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I.

INSPIRATION.

THE word Inspiration, as applied to the Holy Scriptures, has gradually acquired a specific technical meaning, independent of its etymology. At first this word, in the sense of God-breathed, was used to express the entire agency of God in producing that divine element which distinguishes Scripture from all other writings. It was used in a sense comprehensive of supernatural revelation, while the immense range of providential and gracious divine activities concerned in the genesis of the Word of God in human language was practically overlooked. But Christian scholars have come to see that this divine element, which penetrates and glorifies Scripture at every point, has entered and become incorporated with it in very various ways, natural, supernatural, and gracious, through long courses of providential leading, as well as by direct suggestion, through the spontaneous action of the souls of the sacred writers, as well as by controlling influence from without. It is important that distinguishable ideas should be connoted by distinct terms, and that the terms themselves should be fixed in a definite sense. Thus we have come to distinguish sharply between Revelation, which is the frequent, and Inspiration, which is the constant attribute of all the thoughts and statements of Scripture, and between the problem of the genesis of Scripture on the one hand, which includes historic processes and the concurrence of natural and supernatural forces, and must account for all the phenomena of Scripture; and the mere fact of Inspiration

merate sixty editions of the Bible, in various languages of Europe, before encountering one of English origin. And why? Because there was none! England, that received the Anglo-Saxon Gospels from Bede as early as 735, and the whole Bible in English from Wiclif in 1388, produced not one printed English Bible during the seventy-five years of printing between the date of the Mazarin (1455) and that of the first Bible authorized by Henry VIII. (1535). Caxton was printing at Westminster as early as 1477, and others followed without intermission; but the Bible was not among the books produced by them. They dared not print the Bible. Lollardism had come so near prevailing in England in the last part of the fourteenth century, that the Catholic dignitaries became thoroughly alarmed. They sold their support of the unsteady throne of Henry IV., the Lancastrian usurper, for the privilege of persecuting the Wicliffites. It was Wiclif's Bible of which they were afraid; and Caxton, brought up in courts, was too wise a man to print dangerous matter, when he could safely sell tales of Troy and Canterbury, acceptable to the rich and luxurious. It is the disgrace of England that she had never a Bible of her own till 1535. Bohemia, baptized in blood for the Gospel's sake in 1424-34, printed the Bible, in its own language, at Prague in 1488. Even Spain had a Valencian Bible in 1477. The greater vigilance and anxiety of the English clergy prevented the like in their island. But as soon as the Reformation blazed forth upon the Continent, godly Englishmen went abroad to print Bibles, and send them home in ship-loads. Henry Stevens says, "Within the first ten years," after Tyndale made his translation, "fifteen editions of his Testament, each of 3,000 copies, were printed [abroad] and sold" [in England]. This it was which compelled Henry VIII. to authorize the printing of the Bible. From his day to ours the production has gone on at such a rate that "the editions of the Bible in English have not only outnumbered those of any other nation, but, in the aggregate, and including America, exceed those of all other languages." England and America alone, of all Christian nations, have great and efficient *Bible societies* for dispersing of this book by millions, in all languages, through all the climates of the earth. The Bible, in return, has blessed these two nations, beyond all others, with happiness at home and influence abroad; so that the race, the institutions, and the language, originating in the country last of all Europe to receive the word of God, but foremost in the love of it, are likely to overspread the world.

FREDERIC VINTON.

On the Post-Exilian Portion of our Lord's Genealogy.—In estimating the historical character of this portion of our Lord's genealogies, we must note: (1). That the Salathiel and Zorobabel of Luke iii. 27, are the same as those of Matt. i. 12, 13, and as the Shealtiel and Zerubbabel of 1 Chron. iii. 17, 19. This is evinced alike by the like number of generations placed by Luke and the Old Testament between David and Salathiel (twenty-two in the one to twenty in the other, inclusive); and by the proportionate place which the names occupy in both Matt.'s and Luke's genealogies—in each, midway between David and Jesus. (2). That the representation by both Matt. and Luke of Zorobabel as the son of Salathiel, is by no means inconsistent with 1 Chron. iii. 19, where he appears as his nephew. Elsewhere the Old Testament constantly agrees with the Evangelists (Ezra iii. 2; v. 12; Hag. i.

