred Literature embraces a course of seven studies on the Gospel of John by Prof. A. Spaeth, of the Lutheran Theological Seminary, and ten studies of the Old Testament Prophecy of the Babylonian Period by Prof. Harper. Forty lessons in New Testament Greek for beginners are given by Prof. S. K. Gifford, of Haverford College, twenty lessons in the Epistles to the Corinthians for advanced students, by Prof. E. P. Gould, of the P. E. Divinity School. Similar courses in Hebrew for beginners in charge of Rev. Jas. D. Steele, of the University of Penn., and for advanced students in the study of Hebrew Poetry in charge of Rev. L. W. Batten, of the P. E. Divinity School are offered. The work continues from January to June 1891.

It will be of interest to some readers to know the method and basis of working on which the excavations in the Orient are carried on. Mr. Flinders Petrie announces a new arrangement just consummated with the Egyptian author-

ities according to which he will henceforth excavate in Egypt. The specifications are as follows: (1) The Museum at Gizeh takes all objects discovered of which it has no duplicates. (2) The finder gets the rest on certain conditions, (a) that he present the larger part to public museums, (b) that he publish the results of his "finds" within two years, otherwise (c) the government of Egypt gets one-half the remainder. (3) In the case of gold and silver discovered one-half goes to the finder according to its intrinsic value. Mr. Petrie says that he always gives the intrinsic value of all gold and silver "finds" to his workmen, as that is the only way to save any of it which he does not personally unearth.

Biblical Scholarship suffers another loss in the death of the English scholar, Edward H. Plumptre, Dean of Wells. Dean Plumptre had a pre-eminent gift of insight into biblical life and thought coupled with a charming literary style. His commentaries on Ecclesiastes in the Cambridge Bible for Schools and Colleges, on the Synoptic Gospels in the Handy Commentary, on the Acts in the same series, as well as other contributions to Biblical Exegesis in Smith's Bible Dictionary and numerous periodicals are all characterized by learning and keen discernment as well as originality. The scholarship of Plumptre was not limited to biblical lines. He was an eminent student of the Greek poets and of Dante.

An interesting series of lectures under the general topic of the Assyrian Monuments and the Bible is announced under the auspices of the Lowell Ministerial Union to be given in Lowell, Mass., by Professor D. G. Lyon of Harvard University. The subjects are as follows: The Ruins and the Books, Story of the recovery of the Assyrian art and literary products after a burial of twenty-four centuries; The Beginnings, Assyrian versions of the Creation and the Deluge; The Patriarchs, Account of the Babylonian letters found in Egypt in 1887, and the wonderful picture they give of Palestine shortly before the Exodus of the Hebrews; The History, Illustrations of the important part played by Assyria and Babylon in Israel's history; The Prophets, Influence of Assyrian and Babylonian relations on the subject and form of the Prophetic Message; The Psalms, the nature and Comparison of Hebrew and Babylonian Psalmody.

A Sunday School in the Presbyterian Church at Lexington, Mo., according to a recent report of its work is well abreast of the recent progressive movements in Bible study. Not only is the school divided into five grades but it appears that at the end of each quarter a special examination is held: at which each scholar, who will consent to take the examination, is examined separately and apart, and is carefully graded, as in a day or secular school. Those who pass successfully four successive examinations are entitled to rewards. The Training Class and the First Grade have a part of their examination in writing. They recite orally the titles, texts and questions in the Shorter Catechism, and write out answers to questions on the Bible lessons. In all the other grades the examinations are oral throughout. The questions are not given to the scholars until they come to the examination. It is understood that any fair question on the course may be asked. At the last examination thirty-two scholars, about one-third of the average attendance, passed the examination successfully. Fourteen of these had also passed the three preceding examina-

tions and received their reward. Such work shows what may be done in an average Sunday School by earnest purpose and persistent energy along the lines of a real and a fruitful Bible study.

A pamphlet of great interest by reason of what it implies and suggests is that entitled "Papers on Old Testament Prophecy, Class, of '91, Amherst College, with an Introductory Statement regarding the study of the English Bible in Amherst College." The publication is made under the direction of Dr. G. S. Burroughs, professor of the English Bible at Amherst. Six Theses are selected from those presented by members of the class and here printed. The titles are as follows: The Historical Situation in the Book of Amos; The Personality of Amos as seen in his Prophecy; The Characteristics of Divine Love as portrayed in the Book of Hosea; The Relation of Religion and Morality in the Ten Tribes as revealed in Amos and Hosea; The Characteristics of Messianic Prophecy in the Ten Tribes as adapted to their Situation; the Prize Thesis—The Literary Feature of Prophecy as illustrated in the Books of Joel, Amos and Hosea. Professor Burroughs, in his introductory paper sums up the results of this kind of Bible study as being "increased respect for the wealth of beauty and the power of truth found in the Scripture literature, Increased humility before great subjects, whose magnitude and difficulty are clearly seen. Increased reverence for the personalities of Bible history, profound reverence for the Christ. Fortified, intelligent Christian faith, a mind open to the evidence of experimental religion. Increased reading of the Bible in private; increased devotional appropriation to self of the life which it contains."

