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THE OLD TESTAMENT DOCTRINE OF THE SPIRIT OF GOD.

BY REV. P. A. NORDELL,
New London, Conn.

The Old Testament doctrine of the Spirit centers in the significance and use of the word *ru(a)h*. It is the only word through which the Hebrew mind gave expression to its conception of that energy which penetrates and moulds not only the concrete forms of external nature, but the entire intellectual and spiritual life of man. A comprehensive biblico-theological apprehension of this doctrine must rest, therefore, upon a clear understanding of the meaning and use of this word. It occurs altogether 369 times. Among these occurrences there are about 75 in which the word is either directly connected with Elohim or Jehovah by the construct state, or else by means of suffix pronouns, or the context is directly referred to him. There are, beside these, 10 or 15 passages where the reference is somewhat doubtful.

The primary meaning of *ru(a)h* is wind, like the Greek *pneuma* and the Sanscrit *atma*. It designated alike the gentle evening zephyr, the *ru(a)h hayyom*, Gen. III., 8, and the violent hurricane, the *ru(a)h gedholah vehazaq*, 1 Kgs. XIX., II. It was used primarily, then, to describe that *invisible force* which is felt by us, and the effects of which are perceived in the physical world. The vital breath was also identified with *ru(a)h*, but as this was expired at death it became associated with the idea of life itself, with the *anima* as distinguished from the *animus*, and was more fully, though tautologically described as the *ru(a)h hayyim*, Gen. VI., 16. Accordingly the *ru(a)h bene ha'adham* is the spirit of the sons of man that goeth upward, and the *ruah habbehema* is the spirit of the beast that goeth toward the earth (Eccl. III., 21). In general it became the designation of the inner spiritual life of man, and of its various manifestations through the emotions, intellect, will, and conscience. From this conception of the

living principle in man as *ru(a)h* the transition was short and natural to that Infinite Spirit whose energy, invisible and illimitable like the wind, creates and perpetuates the visible order of the universe. In each advance in meaning the underlying conception of the word is still that of an invisible, immaterial force, cognizable through its effects. Such, in brief, is the Hebrew usage of the word. A closer analysis of its etymology, or of its use in cognate languages, affords no aid in determining the psychological conception of spirit in the Hebrew mind. We pass, then, to an examination and classification of the passages where the word stands in immediate connection with the divine activity. A glance shows that they fall into three general classes: The Divine Spirit in relation to the Cosmos; in relation to Man; and in relation to God himself.

THE DIVINE SPIRIT IN RELATION TO THE COSMOS.

There are several passages in the Old Testament where the active work of creation is directly or indirectly attributed to the Spirit of God. Such is Gen. 1, 2: "And the Spirit of God brooded on the face of the waters." It would be rash to pronounce definitely on the nature of the activity here indicated by the word *merahepheth*. Certainly it does not mean vivifying in the sense of incubation, a meaning which smuggles into the word the entirely foreign idea of a "world-egg." Nor does it describe a mechanical blowing of the wind over the primeval ocean, for this would be wholly inadequate to the production of the subsequent effects. On the contrary, it points to the Spirit of God as a constructive, life-imparting energy transforming the formless waste, the *tohu*, into a habitable world, and evolving by the accessory divine act of volition the accompanying manifoldness of organic life. No reference to creation is made in Job xxvi., 13, sometimes quoted in this connection, but to the wind, the physical representative of the Spirit, which scatters the clouds after a tempest, and makes the heavens serene. In the 104th psalm, the psalm of creation, there is, however, a very explicit reference to the agency of the Divine Spirit in creation. To the poet's eye, "the existence, passing away, and origin of all beings is conditioned by God. His hand provides everything: the turning of his countenance toward them upholds everything; and his breath, the creative breath animates and renews all things. The spirit of life of every creature is the disposing of the Divine Spirit ['Thou sendest forth thy Spirit, and they are created,' verse 30], which hovered over the primordial waters and transformed the chaos into the Kosmos" (Delitzsch *in loc.*). In Job xxxiii., 4, the creation of man is directly referred to the Spirit. "The

Spirit of God hath made me, and the breath of the Almighty hath given me life." Here the two-fold origin of man's life is distinctly asserted in harmony with Gen. II., 7. For his life is not merely the life of the animal which individualizes the breath of the Divine Spirit already existing in matter, but it is in a peculiar sense a *neshama*, "an inspiration directly coming forth from God the personal being, and therefore forming a person" (Del. *in loc.*).

The activity of the Spirit in the cosmos is displayed not only as a creating energy, but as preserving, perpetuating, upholding the order already brought into existence. "Thou takest back their breath, they expire, and return to their dust" (Ps. CIV., 29), points as unmistakably to the upholding activity of the Spirit, as the next verse—"Thou sendest forth thy Spirit and they are created, thou renewest the face of the ground"—points to the Spirit's originating, creating activity. He is the cosmical basis of life.

THE DIVINE SPIRIT IN RELATION TO MAN.

The Spirit of God, in the next place, enters into a variety of relations with the life of man. He is in him the source and principle of life in common with the organic kingdoms below him. He is the "fountain of lives," *hayyim*, to whom they return again at the moment of death (Eccl. XII., 7). While it may not be possible to exclude entirely from this and similar passages (Ps. CIV., 29, Job XXXIV., 14), a conception of the spirit of life in man as in some sense an emanation from the Spirit of life in God, yet it must not be inferred that the Old Testament identifies the two. The Divine Spirit is indeed conceived of as the final cause of all life, not as pantheistically immanent or indwelling as Spinoza ventured to affirm, "*cum antiquis omnibus Hebraeis*," but as transcendent, passing over into other forms of life; and these, although of necessity dependent on their original source, are not identical with it, but distinct individualities. We perceive, moreover, in such a passage as Job XXXIII., 4, already quoted, a sharp antithesis between the free creating Spirit of God and the free created spirit of man. In Zech. XII., 1, it is said that Jehovah "forms the spirit of man within him." Personality is set over against personality: "The Spirit lifted me up, and took me, and I went bitterly, and in the heat of my spirit; and the hand of the Lord was strong upon me" (Ezek. III., 14). This individuality of the human spirit is still further emphasized in the use of the plural *ruhoth*, wherein men are contemplated as individual entities, and not as temporary segregations of one common spirit.

However sharply this antithesis may be drawn, the Spirit of God

nevertheless remains the original source to which every endowment of man's physical, mental and moral life is referred. This Divine energy becomes in Bezaleel a "spirit of God in wisdom, and in knowledge, and in all manner of workmanship," Exod. xxxi., 3; in Joseph a spirit of wisdom in the interpretation of dreams, Gen. xli., 38; in Caleb a spirit of wisdom in counsel, Num. xiv., 24; in Othniel and Gideon a spirit of courage in battle, Judg. iii., 10, xiii., 24, and of rulership among the tribes, vi., 34; in Samson a spirit of extraordinary physical strength; and in David a spirit of skill in poetry and song, 2 Sam. xxviii., 2. To the Hebrew mind every form of physical power, artistic skill, and intellectual activity became the exhibition of this one Divine energy operating in manifold variety of forms. Is not the source of all extraordinary wisdom and genius traceable to the direct influence of the Divine Spirit upon the human, as enunciated in Job xxxii., 8, "It is the spirit [of God] in man, even the inspiration of the Almighty that giveth him understanding"? Especially in the Theocracy the presence and influence of this Spirit was recognized in raising up deliverers, and in bestowing upon them and others in authority the necessary endowments and qualifications for their office. So also the Spirit is represented as coming upon Saul and David when they were anointed by Samuel to be kings over Israel.

In the later history of the monarchy the influence of the Spirit is seen most strikingly in connection with the peculiar phenomena of prophecy. The prophets were conscious of being moved by a power above and external to themselves. This power enabled them not only to discern the drift and outcome of complex social, political and religious movements in which they themselves were actors, but to penetrate the distant future and reveal movements and events of which there were no signs in the horizon of their own times. This cannot be explained as mere political sagacity, or "vague presentiment, or pious deductions from the moral government of God"; for no felicitous intuition, or scientific prevision, or co-ordination of social or political laws has enabled the astutest statesmen of that or any subsequent age to forecast the future with the bold and unerring precision characteristic of the Hebrew prophets. This peculiar endowment was the gift of that Divine Spirit who transported the prophet to supernatural altitudes from which he surveyed the unfolding of divine purposes in nature and in history. From these altitudes his eye swept over intervening centuries and beheld Him who fulfilled in himself the Levitical types and shadows, who became the "end of the law for righteousness unto all who should believe," and of whose kingdom, embracing a restored and spiritual Israel, there should be no

end. Thus we are told that "the Spirit of the Lord came upon Azariah, the son of Oded; and he went out to meet Asa" with warnings and promises from God, 2 Chron. xv., 1-2. Ezekiel also, xi., 5, attributes his prophetic power to the Spirit of the Lord which "fell upon" him. Sublimely conscious of his relation to the eternal medium of prophecy, Isaiah exclaims, "The Lord and his Spirit hath sent me." Where *veruho* is to be taken as *nominative*, and not accusative, "The Lord hath sent me and his Spirit," *i. e.* accompanied by his Spirit. Micah speaks of himself, in contrast with the false prophets, as filled with power, and judgment, and strength by the Spirit of God "to declare unto Jacob his transgression, and to Israel his sin" (III., 8); and Zechariah (III., 12) represents the people as making their heart like adamant, lest they should hear the word which the Lord of Hosts had sent in his Spirit by the former prophets.