1, 2; ii. 2); this being only one out of many cases in which the line of *heirship* is the line preserved in the genealogies, which, indeed, among the Jews, rested as commonly on a basis of inheritance as of actual fatherhood (see this fully shown, with numerous examples, in Hervey, "Genealogies of our Lord," p. 27, sq.) (3). That Luke's representation of Salathiel as a Nathanite, son of Nerei, is by no means inconsistent with Matt.'s representation of him as son to the Solomonite Jeconias. Matt. follows (with 1 Chron. iii. 17) the line of heirship; Luke here the actual line of descent. The Old Testament itself exhibits the fact that Jeconias was personally childless (Jer. xxxvi. 30; xxii. 30, cf. for עֲרִירָה Gen. xv. 3; Lev. xx. 20, 21); hints, in the difference in the form

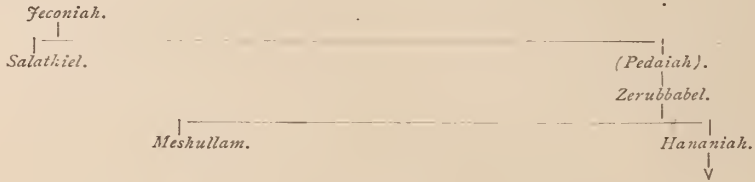
of promise as given to Solomon and David, that an heir should fail to the former and not to the latter; exhibits historically the failure of Solomon's line; and points to the line of Nathan (Zech. xii. 12, 13) as its successor, all in direct accord with the notice of Luke (see Mill, "Mythical Interp.," etc., p. 180, sq.; Ebrard, "Gospel Hist.," p. 160). Moreover Jewish tradition clearly represents both the father of the Messiah as Nathan (see Mill, p. 191); and the father of Salathiel as Nerei. (4). That the diversity of the names between Zorobabel and Jesus as given by Matt. and Luke, is in no sense opposed to the historic truth of either list, seeing that while Matt. presents his as a genealogy of Joseph, Luke as clearly presents his as a genealogy of Mary. In the face of the now universally admitted reading of Luke iii. 23, which places the *ὡς ἐνομιζέτο* after *υἱός* with the effect of making it qualify the one word, "Joseph," instead of the whole list, still further supported by the significant absence before this name alone, of the article *τοῦ*, whereby it is distinguished in its connection from all the other names, it is hardly possible to contend longer that Luke gives Joseph's genealogy.* Even were we to assume that both gave the genealogy of Joseph, however, there would be no necessary inconsistency between them, as has been fully shown by Mill and Hervey. But since they do actually give genealogies of different persons, no possible objection can lie against any diversity of names occurring after that of Zorobabel. Joseph and Mary are represented as both descended from Zorobabel; but their lines of descent may diverge immediately after Zorobabel, as well as at any subsequent point. We shall see that they probably do not diverge until after Abiud of the one and Jodas of the other, but this is incidental to the point here made. (5). That the lists bear no internal marks of unhistorical character, but on the contrary, every mark of historic truth. Thus the names in both lists have been shown by Lord Arthur Hervey to be strongly Davidic and even Nathanic, which is just what we would expect from the hint let fall in Luke i. 59-63, as well as from the provable practice of Jewish families, if these lists were actually the names of descendants of Nathan (see Hervey, p. 132, sq.)

On allowing the proper weight to these five points, it will be seen that the historical character of these post-exilian genealogies of our Lord is raised to a very high degree of probability, perhaps to as high a degree as it is possible to bring that of any list of names, otherwise than by comparison with parallel lists known to be historical. The questions arise, Are there any such parallel lists

* That the genealogy of Luke is that of Mary, is held by Robinson, Gresswell, Lange, Wieseler, Riggenbach, Auberlen, Ebrard, Alexander, Oosterzee, Andrews, Godet, Weiss, Keil, Plumptre, etc.

in the present case? and do the New Testament lists bear the test of comparison? There are two sources from which we might gain such lists: the Old Testament Scriptures and Jewish tradition.