The second number (dated February 16th 1891) of "The Critical Review of Theological and Philosophical Literature," edited by Professor S. D. Salmond and published by T. and T. Clark has appeared and is full of interesting and valuable material. It contains among others the following reviews of books important for biblical students: Frazer's "The Golden Bough: a Study in Comparative Religion," (7pp.) by Prof. A. Macalister; Cave's "Scriptural Doctrine of Sacrifice and Atonement," (3pp.) by Prof. Marcus Dods; Salmond's "Introduction to the New Testament," (7pp.) by Rev. J. A. Cross; Carpenter's "The First Three Gospels; their origin and relations," (5pp.) by Prof. Iverach; Schurer's new volume of "The Jewish People in the time of Jesus Christ," by Vernon Bartlett; G. A. Smith's "Book of Isaiah 40-66," (8pp.) by Prof. H. E. Ryle; Mead's "Supernatural Revelation," (5pp.) by Principal Simon; Gladstone's "Impregnable Rock of Holy Scripture," (4pp.) by Prof. James Robertson. The work in these critical reviews is excellently done and will be of great service to clergymen and others who wish a guide in buying theological works. The tone of the journal is distinctly favorable to modern criticism while it manifests also an admirable impartiality in its choice of contributors and in the character of its judgments. The "Review" has met with a favorable reception and, it is hoped, will take an assured position in the theological world.

The Young Men's League of the American Church of Berlin have issued a strong appeal to American Christians, and one which should claim the interest and helpful response of readers of the *STUDENT*. This appeal states that

more than 1000 American students are now studying in Berlin of whom 150 to 200 are in the University. This body of men and women are exposed to great temptation and need the assistance and beneficent influence of a church home. The American Church, founded in 1881, is poorly provided with accommodations for supplying this need. It rents a room from the German Methodists in an inconvenient part of the city, for one service each Sunday at which every seat is filled. At the Sunday evening service at the pastor's house, many must be excluded for lack of room. The students cannot possibly do more than to *support these services*. A church building is needed, and the lot alone will cost sixty thousand dollars. Twenty thousand dollars is now in the bank and ten thousand more is pledged. Pews are wanted endowed at one thousand dollars each to bear the name of an individual, a society, a college or seminary. The work of the Church is thoroughly spiritual and testimonials of blessing received there have come from America, England, Ireland, Japan, Australia, and the Sandwich Islands. The pastor, the Rev. J. H. W. Stuckenberg, is doing, in these circumstances, a great work.

Subscriptions to help in this important crisis of the American Church in Berlin will be received and acknowledged by the editor of this journal or by Mrs. Ex-President Cleveland, 816 Madison Ave., New York City; Rev. Dr. L. T. Chamberlain, 491 Classon Ave., Brooklyn, New York, and by the Rev. Dr. J. H. W. Stuckenberg, Berlin, Germany, 18 Buelow-Strasse.

Dr. Winslow, the energetic American representative of the Egypt Exploration Fund, makes some recent announcements which are of interest. He says, "The lectures of Miss Amelia B. Edwards have largely increased the popular knowledge of ancient Egypt, and have inspired many to read and study the history of that wonderful land. Their publication (by Harper and Brothers) will impress many of her readers with the vast importance to science of further exploration in Egypt, and will also add to the popular interest in the work of the Egypt Exploration Fund. The terrible obliteration or mutilation of monumental records the present season, too shocking to credit were the statements not fully specified and verified, should stir a great multitude to see that exploration and research be vigorously pushed, and more valuable history be rescued ere it be too late. The imperative need of a prompt and liberal support for this Cause is emphasized by articles in the leading magazines, reviews, illustrated weeklies, standard journals and dailies, of England and the United States. Three hundred men of the highest rank in education science, theology, letters, arts, oratory, business, finance, law, and public life, have subscribed to the Fund. The Annual Report, with list of patrons and subscribers, balance sheet, lectures, account of annual meeting, etc., etc., is mailed to each donor. The entire yearly costs of exploration, including publication, average from \$7,000 to \$9,000. Entirely without endowment the Society is absolutely dependent on voluntary contributions, even for this season's labors. All donors or subscribers to the season's explorations of \$5 or upwards receive the illustrated quarto volume of the season. (The next book will be *Bubastis I.*) Previous volumes, such as *Tanis I*, *Naukratis I*, are \$5 each. It is hoped that all who can will subscribe liberally to the Cause for itself. All services for the Fund by its officials are a gratuity. Patrons are those who contribute annually not less than \$25, with the privilege to withdraw from the list at any time. They receive the season's book and annual report. Will you honor the list of patrons with your name? Address: Rev. W. C. Winslow, 525 Beacon St., Back Bay, Boston.