In this connection we may note a distinction in the use of the phrases *ru(a)h 'elohim* and *ru(a)h yehova(h)*. The latter applies exclusively to the operations of the Spirit within the Theocracy. The former is often used in the same restricted sense, but, being more comprehensive, it is used also to describe the cosmical and ethical relations of the Spirit. Hence we find that creative activity is uniformly ascribed to the former but never to the latter; and accordingly it is the *ru(a)h 'elohim* that constrains Balaam the Midianite against his will to become a medium for the revelation of the will and purpose of God.

Such was the extraordinary effect of the Spirit on the prophet that at times his mere presence would, by a species of spiritual contagion, cast those near him under a powerful prophetic influence, as in the case of Saul's messengers, I Sam. XIX., 20-21; at other times, as in the case of Saul himself, the recipient of the Divine Spirit was so overpowered by it as to fall into a trance-like condition in which he remained a day and a night. Whether this effect was of the same nature as that witnessed at the present day in seasons of strong religious excitement is not altogether clear.

The phrase "the hand of the Lord" is synonymous with "the Spirit of God." We have seen that the fundamental understanding of *ru(a)h* in the Hebrew mind was wind or invisible power, a dynamic force exhibiting its presence by its effects. The hand, on the contrary, is an active visible instrument whereby volitional power is exerted, and as such it became to the oriental mind the symbol of power. The transition from the invisible force to the visible symbol was easily made. "The hand of the Lord was upon Elijah" I Kgs. XVIII., 46), as he ran before Ahab to the royal residence in Jezreel.

Sometimes it happened that "the hand of the Lord" could not work at once through the prophet's consciousness, which needed a certain measure of preparation or clarification, whereby it was fitted to receive and transmit the revelations of the Spirit. In the case of Elisha this necessary preparation was made through the use of sacred minstrelsy and song. "Bring me a harper: and it came to pass as the harper harped that the hand of the Lord came upon him" (2 Kgs. III., 15), and he began to prophesy. This form of metonymy is a favorite with Ezekiel. He repeatedly represents "the hand of the Lord" as "upon," or "with" him. This expression passes over also into the New Testament usage.

Brought into such extraordinary relations to the divine energy, the prophet becomes emphatically the man of the Spirit. He is the medium through whom the Spirit speaks, hence also he is called *nabhi*, the passive form indicating that he does not speak from himself, but as "the instrument of another." The influence of the Spirit upon the prophet exalted him in every intellectual and spiritual capacity, transforming the man and renewing the heart (1 Sam. x., 6-9). "Thus prophecy was also an anticipation of the *kaine ktisis* of the new covenant,—a circumstance which explains the saying of Moses, Num. xi., 29, 'Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.'" (Oehler.)

The Spirit is furthermore represented as participating in God's covenant relations with Israel. When Israel went up out of Egypt God put "his holy Spirit within him" (Isa. LXIII., II). After the close of the wilderness wanderings "the Spirit of the Lord caused him to rest" Isa. LXIII., 14) in the fruitful land of promise. Notwithstanding Israel's repeated lapses into idolatry, God's holy Spirit is never wholly withdrawn from them: "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you" (Hag. II., 5). When the nation returns from its captivity, the Spirit of the Lord will "lift up a standard" against the overwhelming force of the enemy, and lest the people might imagine that their success and prosperity resulted from their own strength, Zerubbabel is reminded at the laying of the foundations of the second temple, that it was to be completed not by Israel's might nor power, but "by my Spirit, saith the Lord" (Zech. IV., 6). With the restored Israel God enters into a new covenant: whereby "My spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of

thy seed's seed, saith the Lord, from henceforth and forever" (Isa. LIX., 21).

While Gen. VI., 3, "My spirit shall not always strive with man" shows the Spirit of God in an ethical relation to man as hindered and obstructed by the sinful autonomy of the race, yet of his effective agency in the sanctification of the righteous we perceive no intimations in the Pentateuch. First in the Psalms this doctrine is clearly announced, while its full development is found only in the prophets and in the New Testament.

THE DIVINE SPIRIT IN RELATION TO GOD.

We pass, thirdly, to a consideration of those passages from which we may gather something as to the Spirit's relation to God. And here we perceive that God gives the Spirit. "Thou gavest also thy good Spirit to instruct them" (Neh. IX., 20), and also withdraws his Spirit when provoked by man's sin. "Take not thy holy Spirit from me" is David's prayer in the fifty-first psalm. God sends his Spirit also to apostate Israel to testify against them through the words of the prophet (Neh. IX., 20).

That the Spirit not only is divine, but is God, may be inferred from Ezek. III., 24-27. "Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, go, shut thyself within thy house, But when I speak with thee, I will open thy mouth and thou shalt say to them [the rebellious house of Israel]. Thus saith the Lord God," etc. Here the Spirit who enters into the prophet and speaks with him explicitly identifies himself with the Lord God. From this and other passages where his activity is manifestly that of a person, such as sending prophets, lifting up a standard, being vexed, fighting against Israel, setting Ezekiel on his feet and speaking to him, we may legitimately infer his personality. As a personality there are also divine attributes ascribed to him. He is omnipresent, Ps. CXXXIX., 7; good, Neh. IX., 20, Ps. CXL., 10; holy, Ps. LI., 11 (13), Isa. LXIII., 10, 11, and as such he is also "the source of an ethically right spirit in man"; he knows the future, Ezek. III., 24, and is wholly independent of human control, Isa. XL., 13.

In relation to the Messiah it is said, "The Spirit of the Lord shall rest upon him," Isa. II., 2, and "I have put my Spirit upon him," Isa. XLII., 1, and again "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach the Gospel to the poor, Isa. LX., 1. In these passages the Messiah is three times spoken of as endued with the Spirit of the Lord, and hence his words and his works may

be known to be from Jehovah. Accordingly the New Testament representations of the Spirit are primarily in the theocratic and Old Testament fashion. He is represented as being begotten by the Holy Spirit, endued with the Spirit according to prophecy, led, restrained by, and baptized into the Holy Spirit.

We have thus passed in review the chief passages in the Old Testament which refer to the Spirit of God. It remains to present several

DEDUCTIONS FROM THE PRECEDING FACTS.

A. The Hebrew conception of the Spirit of God was not that of a Personality, but of a divine energy.

We find the word *ru(a)h* at the very beginning of the Hebrew literature, where in connection with the narrative of creation we are told that the *ru(a)h 'elohim* moved or brooded upon the face of the waters. The phrase must already at that time have received its fixed religious signification. For a revelation of the existence and activity of a Divine Spirit could not be reduced to writing until a nation's language was sufficiently advanced in culture to receive and express the conceptions imparted in a special revelation. And yet we must not overlook the fact that all abstract conceptions are not primarily abstract, but concrete. As thought and speculation advance, the mind passes gradually from the concrete, material substance to the ideal concept. Every abstraction is built on a sensuous substratum. Now while it is true that the word *ru(a)h* has its physical or sensuous side, it has also its purely dynamic or spiritual side. The one has ever suggested the other. The unseen wind has ever been to the human mind a symbol of that invisible spirit which is even mightier in its effects. To understand *ru(a)h* as "wind," and so to translate it, is too materialistic; we need not, on the other hand, project upon the word a refined Aristotelian abstraction which evacuates it of all sensuous affiliations.

The exact nature of the activity displayed by this cosmical potency cannot, as already intimated, be deduced with any certainty from the word *merahepheth*. From the antithesis between the Spirit and the formless, homogeneous chaos it may be gathered that he is in some way a constructive, architectural force in the unorganized *thehom*. This finds support in the meaning of the word *bhara'* compared with *'asah* and *yatsar*. The first of these is used exclusively to designate creative acts proceeding from God, and as such is properly used in Gen. I., 1, where the act of creation is referred to Elohim himself. But after the introduction of the *ru(a)h 'elohim* in the second

verse the verbs *'asah* and *yatsar*, which are essentially constructive or formative in meaning, are employed in describing the nature of those operations whereby the possibilities and potencies included in the first creative act were developed in constantly increasing manifoldness and complexity of product. And yet the Spirit is more than a Demiurge who fashions a world out of the unformed material ready at hand. The Spirit is conceived of as an energy immanent in nature, in history, in thought, interpenetrating and moving the world with the fullness of divine life, but itself remaining free, unhampered, undefiled by the cosmical relations into which it enters. "He is," as Rothe says (*Ethik.* I., 124), "the active agent in creation and in the government of the world, by whose might God penetrates at every instant the play of finite causes, and is omnipotently present at every moment at all points in his unlimited domain." By thus postulating the free Spirit of God as the immanent and active agent in creation, the Hebrew mind found a true starting-point from which a satisfactory solution of the rise and origin of all things may proceed. In so doing it escapes the perils both of a polytheistic cosmogony which knows not how to reconcile the antagonistic elements in the kingdom of nature, and of a pantheistic hylozoism in which the half-conscious soul of the world is never able to cast away entirely its material garment and emerge into the light and freedom of the kingdom of the Spirit. In this conception of the Spirit as free energy transcendent over the abyss of matter, and at the same time immanent in it as an organic principle of life, we touch the point where the Hebrew thought sharply differentiated itself from every form of deism on the one hand, or of pantheism on the other. For the doctrine of an absolute divorce between God and the world finds as little support in Hebrew thought as that of God's identity with the world. Greek thought in its highest reach never worked its way beyond the conception of a powerful Demiurge imprisoned in the world, and gradually fighting his way to self-consciousness. On the contrary, the first verses of Genesis revealing the Divine Spirit as both transcendent and immanent, and the world both as *creatura* and *natura*, furnish what heathenism has never yet discovered, viz., a starting-point both natural and supernatural from which a satisfactory philosophical survey of the universe may proceed.