The latter part of 1 Chron. iii. gives us some account of the (legal) descendants of Jeconiah. This is a very difficult portion of Scripture, but this much seems plain: Zerubbabel's most important son was Meshullam, but his line was continued not by him, but by Hananiah, so that the descent seems to have been this:



At first sight neither Matt.'s nor Luke's list seems to present any point of contact with this. In Matt.'s case this is not surprising, since he professes to have shortened his list in the interests of an arbitrary arrangement, and his Abiud may represent a much later generation. In Luke's case, however, it does seem strange. Note, however: (1). The full list of the sons of Zerubbabel is not given in 1 Chron. iii. 19, 20. Seven names are given, while only five are counted in the summing up. From this it seems probable that this list was framed during Zerubbabel's life-time, and that two sons were added to it subsequent to its original writing. Other sons may have been still subsequently born and not added, among which may have been a Rhesa. (2). Yet, Rhesa seems evidently not a proper name at all, but a title representing the Chaldee form רֶשֶׁא, which is the equivalent of the Hebrew רֶשֶׁא, and is the constant representative of it in the Targumim. It is, moreover, just the title which in later times the Babylonian Jews gave their chief, רֶשֶׁא-בְּלִיָּהּ. We have only to suppose, therefore, that Meshullam was called Resha κατ' ἐξοχήν, so that his title took the place of his name (as Christ became the proper name of Jesus), to identify Luke's Resha with Meshullam. Luke's Resha must at all events have had some other name, and Meshullam is as likely as any. (3). Luke's second name, Joanan, with no coaxing at all, identifies itself with the Hananiah of 1 Chron. iii. 19. Not only are the two names of the same significance and derived from the same roots, the only difference being that in the one the Jehovah is placed *before*, in the other *behind* the יהוה; but this alteration in the position of Jehovah is not uncommon in names compounded with it. Thus the same king is Jecon-iah in Jer. xxiv. 1, and Jeho-iacin in 2 Kings xxiv. 8. So, also, the same man is Ahaz-iah in 2 Chron. xxii. 1, and Jeho-ahaz in 2 Chron. xxi. 17, and xxv. 23. Indeed, this variation of the position of the Jehovah may be called even normal in the names compounded with that divine name, so that there is absolutely no pressing required in identifying Luke's Jo-hanan with the Hanan-iah of the chronicler. (4). Below Hananiah and Joanan in the respective lists, however, identification becomes impossible, if we are to suppose that the names follow in each generation after generation. In the face of the known habit of omission, prac-

