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EXPOSITOR.

EDITED BY THE REV.

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struggling habit that is resolved to be out upon us again, which we can resolutely thrust down and bury under the heavy leaden mass of God's condemnation? Surely when God shows us such a vision, and discloses to us the purposes in which He finds pleasure, there are some who give a serious, thoughtful response, some who say within themselves, I will, in the light of God's presence, consider my life, whither its general course tends, what good purpose it can accomplish, and what in me is hindering this good purpose.

MARCUS DODS.

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### THE PROPHECIES OF ST. PAUL.

#### II.—THE EPISTLES TO THE GALATIANS, CORINTHIANS, AND ROMANS.

WHEN we pass from the Epistles to the Thessalonians to the next group of letters—those to the Galatians, Corinthians and Romans, all four of which were written in the course of a single year, some five years later (A.D. 57-58)—we are at once aware of a great diminution in the allusions to the future. Galatians contains rather more matter than both letters to the Thessalonians, but does not contain a single prediction; and the much longer letter to the Romans, while alluding now and then to what the future was to bring forth, contains no explicit mention of the Second Advent. The first letter to the Corinthians is three times as long as both letters to the Thessalonians, but contains rather less predictive matter. We should not be far wrong if we estimated that these four letters, in about nine times the space, give us about as much eschatological matter as the two letters to the Thessalonians.

The contrast exists in nothing else, however, except the

mere matter of amount. The two groups of letters are thoroughly at one in their teaching as to the future—at one, but not mere repetitions of one another. This group is continually supplying what almost seems to be explanations and extensions of the revelations in Thessalonians, so that it exhibits as great an advance in what is revealed as decrease in the relative amount of space given to revelations. So clear is it that the Apostle's preaching to all heathen communities was in essence the same, and that all grew up to the stature of manhood in Christ through practically the same stages, that we may look upon the Thessalonian letters as if they had been addressed to the infancy of every Church, and treat those at present before us as if they were intended to supplement them. This is probably the true account of the very strong appearance of being supplementary and explanatory to those in the letters to Thessalonica, which the predictions in this group of letters are continually presenting.

In these as in those, the Second Advent is represented primarily and most prominently in the aspect of judgment—as the last judgment. Here, too, the desire for moral perfection is referred constantly to it, as for example in 1 Cor. i. 8 cf. 7, where the actual moment in mind is that of the revelation of the Lord Jesus Christ. The mutual glorying of the Apostle and his readers in each other is to be “in the day of our Lord Jesus” (1 Cor. i. 14). This is the day of punishment also: the incestuous man is delivered now unto Satan to be punished in the flesh in order that his spirit may be saved in the day of the Lord (1 Cor. v. 5); and in exactly similar wise, those who are visited with bodily ills for unworthy partaking of the Lord's Supper, receive this chastening that they may not be condemned with the world (1 Cor. xi. 32). The sanction of the anathema pronounced against all who do not love the Lord is Maranatha—“the Lord cometh!” (1 Cor. xvi. 22).

His coming is indeed so sharply defined as the time of judging, in the mind of Paul, that he advises his readers to "judge nothing before the time, until the Lord come" (1 Cor. iv. 5). The connotation of "the day of the Lord" was to him so entirely judgment, that the word "day" had come to mean judgment to him, and he actually uses it as its synonym, speaking of a "human day," for "human judgment" (1 Cor. iv. 3). Of like import is the representation of the second coming as the great day of revelation of character. Of the builders on the edifice of God's Church it is declared that "each man's work shall be made manifest by 'the day.'" "For the day is revealed in fire, and each man's work, of what sort it is,—the fire itself shall test." "If any man's work abideth, he shall receive reward; if any man's work is burned up, he shall be mulcted, but himself shall be saved, but so as through fire" (1 Cor. iii. 13-15). It is scarcely an extension of this teaching to declare openly that when the Lord comes, He "will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall his praise come to each from God" (1 Cor. iv. 5).

In the light of this it is evident what time the Apostle has in mind when he declares that "all of us must needs be made manifest<sup>1</sup> before the judgment-seat of Christ, that each may receive the things [done] through the body according to what he practised, whether good or bad" (2 Cor. v. 10); and which day to him was "the day when God shall judge the secrets of men according to my gospel, by Jesus Christ"—"the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 16, 5). Yet, in this last passage it is beyond all question that the Apostle has in mind the final judgment, when God "will render to every man according to his works," and the two verses which have been adduced are respectively the

<sup>1</sup> φανερωθῆναι, cf. φανερόν, 1 Cor. iii. 13; φανερώσει, 1 Cor. iv. 5.

opening and closing verse of the splendid passage in which Paul gives us his fullest description of the nature and standards of the awful trial to which all men, whether Jews or Gentiles, whether those who have law or those who have no law, are summoned "in the day when God shall judge the secrets of men according to my gospel through Christ Jesus." Elsewhere in Romans, where judgment necessarily holds an important place in the general argument, the wrath of God is kept hanging over ungodliness and unrighteousness (i. 18; iii. 5; v. 9) and the coming judgment is held before the eyes of the reader (iii. 6; xiv. 10).

For the realization of such a judgment scene (Rom. ii. 5-16; 2 Cor. v. 10; 1 Cor. xiv. 10), a resurrection is presupposed, and the reference of the Apostle is obvious when he expresses his confidence that "He who raised up Jesus shall raise up us also with Jesus, and shall present us with you" (2 Cor. iv. 14; cf. v. 10; also 1 Cor. vi. 14). In this compressed sentence, there is pointed out the relation of our resurrection both to the judgment (*παραστήσει*, cf. Col. i. 22) as preceding and in order to it, and to the resurrection of Christ (*σὺν Ἰησοῦ*, cf. the use of *συνεγείρω* in Col. ii. 12; iii. 1) as included in it as a necessary result and part of it. The latter matter is made very plain by the remarkably simple way in which Jesus is declared in Rom. i. 4 to have been marked out as the Son of God "by the resurrection of the dead"—a phrase which has no meaning except on the presupposition that the raising of Jesus was the beginning of the resurrection of the dead and part and parcel of it (cf. also Rom. vi. 6; viii. 11, etc.).

At this point our attention is claimed by that magnificent combined argument and revelation contained in the 15th chapter of 1 Corinthians, which has been the instruction and consolation of the saints through all Christian ages. The occasion which called it forth was singularly like and

singularly unlike that which gave rise to the parallel revelation in 1 Thessalonians. As in the one Church so in the other, there were those who failed to grasp the great truth of the Resurrection, and laid their dead away without hope of their rising again. But in Thessalonica this was due to sorrowing ignorance; in Corinth, to philosophizing pride of intellect. And in the one case, the Apostle meets it with loving instruction; in the other, with a brilliant refutation which confounds opposition, and which, although carrying a tender purpose buried in its bosom, as all the world has felt, yet flashes with argument and even here and there burns with sarcasm. The Corinthian errorists appear to have been spiritualistic philosophizers, perhaps of the Platonic school, who, convinced of the immortality of the soul, thought of the future life as a spiritual one in which men attained perfection apart from, perhaps largely because separate from, the body. They looked for and desired no resurrection; and their formula, perhaps somewhat scoffingly and certainly somewhat magisterially pronounced, was: "There is no rising again of dead men." It is instructive to observe how the Apostle meets their assertion. They did not deny the resurrection of Christ (1 Cor. xv. 2, 11)—probably explaining it as a miracle like the reanimation of Lazarus. Yet the Apostle begins by laying firm the proofs of Christ's resurrection (xv. 1-11), and doing this in such a way as to suggest that they needed primary instruction. He "makes known to them," rather than reminds them of the Gospel which he and all the Apostles preached and all Christians believed. With this opening sarcasm, he closes the way of retreat through a denial of the resurrection of Christ, and then presses as his sole argument the admitted fact that Christ had risen. How could they deny that dead men rise, when Christ, who was a dead man, had risen? If there is no resurrection of dead men, then not even is Christ risen. It is plain that their whole position rested on the

assertion of the impossibility of resurrection; to which it was a conclusive reply that they confessed it in one case. Having uncovered their logical inconsistency, Paul leaves at once the question of fact and presses at length the hideous corollaries that flow from their denial of the possibility of dead men rising, through its involved denial that Jesus, the dead man, had risen—aiming, no doubt, at arousing a revulsion against a doctrine fruitful of such consequences (xv. 14-34).

Having thus moved his readers to shame, he proceeds to meet squarely their real objection to the resurrection, by a full explanation of the nature of the resurrection-body (xv. 35-50), to which he adjoins a revelation concerning the occurrences of the last day (xv. 51-58). To each of these we should give a moment's attention.

The intimate connexion of our resurrection with that of Christ, which we have seen Paul everywhere insisting upon, would justify the inference that the nature of our resurrection-bodies was revealed to men in His resurrection-body, that was seen and handled of men for forty days. This is necessarily implied in the assumption that underlies the argument at 1 Cor. xv. 12 *sq.*, and is almost openly declared at verse 49; 2 Cor. iv. 14; Rom. viii. 11. In our present passage, however, the Apostle reserves this for the last, and begins by setting forth from natural analogies the possibility of a body being truly one's own body and yet differing largely from that which has hitherto been borne. This is an assertion of sameness and difference. At verse 42 he proceeds to explain the differences in detail. As the change in the form of expression advises us, the enumeration divides itself into two parts at the end of verse 43—the former portion describing in threefold contrast, the physical, and the latter in a single pregnant phrase the moral difference. On the one hand the new bodies that God will give us will no longer be liable to corruption, dishonour or

weakness. On the other, they will no longer be under the power of the only partially sanctified human nature, but rather will be wholly informed, determined and led by the Holy Ghost (verse 44). That this is the meaning of the much disputed phrase: "It is sown a natural (psychic) body it is raised a spiritual (pneumatic) body," is demonstrable from the usage of the words employed. It is plain matter of fact that "psychic" in the New Testament naturally means and is uniformly used to express "self-led" in contrast to "God-led," and therefore, unconverted or unsanctified; while "pneumatic" never sinks in the New Testament so low in its connotation as the human spirit, but always (with the single exception of Eph. vi. 12, where superhuman evil spirits are in mind) refers to "Spirit" in its highest sense,—the Holy Ghost.<sup>1</sup> In this compressed phrase, thus, the Apostle declares that in this life believers do not attain to complete sanctification (Rom. vii. 14–viii. 11), but groan in spirit awaiting the redemption of the body (Rom. viii. 23, vii. 24); while in the heavenly life even their bodies will no longer retain remainders of sin, but will be framed by (Rom. viii. 11), filled with, and led by the Holy Ghost. The incomparable importance of this moral distinction over the merely physical ones is illustrated by the Apostle's leaving them to devote the next five verses to

<sup>1</sup> This is gradually becoming recognised by the best expositors. Compare the satisfactory article on *πνευματικός* in the *third* edition of Cremer's *Biblico-Theological Lexicon of N. T. Greek*, with the very unsatisfactory one in the second edition. He now tells us that the word is used "in profane Greek only in a physical or physiological sense, commonly the former;—in biblical Greek only in a religious, that is religio- or soteriologico-psychological sense = belonging to the Holy Ghost or determined by the Holy Ghost," p. 675, cf. p. 676. (The reader needs to be warned that he will find no hint of Cremer's entire rewriting of this article, in the *Supplement* to their edition of Cremer's Lexicon issued by T. & T. Clark this year.) So Meyer's latest view (to which he did not correct the Commentary throughout) is given in his Com. on 1 Cor., E. T., p. 298, *note*: "*Πνευματικός* is nowhere in the New Testament the opposite of *material*, but of *natural* (1 Pet. ii. 5 not excluded); and the *πνεῦμα* to which *πνευματικός* refers is always (except Eph. vi. 12, where it is the *diabolical* spirit-world that is spoken of) the *Divine πνεῦμα*." The italics are his own.



the justification of this, closing (verse 50) with a chiasmic recapitulation in which he pointedly puts the moral difference first : " Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." For, that " flesh and blood " must here be understood ethically and not physically is already evident from the preceding context and is put beyond question by the settled ethical sense of the phrase—which is, of course, used in the New Testament also only in its established ethical sense, and could not be used otherwise without misleading the reader. All crass inferences that have been drawn from it, therefore, in a physical sense are illegitimate to start with, and are negatived to end with by the analogy of Christ's resurrection-body, which we have seen Paul to understand to be a case under the rule, and which certainly had flesh and bones (Luke xxiv. 39). Paul does not deny to our resurrection body, therefore, materiality, which would be a *contradictio in adjecto* ; he does not deny " flesh " to it,—which he hints, rather, will be its material, though of " another " kind than we are used to (verse 39) ; he denies to it " fleshlyness " in any, even the smallest degree, and weakness of any and every sort. In a word, he leaves it human but makes it perfect.

After so full an explanation of the nature of the resurrection body, it was inevitable that deeper questions should arise concerning the fate of those found by the advent still clothed in their bodies of humiliation. Hence a further revelation was necessary beyond what had been given to the Thessalonians, and the Apostle adds to that, that those found living shall be the subjects of an instantaneous change which will make them fit companions for the perfected saints that have slept. For when the trumpet sounds and the dead are raised incorruptible, they too in the twinkling of an eye shall be " changed." And the change is for them as for the dead a putting on of incorruption

and of immortality. The spectacle of these multitudes, untouched by death, receiving their perfect and immortal bodies is the great pageant of the conquest of death, and the Apostle on witnessing it in spirit cannot restrain his shout of victory over that whilom enemy of the race, whose victory is now reversed and the sinews of whose fatal sting wherewith it had been wont to slay men are now cut. So complete is Christ's conquest that it looses its hold over its former victims and the men still living cannot die. The rapidity of action on "the great day" is also worth notice. The last trump sounds—the dead spring forth from the grave—the living in the twinkling of an eye are changed—and all together are caught up into the air to His meeting,—or ever the rushing train of angels that surround their Lord and ours can reach the confines of the earth. Truly events stay not, when the Lord comes.

Important as these revelations are, they become almost secondary when compared with the contents of that wonderful passage 1 Cor. xv. 20-28, the exceeding richness of which is partially accounted for by the occasion of its utterance. It comes in the midst of Paul's effort to move his readers by painting the terrible consequences of denial of the possibility of resurrection, involving denial of the fact that Christ has risen. He feels the revulsion he would beget in them, and relieves his overburdened heart by suddenly turning to rest a moment on the certainty of Christ's rising, and to sweep his eye over all the future, noting the effects of that precious fact up to the end. He begins by reasserting the inclusion of our resurrection in that of Christ, who was but the first-fruits of those asleep, and then justifies it by an appeal to the parallel of Adam's work of destruction, declaring, apparently, that as physical death came upon all men through Adam's sin, so all men shall be rescued from its bondage by Christ's work of redemption. The context apparently confines the word

“death” in these verses to its simple physical sense, while on the contrary the “all” of both clauses seems unlimited, and the context appears to furnish nothing to narrow its meaning to a class. They thus assert the resurrection of all men without distinction as dependent on and the result of Christ’s work, just as all men, even the redeemed, taste of death as the result of Adam’s sin. “But” the Apostle adds, returning to the Christian dead, “this resurrection though certain, is not immediate; each rises in his own place in the ranks—Christ is the first-fruits, then His own rise at His coming; then is the end” (verses 23, 24). The interminable debates that have played around the meaning of this statement are the outgrowth of strange misconceptions. Because the resurrection of the wicked is not mentioned it does not at all follow that it is excluded; the whole section has nothing to do with the resurrection of the wicked (which is only incidentally included and not openly stated in the semi-parenthetic explanations of verses 21 and 22), but, like the parallel passage in 1 Thessalonians, confines itself to the Christian dead. Nor is it exegetically possible to read the resurrection of the wicked into the passage as a third event to take place at a different time from that of the good, as if the Apostle had said: “Each shall rise in his own order; Christ the first-fruits,—then Christ’s dead at His coming,—then, the end of the resurrection, namely of the wicked.” The term “the end,” is a perfectly definite one with a set and distinct meaning, and from Matthew (*e.g.* xxiv. 6, cf. 14) throughout the New Testament, and in these very epistles (1 Cor. i. 8; 2 Cor. i. 13, 14), is the standing designation of the “end of the ages,” or the “end of the world.” It is illegitimate to press it into any other groove here. Relief is not however got by varying the third term, so as to make it say that “then comes the end, accompanied by the resurrection of the wicked,” for this is importing into the passage what

there is absolutely nothing in it to suggest. The word *τάγμα* does not in the least imply succession; but means "order" only in the sense of that word in such phrases as "orders of society." Neither does the "they that are Christ's" prepare the mind to expect a statement as to "those who are not Christ's," any more than in Rom. ix. 6, when we hear of "Israel," and "those of Israel," we expect immediately to hear of "those not of Israel." The contrast is entirely absorbed by the "Christ" of the preceding clause, and only the clumsiness of our English gives a different impression. Not only, however, is there no exegetical basis for this exposition in this passage; the whole theory of a resurrection of the wicked at a later time than the resurrection of the just is excluded by this passage. Briefly, this follows from the statement that after the coming of Christ, "then comes the end" (verse 24). No doubt the mere word "then" (*εἶτα*) does not assert immediateness, and for ought necessarily said in it, "the end" might be only the next event mentioned by the Apostle, although the intervening interval should be vast and crowded with important events. But the context here necessarily limits *this* "then" to immediate subsequence.

Exegetically this follows, indeed, from the relation of verse 28 to 23 *b*, for the long delay asserted in which it assigns the reason: Christ's children rise not with Him, because death is the last enemy to be conquered by Him, and their release from death cannot, therefore, come until all His conquests are completed. The matter can be reduced, however, to the stringency of a syllogism. "The end" is declared to take place "whenever Christ giveth over (the immediateness is asserted by the present) the kingdom to God;" and this occurs "whenever He shall have conquered" all His enemies, the last of which to be conquered is death (verse 26). Shortly, then, the end comes so soon as death is conquered. But death is already

conquered when it is forced to loose its hold on Christ's children; and that is at the Parousia (ver. 23). If any should think to escape this, as if it were an inference, it would be worth while to glance at verse 54, where it is, as we have seen, asserted that the victory over death is complete and his sting destroyed at the Second Advent, and that the rising of Christ's dead is a result of this completed conquest. The end then is synchronous with the victory over death, which itself is synchronous with the second coming, and if the wicked rise at all (which verses 21, 22 assert), it is all one whether we say they rise at the Advent or at the end, since these two are but two names for the same event. Of this, indeed, Paul's language elsewhere should have convinced us: "who shall also confirm you unto the end, unaccusable in the day of our Lord Jesus Christ" (1 Cor. i. 7), "I hope ye will acknowledge unto the end, . . . that we are your glorying even as ye are also ours, in the day of our Lord Jesus" (2 Cor. i. 14). So then, the Second Advent is represented to be itself "THE END."

With the emergence of this fact, the importance of our present passage is revealed. It is immediately seen to open to us the nature of the whole dispensation in which we are living, and which stretches from the First to the Second Advent, as a period of advancing conquest on the part of Christ. During its course He is to conquer "every rulership and every authority and power" (verse 24), and "to place all His enemies under His feet" (verse 25), and it ends when His conquests complete themselves by the subjugation of the "last enemy," death. We purposely say, period of "conquest," rather than of "conflict," for the essence of Paul's representation is not that Christ is striving against evil, but progressively (*ἔσχατος*, verse 26) overcoming evil, throughout this period. A precious passage in the Epistle to the Romans (xi. 25 sq., cf. verse

15) draws the veil aside to gladden our eyes with a nearer view of some of these victories ; telling us that “ the fulness of the Gentiles shall be brought into ” the Church, and after that “ all Israel shall be saved,” and by their salvation great blessings,—such a spiritual awakening as can only be compared to “ life from the dead ”—shall be brought to all God’s people. There may be some doubt as to the exact meaning of these phrases. The “ fulness of the Gentiles,” however, in accordance with the usual sense of the genitive with “ pleroma,” and the almost compulsion of the context, should mean, not the Gentile contingent to the elect, but the whole body of the Gentiles.<sup>1</sup> And “ Israel ” almost certainly means not the true but the fleshly “ Israel.” In this case, the prophesy promises the universal Christianization of the world,—at least the nominal conversion of all the Gentiles and the real salvation of all the Jews. In any understanding of it, it promises the widest practicable extension of Christianity, and reveals to us Christ going forth to victory. But in this, which seems to us the true understanding, it gives us a glimpse of the completion of His conquest over spiritual wickedness, and allows us to

<sup>1</sup> The exegetical question really turns on the sense to be given to Ἰσραὴλ in xi. 26. If τὸ πλῆρωμα τῶν ἐθνῶν in verse 25, means “ those of the Gentiles who go towards filling up the kingdom,” then πᾶς Ἰσραὴλ of verse 26, must of necessity be the spiritual Israel, distinguished from Ἰσραὴλ of verse 25, by the inclusive πᾶς. Then the sense would be that “ hardening has befallen Israel ” temporarily—viz. until the Gentile contingent comes in,—and thus (“ in this way,” the most natural sense of οὕτως), ALL Israel shall be saved ;—not part only, but all. So that the passage continues to justify the temporary rejection of Israel by its gracious purpose, viz. that thus the Gentiles receive their calling, and all God’s children, out of every nation, are saved. On the other hand if, as is most natural and usual, τῶν ἐθνῶν is genitive of what is filled up, so that the phrase means, the whole body of the Gentiles, then there is no thought to carry over from it to condition πᾶς Ἰσραὴλ in verse 26, and it naturally follows in sense the Ἰσραὴλ of verse 25. The sense then is that which is suggested in the text. That Ἰσραὴλ of verse 26 is the fleshly Israel seems to follow from the succeeding context, as well as from the difficulty of taking the words in two different senses in so narrow a context. But if so, this carries the meaning of the “ fulness of the Gentiles ” with it, and the interpretation given in the text is the only admissible one.

see in the spirit the fulfilment of the prayer, "Thy kingdom come, Thy will be done in earth even as it is in heaven." It is natural to think that such a victory cannot be wrought until the end is hastening—that with its completion nothing will remain to be conquered but death itself. But the Apostle does not tell us this,<sup>1</sup> and we know not from him how long the converted earth is to await its coming Lord.