## Book Notices.

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### Prayer.

*Prayer as a Theory and a Fact.* By Rev. D. W. Faunce, D. D. New York: American Tract Society. Pp. 250. Price \$1.00.

The writer of this book has given a very thoughtful and interesting treatment of the important subject of prayer. His method and the scope of his plan are such as to make the book one of the most thorough-going and exhaustive treatises which has ever been produced. Hardly any one of the modern difficulties with, or objections to, prayer is passed over without at least notice and comment. The biblical element is not, indeed, emphasized as, perhaps, it ought to be, though it is not by any means absent. The writer's power, however, does not lie along the line of biblical exegesis, e. g. his discussion of the Lord's Prayer being not particularly valuable. He excels in practical suggestions and his consideration of the questions about prayer rising out of natural science is fresh and vigorous. The book as a whole will broaden and edify. It is a good summing up of the whole question as it stands at the present time. Among other striking passages we note especially the argument to show how sin has broadened and deepened the scope of prayer, the comparison of the possible prayer offered in the sinless Eden with that of the redeemed Christian. One cannot entirely agree with his description of the Old Testament prophets as "cometary men . . . rushing in from outside," though his treatment of prophecy as having "a vital glance" into an illimitable future beyond all past and present fulfilment is thoroughly good. We note some minor slips. Le Conte is turned into "Le Compt" on p. 115; Sir Samuel Romilly becomes Romelly; Momerie is syncopated to "Mommie." Ignoring the firm results of textual criticism the writer would regard the doxology of the Lord's Prayer as an original part of it, a position utterly untenable. The "Word" of John's Prologue is defined as "Promise," which is scarcely acceptable. It is rather "Revelation." The mother of Zebedee's children is said to be "nameless." There is no doubt that her name was Salome. We confess to a slight feeling of uneasiness about the chapter on "the circular motion of Prayer." Many fine images and much glowing language are used about the circle as the normal line of movement for all creation and thus prayer is said to come from God to man and from man to return to God. Just why such a movement should be called circular is not so clear. Why not elliptical? Why not re-curent along a straight line? Indeed we are inclined to think that the writer is often led away by a kind of cloudy magnificence of diction into many vague utterances and some needless repetition. But apart from all this the philosophical method and the evangelical spirit of the book are most excellent. Some of the chapters are as follows: The Possibility of Prayer, Its Prob-

bility, The Kingdom of God and Prayer, Prayer and Natural Law, Negative Answers to Prayer, The Reactions of Sin as they induce Prayer, Prayer in its Prophecy.

#### Christ in the New Testament.

*Christ in the New Testament.* By Thomas A. Tidball, D. D. With an Introduction by S. D. McConnell, D. D. New York: Thomas Whittaker, 1891. Pp. 357. Price \$1.25.

Mr. Thomas Whittaker, the New York publisher, through whose publishing house the scholars of the Protestant Episcopal church issue many of their books, has recently put forth no small number of excellent works on biblical subjects. This volume, bearing his imprint, is one of them. It consists of a collection of ten lectures, originally delivered before the Church-Woman's Institute of Philadelphia. The plan of the book embraces the study of the New Testament writings in the order in which they stand in our English Version with a view to ascertain what portrait of Jesus Christ each group presents. The idea is a very fruitful one and has been wrought out admirably by Dr. Tidball. The work would have been both more valuable and more scientific, as well as fresh, if the Books had been taken up in chronological order as far as possible, and thus a gradually developing portrait have been produced, the culminating and finishing touches being given by St. John. The author is familiar with the best modern work on the Scriptures and heartily in sympathy with it. He says, "For myself, I believe most thankfully that the modern critical study of the Bible has been in the main eminently helpful to Christian faith and to a right use of the Bible by the Christian believer." He quotes approvingly from Professor Ladd's writings on the Bible. Very little of the especially sectarian element appears in the work. Together with Dr. Dale's book, noticed in these pages, which discusses the authority of the New Testament and its authenticity, this volume, amply supplementing it, by its proof that the various writings of the New Testament itself are witnesses to the same Christ, will be a useful addition to the library of a student of the Bible.