B. From the Hebrew conception of the Divine Spirit just noted, it follows, in the next place, that the Divine Being himself is conceived of as an absolute spirit. It is true that the Old Testament nowhere gives a direct affirmation of this truth. The purposes of the Old Testament revelation did not include this. It is nevertheless funda-

mental to its conception of God, which excludes from the divine existence every trace of corporeity. He is not simply a spiritual force, but a spirit self-conscious and self-determined.

C. The Old Testament does not reveal but suggests the doctrine of the trinity. We must not forget that one purpose underlying the revelation given to Israel was to impress a sense of the divine unity in distinction from the polytheistic beliefs and practices of surrounding nations. During the long twilight from the giving of the law on Sinai to the full glory of the Gospel day, Israel's watchword seemed to be, "Hear, O Israel, the Lord thy God is one God." From their entrance into the land of promise, alike under the theocracy and the monarchies, Israel's besetting sin was a falling away from the worship of the one God into the worship of many Gods. This idolatrous tendency was finally and forever checked by the severe discipline of the captivity. Until this doctrine of the divine unity had thus become ineradicably fixed in the Jewish mind, a revelation of the doctrine of the trinity must have been premature, and might have been disastrous. Not until this primary monotheistic conception of God had been established beyond controversy were they prepared for its development into the higher conception of trinity in unity. Hence we may not look for an unmistakable revelation of this obscure and mysterious doctrine in the Old Testament. Indeed this doctrine is not one of direct revelation either in the Old Testament or in the New. It is nowhere in Scripture formulated or put into explicit statement. From first to last it is an indirect or inferential revelation, and subject, perhaps more than any other doctrine, to the conditions of history.

We must not conclude, however, that the doctrine of the trinity is wholly foreign to the Old Testament Scriptures because not fully developed there. Every mature doctrine of the New Testament is found germinally even in Genesis. In the progress of revelation this doctrine, like all others, gathered strength and fulness, even though its true nature remained unrecognized until its efflorescence in the summer-radiance of the new dispensation. Reading the Old Testament, *a posteriori* in the light of the New, it is easy to see how this doctrine runs through it, obscured, indeed, but not hidden by the greater prominence of other truths. Hence those passages in the Old Testament which seem, when viewed from the standpoint of the New, to teach unmistakably though inferentially the personality of the Spirit, must be interpreted as personifications of that divine energy which has its source in the free, personal life of God. To introduce the doctrine of a personal Divine Spirit into the Old Testament would be an unwarranted prolepsis in respect to an ontological distinction

in the divine nature, a distinction which is at best only half revealed in the New.

D. The doctrine of the Spirit is peculiar to the divine revelation. Rueckert affirms (*Com. on Corinthians*, Vol. I., p. 80) that "the biblical conception of *pneuma* is wholly unknown in Hellenism, and is first announced to the world in Christianity." This is not strictly true. For this conception of the Spirit is already found in the Old Testament, which contains a very full and explicit revelation of the Spirit as one and singular, operative in the sphere of created phenomena, and yet clearly distinguished alike from them and from everything else designated by the word *ru(a)h*. Without an acknowledgment of this fact the rest of revelation cannot be understood, and it ceases to be of any practical use. The one hundred-fourth psalm is "a psalm of nature," as Delitzsch happily calls it, "but such as no poet among the Gentiles could have written. The Israelitish poet stands free and unfettered in the presence of nature as his object, and all things appear to him as brought forth and sustained by the creative might of the One God" (*Del. in loco*). But the heathen mind at once loses itself in a degrading polytheism, or in an attenuated pantheism. It loses God in the world, or the world in God. Not even Plato was able to rise to the idea of a divine, self-existent, omnipresent Spirit, creating, upholding, and directing the universe of conscious and unconscious being. For such a conception the human mind is wholly dependent on a supernatural revelation. It is found nowhere outside of the Bible or the literature inspired by it. And thus, as Kleinert most forcibly remarks, "we perceive from this that the doctrine of the Spirit of God becomes in the Old Testament the mightiest vehicle for a monotheistic contemplation of the world."* Nor is there any need, as he further suggests, of an imagination reveling in mythological fancies either to spiritualize, or to solve, the manifoldness of superficial phenomena by attributing them to a manifoldness of life-impacting divinities.

E. We perceive, finally, that in the Old Dispensation the Spirit in relation to man was conceived of as an external guidance or investiture, rather than as an indwelling power. This is clearly shown by the manner in which the Spirit is represented as *coming upon, resting upon, falling upon* those who became its recipients. Isaiah speaks of "putting on" the Spirit (XLII., 1). The Spirit's relation to man as an external investiture is unmistakably indicated in Isa. XXX., 1, "Woe unto the rebellious children that. . . . cover with a covering, but

* ZUR ALTTESTAMENTLICHE LEHRE VOM GEISTE GOTTES. *Jahrbuecher fuer Deutsche Theologie*, 1867, p. 8.

not with my Spirit, that they may add sin unto sin." From this it will be seen that the peculiar New Testament doctrine of the indwelling Spirit was not reached in the progress of Old Testament revelation. Expressions that seem to indicate the contrary are either prophetic, or they refer to the revival of courage or the renewal of physical strength. In some of these prophetic passages the vast superiority of the coming dispensation is clearly set forth in that the Spirit is no longer to be regarded as an external covering or investiture, but an indwelling Spirit of holiness, interfusing and commingling itself with the mind of the believer. "Then will I put my Spirit within you, and cause you to walk in my statutes" (Ezek. xxxvi., 27). Indeed among the prophets Ezekiel seems to attain the clearest, almost evangelical, apprehension of the Holy Spirit's ethical relations to man as an inward cleansing, regenerating, illuminating power. For among the pre-eminent blessings of Christ's kingdom he perceives the fulfillment of the promise, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," xxxvi., 26.

It does not follow because the operation of the Spirit during pre-Christian times was conceived of as external to and separate from the mind, that this operation was in reality different from that of later times. It was the same operation differently apprehended. The Spirit could not impart himself in his fulness until after the completion of the Messiah's earthly mission. To this the mission of the Spirit was supplementary. His work, while doubtless identical under both dispensations in regenerating and illuminating the souls of men, was, by its very restrictions under the Old, prophetic of those mighty tides of self-communication which characterize the later and distinctive dispensation of the Spirit.

SUNDAY SCHOOL LESSONS FOR THE THIRD QUARTER, 1885.

BY PROFESSOR W. J. BEECHER, D. D.,

Auburn Theological Seminary, Auburn, N. Y.

If a Sunday School teacher, making many and grievous mistakes in matters of criticism and interpretation, yet so teaches the Bible as to build up moral and spiritual character in those whom he instructs, his teaching is a success, even though it include the doing of some harm as well as of good. If a teacher should do perfect critical and hermeneutical work, but should not so teach as to build up spiritual and moral character, his teaching would be an utter failure. Much more is a partially successful attempt at critical work, on the part of a Sunday School teacher, to be counted as a failure, if it be made at all a substitute for the exerting of influence in the way of character-building. There is some real danger that the search for a better standard of mental work upon the Bible may thus be so perverted as to result in evil and not in good. It would not be surprising if many teachers have actually had an uncomfortable experience of diminished power, resulting from the very attempt to do better work.

The endeavor to be more careful and critical in Bible study is, nevertheless, one which Sunday School workers ought to make. As a mere matter of morals, we have no right to be contented with untrue interpretations of Scripture, nor with anything less than the best understanding of Scripture to which we can attain. In seeking this, we shall doubtless be sometimes compelled to give up interpretations which habit has rendered very dear to spiritually-minded persons; but for every blossom thus lost, we shall gather a whole cluster of ripened fruit.

How far a Sunday School teacher ought, in the coming quarter, to attempt to make his class understand the history of Israel, for the period of which the lessons treat, and the character of the biblical literature which contains the history, depends upon his own qualifications and upon the character of the class. He ought to do nothing of the kind except as he can make it increase, instead of diminish, the power of the ethical and spiritual truths which he draws from the lessons. In some cases, and to some extent, he can do this. In more cases, and to a greater extent, he ought himself to seek to understand the literary and critical facts concerning a lesson, not that he may teach them, but that he may be enabled to bring out the religious lessons more truly and vividly; and especially, that he may avoid

teaching, in the name of religion, that which both he and his pupil may afterward find to be untrue.