An even more important fact faces us in the wonderful revelation we have been considering (1 Cor. xv. 20–28): the period between the two advents is the period of Christ's kingdom, and when He comes again it is not to institute His kingdom, but to lay it down (verses 24, 28). The completion of His conquest, which is marked by conquering "the last enemy," death (verse 28), which in turn is manifest when the just arise and Christ comes (verses 54, 23), marks also the end of His reign (verse 25) and the delivery of the kingdom to God, even the Father (verse 24). This is indubitably Paul's assertion here, and it is in perfect harmony with the uniform representation of the New Testament, which everywhere places Christ's kingdom before and God's after the Second Advent. The contrast in Matt. xiii. 41 and 43 is not accidental. We cannot enter into the many deep questions that press for discussion when this ineffable prediction is even approached. Suffice it to say that when we are told that Jesus holds the kingship for a purpose (verse 25), namely the completion of His mediatorial work, and that when it is accomplished He will restore it to Him who gave it to Him (verse 28), and thus the Father will again become "all relations among all creations,"—nothing is in the remotest way suggested inconsistent with the co-equal Deity of the Son with the Father and His eternal co-regnancy with Him over the universe. Manifestly we

<sup>1</sup> I shall not deny that the *ζωή ἐκ νεκρῶν* of ver. 15 may mean the general resurrection, but it is an unexampled phrase for this conception and cannot be asserted to mean it. Nor in this context is it natural to so understand it.

must distinguish between the mediatorial kingship which Jesus exercises by appointment of His Father, and the eternal kingship which is His by virtue of His nature, and which is one with God's own.

As to the duration of Christ's kingdom—or in other words the length of time that was to elapse before the Lord came—Paul says nothing in this passage. Nor does he anywhere in these Epistles speak more certainly about it than in those to the Thessalonians (1 Cor. i. 7; xi. 26). He so expresses himself as to leave the possibility open that the Lord might come in his own time (1 Cor. xv. 51); but he makes it a matter for experience to decide whether He will or not (2 Cor. v. 1, *ἐάν* with the subjunctive, cf. verse 3 *sq.*). It is only through misunderstanding that passages have been adduced as asserting a brief life for the world. When (1 Cor. x. 11) the “ends of the ages” are said to have already come, a technical term is used which declares that after this present inter-adventual period there remains no further earthly dispensation, but nothing is implied as to the duration of these “last times” (*acharith hayyamim*). So, when (1 Cor. vii. 25–29) the Corinthians are advised to refrain from earthly entanglements because of “the impending distress,” which should shortly tear asunder every human tie, there is nothing to show that the Apostle had the Second Advent in mind, and everything in the Neronian persecution and the wars of succession and the succeeding trials to Christians to fully satisfy the prediction.<sup>1</sup> The very difficult passage at Rom. xiii. 11–14 appears also to have been misapplied to the advent by the modern exegesis. Its obvious parallels are Eph. v. 1–14

<sup>1</sup> The reference of the phrase, “for the fashion of this world passeth away” (verse 31) is not to the broad but the narrow context, justifying the immediately preceding statement, that those who use the world should be as those not using it. It is but equivalent to the line, “This world is all a fleeting show,” and is parallel to 1 John ii. 17. Although it may have some reference to the Second Advent, as the day of renovation, it does not affect verses 20 and 29.



and 1 Thess. v. 1-11. The whole gist of the passage turns on moral awaking; and the word "salvation" appears to refer to the consummation of salvation in a subjective rather than objective sense (Rom. x. 10; 2 Thess. ii. 13); while the aorist, "when we believed," seems not easily to lend itself to furnishing a *terminus a quo* for the calculation of time, but rather to express the act by which their salvation was brought closer. So that the meaning of the passage would seem to be: "Fulfil the law of love, I say. I appeal to you for renewed efforts by your knowledge of the time: that it is high time for you at length to awake out of sleep. Long ago when you believed, you professed to have come out of darkness into light, and to have shaken yourselves free from the inertia as well as deeds of the night. Now salvation is closer to us than it was when we made that step. Having begun, we have advanced somewhat towards the goal. The night of sin in which the call for repentance found us is passing away. Let us take off at length our night-clothes, and buckle on the armour for the good fight—yea, let us rid ourselves of all that belongs to the night, and put on the Lord Jesus Himself." If this understanding is correct, the Apostle does not count the days and assert that the time that had elapsed since his conversion had nearly run the sands of all time out, but rather appeals to his readers to renew their strenuous and hearty working out of their salvation by the encouragement that they had already progressed somewhat on the road, and could more easily and hopefully take a second step.

There remain two very interesting passages (1 Cor. v. 1-10; Rom. viii. 18-25) which give us an insight as no others do into the Apostle's personal feelings towards this life, death, and the Advent. Nowhere else are the trials under which he suffered life so clearly revealed to us as in the opening chapters of 2 Corinthians. Amid them all, the

very allusions to which, lightly touched as they are, appal us, the Apostle is upheld by the greatness of his ministry and the greatness of his hope. Though his outward man is worn away—what then? He need not faint, for his inward man is renewed day by day, and this affliction is light compared with the eternal weight of glory in store for him. He longs for the rest of the future life (cf. also Rom. vii. 25); but he shrinks from death. He could desire rather to be alive when the Lord comes, and that he might put on “the house from God, the dwelling not made with hands, eternal in the heavens,” over this “earthly tent-dwelling” which he now inhabits. He only desires—does not expect this; he does not at all know whether he shall be found not naked when the putting-on time comes. But he longs for relief from the burdens of life, that somehow this mortality may be swallowed up of life. And when he bethinks him that to be at home in the body is to be abroad from the Lord, the other world is so glorious to him that he is not only willing but even desires (“rather,” verse 8) to enter it even “naked”—he is well pleased to go abroad from the body and go home to the Lord. Like Bunyan and the sweet singer, Paul, looking beyond the confines of earth, can only say, “Would God that I were there!” This longing for relief from earthly life is repeated in Romans (vii. 25), and the groaning expectation of the consummation as the swallowing up of corruption in incorruption is attributed in the wonderful words of Romans viii. 18 *sq.* to the whole of the lower creation. All nature, says Paul, travails in the same longing. And the consummation brings not only relief to Christ’s children, who have received the firstfruits of the Spirit, in the redemption of the body, but also deliverance and renovation to all nature as well. This noble conception was implied already in the teaching of the Old Testament, not only in its declaration that the world was cursed for man’s sake (Rom. viii. 20), but in the pre-

diction of a new heavens and a new earth (verse 21). Paul here simply takes his position in the company of the prophets.

The glories of the future world find comparative expression again in 1 Cor. xiii. 10-13 as not only spiritual but eternal and perfect. There are besides two rapid allusions to future glories which are so slightly touched on in contexts of stinging satire as not fully to explain themselves. The one reminds the saints that they shall judge the world and angels (1 Cor. vi. 2, 3), and the other assumes that at some time or other, they are to come to a kingship (1 Cor. iv. 8). Out of our present epistles alone the time and circumstances when these promises shall be fulfilled can scarcely be confidently asserted. We can only say that if the reigning of the saints refers to a co-reigning with Christ (cf. 2 Tim. ii. 12), it must be fulfilled before Christ lays down His kingdom. And in like manner the judging must come before the Advent, unless it refers only to the part the saints take in the last judgment scene (cf. Matt. xix. 28; xxv. 31). The Apostle expects his readers to understand his allusions out of knowledge obtained elsewhere than in these epistles. Perhaps he has in mind such "words of the Lord" as are recorded in Luke xxii. 29, 30. For us, the whole matter may rest for the present *sub judice*.

*Allegheny.*

BENJ. B. WARFIELD.

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### THOUGHTS.

**Light.**—When we say, this or that enlightens ignorance or throws light upon what is obscure and perplexing, do we realise what is necessarily and invariably the Manifesting Power? *God is Light.*

If we really believe this, let us strive thoroughly to grasp the nature of physical light and whence it comes, what it can

They would not see how far the principle, thus quietly introduced, was to carry succeeding ages; they could not dream of the great tree that was to spring from this tiny seed-precept; but no doubt the instinct which seldom fails an unjustly privileged class, would make them blindly dislike the exhortation, and feel as if they were getting out of their depth when they were bid to consider what was "right" and "equitable" in their dealings with their slaves.

He does not define what *is* "right and equal." That will come. The main thing is to drive home the conviction that there are duties owing to slaves, inferiors, employés. We are far enough from a satisfactory discharge of these yet; but, at any rate, everybody now admits the principle—and we have mainly to thank Christianity for that. Slowly the general conscience is coming to recognise that simple truth more and more clearly, and its application is becoming more decisive with each generation. There is much to be done before society is organized on that principle, but the time is coming—and till it is come, there will be no peace. All masters and employers of labour, in their mills and warehouses, are bid to base their relations to "hands" and servants on the one firm foundation of "justice." Paul does not say, Give your servants what is kind and patronising. He wants a great deal more than that. Charity likes to come in and supply the wants which would never have been felt had there been equity. An ounce of justice is sometimes worth a ton of charity.

This duty of the masters is enforced by the same thought which was to stimulate the servants to their tasks: "ye also have a Master in heaven." That is not only stimulus, but it is pattern. I said that Paul did not specify what was just and right, and that his precept might therefore be objected to as vague. Does the introduction of this thought of the master's Master in heaven, take away any of the vagueness? If Christ is our Master, then we are to look

to Him to see what a master ought to be, and to try to be masters like that. That is precise enough, is it not? That grips tight enough, does it not? Give your servants what you expect and need to get from Christ. If we try to live that commandment for twenty-four hours, it will probably not be its vagueness of which we complain.

“Ye have a Master in heaven,” is the great principle on which all Christian duty reposes. Christ’s command is my law, His will is supreme, His authority absolute, His example all-sufficient. My soul, my life, my all are His. My will is not my own. My possessions are not my own. My life is not my own. All duty is elevated into obedience to Him, and obedience to Him, utter and absolute, is dignity and freedom. We are Christ’s slaves, for He has bought us for Himself, by giving Himself for us. Let that great sacrifice win our heart’s love and our perfect submission. “O Lord, truly I am Thy servant, Thou hast loosed my bonds.” Then all earthly relationships will be fulfilled by us, and we shall move among men breathing blessing and raying out brightness, when in all, we remember that we have a Master in heaven, and do all our work from the soul as to Him and not to men.

ALEXANDER MACLAREN.

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THE LIFE AND WORKS OF HEINRICH EWALD.

II.—HIS WEAKNESS AND HIS STRENGTH, AS A CRITIC  
AND AS A MAN.

COULD that true prophet who saw Israel’s past so much more clearly than his own life or his own time, have looked back with purged eyes on this point of his career, he might have taken up the words of a poet-prophet who went before him: “Midway the journey of our life, I found myself in a dark forest; for the straight way was lost.” Short

though sharp was his mental agony, and then, like Dante, he saw the hill close by with its shining summit, for which all his life through he had been making. And as he "took his way on the *desert strand*,"—for who was there that rightly shared his aim?—and was now at the point to climb, three cruel forms appeared from the recesses of the wood, seeking to "drive him back to where the sun was mute." That is to say, arbitrary political power, blind theological conservatism, and recklessly destructive criticism, were agreed, as Ewald thought, in fearing and in seeking to oppose the regeneration of Old Testament studies. The story of Ewald's mistakes and half-mistakes is not on the outside indeed as poetic, but quite as tragic, as that of Dante's, and no one will form a right judgment of it unless he recognises, first, that from Ewald's point of view his apprehensions were justified, and next, that, however we may blame his arrogance towards man, we must admire and reverence his constant sense of dependence on God. The one was the source of his weakness; the other, of his strength. But for his faith and his unworldliness, he could not, even with his great talents, have done as much and seen as clearly as he did. He was his own worst enemy; he would have attained, even as a scholar, more uniformly substantial results, had he worked more in concert with others. But his fidelity to the voice within was absolute, and I have no doubt that when he says that he will joyfully recant his whole system, if "a man of insight and of conscience" can prove it to be necessary, his profession is an honest one. But observe the qualification, "insight and—*conscience*." He is not only a born critic, but a born "apologist"; in one place he candidly says that, though "Apologete" is a "Tübinger Schimpfname," he will accept the description. Ewald cannot tolerate in Biblical matters a perfectly dry criticism. In all his work upon the Old Testament he is partly thinking of the New, which

he regards, too completely even for some orthodox critics, as the crown and climax of the Old. He cannot admit the usual division of the field of exegesis between professors of the Old and professors of the New Testament. He must himself have a hand in the development of New Testament studies, not (as has been sometimes said), in opposition to Baur and Strauss, but because to him the New Testament forms the second part of the record of Israel's revelation. This can be proved, I think, by chronology. As long ago as 1828, before Baur had begun to touch the New Testament, Ewald published a Latin commentary on the Apocalypse. This work is at any rate more solid and significant than that of his old master, Eichhorn, and contributed to bring about that sound historical interpretation now so generally current, that Prof. Harnack, in the *Encyclopædia Britannica*, can describe the Apocalypse as the most intelligible book in the New Testament. Writing it was Ewald's amusement amidst the serious linguistic studies which preceded his Hebrew Grammar: "unter hundert Bedrängnissen jener Jahre wie in eiligen Nebenstunden verfasst." But not all the brilliant successes of F. C. Baur as an author and as a teacher could tempt his self-centred colleague to compete with him on the field of the New Testament. In 1850 Ewald did indeed break through the appointed order of his works, and express himself on the three first Gospels; the book appeared in a second edition, which included the Acts of the Apostles, in 1871. But though its first appearance was opportune from the point of view of "apologetic" criticism, the bias of Ewald being distinctly "positive," *i.e.* inclining him to believe that we have firm ground beneath us in the Gospels in a higher degree than Baur could admit, it was neither Baur nor Strauss who forced him, almost, as he says, against his will,<sup>1</sup> to anticipate the time for speaking his mind on the

<sup>1</sup> *Die drei ersten Evangelien*, Vorrede, S. iii.

Gospels. It was his concern for those ideal goods which Germany seemed to him to be losing. What Ewald dreaded, was the spirit of the revolution, and the chief reason why he so disliked Baur and Strauss was, that he thought *their* "Tendenz" revolutionary. Not, however, till 1861 did he touch the fourth Gospel, by denying the traditional authorship of which rilled, as Ewald thought, the "most attractive" product of the whole Biblical literature. Here, however, too, as in all Ewald's works, there is no directly controversial element. No one hates controversy more than this critic. *Nachempfinden* (Ewald's own word), was his motto from the first. It was the spell with which, even as a youth, he conjured the monsters of extreme criticism; and though later on he somewhat changed his mind as to friends and foes, never did he cease to insist upon a direct relation between the expositor and his author, a relation so close and sympathetic as to exclude any great care for the opinions of others. If he feared radicalism more as represented by Baur than by Vatke, it was because he thought that there was a fatal, however undesigned, connexion between the conclusions of Baur and of his too brilliant friend, David F. Strauss, and the revolutionary excesses of 1848. Vatke, by his heavy style and by the slight echo which he found in German universities, seemed sufficiently guarded against by those general warnings given by our arch-dogmatist, not only in his prefaces, but, as it seems, also in his lectures.<sup>1</sup> Once begun, there was no intermission in his New Testament work. The *Sendschreiben des Apostels Paulus* appeared in 1857; the second volume of the *Johannäischen Schriften* in 1862; and ten years later we find the books of the New Testament complete in seven volumes, which, in spite of their deficiencies, will never quite lose their interest, from the peculiar cha-

<sup>1</sup> Benecke, *Wilhelm Vatke*, p. 613. In 1835, however, Ewald judged more favourably of Vatke's book. *Ibid.*, pp. 168-175.



acter of the author, and from the Hebraistic eye with which, even when writing his first Grammar, he regarded the New Testament writings.

Thus, while fully admitting that Ewald's New Testament work lost something through his antipathy to Baur, I am bound to deny that it was in any sense inspired by that too vehement feeling. So far as his researches on the Synoptic Gospels had any controversial reference, they may be said to have been his answer to the Revolution. It is true they were more than this, and in explaining my allusion, I resume the thread of my narrative. The publication of *Die drei ersten Evangelien* in 1850 was a sign that Ewald was thoroughly settled again in his old university. Much as he feared and hated the revolutionary movement, he had at least to thank what he somewhere calls the shipwreck year for bringing him back to port. Ill at ease, both on public and on private grounds, and equally unable to assimilate the Biblical mysticism and the speculative rationalism of Tübingen, he had resigned his post in the great southern theological university. The senate of the Georgia Augusta supported an application which he himself made for his recall, and in September, 1848, Ewald resumed his old position at Göttingen. His reputation as a scholar had certainly not diminished during his absence. I have spoken of his *Die Propheten*. On the completion of this work, he began one of much wider range, the greatest of all the great Göttingen histories; need I mention the *Geschichte des Volkes Israel*? On two grounds this work is fitly described as epoch-making. It is in the highest degree original; every line exhibits a fresh and independent mind, and mature and long-tested research. It is also, if you will allow the expression, in a scarcely less degree, unoriginal. It sums up the investigations and discoveries of a century, and closes provisionally that great movement which, beginning as it did with Lowth, ought to have been through-

out Anglo-continental. Twenty years hence, when the next great history of Israel will be due, may we venture to hope for a native English Ewald? Great is our need of him. The old Ewald must in England be for the most part the teacher's teacher; peculiarities of style and of exposition, not unpleasing to those who are interested in the author personally, are real hindrances to beginners. The new Ewald will be born into a world which is not so academical as that of Heinrich Ewald. He must be free at all costs from the moral drawbacks of his predecessor, and must have an English as well as a German training. A mere wish will not bring him into existence, but a strong enough wish will be the parent of action. Unless we see our goal, we shall never shake off our guilty torpor. Therefore—

Flash on us, all in armour, thou Achilles;  
Make our hearts dance to thy resounding steps.<sup>1</sup>

You will pardon this abrupt transition. The memory of Lowth, whose books fell dead in England, but kindled a flame in Germany, pursues me. The time may have come for us to take a step forward. Our Theological Honour Examination, on which Ewald would have cast a cool and questioning glance, has this merit, that it recognises, though not sufficiently, the primary importance of the historical study of the Bible. It is, I think, the duty of historical theologians to follow the bright example of persistence in urging their just claims set by their colleagues in another faculty. But now to return. I am not asking you to accept Ewald blindly. Delitzsch is my friend as well as Ewald; neither is my Pope. There was a time when Ewald was in some quarters both at home and abroad almost an unquestioned potentate, the Ranke of Hebrew history. I have no wish to revive the belief in his infallibility. Over and over again we shall have to fight with

<sup>1</sup> Browning, *Paracelsus*.

him, but let us mind that we do so in his own spirit and with his own weapons. Do you ask what *is* Ewald's spirit? "To be scientific"—he tells us himself—is to have a burning desire to push on more and more towards the high goal which science has set up, and to come from certainty to certainty.<sup>1</sup> But the goal with Ewald is the knowledge of a self-revealing God ("they go from strength to strength, and appear before God in Zion"); Delitzsch postulates this, Ewald works towards it. Do you ask, next, which are Ewald's weapons? I reply in the words of Niebuhr, "History has two means by which it supplies the deficiencies of its sources—criticism and divination." "Both are arts," he continues, "which may certainly be acquired from masters, and which a man must himself understand before he can judge of their productions."<sup>2</sup> Niebuhr, I know, is said to be superseded, and Ewald is, at least in one sense, in course of being superseded. But the man who finally supersedes him will only do so in virtue of a more penetrating criticism and a better regulated though not more intense divination. Lord Acton, in the *Historical Review* (No. 1, p. 25), has lately said, "It is the last and most original of [Ewald's] disciples . . . who has set in motion" the new Pentateuch controversy, and Julius Wellhausen himself inscribes his now famous work, "To my unforgotten teacher, Heinrich Ewald." Wellhausen as a critic may be right or wrong, but he cannot be appreciated without a true knowledge of the influences which formed him. In one sense he has no doubt broken with his master. He has identified himself with that "so-called criticism" (Ewald's phraseology) which has "given up Moses and so much that is excellent besides," and which

<sup>1</sup> *Beiträge zur Geschichte der ältesten Auslegung*, by Ewald and Dukes, p. xviii.