#### Christ and the Gospels.

*The Living Christ and the Four Gospels.* By R. W. Dale, LL. D. New York: A. C. Armstrong and Son. 1890. Pp. ix., 299. Price \$1.50.

This book contains fourteen lectures delivered by Dr. Dale of Birmingham to the congregation of Carrs Lane Chapel. His aim in them is to present in a popular way the argument for the apostolic origin and historical credibility of the material in the four Gospels, to show that the portrait of the Christ which they present is the authentic portrait of that Christ who lived and walked among men. The first four lectures discuss the argument for the historicity of the gospels which is derived from Christian experience. This argument Dr. Dale regards as fundamental to the whole question. Christianity in his opinion will stand, if the Bible should fall, since in the souls of the believers in Jesus Christ is the certainty of His living and abiding presence—substantially the same Jesus of whom these writings tell us. The remaining lectures discuss the historical evidence for the Gospels in detail. Chapters are given on Eusebius, Clement and Tertullian, Irenæus, Tatian, Justin Martyr, Marcion,



Papias and Polycarp, the object being in each case to bring out in chronological order, beginning with the latest and working back to the earliest, the testimony of these early Christian writers to the Gospels. In an exceedingly bright and attractive way the long inquiry is followed out. Common sense breaks through the fine-spun theories of literary critics and a most weighty argument is constructed in defense of the Gospels. The congregation which listened to these lectures must have been greatly profited and everyone who desires to obtain a general view of these important questions of the Gospel canon and the authority or the trustworthiness of the Gospels, will find the book most interesting reading.

#### Sermons on Matthew's Gospel.

*The Sermon Bible. Matthew I-XXI.* New York: A. C. Armstrong and Son. Pp. 410. Price \$1.50.

This book is the first of the New Testament Series of the "Sermon Bible," volumes which aim to give the essence of the best homiletical literature of the generation. It is no better and no worse than its predecessors in the Old Testament series. For studies in theoretical homiletics it affords an excellent text book. As a homiletical commentary it has special claims to attention. The best English and American sermons appear in its pages in condensations which are done quite skilfully. Those who have not access to a very wide range of sermonic literature will find this array of sermons from every school of thought and every type of homiletic form and material both instructive and inspiring. But after all, the Bible is better than all the sermons on it.

#### Credentials of the Gospel.

*The Credentials of the Gospel: A statement of the reason of the Christian hope.* The nineteenth Fernley Lecture. By Joseph Agar Beet. New York: Hunt and Eaton. Pp. viii., 199.

The author of this volume is well known as a commentator upon the epistles of Paul. He has undertaken here to build up an argument for the credibility and authority of Christianity. The question is raised, Does the Christian Hope rest upon a foundation of truth? Beginning with the *ego*, he notes the moral judgments within the soul which imply a standard beyond one's own control. These judgments, when brought face to face with the moral teaching of the Gospel, bow before its truth and majesty, though at the same time this moral ideal of the Gospel reveals the sin of man. Man's self-condemnation and bondage under sin, evidenced by the experience of the race, are met and removed by the Gospel. Such is the first evidence of its truth; it satisfies human need. But the material world, which is next examined, can give evidence only by its silence to the presence of a power higher than that of nature. It cannot tell how to escape the penalty and power of sin. Christianity compared with other religions is seen to be the only power that has saved the world. This Christianity has its strength in Christ. Examining the Christian documents that tell us of Christ, we find that Paul, John and James practically agree in their doctrine of salvation through faith in Christ. This doctrine, therefore, must have had its common source in the teaching of Christ himself, as the Gospels themselves prove. What kind of authority must Christ have had to have taught such a doctrine? None other than that which He claimed and which the apostles conceded to Him—unique, divine majesty. This maj-

esty they regarded as consummated in His resurrection. This event is the only source of explanation of the courage of the apostles and the early spread of Christianity. If Christ did not rise, then at the supreme crisis of the world's history, error has been better than truth, which is impossible. Thus the credibility and authority of the Gospel is maintained by a strictly inductive argument which is soberly and clearly stated in a way that men unskilled in philosophical subjects can understand and appreciate. The book is a stimulating one. A series of sermons which would take up in a more expanded form and more pictorial fashion the lines of argument presented here would be of immense service to the many in our churches who are disturbed by the jangling voices of our time.