We are justified, therefore, in hoping that the presentation of a few points concerning the history from which the lessons of the quarter are selected, and concerning the sacred literature in which the history is recorded, will be of real use to many Sunday School workers. First, then, as to the literature, and then, as to the history.

I. All the lessons are from the one literary work known to us as the books of 1 and 2 Kings. It is commonly said that the division into two books was unknown in the Hebrew text, till comparatively recent times; but the evidence generally cited for this proves only that the Hebrew text treated the two books as one work,—whether as existing in one part or in two parts, is uncertain and unimportant. This work brings up the history to the time after the accession of Evil-Merodach king of Babylon, in the thirty-seventh year of the Captivity of Jehoiachin, king of Judah, and therefore, to the latter half of the seventy years of the exile in Babylon, 2 Kgs. XXV., 27–30. Hence the work itself was not completed till after that date. Tradition says that Jeremiah wrote it. The reasons for and against this tradition may be found in the introductions to the commentaries on Kings, or in the articles on Kings in the Bible dictionaries. There is, at least, no sufficient reason for rejecting the tradition. The date just mentioned was sixty-six years after the beginning of Jeremiah's career as a prophet, Jer. XXV., 3. If he wrote the Book of Kings, therefore, he probably wrote most of it much earlier than the last few verses.

One who reads the book through for that purpose will see, even in the English, and much more distinctly in the Hebrew, that it is largely made up of long passages transcribed from earlier works. I suppose that few would now dispute the statement that these earlier works were originally, to speak in general terms, those mentioned in our present books of Chronicles, namely, "The Acts of Nathan the Prophet," "The Prophecy of Ahijah the Shilonite," "The Vision of Iddo the Seer upon Jeroboam the Son of Nebat." "The Acts of Shemaiah the Prophet," "Iddo the Seer for genealogy-making," 2 Chron. IX., 29; XII., 15, etc. Mr. Joseph Hammond, in his introduction to the *Pulpit Commentary* on Kings, follows the lead of many distinguished scholars in holding that these works, and others like them, had been condensed and compiled by some one into larger works, known as the books of the Chronicles of Israel, or of Judah, and that the author of Kings copied so much of them as he had occasion to use from these larger works. But why should he not have copied directly from the prophetic monographs? It is not absolutely necessary to a historian

that his sources shall first be worked over into a composite book of reference, before he himself is permitted to use them. To this it is replied that the author of Kings mentions as sources "The Book of the Acts of Solomon," 1 Kgs. XI., 41, and elsewhere mentions no sources except the books of Chronicles, mentioning these many times. But we certainly get the impression from 1 Chron. XXVII., 24, that "The Chronicles of King David," there mentioned, were records kept by government, and we get the same impression as to the meaning of the word "Chronicles," wherever the term is so used as to be defined by the context; and if the Chronicles cited by the author of Kings were public records, that might account for the author's mentioning them, while he said nothing as to the other sources whence he drew. It is said that these Chronicles cannot have been public documents, because the stories of the prophets, as found in the Books of Kings, are not the sort of material of which public records are generally composed. But would this author's use of the public records prevent his using other sources? He may have taken materials of one sort from the writings of the prophets, and materials of another sort from public records. He refers to the Chronicles, moreover, not merely as sources whence he has taken facts, but as repositories of additional information. Mr. Hammond says, indeed, that the public records of Israel must have perished when the capital was destroyed; but it is sufficient to reply that the Moabite stone and the library of Sennacherib have survived the destruction of the capitals of Moab and Assyria, even to our own times. The statement that the books of Kings are largely made up of extracts from earlier prophetic writings is doubtless true; but it is also true that they may contain extracts and additional statements taken from public records, and from other sources.

The teacher should have distinctly in mind these facts as to the structure of the book, because other facts concerning any passage, and even the meaning of the passage, may depend upon them. If we accept the statements of the books of Chronicles at their face value, the original prophetic works used by the compiler of Kings are of all dates from the times of Solomon onward. When, therefore, one argues, for example, that the books of Samuel are of the same date as the books of Kings, because the two have certain literary peculiarities in common, the question becomes important whether the literary peculiarities cited are those of the author of Kings, or those of some earlier production copied by him. In 1 Kgs. VIII., 8, and 2 Chron. V., 9, it is said of the Ark, or of its staves, that they are in their place in the Temple "unto this day." The passage is one which the author of

Chronicles copied from Kings, or from the source whence the author of Kings copied it. It seems certain that "unto this day" does not here mean to the time when the Book of Chronicles was written. Does it mean to the time when the Book of Kings was written, or only to the time when the document here copied into that book was written? Or in any case where the phrase "afterward," or some similar phrase occurs, is it the language of the author of Kings, expressing the order in which the events occurred, or is it merely a part of the phraseology of an earlier work, which has lost its former meaning by being separated from its original context? These instances are enough to show that the peculiar structure of the book may become an important factor in our study of it, and ought, therefore, to be kept in mind.*

II. We turn to the history recorded in the Book. With the space at our command, we will not particularize, but only call attention to three general facts, of peculiar importance to one who would intelligently study this history. In treating these facts, we shall have occasion to illustrate somewhat further what has already been said as to the importance of clear ideas respecting the structure of the book.

1. The *geography* of these lessons is of vital importance. Unless the teacher is conscious of being able, at sight, to point out on the map the principal physical features and the principal political divisions and localities of Egypt, Palestine and Mesopotamia, he ought at once to go to work to acquire this ability. There is scarcely a lesson of the coming quarter which can be intelligently grasped, without such geographical knowledge. We shall have occasion to illustrate this as we take up the other two general facts.

2. A second fact of immense importance in connection with these lessons is that the Bible records omit entirely, or else barely mention, certain events in the history, some idea of which is very needful to our understanding of the other events.

This peculiarity might be accounted for by supposing that the sources whence the historian drew had been partly destroyed, and that he used only what he had. Or it is sufficiently accounted for by the fact that the author's purpose is not to give a complete political history of the nation, but rather to give those parts of it which bring out the lessons he wishes to teach, as to God's dealings with them and with mankind. But the peculiarity exists, however we may explain

* Let it be understood, once for all, that there is no conflict between these statements and any of the accepted forms of the doctrine of inspiration. One who holds to verbal inspiration holds that God so influenced the author of Kings, in all these processes, that his completed work, in the words in which he left it, is the word of God.

it. Certain events are scarcely mentioned in this history, which were politically of the greatest importance, and must have had a powerful influence in determining the events which are recorded in detail. If we ignore this, we fail to understand the history in its true connection and proportions.

First among these events is the disintegration of Solomon's kingdom. Study the geography of this matter. Some sixty years, probably, before Solomon's death, David had made a succession of conquests by which he became master of an empire extending from Egypt to the Euphrates. The account makes the impression that, on the whole, he and Solomon governed this empire well, developed and consolidated it, and drew immense resources from it. In Solomon's time, we learn from 1 Kgs. XI., that there were disturbances among the tributary peoples in Edom and Damascus; but every one seems to understand from the account that the integrity of the empire was maintained as long as Solomon lived, and that, commercially and otherwise, it was blessed with great activity and prosperity. The time was long enough for the different parts to become strongly knit together.

Here is one edge of a great gap in the history. The other edge is marked by the fact that the combined kingdoms of Jeroboam and Rehoboam covered, not the region from the Mediterranean to the Euphrates, but only a little tract east and west of the Jordan, not greatly different from that conquered by Moses and Joshua. Not a word is said, in the accounts of the Disruption, as to what became of the rest of the empire. In the course of the history of the next hundred years, we gradually and incidentally pick up the information that the different Syrian and Hittite peoples had, at some time, resumed their independence. But the accounts of what occurred in Jeroboam's time are silent as to what became of Solomon's empire, except in that small section of it where Israel had originally settled. Yet this was politically a much more important matter than many which are described in detail.

Another event in the history, of perhaps even greater importance, though the Book of Kings devotes but a single sentence directly to it, is the family alliance between Ahab and Jehoshaphat. But we shall be better qualified to look at each of these events, when we have considered a third general fact, namely, the chronology of the period.

III. The *chronology* is of course important. If we can place the events here recorded in the order of time in which they occurred, and can assign to each the length of time which belongs to it, we can obtain such an understanding of them as is otherwise impossible. But

one need only glance at the introductions in the leading commentaries on the Book of Kings, or at the articles on Kings in Smith's Bible Dictionary and elsewhere, to see that there is a very strong opinion among scholars that the chronological numbers in this part of the Bible are untrustworthy. Against this opinion the present writer argued somewhat at length, in an article published in the *Presbyterian Review* for April, 1880. If we were naming our calendar years by the name of our ruling sovereign, we might call the year 1885 the first year of Cleveland, or the fourth year of Arthur, or the fifth year of Arthur, or the fourth or fifth year of Garfield. Counting in both 1881 and 1885, Arthur was President five years; counting but one of them, he was President four years. The apparent discrepancies in the chronology of the Book of Kings mainly arise from precisely similar ambiguities in the use of language. No processes of adding the numbers, or of distributing the supposed errors, will help us here; but it is possible to *tabulate* the numbers in such a way that the numbers of one series will show how the numbers of the other series are to be taken. As a matter of fact, the mere process of making such a table removes every difficulty, and shows that there is no need of rejecting any chronological numeral found in the Books of Kings. If any one objects to this that we should expect an author to have some uniform method of numerical expression, the reply is that, as a matter of fact, authors are accustomed to allow themselves some liberty in such matters; and even if they were not, we have in this book, sometimes the usage of the author of Kings himself, and sometimes that of one of the older writers from whom he has transcribed.