<sup>2</sup> "Essay on the Study of Antiquities," in Niebuhr's *Life and Letters*, ii. 219.

leads on directly to the contemptuous rejection of the Old Testament, if not also of the New (again, Ewald's phraseology). It is a proof of the moral and intellectual force of the *History of the People of Israel*, that the last extreme critical hypothesis did not become a power in Germany thirty years earlier. Strauss's *Leben Jesu* coincides in date of publication with more than one remarkable work which anticipates the ideas of Julius Wellhausen. It was a subversive influence of the first order; Vatke's *Biblische Theologie des Alten Testaments* was not. Vatke, it is true, had not the pointed pen of David F. Strauss; still the Carlylian denunciations of Ewald's prefaces would have been a too ineffectual breakwater by themselves. Ewald dies, and Wellhausen sets all Germany in a flame, commits treason, as Lord Acton calls it, against his old master. In another sense, however, Wellhausen is a faithful disciple of Ewald, whose principles he does but apply more audaciously and with different results. We will not indeed bow down to him, lest he should prove a Dagon, and we should lose our faith in truth and progress. We will not even criticize him—it would be a tragic waste of time—till we understand him, and if Ewald is hard for most Englishmen to appreciate, Wellhausen is harder. Two things are certain, however. The first is that Wellhausen is not a match for his predecessor on the field of exegesis—*impar congressus Achilli*. Who can point to another series of works so full of well-ordered exegetical details as that of Heinrich Ewald's? And the second is that our critic possesses in a far higher degree than his successor the quality of reverence. He loves criticism as much as Wellhausen. But in the one you can see, and in the other you cannot see, at least not distinctly see, that criticism is regarded only as a steppingstone to a higher degree of religious insight. I do think myself that Ewald would have "found the root of the matter" in his old pupil; but in

order to arrive at this charitable conclusion (which obviously does not carry with it the acceptance of the new criticism) we must stand where Ewald stood, and he who would do this, or catch the quintessence of his spirit, must resort to the most comprehensive of his works, the *History of the People of Israel*.

It is in short most earnestly to be wished that Ewald may in one sense of the word be superseded. The range of his researches was too wide; his self-confidence too strong; his deficiency in dialectic power too complete. But never will his great historical work be out of date as a monument of the union of faith and criticism. From this point of view I recommend it to all theological students. His original idea was to bring the narrative down to the time of Christ. It took nine years to complete the publication on this limited scale, the first volume being published in 1843, the fourth in 1852; in 1848 a supplementary volume was given on the *Antiquities of Israel*. The work has a most admirable introduction, worthy to be put by the side of the introduction to the Prophets. Our excellent apologists who are defending ultra-conservatism against Julius Wellhausen, would have done well to practise themselves on such a work as this. Other men have been as distinguished as Ewald in the analytic department of criticism; but no one yet has been his equal in the synthesis of critical material—he is an architect of the first order. I know that there are two great faults in that part of the Introduction which relates to the sources. One is common to Ewald with most of his contemporaries—it is the comparative neglect of the archæological side of Pentateuch-research; the other is a peculiarity of his own—it is his somewhat arbitrary treatment of the component parts of the Hexateuch, and his perplexing nomenclature. But I also know that the literary analysis to which Ewald much confined himself has produced some assured and permanent results, and that his analysis is not

really so very divergent from that of his fellow-critics; his dogmatism in this particular is less misleading than might be supposed.

I am unwilling to stir the ashes of smouldering controversies. But there is another serious fault, as I know but too well, which still attaches to Ewald in many minds. Undevout he cannot be said to be. Prof. Wilkins has rightly emphasized Ewald's piety as well as his profundity and eloquence.<sup>1</sup> Our critic never treats the Old Testament as if he were a medical student dissecting the dead. He believes that the religion of Israel was the "nascent religion" of humanity in quite another sense from that in which the philosophy of Greece was its "nascent philosophy." He reveres, nay loves, the great personalities of the Old Testament; he even almost makes the anonymous historical writers live before us. But his treatment of the miracles has shocked some religious minds. Even Erskine of Linlathen speaks of Ewald in one of his letters as giving "the history of Israel divested of miracle, and (Israel) as a nation choosing God, not chosen by God."<sup>2</sup> All that is true, however, is that Ewald has no scholastic theory of miracles, and that to him as a historian the fact is not the miracle but the narrative of a miraculous occurrence. Those who wish to know more can now refer to Ewald's own brief treatment of the subject of miracles in the second part of the third volume of his great work on Biblical Theology. There, however, he speaks predominantly as a theologian; in his *History of the People of Israel* he speaks, and ought to speak, as a historian.

Time forbids me to enter into a detailed examination of Ewald's greatest work. I spoke in my first lecture of his love of high ideas. This is one source of the attraction which he exercises; it is not however without its dangers. It tempts him to idealize certain great periods of Israel's

<sup>1</sup> *Phœnicia and Israel*, p. 148.

<sup>2</sup> *Letters*, p. 407.

history, as for example the age of Moses, and the age of David and Solomon. I am afraid that cooler students of the Old Testament, such as Kuenen and Oort, are needed to criticize him. The latter for instance has pointed out what a *petitio principii* it is to make the volume on the Antiquities of Israel an appendix to the history of the judges and the early kings, as if the customs and institutions, as well as the beliefs of the people, underwent no change in the following centuries.<sup>1</sup> But it is not a member of the Leyden critical school, it is the coryphæus of the later orthodox theology, Dr. Dorner himself, who complains, perhaps too strongly, that "the internal and religious history of Old Testament development is not brought out by Ewald," and that "the religious matter of the Old Testament, the Messianic idea not excepted, dwindles in his writings into a few general abstract truths, devoid of life and motion," and that "he fails to perceive the progress of the history of revelation, and its internal connexion with that national feeling which prepared for it,"<sup>2</sup> in short, that Ewald has not entirely thrown off the weaknesses of the eighteenth century. Dr. Dorner speaks as it were out of the soul of this generation; it is something to have welcomed the discoveries of Darwin and to have lived in the same capital with Leopold von Ranke.<sup>3</sup>

With his fourth volume (the fifth in the English translation) Ewald arrives at the original goal of his narrative. There is no period in the earlier history of Israel in which so much still remains to be done as that which extends from the Exile to the Birth of Jesus Christ. It is no discredit to Ewald that his volume, full of interest as it is, presents

<sup>1</sup> Oort, *De tegenwoordige toestand der israelit. oudheidskunde*. (Redevoering aan het Athenæum illustre te Amsterdam den 31 Maart, 1873.)

<sup>2</sup> *History of Protestant Theology*, ii. 437.

<sup>3</sup> "The historical spirit among the rising generation of German clergymen is chiefly due to his fostering care" (Max Müller). May we some day be enabled to use such words of an English Dorner!

considerable *lacunæ*. How imperfect for instance, in spite of its masterly grouping, is his treatment of Philo! We must henceforth look to the co-operation of Jewish and Christian scholars for the filling up of these gaps. Ewald was not as friendly as could be wished to Jewish scholars, and much work, not indeed of equal solidity, has been done in this field since Ewald's last revision of his fourth volume.

By his *Geschichte Christus*, Ewald distinctly affirmed the view, which is not indeed the only tenable one, but which is the only possible one to a Christian, that Israel's history culminates in Jesus Christ. He showed in it that he was not inclined to withhold his opinion on the great and burning questions of our time. Great are its faults; great also are its merits. Ewald as a historian reminds us here something of Maurice as a philosopher. It is an expository sermon on a grand scale that he gives us; it is not a history. Nowhere is Ewald's literary criticism so disputable as in the introduction to the Synoptic Gospels published in the second edition of *Die drei ersten Evangelien*, and presupposed in the *Geschichte Christus*. English readers, however, will perhaps not be severe upon him; indeed, he shares some of his faults (so far as they are faults) with other respected German theologians of different schools, such as Neander and Carl Hase. I say, so far as they are faults; for to me, as to Ewald, a historical biography of the Christian Messiah is a thing which cannot be written. The sources are too incomplete, and a Christian has too strong a bias to complete them by divination.

Let us take breath awhile. The *History of the People of Israel* was completed in 1859; the dream of his youth was fulfilled. Soon after this he took another holiday in England, when I believe he paid a visit to one who in some respects was very like him, and with whom he sympathised, Dr. Rowland Williams, at Broadchalke. It would have been well if Ewald could oftener have allowed himself



these distractions. I like not to criticise his personal character. But that serene atmosphere which envelops all his New Testament work did not penetrate his outward life as we could wish. Had he but enjoyed the same deep religious experience as Tholuck, for instance, or Franz Delitzsch, that most humble-minded, most Christian-minded of great critics; had he, moreover, but shared their satisfied longing after the brotherly fellowship of the Church, how differently would his inward and consequently also his outward history have shaped itself! It is all the sadder, because of the noble words on the past, present, and future of the great rival Western communions contained in the appendix to *Die poetischen Bücher* (vol. iv. 1837), which I had marked to read to you. All the sadder, because there were in Ewald, as these passages seem to me to show, the germs of better things. Lucian Müller has remarked that the life of a German philologist is, by the necessity of the case, uneventful. I wish that Ewald's life had been more uneventful. He became in his latter years more irritable than ever, and more unwise in the expression of his opinions. His Hanoverian patriotism too led him astray. He had never forgotten nor forgiven the violent conduct of Prussia towards Hanover in 1801 and 1806, and on the annexation of Hanover in 1866 he refused, on conscientious grounds, to take the oath to the king of Prussia. For a long time no notice was taken of this privileged offender; but after much provocation on Ewald's part, he was placed on the retired list, with the full amount of his salary for pension. There is a curious irony in the concatenation of events by which the very man whom a Guelph deprived, was now again dismissed from office for loyalty to the Guelphs. The truth is, however, that he was treated very leniently, but unfortunately became the tool of his party. He might have done almost as good work as ever; he might perhaps have been alive now; had not his friends ("amici quàm parum

amici," as Casaubon says) formed the desperate resolution of sending this most unpractical, because most unpromising,<sup>1</sup> of men as the Guelphian representative of Hanover to the German Reichstag. Let us draw a veil over the melancholy issue of that ill-advised step, but respect the sense of duty which would not let him "brood over the languages of the dead," when, as he thought, "forty millions of Germans were suffering oppression."

The last short chapter in Ewald's life is at hand. But I must not open it without some inadequate lines, which I would gladly make fuller, on the most recent of his works, *Die Lehre der Bibel von Gott*, the first volume of which has been translated into English under the title, *Revelation, its Nature and Record*. The publication began in 1871, and the printing of the last volume was only finished after Ewald's death. It is not often that a man's time is so exactly proportioned to the life-work which he has set himself to do. This book too had to be written, if the depths of truth in the Holy Scriptures were to be fully explored. You remember, perhaps, how in 1844 two young Oxford students, one of them named Stanley, called upon Ewald at Dresden. They never forgot the noble enthusiasm with which this dangerous heretic, as he was then regarded in England, grasped the small Greek Testament which he held in his hand, and said, "In this little book is contained all the wisdom of the world."<sup>2</sup> This was the spirit in which Ewald wrote his grandly conceived work on one of the subjects of the future, Biblical Theology. He wrote it, as you will have observed, at a time of much anxiety, both on public and on private grounds. The war

<sup>1</sup> Heinrich Thieroch indeed, sees nothing but good in the rigid consistency of Ewald: "Dieses seltenen Mannes, der in dieser Zeit des Verfalles der Charaktere, da die Vertreter der verschiedenen Partheien wetteifern, ihren Grundsätzen untreu zu werden, fest und ungebeugt dastand, unter der Menge der haltlosen ein christlicher Cato."

<sup>2</sup> Stanley, *Jewish Church*, vol. iii. Preface, p. 17.

with France stirred him greatly; and much as he disliked the French, he had no confidence in the rulers of his country. Still he worked on, though the excitement of the time hindered consecutive thought and the clear expression of his ideas.

But however faulty this work may be, as compared with the great *History of Israel*, it has special claims on the notice of all who are interested in theology. First, because its design is a practical one. Strange as it may seem, Ewald writes here for the great public. He thinks, poor dreamer, that the men of this world will attend to a system based on the historical study of the Bible. Like Maurice, he is persuaded that even in the Old Testament truths are contained which the world cannot afford to neglect. He does touch, however clumsily and ineffectually, on some of the great subjects of the day. He does not bury himself in his study, like too many German divines, but seeks to bring himself into relation with the people and its wants. He began in 1863, by co-operating with others, including the great theologian, Richard Rothe, in founding the "Protestanten-Verein"; he now, with his old prophet-like confidence, offers that which he has found in the Bible as "a banner because of the truth." And next, because the book suggests to us a new criterion of the relative importance of doctrines. Do they stand in a line of direct continuity with the Old Testament? We may not altogether agree with Ewald's results, or with Ritschl's,<sup>1</sup> but they have both done good service in pointing us back to the roots of theology in the Old Testament. Lastly, however weak as a theological system—and remember that Ewald, almost alone among famous theologians, had no special philosophical training<sup>2</sup>

<sup>1</sup> Albrecht Ritschl, author of *Die christliche Lehre von der Rechtfertigung*, the most independent and influential of living German theologians.

<sup>2</sup> He might almost pass for English in his repugnance to modern German philosophy (see e.g. *Die Lehre der Bibel von Gott*, ii. 45, note 1).

—the book is full of suggestive exegetical details, combined with something of the old architectonic skill. The right hand of the veteran scholar has not forgotten its cunning; and on this and other grounds, I think that the translation of the first volume is of primary importance, not only to teachers, but to students.

To the last Ewald remained in outward bearing as he had ever been. No one who has once seen it will forget that tall, erect form, and those eyes which seemed to pierce into eternity. His loss as an academical teacher was not greatly felt. His enthusiasm had not cooled, but it ceased to attract students. A few, however, I believe, still came to his rooms for Oriental teaching; and to the last he followed with interest the course of Oriental philology. Four days before his death he sent in a paper on a Phœnician inscription, for a meeting of the Göttingen *Gesellschaft der Wissenschaften*. His last sickness he took with resignation, supported, we are told, by high thoughts of eternity. His child-like faith never left him. "There he sat," says one who visited him, "in his long grey fur-trimmed gown, in the little green upper chamber. On the walls hung, not only copies of two well-known modern paintings, but the Saviour of the World by Carlo Dolce." "His words" (so my author continues) "were full of a bold assurance that took no account of earthly opposition."<sup>1</sup> He died May 4, 1875, leaving us not only his example but his spirit. (For has not Milton told us that books are the life-blood of noble spirits?) Let us take warning from his errors, but imitate him in all that is good, as he followed Truth and followed Christ.

<sup>1</sup> *Einsame Wege* (1881), an anonymous work by a leading Lutheran divine, pp. 300, 301.

## *A COMPLETE LIFE.*

“ I said, O my God, take me not away in the midst of my days : Thy years are throughout all generations.”—PSALM cii. 24.

THIS is a prayer which springs from the bosom of the Old Testament, and it bears the impress of its time. Life and immortality had not yet been brought to light ; and long life in the land which the Lord their God had given them was a special promise made to these ancient saints. The prayer looks to that promise. The man asks that he may not be cut off prematurely from the work and enjoyment of life in this world. It is thus the request for a complete life. But he is a believing man who submits his wish to the will of God, and who is ready to accept life in the form in which God orders it. He feels that there can be no real life without God, but that with Him it is certain to have a perfect and happy issue. In such a prayer, then, a future and eternal life is implied. The desire for it is struggling in the man's soul, though the full vision of it has not yet opened before him. When the Gospel comes, and shows us eternal life in Jesus Christ, it merely unfolds into flower and fruit the germ which is already contained here. We shall avail ourselves of the light of the Gospel to explain what the meaning of this prayer is, and on what ground it is urged. Our subject briefly stated, then, is—A Complete Life, and the Plea for it.

I. When is it that a Life may be said to be Complete ?

Here we may observe, that while length of life in this world is not the chief blessing of the New Testament, there is nothing wrong in desiring it, and that, when well used, it may have on it special marks of God's wisdom and kindness. The love of life is natural, for God has given us a strong attachment to the world where our eyes have first opened on this beautiful earth and pleasant sunlight. He has surrounded us with families and friends, whose love makes

existence sweet. There are duties to be performed in which we feel we are needed, and spiritual interests to be fixed and promoted before we enter with full acquiescence on the great and untried scenes that lie beyond. Length of days, like every other possession, like power, or wealth, or intellect, is a gift to be employed in God's service—the woof on which a good man may weave valuable material, and many rich and fair colours. And yet we must remember that long life has not always been granted to some of God's truest friends. Even in the Old Testament there is the lesson that a complete life does not need to be a prolonged one; the very first death recorded, that of Abel the righteous, was sudden and premature. Enoch lived but a short time on earth compared with his contemporaries, and Elijah was called away before his natural powers had failed. It is enough to recall Abijah the son of Jeroboam, and the good Josiah, and to mention, above all, that our Lord and Master, the central life of God's entire Word, was cut off long ere He had reached the mid-time of His days. It is necessary, then, in speaking of a complete life, to find those elements that will suit either him who has come to his grave in a full age, or the young who have been taken away in the beginning of their days. We thank God that in His Word we can find a goal where the old and the young may meet in a complete and perfect life.

The first thing needed to gain this is that a man should have lived long enough to secure God's favour. Until he has found this he has not attained the great end for which life has been given to an intelligent and responsible creature. Whatever else a man may possess in this world—its power, its fame, its riches, its learning—if he has not entered into the favour of God, if he is not living in His fellowship, he has not seen life. Its palace gate has not been opened to him, its light has not visited his eye, its pulse has not begun to beat in his heart. He is less the possessor of what he

calls his own than Belshazzar was of his kingdom when his dethronement was being written on his palace wall ; as little as a dead Pharaoh in his pyramid was lord of the treasures of Egypt. The favour of God alone can make anything on earth truly ours, and truly good ; can give, to what is good, permanence, and render it a foretaste of things infinitely better. Whosoever a man dies without this, he is taken away in the midst of his days, hurried out of existence before he has secured its one grand prize. Death draws the curtain at midnight and breaks his dream : “ Thou fool, this night thy soul shall be required of thee ; then whose shall those things be which thou hast provided ? ” But if God’s favour has been gained, we can rejoice in the blessed equality of all who reach it. “ The child dies an hundred years old ; ” the youth comes to his grave “ in a full age, like as a shock of corn cometh in, in his season.” We lament early Christian deaths as untimely, but, in that favour of God which is life, every term attains maturity. Some find the gate of heaven by a short path, while others enter after long years of toil and travel. While some of us continue careful and cumbered about many things—an honourable work if we do not complain of it—there are those who go in and sit down at once at the feet of Christ, when they have found “ the one thing needful, the good part which shall not be taken away.” Let me ask myself, Can I say that death shall find my life thus complete ? There is but one way of assurance. It is through laying hold of that Saviour of whom it is said, “ Ye are complete in Him ; ” who offers Himself freely to our acceptance with the words, “ He that findeth Me, findeth life, and shall obtain favour of the Lord.”

A complete life has this in it still further, that it has done God and His world some service. We are here not merely to find God’s favour, but to do God’s work, to be followers of Christ, who said, “ I must work the works of Him who sent Me, while it is day.” His was the one great perfect

life, which never spared a labour, never missed an opportunity, and looking back on which He could say so calmly, "It is finished." How far we are from filling up that model! How ready, while the bridegroom tarries, to slumber and sleep, and awake with a start because we have let the supreme moment take us unawares! And, therefore, there are degrees of completeness even in Christian lives. They all reach the haven, but some of them with fuller sail and richer freight. The salvation in the great day will be to all God's people of free grace, and yet we must believe that its rest will be sweeter to the wearied labourer, and the enjoyment greater to him who brings home sheaves which are the fruit of tears and toil. "They joy before Him according to the joy of the harvest." But withal, and in view of those who have reaped long and largely, it is a comfort to think that no true Christian life is passed in vain. God will not terminate it till it can appear before Him in Christ's own spirit, "Behold, I and the children whom Thou hast given Me." Stephen's Christian life was short, and yet what ends it gained! The dying thief's was still shorter, but how many sermons his words have preached to dying men! The child that Christ takes into His arms, through death, from its mother's bosom, can be made to draw the heart to the heavenly kingdom, and when we can do no work, but only lie passive in His keeping, we may be fulfilling purposes of far-reaching wisdom and mercy. It is a view of the coming judgment as wonderfully tender as sublime, that what Christians forget, Christ remembers, and reckons up, as done to Himself—the cup of cold water given in His name. It may stir us up, if we are indolent, to be active; it may persuade us, if we are weak and helpless, to lie resignedly still; it may encourage us to cast over our imperfect past His perfect righteousness, and to dedicate our feeble all to His service, when we have the assurance that whether the life be long



or short, He will make it "neither barren nor unfruitful in the day of the Lord Jesus."