ticed for the sake of conciseness among the Jewish genealogers, however, it is a violent supposition which supposes Luke's a necessarily complete genealogy. Demonstrably, omissions have been made by Luke in the section included in iii. 32; why not here? Hervey proposes to avoid all difficulty by supposing that the Shemaiah of 1 Chron. iii. 22 is the same as the Shemei of v. 19; and that thus his grandson Elioenai was the contemporary of Hananiah, and married his sister, Shelomith. Thus his son, Hodaiah, was the nephew of Hananiah and his successor. Therefore, Luke names Hodaiah under the name of Jodas, after Hananiah, as the next generation; and Matt. begins his list after Zorobabel, with the same name, under the form of Abiud. This identification of Hodaiah with Jodas is doubtless correct, Luke's Jodas standing evidently for Judas or Judah, and Hodaiah and Judah being convertible names like Hananiah and Johanan. This very conversion, indeed, actually occurs in the Old Testament; thus the same man is called Hodaiah in Ezra ii. 40 and Judah in iii. 9; and again the same man is called Hodaiah in 1 Chron. ix. 7, and Judah in Neh. xi. 4. The names being in fact the same, no difficulty can arise from this point of view against their identification. Matt.'s Abiud may also, with small forcing, be considered as the same name, it being simply the Hebrew אַבְיֻד, *i. e.*, אַבְיָהוּד, closely cognate with יְהוּדָה; and the abbreviation of such proper names being far from uncommon (cf. 1 Sam. xxv. 44, with 2 Sam. iii. 15; 2 Kings xviii. 2, with 2 Chron. xxix. 1; Jer. xxii. 24, with 1 Chron. iii. 16). But the method by which Hervey makes Hodaiah next in descent to Hananiah, is wholly indefensible. The text of this chapter of 1 Chron. is difficult, and perhaps somewhat confusing, but we lose all the guidance we have when we cast it into pi and begin its re-composition after our own notions. In all probability the queer phrases of verses 21 and 22 are meant to indicate additional descendants of Hananiah, giving them their ancestors' names, so that Rephaiah, Arnan, Shechaniah, Obadiah, are to be added to the list of sons of Hananiah. The genealogy then goes on smoothly. Of Hattush we read in Ezra viii. 2, as a chief of David's house; but as not his sons, but those of his brother Neariah, are given here, he seems to have been succeeded in that dignity, perhaps in all inheritance, as being himself childless, by his brother's sons, just as Shealtiel was by Pedaiah's, or by his brother himself, just as we have assumed that Meshullam was by Hananiah. It seems, thus, that the line of natural descent breaks more than once in this list, the line of legal descent being substituted for it. We gain as this legal line the following sequence of names from 1 Chron. iii., viz: Shealtiel, Zerubbabel, Meshullam, Hananiah, Shechaniah, Shemaiah, Hattush (Neariah), Elioenai, Hodaiah. With this Luke's list, if we adopt the identifications we propose, runs parallel, only omitting the links between Hananiah (Joanan) and Hodaiah (Jodas). And if we adopt the identification of Matt.'s Abiud with Hodaiah (Jodas), it follows that Matt. omits all the links between Zerubbabel and Hodaiah, which is quite in accord with his habit elsewhere in his genealogy. So long as these identifications are possible, it cannot be held that the New Testament lists are hopelessly out of joint with the Old Testament list; nay, the very fact that they are possible raises some probability in their favor. A comparison with the Old Testament list does not, in any event, raise a presumption against their historical character.

The question next arises, is there any further evidence in existence by which these probable identifications can be made more certain? Here we turn to Jewish tradition, and from it we are able to bring forth two lists of names professing to be lists of Davidic princes subsequent to Zerubbabel. One of these is contained in the *Seder-olan-sutta*, a brief abstract of Jewish history of not over-much value, but professing to give in its course a list of David's descendants. Hertzfeld has shown that it is drawn up from a Babylonian point of view, and gives a list of Babylonian princes, coinciding in its later portion with the list of the Princes of the Captivity. Quite naturally, therefore, its names are wholly unlike those of Luke, and it is chiefly valuable to us as making the descent go from Zerubbabel, through Meshullam and his son Hananiah, thus confirming the view we took of the line in 1 Chron. iii., falling, however, into the natural mistake of making Hananiah son to Meshullam. The other Jewish list is found in the "*Breviarium de Temporibus*" of the pseudo-Philo, first published by Anniius of Viterbo. And this list, if at all to be depended on, is of very great importance, giving us a catalogue of what professes to be *duces ex domo David* down to the times of the Maccabees, by which not only are our identifications of Luke with 1 Chron. iii. shown to be correct, but fourteen names of Luke's list supported by independent testimony, and hence proved genuinely historical. The following table will exhibit results :

I CHRON. III.	SEDER, ETC.	BREVIARIUM.	LUKE III.
Shealtiel.....	Salathiel.....	Salathiel Mesezebel.....	Salathiel.
Zerubbabel....	Zerubbabel....	Serubabel Berechia.....	Zorobabel.
Meshullam....	Meshullam....	Resa Mysciolam.....	Rhesa.
Hananiah.....	Hananiah.....	Johannes ben Resa.....	Joanan.
Shechaniah....	Etc.	.....	.....
Shemaiah.....	Etc.	.....	.....
Hattush.....	Etc.	.....	.....
(Neariah).....	.....	.....	.....
Elioenai.....	Babylonian.	.....	.....
Hodaiah.....		Judas Hyrkanus.....	Jodas.
.....		Josephus Primus.....	Josech.
.....		Abner Semei.....	Semeein.
.....		Elyh Matathias.....	Mattathias.
.....		Asar Maat.....	Maath.
.....		Nagid Artaxat.....	Naggai.
.....		Agai Helly.....	Eslei.
.....		Maslot Naum.....	Naoum.
.....		Amos Syrach.....	Amoz.
.....		Matathias Siloa.....	Mattathias.
.....		Josephus, junior.....	Joseph.
.....		Jannæus Hyrkanus.....	Jannai.

