

220.03 Prove all things; hold fast that which is good

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Editorial Notes

And so it seems that even in Paul's day **science** was a name to conjure with. The aged Apostle had to exhort his "son Timothy" to stand guard over the truth of God that had been committed to him, especially by avoiding "oppositions of science falsely so-called." The danger to faith arose **not from real science**, but from that baseless and pernicious **gnosis**, unworthy the name of science, that was already on the way to its full fruitage in the Gnosticism of Marcion and Valentinus that at a later day so cursed the early Church.

Nor is this juggling with "Science" yet over, as a recent experience convinced the writer. The colloquy was with—or rather the "setting down" came from—a product of the "New Thinking." He had been made at Harvard, and had entered upon the study of divinity there, but finding no definite basis for his "divinity," he had given up the ministry as a bad job. A respectful word about the Bible was what precipitated the explosion: "You don't pretend to say that you believe the Bible to be anything but a mass of Jewish myths and legends? In these days no one but a mossback ever thinks of it as a revelation from God! Why, it has been so completely discredited by **science** in every form and from every point of view, that no self-respecting man of culture can afford to give it even a moment's attention!"

What could one say when dazed by

such an outburst? How could one help feeling that **science embodied** had finished the business, and that it was useless to gainsay its authority? As for reasoning with such a reckless asserter, that was out of the question. He was beyond the reach of reason. For a moment the poor "mossback" felt as one might imagine the old-fashioned tallow candle of seventy-five years ago felt when the great "extinguisher" was brought down upon it. But recovery came in due time, aided by some knowledge of real science gained at the feet of the masters; and the conclusion ultimately reached shape in Paul's phrase, "oppositions of science falsely so-called." This man was monumentally ignorant of real science. Indeed, he was merely conjuring with a name of the contents of which he knew nothing except at second-hand; and even that second-hand knowledge was "science falsely so-called," in other words, **pseudo-science**.

Has science really discredited the Bible as the Word of God, so that there is nothing left of it on which one can depend?

We answer, By no manner of means. The assumption that it has done so is the supreme Satanic lie of this age, originating in the consummate conceit which is the very essence of the **zeitgeist**, and made use of by the Devil for the overthrow of the religion of Christ. **True science has never contradicted the Bible; has never touched it but to confirm.** The same God made both

SPECIAL BIBLICAL TOPICS.

THE ADDED SECTION IN 1 CHRON. XI.-XII.

Professor Willis J. Beecher, D.D., Auburn, N. Y.

Assuming that the writer of Chronicles followed in order which he found in the Books of Samuel, the two sections of his work which now appear as chapters xiii., xiv. have somehow become transposed. Restoring these to their natural position, we find that the Chronicler has added a long passage (xi. 10-xii.) between the statement that David took up his residence in Jerusalem after its capture, did building there, and became great, and the statement that he entered into relations with Hiram of Tyre, as these statements appear in the records in Samuel.

The present discussion will be a mere outline sketch of the passage, largely devoted to the purpose of calling attention to the formal regularity of its composition. This feature of the long added passages in Chronicles deserves more notice than it has received.

The passage has a formal statement of its subject:

"Now these were the heads of the heroes that were David's, those that made themselves strong with him in his kingdom, with all Israel, to make him king, according to the word of Yahaweh concerning Israel" (xi. 10).

The phrase "the heads of the heroes" may mean either the chief heroes, or the hero chieftains. The latter is the true meaning, as appears from the explanation that follows, and from the contents of the passages. If we regard the statement just recited as the full title, such as we would place on the title page of a volume, then the short title, to go on the back, might be "David's Hero Chieftains," the word hero being, of course, used with some latitude. Beginning with this general title, the passage divides itself by subtitles as follows:

"These are the hero chieftains that were David's" (xi. 10).

1. "These are the number of the heroes" (11-47).

- a. Several of the most distinguished (11b-25).
- b. "Also the heroes of the armies" (26-33).
- c. "The sons of Hashem" (34-47). "Jashen" in 2 Sam. xxiii. 32.
2. "These are they that came to David to Ziklag" (xii. 1-22).
 - a. "Of Saul's brethren of Benjamin" (1b-7).
 - b. "Of the Gadites" (8-15).
 - c. "Of the sons of Benjamin and Judah" (16-18).
 - d. "Of Manasseh" (19-21).
 - e. "From day to day there came" (22).
3. "That came to David to Hebron, to turn the kingdom" (23-40).

The three principal sections are greatly alike in structure, being made up of prose statements, intermingled with snatches of old hero-songs. But the first, unlike the other two, duplicates a passage in Samuel; and the first and second, unlike the third, are formally subdivided. The three classes of heroes described in the three sections are not necessarily exclusive. In particular, the heroes constituting the first and second classes are likely to have belonged to the third class also. That is, they are likely to have been with the regiments that came to Hebron to make David king.