The next thing we mention in a complete life is that it should close with submission to the call of God. Even a good man may not always be ready for this. Warm hearts and active natures are sometimes so interested in the friends and work around them, that it is hard to find an open place for parting. The speaker in this psalm felt it so, and Hezekiah likewise when he wept sore against the door of death. Yet God has His own way of making such as these resigned, and He doubtless does it in the secret of His presence, when we cannot hear their words of consent. But it is more pleasant to us when we hear from the lips, or see from the bearing, the act of self-surrender. Joseph reached it when he said so simply and quietly, "I die, and God will surely visit you;" and Moses, when leaving his great labour and wish unfinished, he looked up and touched completeness in that word, "Thou art a Rock, Thy work is perfect." We have lived long enough when we can tranquilly give up the problem we have been working at to God, that He may complete it—when we can rest assured that He will still be a God to us, and to our friends, though He makes death for awhile divide our paths; and that His way to the triumph of His cause can be over the graves of His servants, with a banner that never droops though the hands of all of us relax their hold. This submission may be gained through the long experience of the Christian life; it may be witnessed in the quiet peace with which the setting sun falls aslant on the softened look and silver hair, but it is granted often to those who close their eyes on a beautiful dawn, or bright noonday, as unrepiningly as if they had seen all God's goodness in the land of the living. There is a dew of youth that exhales in sunlight, as there is a dew of nightfall that waits for the morning. It comes, like God's dew, always from a clear sky, and tells of His com-

pleted work. The man is not torn from life but loosed. He signs his own name beneath God's discharge, and goes to other work which is ready for him. The great Roman general gathered his robes round him, under the strokes of his enemies, covered his face, and sank like a conqueror rather than a victim. But in that same Rome there was a nobler farewell to life when the Apostle said, "I am now ready to be offered, and the time of my departure is at hand;" and when he invited all to share in it "who love Christ's appearing." For still, when any one has learned at God's call to gather in human desires and hopes, and to put them in His hand, and has been seen, not with covered but open face, to meet the last enemy, his life is complete, for he is ready and willing to die.

The last thing we mention in a complete life is that it should look forward to a continual life with God. Without this, all we have spoken of would be incomplete. What estimate can I set on God's favour if it lifts me up to the view of Divine loving-kindness, only to let me fall into nothingness? What deep interest can I be taking in the cause of truth and righteousness, if I have no care about seeing its progress and triumph? And how can I be ready to give up my earthly life at God's call, if I am bidding an eternal farewell to God Himself? Would it not be of all things the most imperfect and unnatural that a man should be a friend of God, and take delight in approaching to Him, and conversing with His thoughts as they speak to us in His Word and in His works, and that the man should feel, at every moment, that all this can be broken off for ever? that he should have a view of a universe of truth and beauty and goodness, opening up through parting clouds—of a divine purpose working to a far-off end which he knows and feels must come, and that he should lay down his head in the dust of utter forgetfulness, and be willing to have it so? Then, the higher the form of life the more miserable

its issue. There are many bitter farewells in our world, but we can bear them all if we do not need to bid farewell to God; for to live with Him is to preserve the hope which shall restore all we meanwhile lose. But the thought of such a farewell has in it the proof that its reality is impossible. Where God shows His face, opens His heart, to a man, it is the seal of eternal life. This gift and calling of God is without repentance. And herein we have the assurance of the final completeness of a life. There is room here for rectifying all that is wrong, for supplying all that is wanting, for doing to us above all that we ask or think. It meets the longest life and the shortest with the same promise of perfection. Our night taper lasts long enough if it lets in the eternal day. "He asked life of Thee, and Thou gavest it him, even length of days for ever and ever."

II. We come now to consider the Plea for a Complete Life which this prayer contains.

The Psalmist contrasts his days with God's years, his being cut off in the midst of his days with those years that are throughout all generations. There is deep pathos in it, a sense of his own utter frailty and evanescence. And yet in the heart of it there is faith and hope. It is an appeal to God as the possessor of a complete life in the most absolute sense, the inhabitant and owner of eternity. "Thou hast Thine own perfect and everlasting existence; give to Thy creature a share in it, according to his nature. He thirsts for life and comes to the fountain of it. Here in Thy world, or elsewhere, if it may be, let him live in Thy universe and look up to Thyself." In putting this plea beside the prayer, we do not in any way strain the meaning of the passage. Let any one read this psalm attentively, and he will feel that this is its entire bearing. We have a man to whom life, as he sees it, behind and around him, is broken and disappointing. His body, his spirit, his earthly relationships, the cause of God

so dear to his heart, are falling to decay. What can he do but turn to God Himself? What but hold fast by His eternity and unchanging purpose? In the mind of an ancient believer the prayer had reference, first and most clearly, to this present world; in our view it has widened to the full expectation of a world to come. But, by whomsoever presented, it expresses the instinctive aversion of man to give up a conscious and personal existence. It is a cry from the profoundest depths of the soul to be preserved from extinction, and it is a cry to its Maker founded on His nature as the living, everlasting God. Let us look at some thoughts implied in this plea.

1. The eternal life of God suggests the thought of His power to grant this request. He is the possessor of independent and everlasting existence, and can share it with His creatures as seems good to Him. "He only hath immortality," that is, He only, as no one else. It belongs to Him, underived, unconditioned, held by no will, ruled by no law out of Himself. But, as we see, He is a generous giver; it is His nature to be not only living, but life-giving. In His hand is the breath of all that lives, and the soul of all mankind. And they take from Him not so much as the showers of the earth do from the waters of the ocean, or the rays of the sun from the brightness of his orb; for these draw from the substance of their source, but the creatures of God derive being from His will, and leave Him unchanged and unchangeable. No one can rise to this view of God, without feeling that it is in His power to bestow life in higher and more enduring forms than any that are seen around us. Would it not be a most unnatural and irrational limitation of the Eternal Source of being to affirm that He can give origin only to kinds and measures of life such as appear in this world, that He can be the parent merely of creatures that die? If this world shows us the extent of His ability to be the Giver of life, it

may be said that death more than life is the sign of His workmanship. The graves have long since far outnumbered the living inhabitants; and existence, in the highest modes in which we are acquainted with it, is so brief, so troubled, so occupied with thoughts of its own preservation and fears of its extinction, that life can scarcely be enjoyed in the anticipation of the loss of it. An eternal and conscious Author of the world must surely have ability to pass beyond the limits of our narrow experience, and must have some means of answering the cry of His intelligent creatures that "they may have life, and that they may have it more abundantly." This cry, so deep, so constant, whence does it come if it is not of His own prompting, and shall not the everlasting God be able to satisfy the desires He suggests? When we think of it thus, the tokens of His quickening and preserving power in nature come to sustain us. We can look not at the side of death but of life in them, at sunrises and springs and perpetual renewals, and we can reason that He who gives life in such wonderful profusion, can bestow it in still more glorious and permanent forms. "O Lord, Thou preservest man and beast. Therefore the children of men put their trust under the shadow of Thy wings. For with Thee is the fountain of life; in Thy light shall we see light."

2. The eternal being of God suggests the thought of His immutability to secure the request. The unchangeableness of God in the midst of all the changes of our life is a deep source of comfort. Those ancient saints dwelt upon it more than we seem to do, and they were made very strong by it. It consoled them in the absence of the clear view of their own immortality; it was the soil in which the seed of it lay, and to which we should still seek to carry down the roots of our faith. Beneath this shifting face of things, where we look on endless change, there is a great Life that is not only the source but the sustenance of ours, a life

that is not blind and purposeless, but conscious and wise. It is not merely a Life, but an ever-living One, and it is in His bosom that we are born and live and die. We have many deaths before we come to the last—some of them which seem sorer than even the last can be—deaths of desires, deaths of hopes, deaths of friends. And yet, if we have carried them to God, there has come, from these deaths, a life, some new and higher hope, some deeper and richer possession of the soul. Amid these changes we have felt that we were taking in something unchanging, felt, at least, that there was something unchanging which could be taken in. And this may give us the hope that the last change will have a like result, the last death a corresponding life to us. We may have the confidence of this if we realize the thought of an ever-living God, who not only gave being to our souls, but holds them in His hand, and puts into them desires after Himself. All the changes, whether of life or death, cannot affect our relation to Him, except in bringing us nearer. Without an eternal God, what refuge would there be for troubled souls? When the sea is tempest-tossed, we flee to land; when the land quakes, we look to heaven; when all things are dissolved, then to Him who says, "I am the Lord, I change not." We may lie quietly down in our little earthly homes when we have the overarching sky of God's hand above us, the shadow of the Almighty; and we may lie down hopefully in our graves, when we commit ourselves to an unchanging God. "The eternal God is thy refuge, and underneath are the everlasting arms."

3. Still further, the thought of God's eternal being suggests His Divine consistency as an encouragement to this request. He has done so much that we may infer He will, if we ask Him, do still more. Man's wish for immortality does not, as some say, spring from a mere animal craving, from the love of living on, but from his being made able to

conceive of an endless existence. The lower creatures have no such desire, because they have no such conception. But man can conceive of endless existence as in the possession of one great personal Being, and may plead for it on the ground that he has been made capable of looking forward to it. It could not be his Maker's design to tantalize him with a vision of what is for ever unattainable, to show him the glory of an endless life, and then to say to him, "This shall never be thine—no more of life for thee than this drop with which I now touch thy lips, and which awakens in thee the thirst to live on." What a universe would such a thought present to us! a God who drinks of the golden cup of immortality all alone, in full view of creatures whom He tempts with its sparkle, to whom He shakes some scattered drops from the brim, while they beg for more that they may not die, and beg in vain! For, let it be considered, that the life they ask, if it be a true request, is not a mere life of animal existence. There are ties formed here between soul and soul that cry out for an eternity to be renewed in, and better never to have known hearts so tender and true than to feel that we have bidden them an everlasting farewell. There are questions raised about the problems of being, the wisdom, the justice, the goodness of the arrangements of this universe, which our little life cannot answer, and which knock with an imperious demand at the eternal gate. Above all, there are the aspirations of the spirit after the infinite Friend and Father, for which we thank Him most, if He has stirred them within us, and which we know to be deep realities, longings that draw down Divine bequests, communings which find an answer from a Spirit higher than our own. Are these never to close upon their object, and become something more than glimpses and foretastes?

Let us think, then, with ourselves in this way: I feel when I am in my best moments that these things are to be

the perfection of my nature, if I ever reach it. But I cannot reach it without an immortality. Will not the being who presents me with this aim, and has formed me capable of conceiving of an immortality, grant me the immortality without which the aim can never be reached? When I contemplate Him, I see that His eternity is the enclosing zone, the compact and mighty girdle of all His attributes, without which they would be scattered, conflicting forces, aimless and chaotic and fruitless. And what eternity is to God, immortality is to man. It is the indispensable requisite to the unity and completeness of his being. If, then, God has made Himself my highest standard, His unalterable truth and righteousness and goodness the goal towards which I should press, may I not expect that the course will be opened which leads to the goal? Without this, His attributes would be, for His children, the perpetual object of their despairing gaze. We may plead surely that He who has given us such a Divine plan of life should in His consistency make the term of our life commensurate with it. "O my God, take me not away in the midst of my days: Thy years are throughout all generations."

Last of all, let us say that God's eternal being is a plea for this request, because it suggests His Divine compassion for us. Those men who think they exalt God by making Him indifferent to humanity are as far wrong in their philosophy as in their divinity. They speak of Him as so high above us in His infinite nature that He regards us no more than we do the short-lived insects of a summer evening, or the drifting leaves on the autumn winds. But the greatest natures are the most sensitively tender, and a true man has a feeling akin to sympathy for the insect of a day, a touch of pity when he sees the yellow leaf; if not for itself, yet for what it signifies. Great natures are made not more limited by their greatness, but more comprehensive; and the eternity of God does not shut out the



thoughts and trials of human lives, but brings them more within His merciful regard. It is thus the Bible puts it, and it finds an echo in our hearts. "He knoweth our frame; He remembereth that we are dust." Frail man! "He remembered that they were but flesh, a wind that passeth away, and cometh not again." When we feel a touch of tenderness to the feeble creatures around us, to the bird or butterfly that sings its song, and flutters its hour, and dies, let us not imagine we are more compassionate than God. Every spark of mercy is from His hearth. And when He has put into our souls a sense of a higher life, and a cry for its fulness in Himself, let us not believe He will treat us worse than the beasts that perish, that He will meet their wants in His great liberality and leave ours in endless disappointment.

When we converse with such thoughts as these, when we feel that, short-lived and imperfect as we are, we can conceive of God's eternity, comprehend something of His consistency and compassion, our future life becomes not so much a thing of doubt. It is when we dwell only in dust that dust seems all. And we let the spirit waken and rise to God, it feels its kinship with His eternal nature, till we can say with the prophet, "Art not thou from everlasting, O Lord my God, my Holy One? we shall not die." It is not always that we can realize these truths, but, in the proportion in which we do, we feel them to be the power and blessedness of life. If we have not learned them at all, the shadow of the solemn words of Scripture falls from this world upon eternity, "Without God, without hope." "He is light, and in Him is no darkness at all;" but without Him, the future is "a land of darkness, as darkness itself." The only way to have the hope of a blessed immortality is to have something in our souls which we can reasonably wish to be made immortal, something that is worthy to survive death and earth and time; that is, something of

God within us now. As we live with him here, we have the assurance of living with Him for ever. Where He gives Himself, He gives a share in that eternity which is His home.

We would not leave the subject without saying a word about the full answer to this request. We have been dealing with a question which to some extent involves the answer; and it is well that it should be put in every point of view, in order that, when the answer is finally given, it may be felt to be sufficient. This, indeed, may be one reason why God left the wise men of the old heathen world to deal with this problem on a mere human basis, and why He put it in such different ways into the hearts of His ancient saints by His Holy Spirit—"If a man die, shall he live again?"

It was, no doubt, to fix attention on the great answer, and on Him who has given it. It will require time for this answer to work its way into the world's heart, as it required time to mature the question. But we who profess to be Christians should feel already how it meets the case. Our Saviour Jesus Christ has appeared "to abolish death, and bring life and immortality to light through His Gospel." His earthly history shows us what a complete life is, a life led in no imaginary sphere, but amid the duties and temptations, the pains and sorrows, which daily press upon us. And it was followed by a death which puts us in a position to aim at His life. When we receive it in its Divine meaning, "the Lord our Righteousness," it covers all the sinful past which paralyzes our endeavour, offers us a free pardon that we may serve God as His reconciled children, and secures that Holy Spirit who is the Giver of life, and who works all our works in us. And, what is most wonderful, while He was accomplishing all this, it was in a way that never removes Him out of the reach of our experience and sympathy. He was performing a work beyond our power, and yet walking the path we have to tread. The cry of

frail dying man in these psalms passed through His heart and lips. He met death in the midst of His days, felt, as truly as we feel, its forebodings and bitterness, "offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." We may say that the struggles of His people in past ages crying for eternal life were breathed into them by Christ's own Spirit, and that then He entered man's world to gather these prayers into His own heart, and secure their answer. The Old Testament is man feeling after God, the New is God finding man, and He who is the Leader in both, who breathes the question into man's heart, and then answers it, is that Eternal Son "whose goings forth have been from of old, from everlasting." And, now, the sharer of our dying nature, the sympathiser with its cries, the bearer of its sins, has become the Lord of eternal life. "Lord, to whom shall we go?" Let a man, let any man, come in humble faith and cast on Him the burden of guilt, and he will receive a Divine power from Christ Himself that will make his present life the beginning and the pledge of an everlasting one. Though the beginning be small, the latter end shall greatly increase; and when death comes, the prayer, "O my God, take me not away in the midst of my days," will be changed into, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." "Lord Jesus, receive my spirit."

JOHN KER.

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*RECENT AMERICAN LITERATURE ON THE  
OLD TESTAMENT.*

SEMITIC studies are constantly advancing in America. Already there is provision for thorough instruction in the Semitic Languages, especially in Hebrew, at two of the oldest universities in the country—not to speak of one of the youngest and best, Johns Hopkins at Baltimore, where Dr. Paul Haupt, a rising German Assyriologist, is Professor of Semitic Languages. At Harvard University, in connection with the Divinity School, Prof. C. H. Toy has the chair in Hebrew, and Prof. D. G. Lyon devotes especial attention to Assyriology. Recently Yale College has added Prof. W. R. Harper, late of the Chicago Baptist Union Theological Seminary, to its faculty. It is expected that he will do for Semitic studies a work similar to that which Prof. Whitney of that institution has accomplished in Sanscrit. He will not only give instruction in the college, but also in the Yale Divinity School. With his tireless energy and his contagious enthusiasm for these studies, we may hope not only that he will attract the attention of many to them, but also that he may be successful in inaugurating a movement whereby the preparatory work in Hebrew shall be done before the admission of students to the theological seminaries.

Besides his regular work in the seminary during eight months and in connection with the Hebrew Correspondence School, he has been at the head of five Summer Schools of the Institute of Hebrew, each lasting a month, which have been held beginning respectively, June 7th at Philadelphia, June 28th at Morgan Park near Chicago, July 19th at Newton Centre, Mass., August 2nd at Chautauqua, N.Y., and August 16th at the University of Virginia. Dr. Harper has spent from two to three weeks in each place, and has received the co-operation of some of the most eminent Semitic scholars in the country. The object of these schools may be learned substantially from the prospectus of the one at Philadelphia: (1) for those desiring to begin; (2) for those desiring to review; (3) for the study of Hebrew Grammar (Etymology) and Deuteronomy; (4) for study of Hebrew Grammar (Syntax) and Minor Prophets; (5) sections for sight-reading; (6) sections for conversation and pronunciation of unpointed Hebrew; (7) for study of Aramaic, Syriac, Arabic, and Assyrian; (8) twenty lectures on linguistic and literary topics. The tuition

fee at each of these schools is £2. By concentration on one thing admirable progress is made even in a month. The schools are useful as tending to establish an *esprit du corps* among the Hebrew professors in America, and afford a valuable opportunity for ministers to review their studies, or even to lay a foundation where they have not studied Hebrew before. At the same time it is hoped that students may be prepared to enter the seminaries with some knowledge of Hebrew.

The Institute of Hebrew, under whose auspices these schools have been established, has made an arrangement for electing as Fellows of the Institute those who shall successfully pass examinations in one half of each of the three grand divisions of the Hebrew Bible (history, prophecy, poetry), including a thorough knowledge of Hebrew Grammar, and two cognate languages, *e.g.* Aramaic and Arabic, or Assyrian and Arabic, and who shall prepare an original thesis on some subject connected with Old Testament Study.

HEBREW GRAMMAR.—Two interesting articles on *The Study of the Hebrew Language among Jews and Christians*<sup>1</sup> have recently appeared from the prolific pen of Rev. B. Pick, a Christian Jew. *Hebraica* has furnished other contributions of more or less merit. The following are perhaps the most noteworthy: Prof. C. H. Toy, writing on *The Massoretic Vowel System*,<sup>2</sup> affirms that Shewa was a real vowel sound, and that the language treated it as forming an independent syllable. He holds that it is unnecessary to speak of half open syllables. In the same number<sup>3</sup> Prof. Haupt has published an instructive article on *Assyrian Phonology, with Special Reference to Hebrew*. Not to mention other articles, Prof. Briggs has begun a series on Hebrew Poetry,<sup>4</sup> in which he gives illustrations of the trimeter.

Prof. Harper has recently issued two of his text books in new editions. One is called an *Introductory Hebrew Method and Manual*<sup>5</sup> ("second edition—re-written"), the other, *Elements of Hebrew by an Inductive Method*<sup>5</sup> ("sixth edition—re-written"). The Method contains fifty lessons, which are based on the first eight chapters of Genesis. Each verse is taken up and analysed in the most careful manner, *e.g.* in the first lesson, which is based on Gen. i. 1,

<sup>1</sup> See the *Bibliotheca Sacra* for July, 1884, pp. 477 ff., and for July, 1885, pp. 470 ff.

<sup>2</sup> *Hebraica*, Jan., 1885, pp. 137-144.

<sup>3</sup> *Ibid.*, pp. 175-181.

<sup>4</sup> *Hebraica*, April, 1886, pp. 164-170.

<sup>5</sup> Chicago American Publication Society of Hebrew, 1885.

there are (1) Notes, (2) Observations, (3) Word-lesson, (4) Exercises, English and Hebrew, (5) Topics for study. The Manual, which is bound up with the Method, contains (1) The first four chapters of Genesis in the Hebrew text, (2) in a literal translation, (3) in unpointed Hebrew, (4) a transliteration of the first chapter. Besides, there is the text of v.-viii., a Hebrew-English and English-Hebrew vocabulary, and list of 332 words in Hebrew and translation. The grammar exhibits a thorough mastery of the principles of vocalisation set forth by Bickell. It is perhaps easier by the inductive method, which at once introduces the student to the text, to excite and retain the general interest of a class than by any other. The writer, however, who has used Davidson's *Introductory Hebrew Grammar* for seven years, is not yet certain that the results attained by the use of Harper's books are preferable to those secured by the use of Davidson's Grammar.

OLD TESTAMENT INTRODUCTION.—Attention is called by Prof. H. P. Smith, of Lane Seminary, Cincinnati, in two issues of the *Old Testament Student*,<sup>1</sup> to the importance of text-criticism. He maintains that at the best we cannot definitely prove that our Massoretic text extends farther back than the beginning of the first century. Therefore the Septuagint is of the greatest importance in forming a critical text, since we have reason to believe that it was complete about 131 B.C.; he holds, therefore, that "it is older by three centuries than any other source of knowledge concerning the Old Testament text."

PENTATEUCH CRITICISM.—Old Testament scholars of the conservative school have not been idle in repelling the attacks made by the school of Wellhausen. While they all fail in meeting some of the important objections made by the destructive critics to the traditional view of the origin of the Pentateuch, yet they have done an important work in showing the strength of some of the positions which may be taken against the critical theory of the origin of Deuteronomy in the reign of Josiah (621 B.C.), and of the middle books of the Pentateuch after the return from the exile under Ezra (444 B.C.).