It is plain, therefore, that it is a matter of considerable importance to estimate correctly the real value of this traditional list. If it is historical, Luke's list, beyond all question, is historical too.

The history of the *Breviarium* in which it is contained is soon given.* It was first published by Anniius of Viterbo, who flourished at the end of the fifteenth century, and was represented by him as having been found at Mantua,

* See Fabricius *Bibl. Græc.* (Hamb. 1708) Vol. III. lib. iv. 4, § 2, 44; Herzfeld, *Geschichte des V. Israels*, I. p. 264; and for Anniius himself the article by Corniani in the *Biographie Universelle*.

in 1491. It is plainly not Philo's; and as plainly full of the most absurd historical errors. Its attempts to synchronize Jewish and heathen history are simply absurd; so that the book, as a book, is universally regarded as worthless; and, so far as it claims to be Philo's, a transparent forgery. It has been confidently claimed that it was forged by Annius himself, and undoubtedly Annius was in very bad odor, as a publisher of dubious "Ancients," in the sixteenth century. It is very doubtful, however, whether he was not rather dupe than deceiver. This opinion was held by Apostolo Zeno and Tiraboschi, and is now strongly defended by Hertzfeld. But whether fraud or credulity be imputed to him is of small importance. It is admitted that the *Breviarium* is not Philo's, and is worthless as a historical work, taken as a whole. The question is, What is the historical value of this list of names included in it? Note, then:

I. That this question is not settled by the mere fact that it occurs in a forged book, nor is it settled by a constant use of strong epithets in speaking of Annius. He may or may not have been a "shameless" or "impudent forger"; and yet this list, incorporated in one of the books alleged to have been forged by him, may rest on a historical basis. Few forgeries are all forgeries. There is generally some kernel of truth in them that calls out the forgery; very often they are attempted in order to gain the countenance of a great name for an otherwise true statement. As to what part of a forged work is true and what part is false, then, depends on something else than that the book is forged. This list, then, embodied in the *Breviarium*, must be examined on its merits, and its worth determined by the evidence.

II. It is worthy of note, therefore, that in the *Breviarium*, it claims to have been derived from an older source (*de his septuaginta seniores sic in scriptis reliquerunt*). This statement may have been inserted to lend credit to the list as professedly communicated by Philo, seeing that it relates to a period so much earlier than his time, and thus it may be but part of the forgery. But while he was at it, why didn't the forger make out his list down to Philo's time? On the other hand, however, it may have been inserted because the forger drew the list out of an existing document, and therefore feared to incorporate it without a note such as would save the credit of his work. This is the way with Pseudepigraphic writers.* And, therefore, a possibility at least is raised that the list, though occurring in a forged book, is older than it, and of possibly historic value.

III. This possibility is raised to a strong probability by an examination of the internal character of the list, by which it is proved to be Jewish in its origin, and to have been adopted bodily by the author of the *Breviarium*, without accurate understanding of its details. Thus the Jewish *titles* which occur in it, *רושא*, *השר*, and *נכרד*, have been misunderstood by the author as names, and have been so treated. It is very evident that Resa Mysciolam, Asar Maat, Nagid Artaxat, represent to him nothing more or less than double names; and as such are parallel to Judas Hyrkanus, Abner Semei, Elyh Mathias. And if there were any doubt of this on the face of the matter, it would fail on noting the character of the *Breviarium* itself, whose very object here is to support what is called the *Binomial theory* of the genealogies, a theory which was doubtless suggested to the forger by the double names in this very list. Thus we read in the *Breviarium*, "ab isto Joash atque deinceps in re-

* Cf. *e. g.*, Tests. XII. Pats.; Jos. 3, and Benj. 3.