The first principal division (xi. 11-47), "Hero Chieftains," describing the first class of hero chieftains, is a duplicate, with abridgments, additions and other variations, of 2 Sam. xxiii. 8-39. In Samuel, where no heroes but these are mentioned, it has the title: "These are the names of the heroes that were David's." Here in Chronicles, where other lists follow, the title is modified, and becomes a subtitle: "Now these are the number of the heroes that were David's." That is, these are the heroes who belong to a certain number. Our text is perhaps somewhat broken, but there are traces of a scheme of numbering by threes and thirties (xi. 15, 18, 20, 21, 25), and the list in Samuel

closes with the summary, "thirty and seven in all" (xxiii. 39). David had a numerical scheme for decorating men who had done distinguished service, and these were the men who wore his decorations.

The section thus introduced is in Samuel one of the six appendices placed miscellaneously at the end of the book. It is a rough memorandum, taken from ballads and other sources, and making no attempt at completeness of statement—as if the writer had jotted down hurried notes, and had not afterward elaborated them. The Chronicler seems to assume that his readers have the record in Samuel, so that there is no need of his preserving everything that is said in it; but that they need to know one or two important facts not there stated. So he abridges, entirely neglecting the ballad form, and omitting many details. Further, he makes no attempt to improve upon the fragmentary character of the composition. But he adds sixteen names to the thirty-seven given in Samuel; and he brings out strongly the fact that certain of the events occurred at the battle of Pas-dammim, and especially that the three senior heroes were with David in that battle.

As the analysis shows, the section is divided into three, by two subtitles. The first subsection (xi. 11b-25) treats of the three great heroes, and of two other men who are worthy to be mentioned with them; that is to say, of Jashobeam and Eleazar and Shammah, and afterward of Abishai and Benaiah. The second is a list of seventeen men, distinguished for prowess, most of whom are elsewhere mentioned as holding official position. The third is a list of probably fifteen men distinguished for prowess, to which the Chronicler adds less formally sixteen other names.

The first three heroes are said to have been with David, early in his career, in each of three events, the events all occurring, it may be, in the early harvest season, but in different years. First, they were with David at the battle of Pas-dammim, or Ephes-dammim, when Goliath was slain (I Chron. xi. 12-14, 2 Sam. xxiii. 9-12, 1 Sam. xvii. 1), and took

a prominent part in the desperate fighting with the Philistines that followed the death of the giant. A certain field of lentils or of barley, very likely of both, was especially witness to their valor on that occasion. Second, they joined David at the cave of Adullam, when he became an outlaw before Saul (I Chron. xi. 15a, 2 Sam. xxiii. 13a). Print this half verse as a paragraph by itself, and you remove the obscurities that otherwise make the statement so difficult to understand. Third, they were with David, soon after his accession over all Israel, in the fighting against the Philistines in the valley of Rephaim (I Chron. xi. 15b-19, 2 Sam. xxiii. 13b-17). In their enthusiastic loyalty to him, they performed the reckless act of breaking through the Philistines and drawing water from the well by the gate of Bethlehem, and were rebuked by his refusing to drink the water.

Of these three, the Chronicler does not mention Shammah by name; but whether the omission is due to intention, or inadvertence, or corruption of text, or the following of a variant tradition, at least the Chronicler recognizes the existence of a third hero along with Jashobeam and Eleazar, and attributes to the three the exploit which in Samuel is attributed to Shammah. There is no contradiction in this, provided we think of Shammah as particularly conspicuous in the exploit.

These three veterans, then, were first, not only by reason of their exploits, but by the right of seniority. They were David's comrades in his first battle. They had a place of honor to which no other, no matter how great his achievements, could ever attain.

Omitting all details concerning Abishai and Benaiah (I Chron. xi. 20-25, 2 Sam. xxiii. 18-23), note that the five thus far mentioned, with the seventeen "heroes of the forces" that follow (I Chron. xi. 26-33, 2 Sam. xxiii. 24-32a), constitute a group of twenty-two men, most of whom are mentioned elsewhere in the history. In particular, the list includes ten of David's twelve monthly captains (I Chron. xxvii.), while the other two captains were relatives of men in this

hero list. It also includes men who were renowned for victories over Philistine giants (1 Chron. xx. 4-8, 2 Sam. xxi. 15-22). The meaning of the title "heroes of the forces" seems to be heroes who were also officers in the army.

The heroes of the third group are called in Samuel (xxiii. 32b) "the sons of Jashen," and in Chronicles "the sons of Hashem," or "of Hashem the Gizonite," there being room for doubt whether "the Gizonite" is not rather to be connected with the following name. In our Bibles this title is concealed by wrong punctuation. As to the meaning of Hashem, or Jashen, or the difference between them, we can only make conjectures. The men named under this title are less well known than those named under the preceding title. They include a son of Ahithophel the Gilonite, together with Zelek the Ammonite and Uriah the Hittite, the latter being the last of the thirty-seven mentioned in Samuel.

If we count the passage in Samuel as one bit of information accessible to the Chronicler, and the sources whence he has supplemented it as another bit of information, then in the twelfth chapter we find six additional bits of information. Picture them, if you please, as so many inscribed clay tablets, or as so many scraps of papyrus unearthed from somewhere, or as so many passages discovered in old manuscripts, or, some of them, as pieces of family tradition. Picture them as you think correct, the Chronicler found them in some shape, either separate or together, and he has arranged them in a neat and orderly scheme. Some of them mention events that date themselves, and in some instances his scheme disregards the chronological order.