#### Recent German Old Testament Literature.

It is most gratifying that the last work from the fruitful pen of the lamented Delitzsch, is distinctively a volume, not of processes and detailed investigations, but of results. Although in his long career the venerable Leipzig savant often changed his views on this or that specific critical point yet in the general character of his standpoint and in the principles and practices of biblical investigation he always remained true to himself. With a most profound reverence for the Revelation in the Scriptures as being the Word of the living God, he united a freedom in the investigation of the human side of Scripture that often surprised friend and foe. These two characteristics, found united in him to such an extent as to be in a measure a psychological enigma, are leading features of his *Messianische Weissagungen in geschichtlicher Folge* (Leipzig, 1890, pp. 160). The work, which is the only work resembling theological summary which we have from Delitzsch, has grown out of his lectures delivered at the University. It was his habit to dictate the leading propositions of the subject under consideration and then expand these orally. The present work is the enlarged dictation on "the Messianic Predictions in Historic Development," and thus in substance covers the unfolding of the central doctrines of the Old Testament Scriptures. In fifty paragraphs this outline sketch is given, and they thus constitute a valuable addition to Old Testament theology. Except in some details, such as the historic position of the grand prophecies in Isaiah 40-66, the visions of Daniel, the date of some Psalms, and the like, the critical concessions of Delitzsch have caused no departure from the scheme of Old Testament religious development as this is usually accepted by evangelical scholars. While he places the official records of the Levitical system at a time not far in advance of the Exile, yet this he understands as referring only to their literary composition and not to their contents and the historical character of the same. While thus not a few readers will express dissent from Delitzsch's critical position, the majority of evangelical readers will read with delight the rich developments of revealed truth which are here presented in such concise, condensed and compact form. For the little volume is above all else a *multum in parvo*, the condensation at times being so great as to interfere with perspicuity and clearness of thought. His "Messianic Predictions" constitutes decidedly a book for study and not for casual reading. Every word and proposition is manifestly the careful expression of close thought and study. Even apart from these characteristics, the mere fact that the work is, so to speak, the theological legacy of a man like Delitzsch should make it a welcome manual for Old Testament students.

While the "Messianic Prophecies" of Delitzsch is not a posthumous publication, the Preface having been dictated nearly a week before the author's demise, no less than three important works have recently been issued by the literary executors of the late Professors Schlottmann and Riehm, of Halle. From the pen of the former, who was President of the German Bible Revision Committee, we have, edited by Dr. Ernst Kühn, a *Compendium der Bibl. Theologie*, of both the Old and the New Testament (Leipzig, 1890, pp. 192). This work too has grown out of dictations given to the students at Halle. It is the only compendium of the kind in existence, covering the whole course of the Sacred Scriptures. The standpoint of the author is on the whole like that of Delitzsch, only that critical concessions do not appear in so large a measure. The volume is a solid and compact summary of Biblical Theology and makes a splendid handbook for study.

From Riehm we have two solid and ambitious works, namely a *Einleitung in das Alte Testament*, edited by Dr. Alexander Brandt, consisting of two volumes with a total of xvi, and 1042 pages (Halle, 1890) and a *Alltestamentliche Theologie*, edited by K. Pahnke, (pp. xvi and 440). The former is the most exhaustive treatise that has appeared on this subject for many years and represents a moderate critical type of thought and investigation. In the nature of the case not a few of the views presented provoke doubt and even dissent, as the problems in the field of the Old Testament are as yet so far removed from settlement that few scholars would risk the preparation of a volume of general results. But no other work enables the student to gain so good a view into the status controversiae and gives him such strong arguments from the more conservative school of investigators. The work includes a discussion of the Canon and of the text of the Old Testament. Riehm's Old Testament Theology is also an exhaustive work and represents a standpoint more conservative than Schultz, although not so much so as Schlottmann. The first part treats of the generic differences between the religion of the Old Testament and other religions, and presents a strong array of facts against the rationalistic tendency of the more advanced school. The record includes the historical survey of the religious development in Israel down to the beginning of the New Testament period.