Jeroboam and Rehoboam began their separate reigns at the same time. Joram of Israel and Ahaziah of Judah were put to death by Jehu at nearly the same time. Hence the reigns in Israel, from Jeroboam to Joram cover precisely the same period of time with the reigns in Judah from Rehoboam to Ahaziah. A separate chronological period is marked out by these circumstances, and it is, nearly, the period covered by the quarter's lessons. The problem of the chronology of this period is an affair of simple arithmetical tabulation, which every person should perform for himself. Correctly performed, it gives the following results:

The 22 years of Jeroboam (1 Kgs. xiv., 20) were the years 1-22 of the Disruption.										
"	2	"	"	Nadab (1 Kgs. xv., 25)	"	"	"	22-23	"	"
"	24	"	"	Baasha (1 Kgs. xv., 33)	"	"	"	23-46	"	"
"	2	"	"	Elah (1 Kgs. xvi., 8)	"	"	"	46-47	"	"
"	12	"	"	Omri (1 Kgs. xvi., 23)	"	"	"	47-58	"	"
"	22	"	"	Ahab (1 Kgs. xvi., 29)	"	"	"	58-79	"	"
"	2	"	"	Ahaziah (1 Kgs. xxii., 51)	"	"	"	78-79	"	"
"	12	"	"	Joram (2 Kgs. iii., 1)	"	"	"	79-90	"	"

The twelve years of Omri are counted from the time when he claimed to be king, and not from the later date given for his accession, after his rival Tibni was disposed of, namely, the close of the 30th of Asa (Jos. Ant. VIII., XII., 5), which was the beginning of the 31st of Asa (1 Kgs. XVI., 23), these years being the 50th and 51st of the Disruption. Further, if these numerals are correct, the reigns of Nadab and of Elah were for only fractions of years; and Ahaziah, except for a fraction of his last year, was coregnant with his father Ahab.

The 17 years of Rehoboam (1 Kgs. XIV., 21) were the years 1-17 of the Disruption.

" 3	"	"	"	Abijah (1 Kgs. XV., 2)	"	"	"	18-20	"	"
" 41	"	"	"	Asa (1 Kgs. XV., 10)	"	"	"	21-61	"	"
" 25	"	"	"	Jehoshaphat (1 Kgs. XXII., 42)	"	"	"	62-86	"	"
" 8	"	"	"	Jehoram (2 Kgs. VIII., 17)	"	"	"	88-90	"	"
" 1	"	"	"	year of Ahaziah (2 Kgs. VIII., 26)	"	"	"	90	"	"

Correct tabulation shows that the first year of Abijah began with the beginning of the 18th of Jeroboam (1 Kgs. XV., 1), but the first year of Asa with the *close* of the 20th of Jeroboam (1 Kgs. XV., 9). There are several similar instances. Additional numerals are given in the Septuagint, after 1 Kgs. XVI., 28, which, if trustworthy, indicate that Jehoshaphat, previous to the beginning of his own twenty-five years,—not during his twenty-five years, as the Septuagint author seems to suppose—was coregnant with Asa his father for some five years. The numerals given above show that Jehoshaphat's son Jehoram was for some years coregnant with him. Assuming the truth of 2 Kgs. I., 17, there had been an earlier arrangement for associating Jehoram with Jehoshaphat, which had for some reason been given up.

In the first two lessons for the quarter, covering substantially the twelfth chapter of 1 Kgs., the teacher will be confronted with the difficulties respecting the age of Rehoboam at his accession. That he was "young and tender-hearted" is affirmed by his son Abijah, according to 2 Chron. XIII., 7. The histories give us the impression that Solomon was a young boy when he came to the throne, and not a father of a family. They also give us the impression that Solomon's first foreign wife was the daughter of Pharaoh, that he did not begin the practice of marrying many foreign wives till the later and less glorious years of his reign, and therefore that the son of Rehoboam's Ammonite mother can hardly have been a man grown at Solomon's death. But we are told in both Kings and Chronicles that Rehoboam was 41 years old when he began to reign. If he was 41 at Solomon's death, he was 1 year old at Solomon's accession; and the impression we have received from the history needs extensive revision at many points.

The fashionable way out of this difficulty is to correct the numeral, making it 21 instead of 41. But the 41 is attested by absolutely all the trustworthy copies and versions of Kings, Chronicles, and Josephus. Moreover, if Rehoboam was then but 21, he would have been just 41, if living, when his grandson Asa came to the throne; and Asa forty years later, was an old man, 1 Kgs. xv., 23. Clearly, the remedy thus proposed is worse than the disease.

A hint at the true solution of the difficulty may be found in the blundering statement, so often repeated, that Rehoboam had been on the throne a year or more before the insurrection under Jeroboam. It is clear that the seventeen years of the reign of Rehoboam did not begin before the twenty-two years of that of Jeroboam; for Abijah succeeded in the eighteenth year of Jeroboam. This idea of an interval of a year or more comes from the account which is added, in the Septuagint, to 1 Kgs. xii., 24. That account says that Jeroboam, after Solomon's death, and before his own return to Palestine, had married an Egyptian princess, who had borne him a son. But the interval thus indicated, instead of being a little more than a year, may have been many years. The same account says that Rehoboam was 16 years old when he became king, and reigned twelve years in Jerusalem. If, therefore, this account asserts that there was an interval between Rehoboam's succeeding Solomon and his becoming king of the separate kingdom of Judah, it seems also to assert that the interval covered the 25 years while he was advancing from 16 to 41 years of age. On this supposition, the 12 may be a misreading for 42 (42+16 equals 58, the age of Rehoboam at his death), or he may have been dethroned during thirteen years of the twenty-five. Thus interpreted, this account would not only solve the difficulties concerning the age of Rehoboam, but would supply the interval of time which we have above found to be needed for the disintegration of Solomon's empire. In the present state of the evidence, it would not be correct to insist upon this explanation, especially in its details. We may recover, from some source, information on the points which have been omitted by the sacred historian. If we ever learn just what occurred between the death of Solomon and the assembly at Shechem, we may be confident that no further explanations will be needed. Meanwhile, it is helpful to us to have this idea of the matter clearly in our minds.

Our understanding of all the remaining ten lessons of the quarter depends more or less on our understanding of the relations which existed between Omri of Israel and his son Ahab, on the one hand, and the kings of Judah, on the other. Probably most readers of the Bible suppose themselves to know that Ahab married Jezebel, after he

came to the throne, and that, late in his reign, he and Jehoshaphat contracted an alliance; and even if they have got so far as to understand that this alliance was the marriage of Jehoram the son of Jehoshaphat with Athaliah, daughter of Ahab and Jezebel, they have still neglected to correct their dates, or have otherwise failed at all to grasp the great significance of this event. As Ahaziah was 22 years old at his accession, early in the nintieth year of the Disruption, this marriage must have been as early as the sixty-seventh year of the Disruption,—the tenth year of Ahab,—and the sixth of Jehoshaphat. As Athaliah was then old enough to marry, the marriage of Ahab and Jezebel must have occurred some years before Ahab became king, and must represent the policy of his father Omri. We know of three children of this marriage, Joram, Ahaziah, and Athaliah, all named for Jehovah, though the Baalite Jezebel was their mother. On these hints imagination could fill up a sketch of an attempt to reunite the two kingdoms, under some future prince of the blood of David; could account for it (if it be a fact), that the 45th Psalm was written by a prophet of Judah to grace the marriage of Jehoram and Athaliah; could picture the wily Jezebel, managing to make the alliance the means of perverting Judah and her prince to Baal, rather than of reclaiming Israel to Jehovah; could thus account for the burst of prophetic wrath in which Elijah suddenly appears upon the scene; could trace the intrigues by which Ahaziah of Israel and Jehoram of Judah were simultaneously associated with their fathers, on their respective thrones, a worshipper of Baal being thus placed next in succession in each kingdom; could account for Jehoshaphat's reforms, and the disappearance of Jehoram from the throne; could bring to light the plottings by which Jehoram was enabled violently to resume his position, and cut off all his brothers; could explain the pitiful weakness of Jehoshaphat in the presence of enemies, as contrasted with the mighty armies he is said to have had. These sketches of imagination are not facts of history; but facts essentially like these are implied in what little we know as to the alliance between Jehoshaphat and the house of Omri. He who fails to recognize that events of this character are implied in the history as recorded, lacks an important means of insight into the events which are expressed in the record.

It is possible, by the patient and accurate examination of details, in biblical history, for one to reach a point where he can commonly give one satisfactory explanation of a difficulty, instead of guessing among half a dozen possible explanations; and where he can bring before his mind accurate pictures of the events, in their proper order

and true proportion, each throwing light upon the others. The fact that we have not yet attained to this does not render our study of the Bible unprofitable; but we must not be contented with any lower standard of attainment.