Wellhausen's argument in favour of the post-exilic origin of the middle books of the Pentateuch is a master-piece of logic and

<sup>1</sup> April, 1885, pp. 337-344; May, 1885, pp. 402-488. With this should be compared his more extended Article, *The Old Testament Text and the Revised Version*, in *The Presbyterian Review*, New York, October, 1885, pp. 623-625.

critical investigation. But he has dealt with the Pentateuch about as the new French empire did with the crooked, narrow streets of old Paris. His avenues are broad and direct, but it is very questionable whether they represent the ancient topography.

Prof. W. H. Green of Princeton has produced two books,<sup>1</sup> which exhibit a good understanding of the subject, and are worthy of great praise. He shows that if we regard Moses as a historical personage, and the ten commandments as emanating from him substantially in their present form—and for this he contends—that the critical hypothesis loses a most important support, and that we can hold beyond a peradventure that law preceded prophecy. He shows that the critics in developing their hypothesis as to the middle books of the Pentateuch have carried their arguments concerning the silence of the more primitive Old Testament history and prophecy too far, and so have fallen, in some cases, into reasoning in a circle by ascribing certain passages to later priestly hands, when the question at issue is after all as to the age of these documents. He argues forcibly that the Jehovistic legislation in the classic passage (Exod. xx. 24) indicates but one place of worship at a time, not contemporaneous places, and in this respect agrees with the teaching in Deuteronomy and the Priests' Code. His answer to Kuenen, however, in *Moses and the Prophets*, is the least satisfactory part of that book.

Prof. Bissell's work<sup>2</sup> exhibits great industry, and is a valuable contribution to the literature of the subject. He is often dogmatic and perhaps uses more similes than are necessary in a discussion where a wise compression is a virtue. He hardly gives a fair impression as to the real strength of the new critical school in Germany with regard to the number and character of its adherents. But the book is a useful and honest endeavour to present arguments in favour of the Mosaic authorship of the Pentateuch. Like Prof. Green, he shows clearly and forcibly how incredible it is that a man writing in the time of Josiah should embody such commands and statements as the author of Deuteronomy has done. Indeed these arguments against a late authorship seem more powerful than those which the critics urge in favour of it. Or was the author of Deuteronomy such an antiquarian that he could

<sup>1</sup> *Moses and the Prophets*, New York, 1883; *The Hebrew Feasts*, New York, 1885.

<sup>2</sup> *The Pentateuch: its Origin and Structure. An Examination of Recent Theories*, by Edward Cone Bissell, D.D., New York, 1885.

simulate all these marks of an earlier age? We know of no parallel example in Old Testament literature. Prof. Bissell, after an introductory chapter, gives a historical sketch of the criticism, tests the proposed analysis of the law, considers laws peculiar to Deuteronomy, repeated and modified in Deuteronomy, laws peculiar to the Priests' Code, and the genuineness of Deuteronomy. He then discusses the Law in relation to the Prophets, the Historical Books, and the Psalms, and appends a very complete table of the literature of the Pentateuch and the related criticism of the Old Testament, besides full indexes. Without design, this book clearly exhibits the existence of three parallel codes in its efforts to harmonize them.

The latest work on Pentateuch criticism is by a Fellow of Princeton Theological Seminary, Geerhardus Vos, of Huguenot descent, although born in Holland. It bears the marks of Dutch thoroughness as well as of our American tendency to undertake many things. No scholar occupying a similar position in Germany would attempt to write anything more than a monograph, but here is a work on the *Mosaic origin of the Pentateuchal Codes*,<sup>1</sup> in twenty-one chapters, which discusses almost every phase of the subject with admirable terseness and clearness. It must be admitted, however, that some of the subjects are necessarily treated in an incomplete and superficial way. The most serious criticism which can be made on the book is its lack of foot-notes and indexes. Such an omission of references is unfair to the conscientious critic who wishes to verify the accuracy of the statements, as well as to the student who should have access to the authorities used by the writer. The tone of the book is in some places unpleasant. There is here and there an imputation of motives which should for ever be banished from such works. His use of the word "pretended" in connexion with evidence, etc., adduced by critics, occurring several times, is an illustration of the catch-words that some suppose they find in the so-called Elohist or Jehovistic documents. The second chapter, on the *History of the Linguistic Argument of the Critics*, which is based on a dissertation by König, not only gives two dates that are wrong by a year, but the author unwittingly conveys an erroneous impression as to the position of Ewald with reference to this argument. He does not seem to know that Ewald withdrew the view<sup>2</sup> which he at-

<sup>1</sup> New York, 1886.    <sup>2</sup> *Studien und Kritiken*, Hamburg, 1831, pp. 596, 597.



tributes to him, and that he speaks depreciatingly of the book in which it is found as the work of one who was only nineteen years old.

He is the only one of the American critics named who examines the linguistic argument. He fails to show satisfactorily, however, how certain expressions are characteristic of the Elohim-passages, while synonymous expressions are found in Jehovah-passages. But aside from these strictures, the book is to be commended as a valuable compendium of arguments from a conservative standpoint for the Mosaic authorship of the Pentateuch.

OLD TESTAMENT REVISION.—There has been a spirited discussion in some of the Reviews and religious papers regarding the merits of the revision. The occasion was a severe criticism<sup>1</sup> which was made by Prof. Briggs on the entire work, with especial reference to the shortcomings of the American Revisers. Whatever the merits of the discussion may be, there was developed on the part of Prof. Briggs, especially in the religious journals, a partizanship and an assumption of superior scholarship that detracted from the effect of his criticisms, which betray a thorough understanding of the subject. These criticisms are fourfold: the revisers are open to the charge, (1) of not having formed a critical text, or at least of not having used the critical apparatus at hand; (2) of clinging to an antiquated grammar; (3) of failing to indicate the true character of the poetry, by a blind adherence to the Massoretic system; (4) of often missing the true theological terminology in the Old Testament.

The ground taken by Prof. Briggs in regard to the text was, that an eclectic text must be formed through a comparison of the Hebrew with the chief versions. He did not seem to reflect, that however desirable such a work might be, the Old Testament revision could not have been attempted at all until Old Testament text-criticism had passed through a course similar to that of the New. Indeed, the revisers could not well have engaged in the formation of a critical text unless they had been willing to postpone the revision indefinitely, and hand it down for a more modern and better trained generation of scholars,<sup>2</sup> of which Prof. Briggs is himself a representative. The importance and nature of such

<sup>1</sup> *Presbyterian Review*, New York, 1885, pp. 486-533.

<sup>2</sup> Compare my treatment of this subject in *Current Discussions in Theology*, Chicago, 1885, vol. iii. pp. 18ff. and 66; and in the *Bibliotheca Sacra*, for July.

textual criticism is also ably set forth by Prof. H. P. Smith of Lane Theological Seminary, Cincinnati. The charge regarding too great conservatism in following the principles of modern Hebrew grammar was made with more reason, although it seems that such grammarians as Davidson, Driver, and Cheyne, were unable to overcome it, and it must be remembered that conservatism rather than radicalism is demanded in such a work. With regard to the third criticism, it remains for Prof. Briggs to write a work on Hebrew poetry which shall secure the general acceptance of Hebrew scholars before we can blame the revisers very sharply for following Massoretic tradition.<sup>1</sup> Indeed the sum of the criticism can only be, the time was not ripe for an Old Testament revision. Neither the scholarship nor the Church were ripe for it. Only time can prove whether this judgment was just. In any case the discussions of this subject will be of great value in the impulse which they will give to Old Testament scholarship, for which Prof. Briggs is doing so much in America.

MISCELLANEOUS BOOKS.—*The Blood Covenant*,<sup>2</sup> by H. Clay Trumbull, D.D., author of *Kadesh Barnea* and editor of the *Sunday School Times*, is a marked book. The author seems to prove beyond a doubt that the blood covenant is one of the most ancient and universal institutions. This idea is founded on the representation familiar to Old Testament scholars, that the blood stands for the life. Those who enter into the blood covenant, pledge their life-blood in each other's defence, and form a more solemn bond than any which can be established by marriage or the closest natural relationships. Dr. Trumbull shows that substitute blood was the basis of inter-union between God and man, and that the shedding of blood, not the death of the victim, was the important element in sacrifice.

SAMUEL IVES CURTISS.

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### BREVIA.

**The late Rev. Dr. John Ker.**—The bright ornament of the Scottish Church who has passed away, may be briefly commemorated in this Magazine, not merely because he was much interested in it and purposed to contribute, though his feeble health prevented him doing more than allow us to use two discourses, the

<sup>1</sup> He has made a beginning in his *Biblical Study*, and has promised, as remarked above, to prepare a series of articles on the subject for *Hebraica*.

<sup>2</sup> New York, 1885.

first of which, "The Better Resurrection," was published in March, 1885, while the second appears in this number. Few men have done as he did a work which is as great as that of the laborious exegete—namely, taking the dry material and putting it in a fresh and living form before men. It was this Dean Alford referred to when he said that in Dr. Ker's "Sermons" there was "the uniform shining of the wrought metal." This volume was solitary and unique. It was solitary, for he would not be persuaded to write another. No man ever troubled less about production; he believed that a life which left no definite or concrete memorial might be not less beautiful before God nor less truly enduring among men, than one which bequeathed many volumes. It was unique, for it was the product of a richly gifted and strangely trained nature. For long years he endured an altogether singular discipline of suffering—of the mind as well as of the body—and it was evident to all who heard him that he had the insight granted to those who have eaten their bread in tears. He was free of those regions in which the most laborious calculation can never stand for sight. Then his long journeys in search of health gave him a knowledge of men and countries as well as of books. In Paris he listened to Ernest Renan, and could measure him with a discernment as subtle as his own, while the cordial simplicity of his bearing, his wonderful gifts of conversation, and his frank interest in everything human unlocked to him the hearts of the humblest. As a preacher he was for long heard rarely; but in the judgment of many he had neither equal nor second in the Scotland of his time. His soft accents and subdued manner suited well an oratory of which melancholy was the dominant note and the effect of which was penetrating and moving almost beyond example. The students of the United Presbyterian Theological Hall, whom he instructed for the last few years, were indeed privileged, and it is to be hoped that those who sat with admiration at his feet have gathered and preserved some of the pearls and rubies that dropped from their master's lips. Few knew the difficulties of faith better than he; but his sympathies remained earnestly with those who love and defend the truths in virtue of which Christianity alone of all religions may claim to have fairly measured itself with sin. The loyalty which is characteristic of all noble natures was strong in him, and manifested itself specially in his intense affection for that branch of the Church where he first heard and obeyed the gospel and where he prayed and preached in his youth. His later

years were shadowed by the loss of old comrades, and notwithstanding his cheerfulness, one might often see that "his eyes were with his heart and that was far away." Sorely as he will be missed, it is with brightness as well as sadness that one thinks of the release of his finely touched spirit from the frail body that was so long its troublous framework. EDITOR.

**Notes and News.**—Dr. Hatch's *Essays in Biblical Greek*, which are announced for publication by the Clarendon Press, consist of the lectures delivered by him as Grinfield Lecturer at Oxford, 1880-4, revised and partly rewritten. The first part of the work, *i.e.* the first three essays, is philological. The first essay is a detailed examination of the precise value of the Septuagint in regard to the philology of the New Testament, and an endeavour to establish some canons for its use. The second essay is chiefly an application of the principles laid down in the first essay to some New Testament words, the instances having been selected mainly to show the methods of using the Septuagint; but it is also intended to indicate to Biblical students the variety of the sources which still remain to be explored, *e.g.* Egyptian papyri and inscriptions. The third essay is an examination of some of the psychological terms of Biblical Greek, and an enquiry how far Philo throws light upon them. The second part of the work is mainly critical. Two essays are devoted, the one to the text of Ecclesiasticus, and the other to an account of the early Latin versions: but the more important contribution which the work makes to Biblical criticism is an examination of quotations from the Septuagint in writers of the first two centuries, especially in Philo. It is thought that those quotations supply, so far as they go, a criterion for determining the value of MSS., and that the establishment of such a criterion will be valuable in relation not only to the LXX., but also to the New Testament. In any case it will be impossible for New Testament critics to overlook in future the fact that quotations which are earlier by several centuries than any existing MS. frequently agree with late cursives as against the greater uncials. The examination of some passages points to the existence of "revised versions" of the Greek translation, which we do not now possess: and also to the existence of centos, or compilations from several sources for the purposes either of devotion or of controversy.

## JOSEPH'S FORGETTING.

THE narrative has followed Joseph through thirteen years of trial and anxiety. Now we find him in a position of much power, splendour, and prosperity. He was at the head of a nation which was perhaps the greatest, and no doubt the most civilized then existing. And king and people alike owned Joseph to be not only wise and trustworthy, but commended by Divine approval—"a man in whom the spirit of God is."

In this position he could not, indeed, be exempt from the cares that wait on greatness. His life must have been busy, and his burdens heavy. The prospect of carrying the nation through the coming years of famine could not be lightly regarded. Moreover, amid all the cares inevitably attendant on his task, there could not fail to be experiences of a more irritating and wearing kind: I mean the difficulties and annoyances introduced by human perversity—by the prejudices and the failings, by the sluggishness, the selfishness, the narrowness, and the jealousies which always withstand the execution of comprehensive plans. His position might be too strong to be seriously attacked—especially when each year's abundance confirmed his prediction of seven years' plenty, and gave weight to the warning as to coming years of famine. His fidelity and wisdom might authenticate his claims afresh, with each fresh experience of them. And in the new position, as in those he filled before, God might give him favour in the eyes of those with whom he had to do. Yet who could occupy for years together the highest station under an Oriental monarchy

without finding that courts are the native home of envy and intrigue, that jealous eyes watched for his halting, and that swift and subtle tongues were ever ready to misrepresent and to defame him? It proved to be so in the case of Daniel, it could hardly fail to be so in the case of Joseph.

But none of these things are mentioned. If they existed they did not prevail so as to give character to the period of Joseph's history now before us. If they existed, they did not take a very important place. God kept His servant in power, as He had kept him in weakness and depression; Joseph was still a prosperous man, and the Lord was with him. We need not doubt that he was enabled to rest the cares of the present and the solitudes of the future in God.—God, who had given him hitherto all the wisdom he needed—God, who had never failed to care for him when wisdom of his own could do little for him. We may reasonably think so; for this period of Joseph's life is represented to us as a happy one. Happy it was, because the Lord was with him; and also because the Lord gave him rest, and surrounded him with the elements of a bright and prosperous life.

True, there is not in this world any absolute or unmixed happiness, nor is anything earthly in itself able to bestow that boon. But many things can minister to comfort and enjoyment, some of which may give rise to pleasure of a very pure and elevated kind. These naturally desirable things, which promote the enjoyment of life, are not to be rated too high; but it is a mistake, or a hypocrisy, to assign to them no importance at all. And Joseph felt, no doubt, the gladness imparted by the sunshine of a prosperous life, just as he had felt, though he had nobly sustained the depressing influence of slavery, of wrong, of imprisonment. Deliverance from these, with the honour, power, and wealth that came in their room, certainly ministered to his happiness. But in his case the grand security for his happiness,

the foundation of it, was that favour of the Lord which maketh rich and addeth no sorrow. That had been with him all along, and was with him still. It not only formed the security of his happiness, but imparted to that happiness its peculiar character. Surely the tenor of Joseph's life warrants us to believe that the sense of divine kindness in all outward benefits, the assurance that they came from the hand and heart of that God who had been his trust in all his afflictions, gave to Joseph's prosperity a special charm, a peculiar power to make his heart glad.

In contemplating the prosperous years of Joseph's life we not only are to think of what I may call its more vulgar elements, such as rank, honour and riches. Much more weight than can belong to these must be attached to the field of exercise now opened for the capacities with which God had endowed him. Undoubtedly one of the highest pleasures of men of great capacity is found in the management of great affairs. It is found in the forthputting of all their energy and all their wisdom on some noble work, which tries all their resources, and at the same time rewards all their toil. To such work Joseph was called—administering for many years the affairs of Egypt, and having it for his task so to develop and apply the resources of the land as to carry the people through a great crisis. The qualities which enabled Joseph to accomplish this with success were, no doubt, the natural and acquired endowments of his character, under that guidance from God which every believer may expect. His call to the work had something supernatural in it; but nothing is said to lead us to suppose that in discharging his task he wielded any supernatural endowment. Prayerfully and diligently he used the faculties he possessed. They must have been of a very high order. And in the use of them—in framing and executing his plans, in watching and guiding the progress of far-reaching designs, in helming a great people through years

of intoxicating plenty and crushing want, in seeing his work grow under his hand until the danger had passed and Egypt was saved—no doubt Joseph experienced all the pleasure which great leaders are wont to enjoy when they subject the rough and stubborn current of affairs to the rhythm of their thought, and cause the secret workings of their own minds to become, under God, a prophecy of the destinies of men.

Now those capacities which proved equal to Joseph's task had been concealed and confined during all his earlier life in Egypt; they had been held in bondage to wrong and to wrongful men; they had been kept in contact with mean and petty cares. So then, when, from this period of Joseph's glory, we go back to the time of his oppression, we are taught a lesson of great moment. The powers that were so faithfully applied to the current duties of his master's house, and to the monotonous occupation of the slow days of imprisonment, were the same which proved adequate afterwards to the government of Egypt. Yet we hear of no murmuring on Joseph's part, no fastidious contempt for those lowly offices. They were discharged faithfully, diligently, kindly. And no doubt in the self-control and the readiness to obey, thus practised, was found the best preparation for coming to reign. The lesson is significant for those to whom it seems that their lot condemns them to a round of duties not worthy of their powers. Nor let the lesson be mistaken so as to lead them to say, "I accept these tasks for the present, on the understanding that by and by I shall be advanced to some nobler office." There shall be no such understanding. Set yourself to present duty as to the work of your life. God has no need of you, and He alone shall judge what in your case shall be reckoned fit and worthy employment.

We have reckoned this among the elements of Joseph's happy and prosperous state, that a great work was set for



him to do, giving full scope for all his faculties. But one thing must be added. His welfare was enhanced by the special nature of that work. It was not like so many efforts of statesmanship, merely selfish or ambitious; it was a work of beneficence; he was sent to save life and to preserve with a great deliverance. Kindliness and fidelity had marked his conduct in all the positions in which successively he had been placed; and now also he was to labour not for himself but for others. As his thoughts and his anxieties took hold of the case of those entrusted to him—the great people throughout all their communities and families; as he warmed to the work of setting them in safety; as he toiled and journeyed, as he planned and superintended, doubtless God gave him to taste the luxury of doing good, the pleasure of toiling for unselfish ends, of spending and being spent to make others happy.

This was his work. Thus God not only made his happiness to be pure, moral and godlike, but did much to secure him against the selfish isolation which is the besetting danger of high station. And thus Joseph's education for eternity was as truly and effectually carried on amid his glory and his wealth, as in the days when sorrow and bondage were moulding his spirit and exercising his faith. Thus also he was conformed the more to the likeness of our blessed Lord, of whom he became a more eminent and perfect type. For surely when we see this Son of Promise watchfully providing bread for the people of the land of his affliction, we cannot but think of Him who came into the world to give us bread, indeed, but better bread; not gathered from our soil, but such as came down from heaven; the true bread, the living bread—even His flesh, which He gave for the life of the world.

Placed in such circumstances, we find Joseph giving expression to his feelings when his sons were born. One he called Manasseh, Forgetting: "For," said he, "God hath

made me forget all my toil and all my father's house ;" and the second Ephraim, saying, "God hath made me fruitful in the land of my affliction."

"God hath made me forget all my toil." The prosperous years were doing their office in Joseph's life. They were making changes in the man. They were working off the depression, the anxiety, the wistfulness of that sorrowful past ; they were filling his soul with more ample conceptions of God's goodness ; they were causing him to forget all his toil.

As the houses of living men are often raised on the unsuspected remains of those of forgotten generations, so the scenes of our life, as they succeed one another, rest upon, and as it were bury and replace those that went before. The facts may be remembered, but the impressions are replaced by the living impressions of later years and of to-day. But sometimes, in old towns, a stroke of a pickaxe brings men unexpectedly into a chamber, or into a temple, under the foundations of their house, which they had never suspected to be there—a chamber that was the scene of life and work in days long gone by ; and there may still be traced, by the dim light, the painting and the carving, once rich in associations, and the arrangements that bring back the manner of life which men used of old. Just so when some event sets us unawares in an unwonted mood of thought, striking a note that brings old recollections, like a strain of forgotten music, through the mind, then our past rises up for us again. It rises, not in bare recollection of facts and dates, but re-embodied ; with something of the old spirit, the old environment, the old impression, if also with something of a twilight faintness. Then, standing for a little in our past again, reimpresed for some precarious moments with its old impressions, aware again how its views and interests once seized and chained us, we become conscious of the change which time and life have made. We realise how our life is

mixed of remembering and forgetting ; the present resting on the past indeed, but on a sunken and faded past.

Joseph's toil, in which God had trained and tried him, had been long and hard. Though, as a man of faith, he did not sink under it, yet, as a man of faith, he would not fail to realise its full significance. It is not the manner of such a man to bear trial with dull resignation, but rather to face, and measure, and watch the trial, wrestling with its temptations, looking out for God's grace, and hearkening for His voice. And so Joseph may well have felt, for many in like case have felt, as though the years of depression and sorrow had fixed their mark upon the soul too deep to be ever effaced. As he found year coming after year, day slowly following upon day, wave coming after wave, he might think that the springs of life must always show the effect of the pressure laid upon them so early and so long. He might feel as though, through all his future fortunes, there could never leave him the consciousness and impression of that dark sky, of those long conflicts of faith, of that bowing of the shoulders to bear, and of the heart to be patient.