One of the most noteworthy publications in the Old Testament department is the new German translation of the Old Testament made by Kautzsch and ten other specialists. The title is *Die Heilige Schrift des Alten Testaments, uebersetzt und herausgegeben*, and the work is being published in pamphlet form by Mohr, in Freiburg, who has published the New Testament version of Weizsäcker made on the same principles. The translators aim to give anything but a literal rendering. With the aid of the best grammatical and exegetical helps they propose to give the Sacred writings in a shape, manner and form which the original writers, had they penned their thoughts in our day and time, would probably have used. If every translation is an interpretation, the present version is one certainly, in so far as the text itself represents and reproduces what can fairly be called, or at any rate are generally claimed to be the results from more detailed research, in so far as these can be made to reappear in a translation. It is a *modern* version of the Old Testament, and certainly a great help for Bible study. This is true also of the critical marks by which the various documents generally supposed to constitute the Hexateuch are distinguished on each page. But even if these are not acceptable to the reader, the translation has its merits and worth aside from these, for which

the editor distinctly disclaims infallibility. The new version is prepared in the spirit and method of the Kautzsch-Socin rendition of Genesis that appeared about two years ago.

One of the most singular volumes that has appeared in the Old Testament line lately is the *Deuteronomium*, by Dr. Adolf Zahn (Gütersloh, 1890, pp. 122). Its sub-title claims that it is a "Defence against modern Critical Excesses" (*Unmesen*). The little volume is dedicated to Dr. Green "the excellent apologete of America," and closes with an extract from an article of Dr. Green's in the *Hebraica*. The book aims to prove the authenticity and the unity of Deuteronomy. It presents not a few data that critics must consider, although its criticism of current critical views on this book is its weakest element. The work is thoroughly apologetic and deserves study even where it cannot command acceptance of its claims.

THE AMERICAN INSTITUTE OF SACRED  
LITERATURE.

**More Examiners Needed.**—It is perhaps a fact not to be regretted that the success of the general examinations of the Institute of Sacred Literature depends so largely upon its corps of examiners. This is even an advantage if it arouses in the examiners a feeling of personal responsibility for the advancement of the work. The object, that of arousing an interest in Bible study by simple and effective means, is one in which all persons eligible to the examiner-ship are interested. It is *their* work as well as that of the Institute. The examiners in taking hold with the organization are but adopting an expedient in which they see the possibility of an added field of interest for their people.

To be sure, the plan of annual Biblical examinations is not likely to make an intelligent community of Bible students at once, or perhaps at all. It does not claim this. It does, however, claim that by such means an interest in Bible study may be aroused. It is also more than probable, as has already been shown by the work of the past year, that the interest thus awakened may lead many people out of the "ruts" of the past into clear, systematic, and comprehensive work in this department of study.

It is therefore with no feeling of hesitation upon our part that we herewith make an earnest appeal for the co-operation of our friends in this work. It is only through our examiners that we can reach the people who are waiting for this stimulus. Eleven hundred ministers and Bible students are now enlisted in the work as examiners. When you consider that there are more than two thousand five hundred counties in the United States, is this a large number? It is not one for each two counties. Add to this the fact that many towns have two or more examiners, and we realize that the territory, although stretching from ocean to ocean, and from northern to southern boundary, is but poorly covered.

Without question, there should be in the United States an examiner in every town which can support a church. In large towns each church or denomination should have its own examiner. Nor should we confine ourselves to the United States. Already the work in Canada is widespread and many foreign fields are waiting. The duties of the office are light. The conduct of the examinations at such place as shall be appointed by the examiner, the receipt of enrollments, the forwarding of papers to the Institute, and the distribution of the certificates, make up the work in detail. The examiner is also expected to present the matter to all who should be interested. He may do this personally or through some capable man or woman in his congregation or his community. Many means of arousing an interest may occur to him, all of which will be acceptable.

Our question now is, How shall we obtain these examiners? Where it is possible for the Institute to learn of suitable persons, all such are solicited by letter. This number is necessarily limited. We must, for the most part, wait for volunteers. Can the readers of the *STUDENT* afford to be left out of this great work? Will you not send *your* name as a Special Examiner? Will you not suggest the names of other suitable persons in order that they may be solicited? Will you not do your part toward making the examinations of 1891 as great a success as we all wish them to be?

**Special Examiners, Representatives of the Institute.**—Few of our special examiners are aware of the extent of the work of the Institute of Sacred Literature in other than examination lines. Other departments, though necessarily less popular, are yet doing a work which is broad and deep. The interest excited by the *Winter Institutes* which have been held throughout the country during the past two months attests this fact. *The Summer Schools for 1891* will afford still further opportunity for much enthusiastic study under eminent Biblical teachers.

*The Correspondence Schools* which have been in operation for several years have successfully carried hundreds of students through courses in Hebrew, New Testament Greek and the English Bible. In the Hebrew department alone there are almost five hundred students now enrolled. It would be well if our special examiners would investigate the work of all departments of the Institute and learn for themselves the broad reach of its influence. In their connection with one of its most vigorous departments they should feel authorized to speak on its work as a whole. Full circular matter will be freely sent upon application.