NOTES FROM ABROAD.

BY IRA M. PRICE, M. A.,

Leipzig, Germany.

The student of the Old Testament and Semitic departments is by no means forgotten in the book announcements of the last two months.

The Royal Stenographic Institute in Dresden will soon publish the Tironian Psalter from a MS. now in the ducal library at Wolfenbuettel, under the editorship of Dr. O. Lehmann. The whole work will contain an introduction, treating of the Wolfenbuettel MS. and the other six known copies of the Tironian Psalter, the original text on 238 autograph tables, a transliteration, and notes indicating the passages in which it deviates from the readings of the Vulgate. The publication of this old text of the Psalms will not only interest all Old Testament students, but will shed light on the theological beliefs among the Church Fathers.

The 24th fully revised edition of Gesenius-Kautzsch's *Hebraeische Grammatik* will shortly appear.

In a short review of Naville's work: *Store City of Pithom and Route of the Exodus*, the *Literaturblatt* sums up the findings and results of Naville's work at Tell-el-Markhutof bei Tell-el-Kebir as follows: "Not only the sanctuary of the god Tum, which was called Pi-tum (dwelling of Tum), but also a considerable number of chambers, built of large bricks, were unearthed. The peculiarity of these chambers is that they have no door and window openings. In these chambers Naville recognizes the store-houses which the Israelites built for Pharaoh. 'And they built,' says Exod. I., 11b, 'for Pharaoh treasure-cities, Pithom and Raamses.' That the former city only is dealt with here, is evident from the inscriptions found by it. Further investigation shows that Pithom was situated in the region of Thuku, and that Thuku is identical with Succoth, the first halting-place in the exodus of Israel. If these suppositions are true, then, in the first place, Brugsch's theory, according to which the Israelites went by the

northern way and the Serbonian bog to Syria, would fall; and in the second place, we would be compelled to fall back on the old view that the exodus took place over the *wady* Tumat, and the passage through the sea near lake Timsah."

The death of Prof. E. Trumph, the veteran Semitic scholar of the University of Munich, is reported. Within the last 27 years he has published, rather written, not less than fourteen works, of different sizes, on various oriental topics. Among these, the most prominent treatises are on Arabic and Ethiopic, while two grammars, one on the Pasto, or language of the Afghans, and the other on the Sindhi language compared with the Sanskrit, occupy a by-no-means mean place.

The sale, by auction, of Prof. Lenormant's library, of upwards of 10,000 volumes, occurs this and next week in Paris. That such a library, collected and culled by such a scholar, should be scattered as it were, to the four winds of heaven, is to be regretted, especially by American scholars. While the purchase of such a library, as a whole, by any European institution or public library would be but the *duplicating* of works already on their shelves, in the case of almost any American institution or library it would be the purchase for the *first* time, of more rare and valuable works than the efforts of any average higher-institution librarian of America could collect in 25 years. Such libraries as this one are not always the collections of one man's labor alone, but often represent the work of a whole line of scholars. The sagacity and far-sightedness of these scholars in their own interests, being, of course, superior to that of any librarian in the interest of the public, have succeeded in bringing together some works that are rarely found even in European public libraries. Where are our wide-awake American librarians? Where are the library endowments of our higher institutions of learning? Where are the men who intend to endow our libraries? There is scarcely a department of learning in which there is not every year one or more valuable private libraries of specialists thrown upon the European book-market. Let our American enterprise and short-hand method of surmounting obstacles, display itself as well in the purchasing of valuable libraries as in anything else.

Friederich, in Leipzig, will soon publish, from the pen of Abel, the Egyptologist, *Einleitung in ein Ägyptisch-Semitisch-Indo-europäisches Woerterbuch*. The editor will undertake the solution of a significant and often asked question, and will try to make the advance of Egyptology effective in establishing, rather discovering, a common etymology for the three Caucasian races. The etymological worth of

Egyptian is put alongside that of Sanskrit. The work will appear in three parts.

The Journal of Royal Asiatic Society, Vol. XVII., part I., of ensuing year, contains a valuable article by G. Bertin, on the, "Assyrian and Akkadian Pronouns." Not a little light is also thrown on the Semitic pronoun in general. The article is accompanied by two lithographed plates of hitherto unpublished inscriptions.

Where was the "Garden of Eden? Mr. Engel, of Dresden, finds it 195 miles E. S. E. of Damascus on an oasis of the desert called *er Ruhbe*. President Warren, of Boston University, "*locates* it at the North Pole."

Bagster & Sons have recently issued "William Tyndale's Five Books of Moses, called the Pentateuch. Being a Verbatim Reprint of the edition of MCCCCXXX." By the Rev. J. I. Mombert, D. D. This is supposed to be the earliest translation of the Hebrew Scriptures into English, and perhaps the basis of King James Version. The Grenville library contains the only perfect copy in existence; though there are four or five imperfect copies in different European libraries. The editor gives in the introduction a sketch of Tyndale's life, and his qualifications for the work attributed to him, among other matters of interest.

LEIPZIG, May 7th, 1885.

THE AUTHORIZED VERSION AND THE REVISED VERSION.

Some of the more Important Texts of the Old Testament Texts in Parallel Columns.

GENESIS I., 1-5.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

¹ Or, *was brooding upon.*

1 In the beginning God created 2 the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God ¹moved upon the face of

3 the waters. And God said, 4 Let there be light: and there was light. And God saw the light, that it was good: and God divided the light

5 from the darkness. And God called the light Day, and the darkness he called Night. And there was evening and there

was morning, one day.

GENESIS IV., 6-8; 22-24.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

¹ Or, *shall it not be lifted up?* ² Or, *is its desire, but thou shouldst rule over it.* ³ Heb. *said unto.* Many ancient authorities have, *said unto Abel his brother, Let us go into the field.*

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

¹ Or, *an instructor of every artificer.* ² Or, *copper* and so elsewhere.

6 And the LORD said unto Cain, Why art thou wroth? and why

7 is thy countenance fallen? If thou doest well, ¹shalt thou not be accepted? and if thou doest not well, sin coucheth at the door: and unto thee ²shall be his desire, and thou shalt rule

8 over him. And Cain ³told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

22 And Zillah, she also bare Tubal-cain, ¹the forger of every cutting instrument of ²brass and iron: and the sister of Tu-

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

¹ Or, I will slay. ² Or, to my wounding, and a young man to my hurt.

23 bal-cain was Naamah. And Lamech said unto his wives: Adah and Zillah, hear my voice; Ye wives of Lamech, hearken unto my speech: For ¹I have slain a man ²for wounding me, And a young man for bruising me.

24 If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold.

GENESIS VI., 3, 4.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same became mighty men which were of old, men of renown.

3 And the LORD said, My spirit shall not ¹strive with man for ever, ²for that he also is flesh: ³yet shall his days be an hundred and twenty years. The ⁴Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown.

¹ Or, rule in. Or, according to many ancient versions, abide in. ² Or, in their going astray they are flesh. ³ Or, therefore. ⁴ Or, giants. See Num. xiii., 33.

GENESIS IX., 25-27.

25 And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

¹ Or, their. ² Or, he shall.

25 And he said, Cursed be Canaan; A servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD, the God of Shem; And let Canaan be ¹his servant.

27 God enlarge Japheth, And ²let him dwell in the tents of Shem; And let Canaan be ¹his servant.

GENESIS XIV., 22, 23.

22 And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldst say, I have made Abram rich:

¹ Heb. *Ei Elyon.* ² Or, *maker.*

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, ¹God Most High, ²possessor of heav-

23 en and earth, that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldst say, I have made Abram rich;

GENESIS XV., 1, 2.

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

¹ Or, *thy reward shall be exceeding great.* ² Heb. *Jehovah*, as in other places where God is put in capitals. ³ Or, *go hence.* ⁴ The Chaldee and Syriac have, *Eliezer the Damascene.*

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, ¹*and* thy exceeding great reward.

2 And Abram said, O Lord ²GOD, what wilt thou give me, seeing I ³go childless, and he that shall be possessor of my house is ⁴Dammesek Eliezer?

GENESIS XVI., 13.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

¹ Or, *Thou God seest me.* ² Heb. *Ei rot*, that is, *God of seeing.*

13 And she called the name of the LORD that spake unto her, ¹Thou art ²a God that seeth: for she said, Have I even here looked after him that seeth me?

GENESIS XX., 16.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

¹ Or, *he.* ² Or, *before all men.*

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, ¹it is for thee a covering of the eyes to all that are with thee; and ²in respect of all thou art righted.

GENESIS XXX., 18.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

¹ Heb. *sachar*.

18 And Leah said, God hath given me my ¹hire, because I gave my handmaid to my husband: and she called his name Issachar.

DEUTERONOMY XX., 19, 20.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee until it be subdued.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for *is* the tree of the field man, that it should be besieged of thee?

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

DEUTERONOMY XXXII., 1-5; 11, 12; 26, 27; 35, 36.

1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the Lord: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect; for all his ways are judgement: a God of truth and without iniquity, just and right *is* he.