But Joseph was in a new world now. God had brought forth his righteousness as the light, his judgment as the noonday. He had brought him to honour as His own servant and special friend ; had given Egypt into his hand, therein to do great works, glorious to God and merciful to men ; had compassed him with all good gifts, and still was near him to guide and keep him. Amid the scenes of this new, busy, animated life, amid its comforts and its hopeful activities, its thankfulness and its zealous service, there could be little time to mark how much of change passed on the moods and impressions of the man. Each day did its work, burying the past with the gathering strata of the present, until the very completeness of that present made irresistibly vivid the contrast in which it stood with the

past. So one day, when his cup ran over in the joy of his first son's birth, and his heart filled with the thought how God was building up his house for him, suddenly the weary struggling past rose up before him with its depressions and its fears. How completely, how swiftly it had passed away! What a dead and buried past it seemed. How thoroughly he was *out* of it, so that the remembrance came strange to him, as of another world, of another life. And Joseph's heart was glad, as he called his son's name Forgetting, for God had made him forget all his toil. "Thou turnest the shadow of death into the morning."

Thus God made him forget; for it was no ungrateful forgetting of the greatness of the deliverance, nor of the mercies of the years of conflict, as some have strangely supposed. And if the toil was in this sense forgotten, yet was it not lost. The results of it were all present and operative. No faith, no patience which it had been given to him to evince, were lost. Though the vivid impressions of that older day must needs be vanishing, the growth of the soul, the exercise and moulding of the man, which those trials had effected, remained, fitting him for the due use of honours and enjoyments. The ploughing and harrowing of the brown soil in spring are not counted to be lost when summer sees the land triumphant with such wealth of corn that the earth can no more be anywhere seen. So the life of Joseph's soul in its exaltation was prepared and had its strength from the trials of his day of toil.

And so we must remark that the main thing now about that past was, How it had been used. For it was gone now, wholly gone, except as the use of it had left results behind. It was because Joseph had been enabled to use it well, that it had left for him a capacity of joining, to a large extent, enjoyment with usefulness and growth. But for that, they had left him, most likely, with a soured and broken temper, with pride exasperated as much as it had been

mortified. I do not deny that trials have their present pathetic importance for flesh and blood; but I say that the main question about them is revealed afterwards. When they are all gone; when the past to which they belonged rises before us like a picture, at once old and new in strange contrast, then the question is, How have we dealt with them and used them? What have they left behind?

“All my toil, *and all my father's house.*” For in those times of sorrow, had not this been the cherished employment of the captive's mind, to recall his father's house? To keep fresh and clear every remembered scene; to reimprint the fading outlines and freshen the colours in his memory; to dwell on every dear remembrance of his home? Had not this been the object of many a longing, the burden of many a wistful conjecture, how to get back, how he might come again in peace to that father's house? We may be sure that all his dreams of well-being and deliverance took shape, found the manner of their clothing in images drawn from that one source; and often it had been hard to forbear dwelling on them rebelliously. But now God had made him feel that the career of deliverance and comfort might, did, take another shape. He filled the present for him with other scenes, and the future with other expectations; and He enriched all with a great sense of enjoyment, of peace and welfare, given and blessed by God. Now, therefore, his father's house, loved as it still must be, could not rise in his mind as the sole form of welfare, the sole image of good, nor could his expectations of home happiness take that form now. That too had gone from the present to the past. God had in this wise made him forget, even all his father's house.

Doubtless it shall be even so in that strangely glorious state which awaits the redeemed of God. It is not that oblivion shall swallow up the past, or that there shall be no power to recall the varied and chequered scenery of mortal

life. What is so much to us now, so interesting and important, surely shall not have become mere nothing to us then. But how altered shall be the setting and the surroundings of the vision, how new the point of view, in what a changed light shall it be seen! From what another land shall we look back on the conflicts with temptation and weariness and burdens! With what a sense of rest, of security, of victory, of power! Ah, and even on that which endeared life most to us, what we clung to, what we were most loath to let go or most yearned to attain, what most eminently seemed to surround us here with the plenty and the love of a father's house! That was good, very good, so far as God gave it and blessed it. But what shall be the peace and fulness of the time when the soul's own inheritance is come, and the heart is full at last of the present love of God. The temptation and the toil, how completely passed away! The earthly good, how superseded and replaced by the richer fruit of a better country! This shall be one of the sayings of heaven: God hath made me forget all my toil, and all my father's house. But it is a Joseph that says it. Fidelity and faith led him by the way, till he reached the point where such sayings came fitly from his mind and lips.

Finally, whatever might be the sense in which God made Joseph to forget, it was not in such a sense as cut the links between him and the past, nor such as should disable him from taking the tenderest concern in the welfare of his father's house. In due time this appeared. And so there is one clothed with honour in the Father's house on high, who is gone from prison and from judgment to a throne of glory. He dieth no more. For Him all suffering is gone away into the past, and with Him evermore is His own holy and perfect peace. Yet this does not disable Him from fellowship with our want and sorrow. He is *touched* with the feeling of our infirmity. And in that He hath *suffered*

being tempted, He is able also to succour them that are tempted.

ROBERT RAINY.

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THE WESTCOTT-HORT "GENEALOGICAL  
METHOD."<sup>1</sup>

THE connexion of the Revised Version of the New Testament with the Greek text of Canon Westcott and Professor Hort may be said to be organic, whilst that text finds its scientific basis in the "method" on which I here venture a few criticisms. With the merits of the Revised Version itself I am not now concerned; nor, save as embodying in a concrete form the theory of the "method" aforesaid, and therefore furnishing its fullest illustration, with the Greek text which these distinguished scholars have edited. It may be useful, however, to extend my remarks to a few other collateral portions of the "Introduction" to that text; since there that method is propounded. Whilst the world has been torn with contention as to the "version" which is indirectly connected with the "method," I have seen no attempt to analyse and test the method itself.

But, although the even indirect connexion thus existing between the revision and the method has given the latter its greatest interest, as it has furnished its most important application, the method asserts its perfectly general scope as regards families of MSS. wherever they exist.

On this behalf, indeed, Professor Hort claims (Introduction, p. 73, Part III. § 96) that his—

"Principles of criticism hold good for all ancient texts preserved in a plurality of documents. In dealing with the text of the New Testament no new principle is needed or legitimate; but no other ancient

<sup>1</sup> *The Introduction and Appendix to the Westcott-Hort edition of the New Testament.* Cambridge and London: Macmillan & Co.

text admits of so full and extensive application of all the means of discriminating original from erroneous readings. . . . On the one hand the New Testament, as compared with the rest of ancient literature, needs peculiarly vigilant and patient handling, on account of the intricacy of evidence due to the unexampled amount and antiquity of mixture of different texts, from which few even of the better documents are free. On the other it has unique advantages in the abundance, the antiquity, and above all in the variety of documentary evidence, a *characteristic specially favourable to the tracing of genealogical order.*"

I italicize the last clause as showing the perfectly genuine way in which the theory grew out of the work of settling the text. So the work of adjusting and settling their alluvial plots in the Nile valley is said to have led the Egyptians to evolve the theory of geometry.

Families of MSS., then, exist in far greater copiousness and complication of textual conditions for the New Testament than for any other collection of ancient writings;<sup>1</sup> while the momentous issue of the investigation of these MSS. in the spiritual interests of humanity, adds to a theory first excogitated in relation to these an importance which it is not easy to exaggerate. I have therefore, both five years ago, when the theory fully formulated first appeared, and again lately, gone over carefully each step of the testing process which I now submit, and endeavoured to find, if possible, any flaw in it. This was indeed due to the high personal and literary character of the authors of the theory, as well as to the claims of truth, and to the sacred material in which the theory first found its application.

The literary style in which the theory is clothed is not one of the most lucid. Complicated phenomena, subtle distinctions, and intricate reasonings in which abstract terms

<sup>1</sup> Take for instance the perhaps most widely diffused and multiplied of any ancient Greek classic, the Homeric poems. There appear to exist of the Iliad alone 101 MSS., of the Iliad and Odyssey together 10, of the Odyssey alone 36, total 147. These include fragments and MSS. of sections only of either work. Of the New Testament the cursive MSS. alone are put by Dean Alford at over 900. See La Roche, *Homerische Textkritik*, pp. 439 foll.



take unavoidably the place of the actual *Thatsachen* which filled the author's mind as he wrote, all require a highly perspicuous presentment to make them intelligible. The abstruse forms into which the subject is necessarily cast might, I think, have benefited by a more transparent vesture of expression than they have mostly found. Sometimes it seems as if an attempt to attain greater clearness only resulted in cloudiness. Take the following as an instance, from p. 47.

"Wherever we find a considerable number of variations, in which two or more arrays of documents attesting the two or more variants are identical, we know that at least a considerable amount of the texts of the documents constituting each array must be descended from a common ancestor subsequent to the single universal original, *the limitation of ancestry being fixed by the dissent of the other array or arrays.* Each larger array may often in like manner be broken up into subordinate arrays, each of which separately is found repeatedly supporting a number of readings rejected by the other documents; and each such separate smaller array must have its own special ancestry. If the text is free from mixture, the larger arrays disclose the earlier divergences of transmission, the smaller arrays the later divergences; *in other words, wherever transmission has been independent, the immediate relations of existing documents are exhibited by those variations which isolate the most subordinate combinations of documents, the relationships of the ultimate ancestors of existing documents by those variations in which the combinations of documents are the most comprehensive; not necessarily the most numerous individually, but the most composite.*

If the portions here italicized in the above had been left out, the general idea conveyed would have been clearer. Let any reader try by skipping them.

Occasional ambiguities of terms or of construction not seldom throw a cloud over the sense. Thus the word "variations" should carry a single definite meaning throughout; but, if it did, no sense could be made of some of the passages where it occurs. In the passage cited above it seems to mean passages in which various readings are found. In a passage on p. 109, § 154, in which the "in-

structiveness of the variations" of the Pauline Epistles is noticed, it seems to bear its ordinary meaning of "various readings." But when we turn the page, we find in § 155, "the *variations* here mentioned between different parts of the New Testament are, it will be noticed, of two kinds." How the "various readings" could be thus simply classified as "of *two* kinds," is a startling question; but the context shows that no such thing is meant; but rather the various degrees in which certain types of text called "the Western," and "the Alexandrian," are found to prevail in different parts of the New Testament. So with regard to the word "distribution." We read on p. 104, § 146, "The distribution of documents is fairly typical," and see at once that their grouping in support of this or that reading of a passage quoted just before is meant. But on p. 109, § 154, "In the Catholic Epistles the Western Text is much obscured by . . . the limited *distribution* of some of the books in early times." Here what we mostly call "circulation" seems meant. On p. 132, § 184, "The most instructive *distributions*, as exhibiting distinctly the residual Pre-Syrian text, which is neither Western nor Alexandrian," seems again most easy to grasp as "groupings of MSS." in support of readings neither Western nor Alexandrian. On p. 198, § 270, we have the "*distribution* of Western and non-Western texts among versions" spoken of, where "the degrees in which such texts are *constituents* of the various versions," seems intended. As regards construction, take p. 40, § 49 (end). "The principle . . . is still too imperfectly understood to need no explanation"; where what is meant is, "The principle is still so imperfectly understood that it needs explanation." Again, what is to be made of the following? I will explain presently why I put the first word in brackets:—

"[Except] where some one particular corruption was so obvious and tempting that an unusual number of scribes might fall into it

independently, a few documents are not, by reason of their mere paucity, appreciably less likely to be right than a multitude opposed to them."

Now I submit with all deference that *without* the "except" this makes sense, but *with it*, nonsense. A particular corruption is what critics call a *proclive vitium*: scribe after scribe goes down the slope and into the hole. A few avoid the treacherous incline. The few are right and the many wrong. *Therefore* whenever any error is thus "obvious and tempting," the few who avoid are not less likely to be right than the many who accept; or, to put it more distinctly, the many who accept are less likely to be right than the few who avoid such error. The facility of error is the condition which includes the result; but by writing "except" it is made the condition which *excludes* it. The writer has admitted "mixture" among the negative clauses here floating in his mind. Just as when,

". . . Alderman Curtis told Alderman Brown,  
'It seemed as if wonders had never *done ceasing*.'

We shall see further that this "mixture" re-appears as a feature of the mental process.

Since logic was in its swaddling clothes, dichotomy has been among its simplest and oldest formulas. On p. 113, § 159, we find the writer dwelling, as on a most "striking phenomenon," on "the number of places in which the quotations exhibit *at least two* series of readings, Western and *what may be called* Non-Western." You might at first reading this suppose that you had stumbled on a misprint for "North-Western," but it appears again and again. What then? Is dichotomy intended? The words which I italicize show that nothing so simple and superficial was in the writer's mind. He does *not* mean to tell us as a "most striking phenomenon" that *all* readings may be classed as either "Western" or "Non-Western," which

would be like proclaiming, "In the name of the Prophet—figs!" As we look backward and forward we find other classes, to wit "Alexandrian" and "Syrian," claiming their places. If you should urge that these are equally "Non-Western" with *the* Non-Western, you would be trifling with a profound entity, which is transcendently "Non-Western"—in short is negative, and otherwise indescribable, perhaps unfathomable. When men write to be understood, they generally keep their nomenclature free from such conundrums as this.

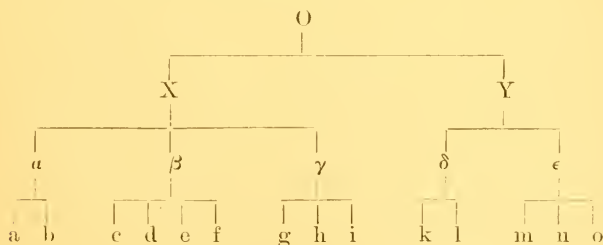
But these are only surface-flaws, however they may spoil that luminousness which is the charm of style. Let us now look a little deeper into the grain and texture of the block. The nucleus of the whole theory goes in effect into a very small compass, being contained between p. 40 and p. 57, and from this I will therefore make a few pertinent extracts. Let me premise that *a* genealogy all MSS. necessarily have, and that to get at the laws which underlie it, by a true method, is ever the root of the whole matter. The only question now raised is whether the method stated is the true key.

On p. 43, § 54, after supposing in § 52 nine MSS. which have one original and a tenth independent, which has of course a distinct original, and showing that by introducing the factor of genealogy "the nine sink jointly to a numerical authority not greater than that of the one," the argument proceeds without taking any account of the genealogical source of the independent tenth MS. Let us exhibit the case symbolically as follows :



These *two* parent MSS. are shown, B and C, each with its offspring; but the nine of B all survive, while of C one only, *a*, survives. B and C also perish. The flaw here

appears to me to be the failure to notice that, since the object is to work back through B and C to some higher link, the attesting value of the nine surviving MSS. derived from B must be ninefold that of the attesting value of the *one* surviving from C. That is, the chances of ascribing to C merely adventitious errors are as nine to one compared with B. As far as facts show, "mixture" may predominate in *a* and blemish the virtues of ancestry, whatever they may be. This tabulation is mine, introduced to clear the subject merely. The next is the writer's own, and it is most important, for it seems to exhibit the key to his "genealogical method." It is, I believe, the only one in the volume, and is on p. 54, § 68. I could wish he had been less sparing of such illustrative machinery. It tends to keep the thread of expression clear, and by so doing to prevent entanglement of thought. For lack of this, I am free to confess that I may have sometimes failed to grasp the writer's meaning. But I think I have shown in the foregoing some slender presumption that, if this be so, it is not wholly the fault of the critic.



The lowest line of fourteen letters represents as many extant MSS. of the same literary work in five groups, each containing a variable number of copies. They are derived through links represented by *a beta gamma delta epsilon* in the line next above, and these again through X and Y from the common ancestor O of all; and all the links between O and a b c, etc., together with O itself, are supposed to have perished. We

are further to "suppose also that no cross-distributions implying mutual or internal mixture can be detected." We are then told that "the proportion of 9 to 5" (that of X's descendants to those of Y) "tells us nothing." But surely it gives us the larger array of evidence for expelling adventitious error, and therefore for confirming the residuum of truth; and this, where *all* the links of descent are supposed lost and retraceable only by inference, seems no unimportant fact. Let this pass, however. Of course X and Y are opposed in certain readings, and represent O so far only as they agree. Similarly the groups under X are opposed to those under Y. But the case is then supposed—

"Where the descendants of either X or Y are divided, so that the representatives of (say)  $\gamma$  join those of  $\delta$  and  $\epsilon$  against those of  $a$  and  $\beta$ , and the question arises whether the reading of X is truly represented by  $a\beta$  or by  $\gamma$ , the decision must be given for that of  $\gamma$ , because mixture and accidental coincidence apart, in no other way can  $\gamma$  have become at once separated from  $a\beta$  and joined to  $\delta\epsilon$ ; in other words, the change must have been not on the part of  $\gamma$  but of  $a\beta$ , or rather an intermediate common ancestor of theirs."

Observe here that "mixture and accidental coincidence" are supposed to be shut out; and must we not also therefore say "accidental *divergency*"? since there can be no presumption in favour of excluding one of these without a corresponding presumption in favour of the other being excluded. But how, save by some influence, thus excluded, an "intermediate common ancestor" can have gone astray, is not clear, and is not suggested in the text. Assuming, however, that  $a\beta$  or their "intermediate" may have gone astray from representing X, then may just as probably  $\delta\epsilon$  have gone astray, or their "intermediate," from representing Y. There is no element of likelihood on the one side which is not present on the other, and the new position of  $\gamma$ , so far from settling the question, "by which group is X now represented?" is in fact the phenomenon which raises

it. Further, X and Y have a common element by which they represent O, and which they transmit in various degrees to their posterity, and in respect of this common element all the ultimate descendants show resemblances and agree so far already; therefore the novel agreement of  $\gamma$  with  $\delta$  and  $\epsilon$  cannot represent any part of this element. If then  $\gamma \delta \epsilon$  are found grouped against  $a \beta$ , the grouping is merely split between  $\beta$  and  $\gamma$ , instead of between  $\gamma$  and  $\delta$  as before. But wherever it is split, the corresponding adverse groups, whether now larger or smaller, must represent the same elements as before, *viz.* those in respect of which X and Y *differ*. And, it may be added, if  $\delta \epsilon$  still represent Y as against X, which the text leads us to suppose them to do, then  $\gamma$  by joining them cannot represent X as against Y, as Professor Hort in the above extract decides it to do.

But yet further, the assumption which excludes "mixture and external coincidence" appears to be unduly made. For, be it remembered, all primaries and intermediates in the genealogy are lost alike and only knowable so far as their descendants  $a b c . . . o$  represent them. The phenomena of  $a b c . . . o$  are our sole data, and no presumption as regards any special feature of any lost link can be stronger (although this obviously understates the argument) than a presumption arising from those phenomena. If therefore the novel combination  $\gamma \delta \epsilon$ , or rather, strictly,  $g h i k l m n o$ , (for  $\gamma \delta \epsilon$  are lost), suggests the presence of such a disturbing agency as "mixture," etc., then that suggestion will balance or outweigh any imagined warranty for assuming such agency excluded.

It seems then to me that Professor Hort, by slipping in an assumption here and arbitrarily ruling a "decision" there, in effect forges links for his theory which ought to be found in the facts, but are not. And this leads me to fear that there is a loose stone in the very foundation of his

structure, which is built upon throughout as if it were firm. I distrust not "genealogical method" as a principle, but the particular one which he has formulated, which is a permanent and continuous factor in his entire system, and with the insecurity of which, confidence in the entire system is shaken. He is very thorough and persistent in his application, and seems to find in the same "method" a key to the distribution of the "Western" and other texts, as well as to the discernment of the value of documents.

A little lower down, p. 56, § 71, where he supposes the existence of "mixture from without," and proceeds to trace its consequences in the same group as before considered, we read—

"Again, it is possible that the reading of  $\alpha\beta$  is itself due to mixture with a text independent of O: and if so, though rightly rejected from the determination of the reading of O, it may possibly be of use in determining the reading of an ancestor of O, or even of the autograph itself."

But if the text from which "mixture" has been derived is external to O, we ought to have some ground for supposing that it is more nearly connected with the ancestry of O; and, if it were more nearly connected, it is not easy to see how to the descendant O of that ancestry it should be purely external. Or put the case thus:—it contains elements common to the ancestry of O with others wholly foreign. So far as the former are contained in O, we know them already. So far as they are not, we have no test to discern them from those purely foreign. This, however, is a bye-point merely, and only adduced to show the lack of cogency in the logical structure at one more point. Our professor adds further, pp. 56-7:—

"When O has come to mean the autograph, we have in reaching the earliest known divergence, arrived at the point where genealogical method finally ceases to be applicable. . . . Whatever variations survive at this ultimate divergence must still stand as undecided variations."