**The Foreign Field.**—Two items of special interest to examiners reach us from the distant lands of India and Syria.

*In Guntur, Madras Presidency, India*, a group for work in the Gospel of John has been formed. A class from this district was also prepared for the Luke examination, but through long delays in the mail failed to receive their questions until long after they had commenced work on another course. Their courage in continuing the work is commendable. Six Hindu young men are members of this class together with a few missionary teachers. The group was formed by the Rev. L. B. Wolff.

From *Latakia, Syria*, comes word that on account of quarantine delays the questions on Luke have just reached the examiner at that station. A few, however, still wish to try the examination, and for that purpose, the examiner, Rev. Henry Easson, is translating the questions into the *Arabic* tongue.

**Notes to Bible Clubs.**—Several of the clubs who are studying the general New Testament Course on the Life of Christ have misunderstood the amount of material to be returned to the Institute. Remark 3 on page 3 of the club direction sheet should explain that but one *series* of topics is to be returned with each report. It is impossible to criticize all the topics from each member each fortnight. By judicious assignment of work on the part of the leader, however, the work of each member of the club will be criticized a number of times in a year.

**The Club Library.**—In continuation of the suggestion made in the March STUDENT, we commend as the next valuable addition to a Club Library, a Bible Dictionary. An excellent volume is the *Bible Dictionary*, edited by W. W. Rand, D. D. (\$2.00). Schaff's *Bible Dictionary* (\$2.00) is smaller and more compact. *Biblical Antiquities* by Prof. C. E. Bissell, D. D. (\$2.00), comprises some of the best features of a Bible Dictionary, and a book like Stapfer's *Palestine*—a fine reference book by an accomplished scholar. A book upon the manners and customs of Palestine in the time of Christ will be found a most helpful addition to the collection. The finest book on this subject is *Palestine in the Time of Christ*; by E. Stapfer (\$3.00). For reference in a club it is unexcelled. A small and valuable help is found in *Palestine, its Historical Geography with Index and Maps*; by Rev. A. Henderson. This is one of the series of "Bible-Class Handbooks."

## Current Old Testament Literature.

### American and Foreign Publications.

174. *A Syllabus of Old Testament History: Outline and Literature. With an Introductory Treatment of Biblical Geography.* By Ira M. Price. New York: Fleming H. Revell Co. \$1.50.
175. *Studies in Old Testament History.* By the Rev. Jesse L. Hurlbut, D. D. New York: Hunt and Eaton. 0.25.
176. *The People of the Book. A Bible History for Religious Schools, with a useful Appendix.* By Maurice H. Harris, A. M., Ph. D. From Creation to the Death of Moses. New York: Cowen.
177. *Deux versions peu connues du Pentateuque faites à Constantinople au XVIIe siècle.* By L. Belleil. Versailles; impr. Cerf et fils.
178. *Biblical Illustrator: Genesis.* Vols. I, II. By J. S. Exell. London: Nisbet.
179. *Isaac and Jacob. Their Lives and Times.* By George Rawlinson, M. A., F. R. G. S. New York: Randolph. 1.00.
180. *Textkritisches zum Buche Ijob* (Sitzungsber. d. k. preuss. Akad. d. Wiss. zu Berlin 1890.) By A. Dillmann.
181. *Präparation u. Kommentar zu den Psalmen mit genauen analysen u. getreuer Uebersetzung.* 2 Hft.: Ps. 21-41. By J. Bachmann. Berlin: Schneider. m1.
182. *Vom Geist der Ebraischen Poesie.* By J. G. Herder, with Einleitung v. F. Hoffmann. Being vols. 30 and 31 of Bibliothek Theologischer Classiker. Gotha; Perthes. m. 2, 40.
183. *The Expositor's Bible. Edited by W. Robertson Nicoll, M. A. The Book of Ecclesiastes. With a New Translation.* By Samuel Cox, D. D. New York: Armstrongs. 1.50.
184. *Hebrew Captives of the kings of Assyria.* By W. H. Goss. London: Simpkin, 1890. 7s. 6d.
185. *La mission du prophète Ezechiel.* By L. Gautier. Lausanne; G. Bridel and Cie. 3 fr. 50.
186. *Extra and Nehemiah. Their Lives and Times.* By G. Rawlinson, M. A. London: Nisbet. 2s. 6d.
187. *The Rites and Worship of the Jews.* By M. E. Edersheim. New York: F. H. Revell Co. \$1.00.
188. *Prophecy and History in Relation to*

*the Messiah.* The Warburton Lectures for 1880-1884. With two Appendices on the Arrangement, Analysis, and Recent Criticism on the Pentateuch. By Alfred Edersheim, M. A., Oxon., D. D., Ph. D. Author's Edition. New York. Randolph. 1.75.