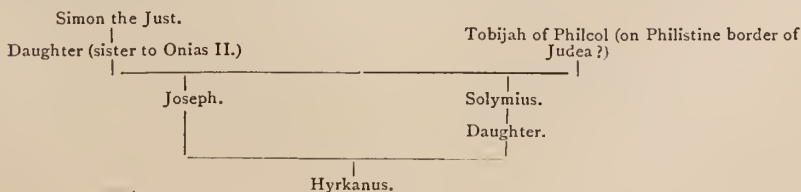
memorationem reges semper binomii atque trinomii fuerunt." It thus becomes well-nigh certain that the list was not invented, but adopted by the author of the Breviarium; and the possibility that it is of some historic value is raised to a probability.

IV. And this probability is raised to a very high degree when we once try the list by the theories which have been invented to account for it on the ground that it is a forgery, and observe the inadequacy of them all. Lord Hervey adopts the following theory: "The fertile invention of Annius of Viterbo, forged a book in Philo's name, which accounted for the discrepancies by asserting that all Christ's ancestors from David downward, had two names." This theory will, perhaps, account for the origin of the Breviarium, but will not at all fit this list. If it means anything, as applied to it, it means that the forger reconciled Matt.'s and Luke's lists by assuming that both were true, and that they only called the same double-named man in each case, by different names. To fit the theory, therefore, the list ought to be made up of double names, one-half of which each time is found in Matt., and the other half in Luke. A mere glance at the list will show that this is not the case. Above this list the author of the Breviarium has used this method, and has identified the unknown Nerei of Luke with Jeconias, Manasseh with Er, Hezekiah with Jesus, Amaziah with Levi, and Joash with Symeon; moreover, though confounding Neh. iii. 4 and 1 Chron. iii. 17, he has identified Zerubbabel with Berechia, and Salathiel with Meschesabel. Here we do undoubtedly find the *Binomial theory*, swaying the formation of the list. But *below* Zorobabel that theory utterly fails. Lord Hervey's account is as follows: "By the same convenient process he identifies Rhesa and Meshullam, Abner (a name interpolated in the Hebrew Gospel of St. Matt.) and Semei, Eliakim (of Matt.) and Matathias, Azor (of Matt.) and Maat, and others in St. Luke's list, with persons mentioned by Josephus." When we come to look for these last, we can find only two possible cases; Joseph II. with Joseph ben Tobijah, and Jannæus with his son Hyrkanus. In other words, in a list of fourteen, this theory can be twisted into fitting in only six cases! and that only by deserting its very *raison d'être!* The object of the alleged forgery is to reconcile Matt.'s list and Luke's. Let the critic explain what was to be gained by identifying only two of Matt.'s list with two of Luke's, and that in the midst of the genealogy, where by this very identification, a contradiction instead of a harmony was induced between Matt. and Luke, in making them assign a different father to this composite Abner Elyh. Let the critic further explain what kind of a mind this forger must have had, who in seeking known names with which to identify Luke's unknown ones, sought them in such a variety of sources only to find six at the most, and then gave up the task and invented new names for the rest, for no other imaginable reason than to keep up the Binomial appearance where pairs did not exist (and yet there lay Matt.'s mine!) and then again gave this up and allowed three, and really six out of the fourteen to remain undoubled; and still more than this, who accidentally stumbled in the process of this invention wholly unintentionally and unwittingly on no less than two Hebrew titles, besides adopting another from Luke, which by a stroke of unconscious genius he uses as a title, although Luke does not do so! This theory beyond all question makes too large demands on our faith. It cannot fit the facts, for the very reason that the list is *not* an identification of Luke's unknown names with known names. Dr. Mill's account of the matter given

in the words: "That most impudent forger, Annius, of Viterbo, . . . who . . . makes these ancestors of Christ rulers in Israel, each with an appropriate title," fails from the same reason. It does not fit the facts; only three out of the fourteen names have titles.