When we have reached "the autograph" (of course as represented in the results of investigation) what further room for "divergence" there is, is not clear. One would have thought that by the fact of reaching the autograph all lines would *converge* so far as they have been conducting us thither. That they stop short of coincidence, and present us with a dual, or possibly in some cases a multiple, result, as readings of that autograph, is a distinct fact; but to speak of the lines which thus terminate as being "at this ultimate *divergency*," seems a use of phrase the inverse of that which represents the thought. One may just pause to notice by the way, that those who have examined carefully the variants of the New Testament in a well furnished register, such as Tischendorf's last edition, must have noticed here and there the fact of duality, as suggested above. The close balance of testimony in MSS. may be sometimes relieved by Versions or Fathers turning the scale. But there occurs occasionally a concurrence of equilibrium in all the elements of attestation *pro* and *con*, which reduces us to a critical dead-lock, and makes us suspect an original double recension in the first age of some of the New Testament documents. Indeed, we can without much difficulty account for this. Given the presence of Apostolic men in nearly all existing Churches at the end of the first century—to say nothing of the, at any rate, one then surviving Apostle—we see how modifications of the text under their authority might easily arise. Thus Timothy or Epaphroditus, or even perhaps Tertius the scribe, might from personal knowledge alter a Pauline MS., with complete approval and reception, whilst earlier duplicates might retain the first-hand reading. When we remember the practice of St. Paul in favour of amanuenses, which probably was not, among the original authors of the New Testament, confined to him alone; and make allowances for circumstances of pressure and distraction disturbing the even flow of sentences alike from the lip

and from the pen, amidst "the care of all the Churches," it seems humanly almost certain that some primary aberrations from intended sense would occur, which would call for such subsequent correction wherever a competent source of it was at hand. Thus, as there were rival traditions concerning Easter, each with its alleged apostolic source, a longer and a shorter recension of the Lord's Prayer, a longer and shorter ultimate form of creed, due (roughly speaking) to East and West respectively; so duality may have its type in the ultimate authorities for the New Testament text, and the problem be found by the critic to resemble a quadratic equation with its two roots. The closing verses of St. Mark's Gospel, and the passage of the woman taken in adultery, are probably examples of similar secondary but genuine influences at work upon the text of the Gospels. We approach in short the ultimate condition of a binary text (or possibly in some cases a ternary or more, but it is best to keep within the narrowest margin reconcilable with the facts); and such may possibly be the account of the "Western" text of Professor Hort, so far as that text has a reality, and is a genuine deviation from a standard tradition, and not a mere erroneous result of wrong grouping of authorities under the influence of "method," or of subjectivity vitiating the application of it. We have not the worked out steps of this "method" before us, either as regards the codices of the New Testament, or the widely diffused types of "Western," etc., texts which they are believed to follow. Nor could such investigations be submitted within the compass of an "Introduction." But, put broadly, the result as regards codices is the exaltation of two of them into a position of practically ultimate authority, as superior, for instance, to a consensus of early versions and Fathers, where that may be found. The weight thus attributed to them perhaps reflects that of the Westcott-Hort duumvirate in the Revisers' Committee. But I should

think it unworthy of the sacred science to cavil even at this result, without showing, as I conceive has been shown above, a flaw in the theory which supports it. I note in conclusion, that there yet remains one further ground for demurring to the supremacy with which B and  $\aleph$  are invested. Each of these codices has an Old Testament portion. The character of each as a witness must be taken *as a whole*. The Old Testament portion of each is probably in bulk many times larger than its New Testament portion, when the *lacunæ* in either portion of either codex have been duly allowed for. I have seen no such rigorous examen of the LXX. portion, which presumably includes the Apocrypha, in each, as has been applied to the New Testament. Here then there remains a wide area of attestation to be searched. Who can say that the character of B and of  $\aleph$  for fidelity might not be greatly modified by a careful scrutiny of their Old Testament contents? To hoist them up into the position of ultimate arbiters, until this doubt has been settled, is to snatch a verdict on a mere fraction of the whole evidence, and to affect certainty while a wide margin of phenomena remains unexplored. Of course the merits or demerits of the Westcott-Hort "method" are wholly independent of this extra reason for demurring at its results, but it seems pertinent to put in this reminder when putting those results into the scale. I wished to have added some remarks on the "Internal Evidence of Groups" and on that of "documents," as forming important, although subsidiary, portions of the "method" before us; but I fear I must defer these through considerations of space. Nothing can deprive Canon Westcott and Professor Hort of the grateful appreciation due to a nearly life-long devotion of high gifts and conscientious efforts to the study of the Sacred Text in all its vastly ramified channels of evidence; nor of the right to speak with that authority, so closely akin to intuition, which is derived from the trained organs, the ripened

faculty and the appreciative sympathy, ever present in their work. If they had not given their reasons and let us into the secret of their "method," we might have taken its results upon trust. As they have taken the more manly and outspoken course, they invite us thereby to follow them in a similar and parallel effort of criticism.

HENRY HAYMAN, D.D.

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THE REVISED VERSION OF THE OLD  
TESTAMENT.

THE BOOK OF JOB.—II.

IN the second circle of speeches, chaps. xv.—xxi., the changes made by the Revision are perhaps of less importance than those in the first circle. As before, the most difficult passages occur in the speeches of Job, particularly chaps. xvi., xvii., and xix., those of the other speakers being comparatively simple. The alterations made, however, will generally be found helpful to the understanding of the book as a whole.

In the speech of Eliphaz (chap. xv.) the following points may be noticed. In *v.* 4, "restrainest prayer before God" becomes "restrainest devotion." The charge of Eliphaz is that Job by his words and demeanour infringes upon the reverence due from men to God, a broader charge than that suggested by A.V. The change in *v.* 5 also adds to the force of the charge: "thine iniquity teacheth thy mouth," instead of the former, "thy mouth uttereth thine iniquity." It may remain a question whether the charge of Eliphaz be a general one, to the effect that Job's language was inspired by his evil mind, or particular, namely that his *guile* dictated his charges against God, which were only a pretext put forward to cloak his own conscious wrong-

doing. This is the sense of the second clause and may be the meaning here.

The marg. in *v.* 8 deserves attention: "dost (didst) thou hearken in the council of God?" The text has been retained virtually unchanged: "Hast thou heard the secret counsel of God?" Again, in *v.* 11, A.V. "is there any secret thing with thee?" has little pertinency; while R.V. "and the word *that dealeth* gently with thee" indicates that Eliphaz has in mind his own former speech (chaps. iv. v.). There runs throughout this second speech of Eliphaz a constant strain of allusion to his former discourse. The treatment of this discourse by Job has hurt his *amour propre*; it is not what was due to a man of his age and purity of blood. The words suggest, too, that Eliphaz did not quite say in his former speech all that he might have said nor all that was in his mind regarding Job.

Verse 20 has undergone a slight alteration which makes the sense more consistent: the wicked man travaileth with pain all his days, "even the number of years laid up for the oppressor," where A.V. has "and the number of years is hidden to the oppressor." And the same may be said of *v.* 26, which now reads: "he runneth upon Him (God) with stiff neck, with the thick bosses of his bucklers." Figuratively, the wicked man is represented as assailing God with a stiff neck, and with the bosses of his bucklers directed against Him. The tenses in the whole passage, *v.* 25-28, are probably all to be read in the past form.

In Job's reply (chaps. xvi., xvii.), the rendering of some individual words has been altered for the better, *e.g.* "what provoketh thee that thou answerest?" *v.* 3, where A.V. had "what emboldeneth?" *v.* 4, "I could join words together," for "heap up words" of A.V.; *v.* 8, "Thou hast laid fast hold on me," instead of "filled me with wrinkles." The slight addition in italics in *v.* 18, "let my cry have no *resting* place," suggests the meaning better, which is, let

my cry have no place where it shall rest and be silent, but let its appeal for justice sound through all places till it be heard. The rendering in *v.* 19, "He that voucheth for me is on high," is more exact. A.V. has, "my record is on high," but a person, namely God, is intended, the word being parallel to "my witness" in the former clause and of the same meaning. If the language contained such a word as "avoucher" in a personal sense it would express the meaning; but though the verb and one form of noun occur, as Hamlet says, "I might not this believe without the sensible and true avouch of mine own eyes," this particular form either does not occur or would be too obscure.

The change in *v.* 21, is of a different kind, being one of construction. A.V., though expressing a sense compatible enough with the general drift of Job's thoughts, hardly does justice to the desperate condition in which he feels himself at this moment. He has realized that men as well as God have deserted him and hold him guilty, "my friends scorn me." He has only one resort to flee to, the unseen God, his witness and avoucher, and he appeals with tears to Him both against the external God who operates in providence and in events and against men; mine eye poureth out tears unto God "that He would maintain the right of a man with God, and of a son of man with his neighbour." The "man" and "son of man" is Job himself, his neighbour is his friends.

In chap. xvii. 3 the somewhat obscure "lay down now" of A.V. becomes clearer in R.V., "give now a pledge;" and the second clause, "put me in a surety with thee," also is more intelligible in the new form: "be surety for me with thyself," where the same singular duality in Job's conception of God appears as in *v.* 21. Job regarded all the events of providence and of his own history, his misfortunes included, as due immediately to the hand of God, and he moreover regarded the occurrences of providence as

a true index of the mind of God and His disposition toward men, and consequently read in his own history the evidence of the Divine wrath. This was one God. But he was assured there was another, one who knew his integrity and would be his witness and voucher, the moral ideal of man's heart, all whose actual ways ought to correspond to the ideal and must yet correspond. It is his sense of the discordance between the supreme moral ideal and actual providence which he strives to express by speaking of God and God, and his hope is that he shall see the discordance equated and reconciled.

There are ingenious and devout minds who can nourish themselves upon the most unpromising and barren words if found in Scripture; such words become a mere frame in which they set beautiful pictures drawn by the pious imagination; and such minds, perhaps, found a sweet meaning in the language of Job as given in A.V., v. 6, "aforetime I was as a tabret." A tabret or timbrel is a little drum with bells in the rim, and is a favourite oriental instrument of a lively and joyous kind. Job might perhaps have compared himself to this in his old happy days. Here, however, he appears to be describing what he is now, not what he had been aforetime, and R.V., "I am become an open abhorring," or as marg., "one to be spit on in the face," no doubt expresses the general sense. In A.V. v. 12, "the light is short because of darkness," has little meaning. The words are obscure. R.V., however, "the light, *say they*, is near unto darkness," expresses an idea parallel to that of the first clause, "they change the night into day," that is, the three friends are ever putting forward their delusive hopes and foolish comfort, assuring Job that his "night" and "darkness" of calamity and affliction will speedily give place to the "light" and "day" of restoration and prosperity. Job, however, will have none of such comfort, he knows better and is assured of the contrary.

and his assurance is expressed with great pathos in the following verses 13-16, where the slight change in R.V. postponing the apodosis to *v.* 15, is an improvement.

In Bildad's second speech, chap. xviii., several changes occur, of which two or three may be noticed. In *v.* 2 A.V. "how long *will it be ere* ye make an end of words?" is faulty both in grammar and lexicography: R.V. "how long will ye lay snares for words?" that is, hunt for words, in order to find means of replying to the plain and incontrovertible principles of religion advanced by the friends. In *v.* 4 the English is allowed to prevail over the Heb. idiom, "thou that tearest thyself in thine anger," etc. It is known that the ancients did not possess candles, and strict fidelity requires "lamp" where A.V. renders "candle." Some may think that, considering the greater euphony of the latter word and the many fine passages, familiar to the ear and mind, in which it occurs, the change might have been spared. The alteration appears in *v.* 6, where in addition "above him" displaces "with him." A.V. "his candle shall be put out with him," suggests the entirely wrong idea that he and his candle shall be extinguished together; R.V. suggests the idea that the lamp was placed or hung high up in the tent or over the entrance. The prep. might express in a general way the connexion of the sinner and his candle.

In *v.* 13 "strength of his skin" is altered with advantage to "members of his body;" and in *v.* 14 the impersonal construction, "it shall bring him to the king of terrors," is more naturally put in the passive, "he shall be brought," etc. A.V. is obscure in *v.* 15, "it shall dwell in his tabernacle because it is none of his;" R.V., "there shall dwell in his tent that which is (they which are) none of his." The use of "nephew" (*nepos*, Fr. *neveu*) for grandson is now obsolete, though "grandson" is not a Biblical word; R.V. has compromised the difficulty in *v.* 19 by rendering



“son’s son,” as A.V. in an earlier passage. Finally, the omission of the italic *him*, *v.* 20, suggests that “they that went before” as well as “they that come after” are posterior to the day of the sinner’s destruction. The alternative sense suggested in the marg. is worth attending to.

Apart from the difficult passage, *v.* 23 *seq.*, Job’s reply in chap. xix. is simple. Only two alterations of any consequence have been made. In *v.* 6, “know now that God hath overthrown me” is replaced by the more accurate “hath subverted me *in my cause* ;” and in *v.* 17 the peculiar rendering of A.V., “though I entreated for the children’s sake of mine own body,” is altered into “and my supplication (is strange) to the children of my *mother’s* womb,” with marg. “I am loathsome to the children,” etc. The marg. “I am loathsome,” though without evidence from O.T., is thought to find support in the cognate languages. The rendering affords a parallel to the idea of the first clause, “my breath is strange (offensive) to my wife.” The final words of the verse are obscure; lit. they read “to the children of my womb.” The last word can be used of the father, and might mean “body,” in which case Job’s own children would be referred to. These, however, according to the prologue, perished; and as this is sustained by chap. viii. 4 and xxix. 5, it is difficult to assume an inconsequence on the part of the poet in the present passage. It is true that in *v.* 16 Job refers to his “servant,” although his servants are spoken of as having also perished; but the difficulty is less, since only his servants who were in the fields are alluded to in the prologue. Some have suggested that children of concubines may be intended; but no such connexions are alluded to, and in conformity with his high character Job is represented as living in strict monogamy. Others have thought of grandchildren, the objection to which is that Job’s sons, though they had houses of their own, do not appear to have been married. Either, therefore, we

must assume a slight inconsistency on the part of the poet, or render as R.V., "children of my mother's womb;" in the latter case Job would call the womb that bore him "his" womb, and would refer to brothers and sisters or collateral connexions.

The apparent anachronism, "printed in a book," *v.* 23, is removed by the rendering of R.V. "inscribed." The notable verses 25-27 were rather an interpretation in A.V. than a translation, and by the removal of all the words interpolated R.V. gains greatly in fairness. A.V. "he shall stand at the latter *day* upon the earth," *v.* 25, contains a reference too definite; R.V. "he shall stand up at the last," is more just. The rendering of A.V. *v.* 26, "*though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God," expresses a perfectly unambiguous sense, and contains an explicit declaration of faith in the resurrection of the flesh. This sense, however, is gained by interpolating three words: *though*, *worms* and *body*; and though these interpolations may be in harmony with exegetical tradition, they can hardly be justified. The rendering of R.V., "and after my skin hath been thus destroyed, yet from my flesh shall I see God," is much fairer, though readers will probably complain of its ambiguity. The words "from my flesh" naturally mean the same as "in my flesh" of A.V., and some may still find the doctrine of the resurrection in the verse. Others will not unnaturally fasten on the apparent distinction introduced between "skin" and "flesh," and conclude that what Job's assurance amounts to is this: that though his disease go the length of committing frightful ravages in his "skin," *i.e.*, perhaps, his body superficially, yet in his mangled body—his "flesh"—and before death, he shall still see God. While others may obtain a similar sense by a different road. It may occur to them that "skin" and "flesh" may be identical in meaning, being mere variant expressions for "body," and that Job's statement is put in the form of

a paradox, "though my body be destroyed, yet in my body shall I see God," the meaning being that, though his disease should bring him to virtual annihilation, yet even in that condition and before death he should see God. That the verse is susceptible of a sense quite different is indicated by the marg. on "from my flesh," namely, "without my flesh," that is, disembodied and after death. The American Revisers continue to hold out for this sense, and the reader may refer to their rendering of the verse as a whole at the end of the O.T. According to this rendering, Job postpones his hope of seeing God till a future life, as we should now say, or, as would be said more accurately on O.T. ground, till after death.

In the speech of Zophar, chap. xx., a few changes occur which help to make that hot disputant's points clearer. He acknowledges that he is warm, and his impetuosity makes his opening sentences somewhat abrupt. R.V. with marg. on *v.* 3 may be referred to without quotation. Zophar's doctrine in the whole passage is that the wicked man's ill-gotten wealth does not abide with him, he has to restore it; his sweet pleasures turn to gall and the poison of asps within him; he must vomit up again all that he has so greedily swallowed. These harsh figures are crowded together with a reference to Job's history which is scarcely veiled. In this light, *v.* 10, "his hands shall restore their goods" is more pertinently "his goods" in R.V. In *v.* 20 A.V., "surely he shall not feel quietness in his belly" seems to express a rather curious threat; R.V. refers the verse rightly to the past career of the wicked man and his insatiable greed, "because he knew no quietness within him" (in his belly, the seat of appetite). In A.V. *v.* 21 has little sense, "there shall none of his meat be left;" R.V. "there was nothing left that he devoured not." In *v.* 23, "when he is about to fill his belly" has been retained in R.V., but with the marg. "let it be (it shall be) for the fillin of his

belly that" God shall cast the fierceness of His wrath upon him. In the last clause A.V. has also been retained, "and shall rain it upon him while he is eating," though with marg. "rain it upon him as his food." Both these margins are deserving of attention.

In Job's reply, ch. xxi., though the changes are not numerous they are of the utmost importance, and have the effect of altering the whole complexion of the chapter as A.V. allows it to be read. To the doctrine of Zophar in the previous chapter, which was the doctrine of all the three friends, that the wicked man is always miserable and invariably comes to a wretched end, Job opposes a direct negative, and shows by instances which cannot be gainsaid that such an assertion is false. He admits that his friends' doctrine ought to be true; it is what the conscience of man demands to be true, and what the providence of God, if it were righteous and corresponded to the ideal in man's mind, would show to be true, but the facts of life and history tell quite a different tale; and the tale is so full of mystery and of moral failure on the part of the Ruler of all, that Job, when he thinks of it, is troubled, and horror taketh hold of his flesh (*v.* 6).

In *v.* 14 a change of the slightest kind alters the whole drift of the passage. In pursuance of his argument against the three friends, Job directs attention to the multiplication of the wicked, the joyous happiness of their children, the prosperity of their flocks, and their own peaceful end at last (*v.* 7-13), and then according to A.V. adds, "therefore they say unto God, Depart from us" (*v.* 14). This reading makes the worldly ease and felicity of the wicked the source of their impiety. Now this might be a conclusive proof of the ingratitude of men, but it would be no arraignment of the providence of God, and nothing relevant to Job's contention. R.V. renders, "yet they said unto God, Depart from us"—that is, though they were persons who would have none of

God, yet every worldly blessing was showered upon them. Again, A.V. reads *v.* 17 as an exclamation with an affirmative meaning, "how oft is the candle of the wicked put out!" R.V. as a question, "how oft is it that," etc.? meaning, what examples can be shown of such a thing? there is no such law of providence to be observed. In these verses 17, 18, Job directly traverses the theory of his friends. Once more the whole scope of *vv.* 19-21 is altered by the insertion of the italic *ye say* in R.V. *v.* 19. The friends, in answer to Job's evidence of the happiness of many a wicked man himself, fall back upon the old doctrine of retribution: "God layeth up his iniquity for his children," to which Job replies "let Him recompense it unto himself . . . for what pleasure (concern) has he in his house after him?" The passage is very curious and instructive. We can infer from the prophets Jeremiah and Ezekiel that the miseries of the exile had begun to react upon the doctrine of retribution formerly accepted. The people concluded that they were being punished for the sins of their ancestors, "the fathers ate sour grapes and the children's teeth are set on edge." The generation of the exile were suffering not for their own but for their fathers' transgressions, and they began in their misery to question the rectitude of the providential law. Job does not attack the law on the side of its injustice, but assails it on another ground, namely, that as a law of retribution it is a failure, it lays the penalty on the wrong parties—"let his own eyes see his destruction." Though his children suffer the wicked man himself escapes, for what knowledge has he of his house after him or what concern in it? Both the proverb in Jeremiah and Ezekiel, and the present passage, imply that men were now occupying a different point of view from that of Hebrew antiquity. The old view as illustrated in the case of Korah and other instances, appears to have been this: a man's children or family and dependents were regarded as part of himself,

hence his punishment if thorough included them, or if they suffered after him it was still retribution on *him*, he was being still pursued by vengeance in them, who were his and part of him. He was not supposed to represent them so that his evil might be imputed to them and considered theirs—such an idea inverts the whole conception—on the contrary the standing of the children or dependents as distinct and independent persons was not considered, they were comprehended in the father or head. This view was breaking up in the age to which the Book of Job belongs. The dissatisfaction of men with it was a symptom of a general change that was coming over O.T. conceptions. The individual, with his rights and responsibilities immediately before God, was the new conception which was to lay the foundation for a truer order of things. Both in Ezekiel and in Job the father and his children are regarded as quite distinct from one another, the latter are independent persons. Hence in the prophet the law that the children suffer for the sins of the father is assailed as doing an injustice to the children, while in Job it is repudiated, because it fails to touch the father. The individualism of Ezekiel has been attacked by some writers as carried to an extreme which is far more false than the old view which it would displace. All questions of this kind are complicated in the O.T. by the fact that two things are mixed up which fuller revelation and larger experience have taught us to keep apart, namely, the religious relation of the individual soul to God, and the external token and pledge of this relation in the person's worldly prosperity or the reverse. The contribution which Ezekiel makes is to the former point, the individual's freedom and responsibility and reward or the reverse according to his conduct. What entangles his teaching to us is that he appears to leave the second point untouched, the favour and displeasure of God continue to be manifested externally, remaining untranslated into the forms of spiritual experience.