189. *The Oracles of God. Nine lectures on the nature and extent of Biblical Inspiration, and the Special Significance of the Old Testament at the present time.* By Prof. W. Sanday. London: Longmans. 4s.
190. *Die Frömmigkeit in der Geschichte des Alten Testaments.* By A. Bärthold Gütersloh: Bertelsmann. m2.
191. *The Hittites. Their Inscriptions and Their History.* By John Campbell. In two volumes. New York: Randolph. 6.00.

### Articles and Reviews.

192. *A Critical Examination of Genesis. 1-11.* By Rev. F. H. Woods, in the Expos. Times, Feb. 1891.
193. *Mosaic and Mosaic.* [The Pentateuchal Question.] By Rev. John Burton, in the Canad. Meth. Quar., Jan. 1891.
194. *The Blessing of Isaac. Gen. 27. A Study in Pentateuchal Analysis.* By Rev. B. W. Bacon, in Hebraica, Jan. 1891.
195. *Melchizedek of Salem.* By Prof. A. H. Sayce, in the S. S. Times, Feb. 7, 1891.
196. *Grill's zur Kritik der Komposition des Buche Hiob.* Rev. by Budde in Theol. Litzg., Jan. 24, 1891.
197. *Studies in the Psalter. 26. The cxxxii. Psalm.* By T. W. Chambers, D. D., in the Hom. Rev. Feb. 1891.
198. *The Song of Songs.* By G. Lansing, D. D., in the Evang. Repository, Feb. 1891.
199. *Smith's Isaiah 40-66.* By Rev. H. E. Ryle, in Crit. Rev., Feb. 1891.
200. *Messianic Prophecy.* By Prof. J. M. Herschfelder, in the Canad. Meth. Quar., Jan. 1891.
201. *What shall we do with the Old Testament?* Editorial in the Andover Review, Feb. 1891.
202. *Les Conférences de M. Robt. Smith sur la Religion des Semites.* Par M. Arthur Strong, in Rev. de l' Histoire des Rel. 21, 3, 1890.

## Current New Testament Literature.

### American and Foreign Publications.

203. *The Formation of the Gospels.* By F. P. Badham, B. A. London: Kegan Paul and Co. 2s. 6d.
204. *The Sermon Bible. St. Matthew xxii. to St. Mark xvi.* New York: A. C. Armstrong and Son. 1.50.
205. *Life and Times of Jesus as related by Thomas Didymus.* By James Freeman Clarke. Boston: Lee and Shepard. 0.50.
206. *The Christ, the Son of God. A Life of our Lord and Saviour Jesus Christ.* By Abbé C. Foudard. Translated from the 5th Ed. by G. F. X. Griffiths, with an Introduction by Card. Manning. 2 vols. London: Longmans. 14s.
207. *Seven Lectures on the Credibility of the Gospel Histories.* By Rev. John Henry Barrows, With Introduction by Rev. F. E. Clark, D. D. Boston: D. Lothrop Co. 75 cents.
208. *The Epistles of St. James and St. Jude.* The Expositor's Bible. By Rev. A. Plummer, D. D. London: Hodder and Stoughton. 7s. 6d.
209. *The Practical Teaching of the Apocalypse.* By G. V. Garland. London: Longmans. 16s.
210. *Le faux Jésus-Christ du père Didon et les faux prophètes d'Ernest Renan.* By A. Weill. Paris: Sauvaître.
211. *The Aramaic Gospel. The New Criterion.* By Prof. J. T. Marshall, in the Expositor, Feb. 1891.
212. *The Temptation of the Lord Jesus Christ.* By Mark Guy Pearse, in Preacher's Mag. Feb. 1891.
213. *The "Didache" and the Gospel of Luke.* By Rev. Thos. L. Potwin, in the Independent, Feb. 12, 1891.
214. *Locus Lucaneus II., 1-7 ab Origene graece explanatus.* By A. Thenn, in Ztschr. f. d. Wiss. Theol. 34, 2, 1891.
215. *Gleichniß vom ungerechten Haushalter.* Luke 16, 1-9. By K. W. Pfeiffer, in Theol. Ztschr. aus d. Schweiz 1891, 1.
216. *The Miracles of Our Lord. 27. Cleansing of the ten Lepers. Lk. 17: 11-19.* By Rev. W. J. Deane, in the Hom. Mag., Feb. 1891.
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