Moreover, all theories of the forgery of this list are shattered on one single consideration: they all necessarily suppose the Breviarium list to have been made out of Luke's list, whereas it seems certain that it is *independent* of Luke. This is very convincingly argued by Hertzfeld (p. 382); on, among others, the following cogent grounds: 1st, The Breviarium not only lacks names given in Luke, both before and after this list of common names, but by a note inserted after the naming of Manasseh, which is identified with Er, proves that he is drawing from a source which was absolutely ignorant of the four names inserted between Er and Nerei by Luke; and, 2d, The Breviarium preserves the Hebrew titles which Luke has lost or transmuted into proper names (Rhesa, Asar, Nagid). Now we may, perhaps, imagine one understanding Rhesa as a title, but who but an Œdipus could ever have guessed that Luke's Naggai hid the titular Nagidh in its bosom? The list of the Breviarium, therefore, certainly represents an older document, and that document is certainly not the Gospel of Luke. Its very accord with Luke, therefore, proves *both* to be historical. The only escape from this conclusion would be to claim that Luke was dependent on the Breviarium list; but this is plainly impossible—for (*a*) Luke's genealogy, both before and after the common portion, contains names not in it; (*b*), those it does contain in common with it are much too altered to suppose them borrowed from it; and (*c*), the names in Luke often do not preserve the very points evidently deemed important in the Breviarium, *e. g.*, Luke omits the surname Hyrkanus, and in two instances preserves the title instead of the name.

V. The moral certainty already reached, as to the historical value of this list, is still further strengthened by observing the internal evidence it bears as to its own historical worth. To each name a number is attached, giving the years during which each prince stood as the Davidic head of the people, and Hertzfeld has shown that these dates bring out interesting combinations with otherwise-known Jewish history. Thus it is remarkable that we read so early in the list of a *Hyrkanus*; but Hertzfeld points out that King Ochus, about 350 B.C., transported many Jews to the region whence that name was derived. Now, according to the Breviarium, the fourteen years of Judas Hyrkanus fall, according as we count them, between 360-346 or 343-329; moreover, to complete the coincidence, the Breviarium distinctly states that Judas was the first [chief man] who bore this name of Hyrkanus. Again, the Breviarium attaches to the name of Joseph II. the words, "honoratus a Ptolemæo," which identifies him with the Josephus ben Tobijah of Jos. Ant. xii. 4; now the dates bring Josephus II. exactly to the proper date. The following genealogy is, however, given to this Joseph of Josephus:

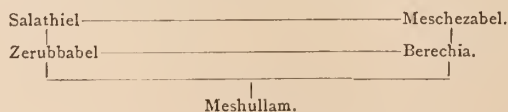


But this does not militate against this identification, since, from the short dates given in the Breviarium between Joseph I. and Amos Syrach, it is impossible that the succession should have continued from father to son, and so it is probable that it was interrupted here. Again, this placing of Joseph II. and Hyrkanus in a list of Davidic princes, for the first time explains the notices of Joseph and Hyrkanus in Josephus, the actions ascribed to whom there have hitherto seemed remarkably without adequate explanation. Hertzfeld concludes this examination with the very sensible remark, that since the Breviarium list so fully stands such tests, wherever they can be applied, it deserves our credit where they cannot; to which it may be added, that its accuracy is the more striking from the glaring contrast thus made with the historical absurdity of the rest of the Breviarium.

We conclude, then, that this Breviarium list is most assuredly a historically trustworthy document—proved to be such by a large number of independent considerations. It is, therefore, a proper document by which to test the historical character of St. Luke's genealogical list. On comparing Luke's list with it, the following results follow:

(1). Luke's list is, beyond all question, a historical list;—not the invention of mythological fancy or tendential forgery. For fourteen names it coincides with an independent list of Davidic princes, and for the remaining five (or, counting Christ, six) generations, there remains the time between 179 B.C. and B.C. 4, or about the fit average of 35 years to a generation.