Second Class The second class of "Hero Chieftains." "hero chieftains" is introduced in the second principal division of the passage, with the sub-title:

"Now these are they that came in unto David to Ziklag, [while he was] yet restrained from before Saul the son of Kish" (xii. 1a).

This is immediately followed by the

phrase: "They being among the heroes, helpers in war." The sequel shows that the intention is to include any who had joined David up to the time of his leaving Ziklag. This class consists of five groups, formally differentiated (1b-7, 8-15, 16-18, 19-21, 22). From the statements made, we infer that the first, fourth and fifth of these groups were men who joined David after he went to Ziklag, but that the second and third were men whom he took with him to Ziklag, that is, men who had previously joined him. We will glance at these groups successively, in their probable chronological order.

First come the men of the third group—men of Benjamin and of Judah, with the prophet-poet Amasai for spokesman (16-18). They came to David to "the fastness," that is, when he was in hiding from Saul. He was suspicious lest they might intend to betray him to his adversaries, but was reassured by the words of Amasai. He gave them office in "the troop," that is, in his band of outlaws.

Second, we have an account of eleven men of the tribe of Gad, who are named and numbered (8-15). They were "separated unto David to the fastness-toward-the-wilderness." Later, when he came to power, he made them "heads of the army," the army being an entirely different thing from "the troop." At some date, probably after he became king over all Israel, they performed a distinguished exploit, in which they crossed the Jordan at flood.

Third, we are told of twenty-three men, whose names are given, "of the brethren of Saul, of Benjamin," who joined David at Ziklag (1b-7). Five of these were Korahites. They were prominent men, men whose names also appear in the genealogies as given in Chronicles. In particular, they are spoken of as expert bowmen and slingers. As the end drew near, Saul seems to have become harder and harder to get along with, so that many of his natural supporters were compelled to leave him and take refuge with David.

The fourth group consists of certain prominent officers from Manasseh, who

joined David just before the battle of Gilboa, and helped him against "the troop" that had plundered Ziklag in his absence (19-21). These men, later, were made "captains in the army."

The men of the second and fourth groups are called "heroes of force," the phrase being nearly the same with "The Heroes of the Forces," used as a subordinate title in the list in the first section. The men here described were less conspicuous than those in that list, but like them were probably men of personal prowess who were also officers.

The fifth group consists of large numbers who joined David at Ziklag, day by day, after the battle of Gilboa (22).

Third Class
"Hero Chieftains."

The third principal division, describing the third class of "hero chieftains," is introduced by the sub-title:

"Now these are the numbers of the heads of them that were armed for war; they came in upon David to Hebron, to bring around the kingdom of Saul unto him, according to the mouth of Yahweh" (xii. 23).

That is, the third class consists of the men who were concerned in making David king over all Israel. This sec-

tion (23-40) treats mostly of the thousands of Israel from the several tribes, and has little to say concerning individuals and their prowess. But it speaks of captains, chieftains, leaders. It cannot be otherwise than that most of the men included in the first and second classes belonged to this class also. And so these as well as the others come, in a general way, under the designation of "hero chieftains," though here we have the soldiers as well as the chiefs. As there is under this class no division into groups, our plan calls for no extended discussion of it.

Old Testament
Literary Method.

If the view thus taken of the structure of this passage is correct, it throws much light on the methods of work pursued by the men who wrote the Old Testament. Further, as we come to understand the method in which the facts are stated in the record, we learn how to disentangle and understand the facts themselves. Our analysis of the statements, in their literary relations to the contiguous statements, opens the way to the correct knowledge of the facts stated, in their relations one to another and to the other facts of the history.

THE CREATION CHAPTER OF GENESIS.

Rev. G. L. Young, Nashua, N. H.

Among those portions of Holy Writ that have come under the ban of rationalistic critics, the Book of Genesis has not escaped. Indeed, this book has for many years borne its full share of adverse criticism. And the earlier chapters of it have been the most fiercely assailed. Of these, the great Creation chapter, has not been the least strenuously disputed and attacked.

And yet this sublime first chapter (of Genesis and of the Bible) is in itself almost enough to convince one that there is more divinity than myth in the book. Its splendid simplicity, its noble majesty, its pure monotheism, its apparent truthfulness, its perceptible agreement with known facts—these are unshaken arguments for its divinity.

This chapter, it must ever be remem-

bered, was written in an age when crude notions of the universe were prevalent, and when there was an utter lack of classified scientific knowledge. Other cosmogonies have come down to us from those early times, the crudities of which are at once apparent. Who, we ask, is impressed with the sublimity of their religious ideas? Who in all the wide world looks upon them as the account in Genesis is looked upon? To whom are they problems over which the wisest pore in wonder, delight, and edification? Upon which of them is brought to bear all the collateral learning of all modern savants? And which of them must by infidels be refuted and exploded over and over again? No! with the advance of knowledge the others have sunk into oblivion or retirement, or are brought for-