1 Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:

2 My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:

3 For I will proclaim the name of the LORD:
Ascribe ye greatness unto our God.

4 The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.

5 They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

¹ Or, *corrupted themselves, they &c.*

² Or, *but a blot upon them.*

5 They have dealt corruptly with him, *they are* not his children, ²*it is* their blemish; *They are* a perverse and crooked generation.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

¹² So the LORD alone did lead him, and *there was* no strange god with him.

¹ Or, *Spreadeth abroad her wings, taketh them, beareth them on her pinions.*

11 As an eagle that stirreth up her nest,
That fluttereth over her young,
¹He spread abroad his wings,
he took them,

He bare them on his pinions:

¹² The LORD alone did lead him,
And there was no strange God with him.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

²⁷ Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

³⁵ To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

³⁶ For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

26 I said, I would scatter them afar,
I would make the remembrance of them to cease from among men:

²⁷ Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this.

³⁵ Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.

³⁶ For the LORD shall judge his people,
And repent himself for his servants;
When he seeth that *their* power is gone,
And there is none *remaining*,
shut up or left at large.

DEUTERONOMY XXXIII., 1-7; 20, 21.

1 And this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5. And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou a help *to him* from his enemies.

1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said,
The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of ¹holy ones:
At his right hand ²was a fiery law unto them.

3 Yea, he loveth the ³peoples;
All ⁴his saints are in thy hand.
And they sat down at thy feet;
Every one ⁵shall receive of thy words.

4 Moses commanded us a law,
An inheritance for the assembly of Jacob.

5 And ⁶he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.

6 Let Reuben live, and not die;
⁷Yet let his men be few.

7 And this *is the blessing* of Judah:

and he said,
Hear, LORD, the voice of Judah,
And bring him in unto his people:

⁸With his hands he contended
⁹for himself;
And thou shalt be an help
against his adversaries.

¹ Heb. holiness. ² Or, was fire, a law. Or, as otherwise read, were streams for them. ³ Or, tribes. ⁴ Or, their holy ones. ⁵ Or, received. ⁶ Or, there was a king. ⁷ Or, and let not his men. ⁸ Or, Let his hands be sufficient for him. ⁹ Or, for them.

20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

20 And of Gad he said,
Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

21 And he ¹provided the first part for himself,
For there was ²the lawgiver's portion reserved;
And he came ³*with* the heads of the people,
He executed the justice of the LORD, [rael.
And his judgements with Is-

¹ Or, chose. Heb. saw. ² Or, a ruler's portion. ³ Or, to.

JUDGES V., 1-7; 10; 14; 21, 22; 28-30.

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 For that the leaders took the lead in Israel,
For that the people offered themselves willingly,
Bless ye the LORD.

3 Hear, O ye kings; give ear, O ye princes; [LORD;
I, *even* I, will sing unto the I will sing praise to the LORD, the God of Israel.

4 LORD, when thou wentest forth out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, the heavens also dropped, [ter.
Yea, the clouds dropped wa-

5 The mountains ¹flowed down at the presence of the LORD, Even yon Sinai, at the presence of the LORD, the God of Israel.

6 In the days of Shamgar the son of Anath,
In the days of Jael, ²the high ways were unoccupied,
And the travellers walked through ³byways.

7 ⁴The rulers ceased in Israel, they ceased,
Until that I Deborah arose,
That I arose a mother in Israel.

¹ Or, quaked. ² Or, the caravans ceased. ³ Heb. crooked ways. ⁴ Or, the villages were unoccupied.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

¹ See ch. xii., 15. ² Or, *Lawgivers.* ³ Or, *staff of the scribe.*

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings of their mighty ones.

¹ Or, *thou hast trodden down strength.*

28 The mother of Sisera looked out at a window, and cried through a lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariot?

29 Her wise ladies answered her, yea, she returned answer to herself,

30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

¹ Heb. *steps.* ² Or, (*Yet she repeateth her words unto herself.*) ³ Or, *dyed garments.*

10 Tell *of it*, ye that ride on white asses, ye that sit on rich carpets, And ye that walk by the way.

14 Out of Ephraim *came down* ¹they whose root is in Amalek; After thee, Benjamin, among thy peoples; Out of Machir came down ²governors, And out of Zebulun they that handle the ³marshall's staff.

21 The river Kishon swept them away, That ancient river, the river Kishon.

O my soul, ¹march on with strength.

22 Then did the horsehoofs stamp By reason of the pransings, the pransings of their strong ones.

28 Through the window she looked forth, and cried, The mother of Sisera *cried* through the lattice, Why is his chariot so long in coming? Why tarry the ¹wheels of his chariots?

29 Her wise ladies answered her, ²Yea, she returned answer to herself,

30 Have they not found, have they not divided the spoil? A damsel, two damsels to every man; [colours, To Sisera a spoil of ¹divers A spoil of ¹divers colours of embroidery, Of ¹divers colours of embroidery on both sides, on the necks of the spoil?

PSALM III.

1 LORD, how are they increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God; for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

1 LORD, how are mine adversaries increased!

Many are they that rise up against me.

2 Many there be which say ¹of my soul,

There is no ²help for him in God. [Selah]

3 But thou, O LORD, art a shield about me;

My glory, and the lifter up of mine head.

4 I cry unto the LORD with my voice,

And he answereth me out of his holy hill. [Selah]

5 I laid me down and slept;

I awaked; for the LORD sustaineth me.

6 I will not be afraid of ten thousands of the people,

That have set themselves against me round about.

7 Arise, O LORD; save me, O my God;

For thou hast smitten all mine enemies upon the cheek bone.

Thou hast broken the teeth of the wicked.

8 ³Salvation belongeth unto the LORD:

Thy blessing be upon thy people. [Selah]

¹ Or, to. ² Or, salvation. ³ Or, Victory.

PSALM IV., 7, 8.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace and sleep; for thou, LORD, only makest me dwell in safety.

7 Thou hast put gladness in my heart,

More than *they have* when their corn and their wine are increased.

8 In peace will I both lay me down and sleep:

For thou, LORD, ¹alone makest me dwell in safety.

¹ Or, in solitude.

PSALM V., 3.

3 My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

3 O LORD, in the morning shalt thou hear my voice; In the morning will I order *my prayer* unto thee, and will keep watch.

PSALM IX., 5, 6, 7; 9.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

5 Thou hast rebuked the nations, thou hast destroyed the wicked,

Thou hast blotted out their name for ever and ever.

6 ²The enemy are come to an end, They are desolate for ever;

³And the cities which thou hast ⁴overthrown,

Their very memorial is perished.

7 But the LORD sitteth *as king* for ever:

He hath prepared his throne for judgement.

¹ Or, heathen. ² Or, O thou enemy, desolations are come to a perpetual end. ³ Or, And their cities thou hast overthrown. ⁴ Heb. plucked up.

9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

9 The LORD also will be a high tower for the oppressed, A high tower in times of trouble;

PSALM X., 3, 4, 5.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

3 For the wicked boasteth of his heart's desire.

And ¹the covetous renounceth, *yea*, ²contemneth the LORD.

4 The wicked, in the pride of his countenance, *sait*, He will not require *it*.

All his thoughts are, There is no God.

5 His ways are ³firm at all times; Thy judgements are far above out of his sight:

As for all his adversaries, he puffeth at them.

¹ Or, blesseth the covetous, but contemneth &c. ² Or, revileth. ³ Or, grievous.

PSALM XVI., 1-4.

1 Preserve me, O God: for in thee do I put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* hasten *after* another *god*: their drink offerings of blood will I not offer, nor take up their names into my lips.

1 Preserve me, O God: for in thee do I put my trust.

2 ¹I have said unto the LORD, Thou art ²my Lord:

I have no good beyond thee.

3 ¹As for the saints that are in the earth,

⁴They are the excellent in whom is all my delight.

4 Their sorrows shall be multiplied that ⁵exchange *the Lord* for another *god*:

Their drink offerings of blood will I not offer,

Nor take their names upon my lips.

¹ So the Sept., Vulg. and Syr. The Hebrew text as pointed reads, *Thou hast said, O my soul.*
² Or, *the Lord.* ³ Or, *unto.* ⁴ Or, *And the excellent....delight; their &c.* ⁵ Or, *give gifts for.*

PSALM XIX., 7, 8; 12, 13.

7 The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, makewise the simple.

8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

12 Who can understand *his* errors? cleanse thou me from secret *faults*.

13 Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

¹ Or, *from the proud.*

7 The law of the LORD is perfect, restoring the soul:

The testimony of the LORD is sure, making wise the simple.

8 The precepts of the LORD are right, rejoicing the heart:

The commandment of the LORD is pure, enlightening the eyes.

12 Who can discern *his* errors? Clear thou me from hidden *faults*.

13 Keep back thy servant also ¹from presumptuous *sins*.

Let them not have dominion over me: then shall I be perfect,

And I shall be clear from great transgression.

PSALM XX., 7-9.

7 Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

7 Some *trust* in chariots, and some in horses:

But we will make mention of the name of the LORD our God,

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

8 They are bowed down and fallen:

But we are risen and stand upright.

9 ¹Save, LORD:
Let the King answer us when we call.