(2). Our provisional identifications of names out of Luke's list with names out of 1 Chron. iii. are proved correct. This is abundantly plain of Rhesa and Meshullam. Luke's Joanan cannot be the Hananiah of 1 Chron. iii. 19, however, unless we judge the "filius Resa" of the Breviarium to be an error, which, however, in so natural a case, is not difficult. This designation, "filius Resa," witnesses incidentally also to the fact that Meshullam was called Resa *κατ' ἐξοχήν*, and so illustrates Luke's use of the title, Rhesa, instead of the name. The omission of names between Joanan and Jodas is also supported by the Breviarium. For, the very long "reigns" assigned in it to the first three names (Zerubbabel, Resa, and Johannes), amounting to 177 years, make a period plainly too large, and opens the way to a conjecture of omitted names. Hertzfeld thinks he finds the missing links thus: We read (Neh. iii. 4) of a Meshullam, son of Berechia, son of Meschazabel (cf. LXX. Neh. x. 21). According to iii. 21 he was a man of position, as also appears from vi. 18, and xi. 24. He lived about B.C. 444. Now in the Breviarium to Salathiel is added the name of Mesezebel, and to Zerubbabel that of Berechia. What is to prevent our supposing that the original list ran: Salathiel, Zerubbabel, *Meshullam*, Hananiah, Meschesabel, Berechia, *Meshullam*, etc., and that a confusion arising between the two *Meshullams* produced the omission? This is very possible. But it seems more probable that the Meshullam of Neh. iii. 4 was first confused with that of 1 Chron. iii. 17, and then the confusion rectified by the doubling of the names of father and grandfather in accordance with the Binomial theory of the author of the Breviarium (not of the list); so that he read:



It is much safer, therefore, to find the missing links in 1 Chron. iii., and as given above.

(3). Luke's genealogy from Zorobabel to Jesus runs through the line of inheritors of David's throne; so that Mary was the true daughter of the throne. To Jewish view, Christ's inheritance could not depend on this, however, since His heirship depended on and came through His father; but this shows how impossible it is to claim that throughout Matthew gives the line of heirship, Luke that of blood. Doubtless, from Zorobabel to Joseph, Matthew gives the *natural blood* line by which Joseph became an heir to Zorobabel, the heir of Solomon. It is Christ's heirship line only because He was the heir and not the natural son of Joseph. Luke, on the contrary, gives Mary's *heirship* line up to Zorobabel; as appears from the fact that Luke's line harmonizes with one purporting to be a list of princes and not throughout the line of blood descent, and in which the dates are so given that it cannot be throughout the line of blood—dates, too, tested and proved correct. This is supported by the fact that Luke certainly leaves the blood line for that of heirship in the case of Zorobabel. Why not elsewhere? This being so, the modern methods of harmonizing Luke and Matthew, on the hypothesis that both give the line of Joseph, utterly fail, as they assume that, from Zorobabel down, Matthew should give a line of heirs, and Luke of blood. History exactly reverses this; and it is worth remarking that the early tradition preserved by Julius Africanus, as from our Lord's kindred, agrees with the Breviarium in stating that Luke's genealogy preserves the line of heirship.

(4). A number of Christ's ancestors—as would have been *à priori* expected from the descendants of a line of kings—took a prominent part in the history of their times. Read what Josephus has to say about Joseph ben Tobijah and Hyrkanus.

(5). It is only necessary to add that the portion of Luke's list subsequent to Jannai, is not wholly without support from Jewish tradition, seeing that a passage in the Talmud calls Mary the daughter of Eli (Chagigah 77, 4).

We conclude, therefore, that Luke's genealogy, from Zorobabel to Christ, is fully vindicated in its historical character. With regard to Matthew's, as we have no lists with which to compare it, we are forced to rest in the general considerations set forth at the beginning of this paper. If his Abiud is to be identified with Luke's Jodas, as seems probable, then Joseph's and Mary's lines part at that point, to meet again in the Saviour of the world, the real son of one and the legal heir of the other. There being no reason to suspect Matthew's list of not being historical, but, on the contrary, every internal evidence of its true historical character, it also may be safely accepted as vindicated from all doubt. The questions arising concerning Matthew's arbitrary omissions of names, and symmetrical arrangement into tessaro-decades, etc., are fully discussed in the works of Mill, Hervey, and Ebrard, quoted above.

B. B. WARFIELD.

The Hebrew Review.—With October, 1880, began the publication of "*The Hebrew Review*" (Cincinnati: Bloch & Co.) and a second Number was published in January of this year. As the title indicates, this quarterly is to be an organ of Jewish thought—it is, in fact, the official organ of the Rabbinical Literary Association of America. The first Number contains an extended account of the