¹ Or, as some ancient versions have, *O Lord, save the king; and answer &c.*

PSALM XXII., 21; 29.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

29 All *they that be fat* upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

21 Save me from the lion's mouth; Yea, from the horns of the wild oxen thou hast answered me.

29 All the fat ones of the earth shall eat and worship:
All they that go down to the dust shall bow before him,
Even he that cannot keep his soul alive.

PSALM XLII., 3, 4.

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

3 My tears have been my meat day and night,
While they continually say unto me, Where is thy God?

4 These things I remember, and pour out my soul ²within me,
How I went with the throng, and ³led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.

¹ Heb. *all the day.* ² Heb. *upon.* ³ Or, *went in procession with them.*

PSALM LXXII., 14, 15, 16.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

14 He shall redeem their soul from ¹oppression and violence;

And precious shall their blood be in his sight:

15 And ²they shall live, and to him shall be given of the gold of Sheba:

And men shall pray for him continually; [day long.

²They shall bless him all the

¹ Or, *fraud.* ² Or, *he.*

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

¹ Or, an handful. ² Or, land.

16 There shall be ¹abundance of corn in the ²earth and upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth.

PSALM LXXXIV., 5, 6.

5 Blessed *is* the man whose strength *is* in thee; in whose heart *are* the ways of *them*.

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

¹ Or, balsam trees, Heb. Baca. See 2 Sam. v., 23.

5 Blessed is the man whose strength is in thee; In whose heart are the high ways to Zion.

6 Passing through the valley of ¹Weeping they make it a place of springs; Yea, the early rain covereth it with blessings.

PSALM XC., 10, 11, 12.

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

10 The days of our years are three score years and ten, Or even by reason of strength four score years;

Yet is their pride but labour and sorrow;

For it is soon gone, and we fly away.

11 Who knoweth the power of thine anger, And thy wrath according to the fear that is due unto thee?

12 So teach us to number our days, That we may get us an heart of wisdom.

PSALM CX., 3; 6.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

3 Thy people ¹offer themselves willingly ²in the day of thy ³power:

⁴In the beauties of holiness, from the womb of the morning, [youth,

⁵Thou hast the dew of thy

¹ Heb. are freewill offerings. ² Or, in the day of thy power, in the beauties of holiness: from &c.
³ Or, army. ⁴ Or, in holy attire. According to another reading, On the mountains of holiness.
⁵ Or, Thy youth are to thee as the dew.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

¹ Or, The places are full of &c. ² Or, hath filled. ³ Or, Hath stricken. ⁴ Or, over a wide land.

6 He shall judge among the nations,
¹He ²shall fill *the places* with dead bodies;
 He ³shall strike through the head ⁴in many countries.

ISAIAH I., 4, 5; 13.

4 Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the LORD: they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

¹ Or, Why should ye be stricken any more? ye will revolt &c. ² Or, every.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly: they have forsaken the LORD, they have despised the Holy One of Israel, they are estranged *and gone* backward.

5 ¹Why will ye be still stricken, that ye revolt more and more? ²the whole head is sick, and ³the whole heart faint.

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting.

¹ Heb. an oblation of vanity. ² Or, I cannot away with; it is iniquity, even the solemn meeting.

13 Bring no more ¹vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—² I cannot away with iniquity and the solemn meeting.

ISAIAH VII., 14-16.

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

¹ Or, the. ² Or, maiden. ³ Or, is with child, and beareth. ⁴ That is, God is with us. ⁵ Or, Curds. ⁶ Or, that he may know.

14 Therefore the Lord himself shall give you a sign; behold, ^{1a} ²virgin ³shall conceive, and bear a son, and shall call his name ⁴Immanuel.

15 ⁵Butter and honey shall he eat ⁶when he knoweth to refuse the evil, and

16 choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken.

ISAIAH IX., 5.

5 For every battle of the warrior *is* with confused noise and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

¹ Or, every boot of the booted warrior.

5 For ¹all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.

ISAIAH XL., 3; 9, 10.

3 The voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a highway for our God.

¹ Or, that crieth in the wilderness, Prepare ye the way &c. ² Or, level.

3 The voice of one ¹that crieth, Prepare ye in the wilderness the way of the LORD, make ²straight in the desert a high way for our God.

9 O Zion, that bringest good tidings; get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

¹ Or, O Zion, that bringest good tidings. ² Or, O Jerusalem, that bringest good tidings.

9 ¹O thou that tellest good tidings to Zion, get thee up into the high mountain; ²O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of

10 Judah, Behold your God! Behold, the Lord GOD will come as a mighty one, and his arm shall rule for him: behold, his reward is with him, and his recompence before him.

ISAIAH XLI., 2, 3.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

¹ Or, whom righteousness calleth to its foot, Or, whom righteousness meeteth whithersoever he goeth. ² Or, he maketh as the dust their sword, as the driven stubble their bow.

2 Who hath raised up one from the east, ¹whom he calleth in righteousness to his foot? he giveth nations before him, and maketh him rule over kings; ²he giveth them as the dust to his sword, as the driven stubble to his bow.

3 He pursued them, and passeth on safely; even by a way that he had not gone with his feet.

ISAIAH XLII., 13, 14.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

¹ Or, zeal. ² Or, destroy and devour.

13 The LORD shall go forth as a mighty man; he shall stir up ¹jealousy like a man of war: he shall cry, yea, he shall shout aloud; he shall do mightily

14 against his enemies. I have long time holden my peace; I have been still, and refrained myself; *now* will I cry out like a travailing woman; I will ²gasp and pant together.

ISAIAH LII., 13-15.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him; for *that* which has not been told them shall they see; and *that* which they had not heard shall they consider.

13 Behold, my servant shall ¹deal wisely, he shall be exalted and lifted up, and shall be very

14 high. Like as many were astonished at thee (his visage was so marred ²more than any man, and his form more than the

15 sons of men,) so shall he ³sprinkle many nations; kings shall shut their mouths ⁴at him: for that which had not been told them shall they see; and that which they had not heard shall they ⁵understand.

¹ Or, prosper. ² Or, from that of man, and his form from that of the sons of men. ³ Or, startle.
⁴ Or, because of. ⁵ Or, consider.

ISAIAH LIII., 1-3; 7, 8, 9.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

1 Who hath believed ¹our report? and to whom hath the arm of

2 the LORD been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; ²and when we see him, there is no beauty

3 that we should desire him. He was despised, and ³rejected of men; a man of sorrows, and acquainted with ⁴grief: and ⁵as one from whom men hide their face he was despised, and we esteemed him not.

¹ Or, that which we have heard. ² Or, that we should look upon him; nor beauty &c. ³ Or, forsaken. ⁴ Heb. sickness. ⁵ Or, he hid as it were his face from us.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

7 He was oppressed, yet he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that is before her shearers is dumb; yea, he opened

8 not his mouth. ¹By oppression and judgement he was taken away; ²and as for his generation, who *among them* considered that he was cut off out of the land of the living? for the transgression of my people
9 ³he was stricken. And they made his grave with the wicked, and with the rich in his ⁴death; ⁵although he had done no violence, neither was any deceit in his mouth.

¹ Or, from. ² Or, and his life who shall recount? for he was cut off &c. ³ Or, to whom the stroke was due. ⁴ Heb. deaths. See Ezek. xxviii., 8, 10. ⁵ Or, because.

ISAIAH LX., 5.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

5 Then thou shalt see and ¹be lightened; and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee.

¹ See Ps. xxxiv., 5.

DANIEL IX., 24-27.

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two

24 Seventy weeks are decreed upon thy people and upon thy holy city, ¹to finish ²transgression, and ³to make an end of sins, and to ⁴make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and ⁵prophecy, and to anoint ⁶the most
25 holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto ⁷the annointed one, the prince, shall be ⁸seven weeks:

¹ Or, to restrain. ² Or, the transgression. ³ Another reading is, to seal up. ⁴ Or, purge away. ⁵ Heb. prophet. ⁶ Or, a most holy place. ⁷ Or, Messiah, the prince, Or, an annointed one, a prince. ⁸ Or, seven weeks, and three-score and two weeks; it shall be &c.

weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

and three score and two weeks, it shall be built again, with street and moat, even in troublous times. And after the three score and two weeks shall the anointed one be cut off, and ¹shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and ²his end shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and ³for the half of the week he shall cause the sacrifice and the ⁴oblation to cease; and ⁵upon the wing of abominations *shall come* one that maketh desolate; and even unto the consummation, and that determined, shall *wrath* be poured out upon the ⁶desolator.

¹ Or, there shall be none belonging to him. ² Or, the end thereof. ³ Or, in the midst of. ⁴ Or, meal offering. ⁵ Or, upon the pinnacle of abominations shall be &c. ⁶ Or, desolate.

IIABAKKUK II., 5.

5 Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

¹ Or, And also because his wine.... he is a haughty man. ² Or, he shall not abide. ³ Heb. Sheol.

MALACHI I., 3; 10.

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

5 ¹Yea, moreover, wine is a treacherous dealer, a haughty man, and ²that keepeth not at home; who enlargeth his desire as ³hell, and he is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples.

3 Yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and *gave* his heritage to the jackals of the wilderness.

10 Oh that there were one among you that would shut the doors, that ye might not kindle *fire* on mine altar in vain! I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

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

Vol. IV.

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