In *v.* 32 the marg. "that the evil man is spared in the day of calamity," etc. is certainly much more in harmony with the general scope of the chapter than the text "is reserved for the day of calamity." Job is supposed by some to modify his views in chap. xxvii., but here he is delivering a crushing assault upon the stronghold of his friends, and he is not likely to cripple his attack by considerations of another kind.

In the third circle of speeches (chap. xxii.-xxxii.) there is a multitude of changes; but though useful, few of them are of such importance as those just noticed. In the opening speech of Eliphaz, chap. xxii., the following may be referred to. In *v.* 4, "will He reprove thee for fear of thee?" is more accurate in R.V., "is it for thy fear of *Him* that He reproveth thee?" More important is the alteration in *v.* 15, where "wilt thou keep the old way?" (*i.e.* the way of the ancient sinners) takes the place of A.V. "hast thou marked the old way?" A.V. *v.* 20 has little meaning; R.V., by inserting the italic *saying*, connects the verse with the preceding and otherwise modifies it. In A.V. *v.* 24, "then shalt thou lay up gold as dust," etc., is a promise of riches to Job on his returning to God; R.V. gives the words quite another turn, making them a warning to Job against his love of wealth, "lay thou thy treasure in the dust . . . and the Almighty shall be thy treasure." The very curious rendering of A.V. (*v.* 30), "He shall deliver the island of the innocent," arose from confounding 'I, an island, with 'N, a form of the negative; R.V., "He shall deliver *even* him that is not innocent."

In Job's reply, chap. xxiii., xxiv., xxiii. 2 remains obscure for all that can be done to it. Verse 6, "No; but he would put *strength* in me," has no relevancy in the connexion. Job fancies himself pleading before the judgment seat of God, and asks how he should wish God to receive him; hence R.V., "Nay; but He would give heed to

me." In *v.* 17, which remains virtually as in A.V., the marg. offers quite a different view of the meaning. The text taken in connexion with the preceding, God hath made my heart faint and the Almighty hath troubled me (*v.* 16) "because I was not cut off before the darkness," etc., appears to mean that Job is troubled and perplexed because God had not caused him to die before such awful calamities befell him. Of course if Job had been dead he would not have been here discussing mysteries of providence any more; but in the sense in which he speaks, his being "cut off" would have been just the same mystery as now alarms him. The marg. suggests a profound and pathetic sense, and one in the line of all Job's statements, namely, that it is not his calamities in themselves nor his death that Job is affrighted at; it is the moral aspect of his afflictions, the fact that *God* causes them in defiance of rectitude, that paralyses his mind. The marg. runs: "for I am not dismayed because of the darkness (affliction), nor because thick darkness covereth my face." It was not a question of the sufferings or death of him or any man; the moral Sun in heaven was labouring under disastrous eclipse.

Chap. xxiv. 1 is clearer in R.V., "why are times (of assize) not laid up by the Almighty? and why do not they that know Him see his days" (of judgment)? The pious, who know God, cannot perceive His righteous rule on earth. A.V. "why, seeing times are not hidden from the Almighty, do they that know Him not see His days?" appears to assume that God has days for doing judgment appointed by Him, and to complain that men cannot see them. The distinction is one not drawn by Job. The complaint that men cannot see Him doing judgment, dispensing right upon the earth, is a complaint that right is not dispensed by Him.

The changes in this chapter are too numerous to notice



in detail; the attention of the reader may be directed to two landmarks set up by R.V.: *v.* 9, "there are that pluck," etc.; and *v.* 13, "these are of them that rebel," etc. The passage *v.* 18 to the end is difficult of interpretation; many consider *v.* 18-21 to give the popular view of the fate that awaits the sinners described in the previous verses, while *v.* 22-25 give a very different view of their fate, a view which is Job's own. If this construction of the passage be adopted the marg. of *v.* 22 should be substituted for the text, which as it stands is rather obscure.

In Bildad's brief speech, chap. xxv., there is no change requiring notice. In Job's reply, chap. xxvi., two or three useful changes have been made. In *v.* 5, A.V., "dead things are formed from under the waters," has no meaning at all; R.V., "they that are deceased tremble beneath the waters," etc. The reference is to the realm of the dead and the shades (*Refaim*) congregated there; this abode of the departed was considered to be beneath the sea. Again, *v.* 9, "He holdeth back the face of His throne," is obscure; R.V., "He closeth in the face of His throne," *i.e.* with clouds. And as in a former passage, "Rahab" takes the place of "the proud," *v.* 12.

Chaps. xxvii., xxviii. are encompassed with difficulties when the question of their integral connexion with the book is considered. Otherwise the chapters are of no great difficulty, though in the beginning of both some great and useful changes have been introduced. Chap. xxvii. 3 has been thrown into a parenthesis in R.V. and made to express Job's consciousness and mental clearness in spite of his wasting malady, and thus to add weight to the asseveration of his innocence which he is about to make. This asseveration follows in *v.* 4-6. The text of these verses reads, "my lips shall not speak unrighteousness" (*v.* 4), "my heart shall not reproach me," etc. The marg. suggests presents for these futures: "my lips do not speak

unrighteousness," *i.e.* in maintaining my innocence; "my heart doth not reproach me," *i.e.* I have no consciousness of sin; a sense with which goes the rendering, "for any of my days." Of course it has always to be remembered that Job is not here arrogating to himself absolute sinlessness; he is merely repudiating the kind of sins insinuated against him by his friends and implied (as he supposed) by his misfortunes.

In chap. xxviii. 1 the marg. "for," instead of "surely," suggests a close connexion between the chapters. Verses 3, 4, are made much clearer in R.V. by the insertion of the word *man* for "he" in *v.* 3, "*man* setteth an end to darkness;" as well as by making "man" the subject in *v.* 4, instead of "the flood" as A.V. In A.V. *v.* 4 has no meaning, while R.V. by referring it to the operations of the miner offers a graphic picture of the dangers and the successes of ancient mining. The change of "rivers" into "channels," *v.* 10, and the rendering, "he bindeth the streams that they trickle not," *v.* 11, help to vivify the description.

In Job's last speech, chap. xxix.—xxx., most difficulties occur in chap. xxx., and there a number of changes have been introduced, *e.g.* "they gnaw the ground," instead of "fleeing into the wilderness," *v.* 3; "they were scourged out of the land," instead of "they were viler than the earth," *v.* 8; "the *pains* that gnaw me take no rest," instead of "my sinews take no rest," *v.* 17; "Thou dissolvest me in the storm," instead of "Thou dissolvest my substance," *v.* 22, and others. The well-known passage, xxxi. 35, "Oh that one would hear me! behold, my desire is that the Almighty would answer me, and that mine adversary had written a book," appears in R.V. thus: "Oh that I had one to hear me! (Lo, here is my signature, let the Almighty answer me;) and that I had the indictment which mine adversary hath written!" Job

desires that he had one that would answer him, meaning that God would appear to justify or explain his afflictions; to his own protestation of innocence he appends his signature and waits for the Almighty's reply in opposition to it; the indictment or charge of God his opponent is what he longs to possess, for then the riddle of his sorrows would be solved.

It is unnecessary and would be tedious to adduce further instances. Enough has been noticed to indicate the kind of changes that have been introduced, and the bearing which many of them have upon the general scope and leading conceptions of the book, and also perhaps to commend to the reader's attention the margin in many places where A.V. has still been retained or only slightly modified.

A. B. DAVIDSON.

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## THE PROPHECIES OF ST. PAUL.

### III.—THE LATER EPISTLES.

THE distribution of predictive passages through the letters written by St. Paul during his first imprisonment,—Ephesians, Colossians, Philemon and Philippians (A.D. 62 and 63),—is analogous to what we have observed in the preceding group. In the more theological and polemical letters, as there, so here, such passages are few, while in the more practical and personal letters they are comparatively numerous. The Second Advent is not directly mentioned at all in Ephesians, and only once, and then very incidentally, in Colossians; while, although the brief and purely occasional letter to Philemon naturally enough contains no allusions to the future, the Epistle to the Philippians, which resembles in general manner and contents the letters

to the Corinthians and Thessalonians, like them too is full of them. The nature of the eschatological matter which is found in each epistle is in striking harmony with its purpose and general character: in Ephesians and Colossians it is confined to allusions, sometimes somewhat obscure, to eschatological facts which are introduced usually with a theological or polemic object; in Philippians, where Paul pours out his heart, it is free and rich, and usually has a direct personal design of encouragement or consolation. In all these epistles alike, however, it is introduced only incidentally—no section has it as its chief end to record the future; but in Philippians it is more fully and lovingly dwelt upon, in Ephesians and Colossians more allusively touched. It is not surprising, under such circumstances, that very little is revealed to us concerning the future in these epistles beyond what was already contained in the earlier letters, the teaching of which most commonly furnishes the full statement of the facts here briefly referred to. Now and then, however, they cast a ray of light on points or sides of the truth which were not before fully illuminated, and thus enable us to count distinct gains from their possession. Nowhere are they out of harmony with what the earlier epistles have revealed.

The eschatological contents of the twin letters, Ephesians and Colossians, will illustrate all this very sharply. Much is made in them of an inheritance of hope laid up in heaven for the saints in light (Eph. i. 14, cf. ii. 7; Col. i. 12, i. 5: cf. iii. 24). The time of its realization is when Christ our life shall be manifested, at which time we also shall be manifested with Him in glory (Col. iii. 4). It is clearly pre-supposed that the reception of the inheritance is conditioned on a previous judgment. We must be made meet for it by the Father, by a deliverance from the power of darkness and translation into the kingdom of Him by whom we have redemption, the forgiveness of our sins (Col. i. 12).

Whatsoever good thing each one does, the same he shall certainly receive from the Lord (Eph. vi. 8). The inheritance itself is thus a recompence for our service here (Col. iii. 24). Judgment again is implied in the constant undertone of allusion to a presentation of us by God or Christ, pure and blameless and unaccusable at once before Christ and in Christ (Eph. i. 22; Col. i. 22, 28). But if Christ is thus the judge, we naturally enough are to live our life here in His fear (Eph. v. 21). The resurrection of the saints is implied now and then (Col. ii. 12, 13; cf. Eph. v. 23), and once asserted in the declaration that Christ has become "the first-born from the dead, that in all things He might have the pre-eminence" (Col. i. 18). The nature of this inter-adventual period is explained with apparent reference to some such teaching as is given in 1 Cor. xv. 25, to be a period of conflict (Eph. vi. 12), and its opening days are hence said to be evil (Eph. v. 16), though, no doubt, the evil will decrease as conflict passes into victory. The enemies of the Lord are named as principalities and powers, and their subjugation was potentially completed at His death and resurrection (Col. ii. 15). The actual completion of the victory and subjection of all things to the Son is briefly re-stated in each epistle. In the one it is declared that God has purposed with reference to the dispensation of the fulness of the times (*i.e.* this present dispensation of the ends of the ages, 1 Cor. x. 11) to gather again all things as under one head in Christ, the things in the heavens and the things upon earth (Eph. i. 10). In the other it is said that it was the Father's good pleasure that all the fulness should dwell in the Son, and that through Him all things should be reconciled to Him, whether things upon the earth or things in the heavens, and that this reconciliation should be wrought by His blood out-poured on the cross (Col. i. 19). The only difference between such statements and such a one as 2 Cor. v. 19 is

that these deal with the universe, while that treats only of man, and hence these presuppose the full teaching implied in 1 Cor. xv. 20-28 and Rom. viii. 18-25, and sum up in a single pregnant sentence the full effects of the Saviour's work. The method of Christ's attack on the principalities and powers and world-rulers of this darkness and spiritual hosts of wickedness, and the means by which He will work His victory, are declared at Eph. vi. 12; from which we learn—as we might have guessed from Rom. xi. 25, *sq.*—that Christians are His soldiers in this holy war, and it is through our victory that His victory is known. It is easy to see that there is nothing new in all this, and yet there is much that has the appearance of being new. We see everything from a different angle; the light drops upon it from a new point, and the effect is to bring out new relations in the old truths and give us a feeling of its substantialness. We become more conscious that we are looking at solid facts, with fronts and backs and sides, standing each in due and fixed relations to all.

The Epistle to the Philippians differs from the others of its group only in dwelling more lingeringly on the matters it mentions, and thus transporting us back into the full atmosphere of Corinthians and Thessalonians. Here, too, Paul thinks of the advent chiefly in the aspect of the judgment at which we are to receive our eternal approval and reward or disapproval and rejection. He is sure that He who began a good work in His readers will perfect it, until the day of Jesus Christ (i. 6); he prays that they may be pure and void of offence against the day of Christ (i. 10); he desires them to complete their Christian life that he may have whereof to glory in the day of Christ that he did not run in vain, neither labour in vain (ii. 16). These sentences might have come from any of the earlier epistles. The events of the day of the Lord are detailed quite in the spirit of the earlier epistles in iii. 20, 21. Our

real home, the commonwealth in which is our citizenship, is heaven, from whence we patiently await a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation so that it shall be conformed to the body of His glory, according to the working whereby He is able to subdue all things unto Himself. These two verses compress within their narrow compass most of the essential features of Paul's eschatology: Christ's present enthronement as King of the state in which our citizenship is, in heaven, from whence we are to expect Him to return in due time; our resurrection and the nature of our new bodies on the one side as no longer bodies of humiliation, on the other as like Christ's resurrection body, and hence glorious; Christ's conquest of all things to Himself, and last of all of death, in our resurrection, of which, therefore, all His other conquests are a guerdon.

The description of our resurrection bodies as conformed to Christ's glorified body is important in itself, and all the more so as it helps us to catch the meaning of the almost immediately preceding statement (iii. 10 *sq.*) of Paul's deep desire "to know Christ and the power of His resurrection and the fellowship of His suffering, becoming conformed unto His death, if by any means he may attain to the resurrection of the dead." It has become somewhat common to see in this passage a hint that Paul knew only of a resurrection of the redeemed, and himself expected to rise only in case he was savingly united to Christ. This exposition receives, no doubt, some colour from the phraseology used; but when we observe the intensely moral nature of the longing, as expressed in the immediately subsequent context, we cannot help limiting the term "resurrection from the dead" here, by the added idea of resurrection to glory, and the full statement of verse 21 inevitably throws back its light upon it. It is not mere resurrection that Paul longs for; he gladly becomes con-

formed to Christ in His death that he may be conformed to Him in His resurrection also, and the gist of the whole passage is bound up in this idea of conformity to Christ, with which it opens (verse 10) and with which it closes (verse 21). To think of two separate resurrections here—of the just and the unjust—in the former of which Paul desires to rise, is to cut the knot, not untie it. Nothing in the language suggests it—the “resurrection from the dead” is as unlimited<sup>1</sup> as the “death” that precedes it. Nothing in the context demands or even allows it. Nothing anywhere in Paul’s writings justifies it. It is inconsistent with what we have found Paul saying about the second Advent and its relation to the end, at 1 Cor. xv. 20–28. And finally it is contradicted by his explicit statements concerning the general resurrection, in the discourses in Acts which are closest in time to the date of these letters, and which ought to be considered along with them, especially Acts xxiv. 15, where in so many words the resurrection is made to include both the just and unjust (cf. xxiii. 6; xxvi. 8; xxvi. 23; xxviii. 20). The limitation which the context supplies in our present passage is not that of class, much less that of time, but that of result; Paul longs to be conformed to Christ in resurrection as in death—he is glad to suffer with Him that he may be also glorified together with Him. Yea, he counts his sufferings but refuse, if he may gain Christ and *be found in Him*, clothed in the righteousness which is by faith. This is the ruling thought which conditions the statements of verse 11, and is openly returned to at verse 21.

The mention of the subjection of all things to Christ in verse 21, which recalls the teaching of 1 Cor. xv. 20–28 again, was already prepared for by the account of the glory which God gave the Son as a reward for His work of suffering, in ii. 9–11. There His supreme exaltation

<sup>1</sup> On ἐξανάστασις, see Meyer *in loc.*



is stated to have been given Him of God for a purpose—that all creation should be subjected to Him, should bow the knee to His Name and confess Him to be Lord to the glory of God the Father. The completion of this purpose Paul here (iii. 21) asserts Christ to have the power to bring about, but nothing is implied in either passage as to the rapidity of its actual realization.

Some have thought, however, that in this epistle also Paul expresses his confidence that all should be fulfilled in his own time. Plainly, however, the reference of the completion of our moral probation, or of our victory over the present humiliation, to the Second Advent goes no further than to leave the possibility of its coming in our generation open (i. 6; iii. 21), and the latter at least is conditioned by the desire for a good resurrection, which is earnestly expressed immediately before. “The Lord is at hand” (iv. 5) would be more to the point, if its reference to time and the Second Advent were plainer. But although it was early so understood (*e.g.* by Barnabas), it can hardly be properly so taken. It is, indeed, scarcely congruous to speak of a person as near in time; we speak of events or actions, times or seasons as near, meaning it temporally; but when we say a person is near, we mean it inevitably of a space-relation. And the connexion of the present verse points even more strongly in the same direction. Whether we construe it with what goes before, or with what comes after—whether we read “Let your gentleness be known to all men, [for] the Lord is near,” or “The Lord is near, [therefore] be anxious for nothing, but in everything . . . let your requests be made known unto God,”—the reference to God’s continual nearness to the soul for help is preferable to that to the Second Advent. And if, as seems likely, the latter connexion be the intended one, the contextual argument is pressing. The fact that the same

phrase occurs in the Psalter in the space-sense, and must have been therefore in familiar use in this sense by Paul and his readers alike, while the asyndetic, proverbial way in which it is introduced here gives it the appearance of a quotation, adds all that was needed to render this interpretation of it here certain.

The Apostle's real feelings towards the future life are clearly exposed to us in the touching words of i. 21 *sq.*, the close resemblance of which to 2 Cor. v. 1-10 is patent. Here he does not refer in the remotest way to a hope of living to see the advent, but begins where he ended in 2 Corinthians, with the assertion of his personal preference for death rather than life, because death brought the gain of being with Christ, "which is far better." Even the "naked" intermediate state of the soul, between death and resurrection, is thus in Paul's view to be chosen rather than a life at home in the body but abroad from the Lord. Yet he does not therefore choose to die: "but what if to live in the flesh—this means fruit of my work?" he pauses to ask himself, and can but answer that he is in a strait betwixt the two, and finally that since to die is advantageous to himself alone, while to live is more needful for his converts, he knows he shall abide still a while in this world. To him, too, man here is but

"A hasty traveller

Posting between the present and the future,

That baits awhile in this dull fleshly tavern ;"

and yet, though this tent-dwelling is seen by him in all its insufficiency and inefficiency, like the good Samaritan he is willing to prolong his stay in even so humble a caravanserai (iii. 21) for the succouring of his fellows—nay, like the Lord Himself, he counts the glory of the heavenly life not a thing to be graspingly seized, so long as by humbling himself to the form of a tenant here he

may save the more. The spirit that was in Christ dwelt within him.

The eschatology of the Pastoral Epistles—1 Timothy, Titus, and 2 Timothy (A.D. 67, 68)—the richest depository of which is the Second Epistle to Timothy, is indistinguishable from that of the other Pauline letters. In these letters again the Second Advent is primarily and most prominently conceived as the closing act of the world, the final judgment of men, and therefore the goal of all their moral endeavours. Timothy is strenuously exhorted “to keep the commandment,” that is, the evangelical rule of life, “spotless and irreproachable until the appearing of our Lord Jesus Christ” (1 Tim. vi. 14). All of Paul’s confidence is based on his persuasion that Jesus Christ, the abolisher of death and bringer of life and incorruption to light through the Gospel, is able to guard his deposit<sup>1</sup> against that day” (2 Tim. ii. 12), and that there is laid up for him the crown of righteousness which the Lord, the righteous Judge, shall give him at that day (2 Tim. iv. 8). “And not to me only,” he adds, as if to guard against his confidence seeming one personal to himself, “but also to all them that have loved His appearing.” Though at that day the Lord will render to Alexander according to his works (2 Tim. iv. 14), he will grant mercy to Onesiphorus (2 Tim. i. 6); and in general he will attach to godliness the promise both of the life that now is and that which is to come (1 Tim. iv. 8).

It follows, therefore, that for all those in Christ the Second Advent is a blessed hope to be waited for with patience, but also with loving desire and longing. Christians are described as those that love Christ’s appearing (2 Tim. iv. 8), and the hope of it is blessed (Titus ii. 13) because it is the epiphany of the glory of our great God

<sup>1</sup> τὴν παραθήκην μου = “what I have entrusted to him.”

and Saviour Jesus Christ, even as the former coming was the epiphany of His grace (Titus ii. 13, cf. 11). It is implied that as the grace so the glory is for Christ's children. What this glory consists in is not, however, very sharply defined. It is the deposit of life and incorruption that the Saviour holds in trust for His children (2 Tim. x. 12). It is the crown of righteousness which the righteous Judge will bestow upon them (2 Tim. iv. 8). It is freedom from all iniquity (Titus ii. 14). It is the actual inheritance of the eternal life now hoped for (Titus iii. 7). But all this is description rather than definition. Nothing is said of resurrection except that they gravely err who think it already past (2 Tim. ii. 18). Nothing of the new bodies to be given to the saints, or of any of the glories that accompany the final triumph. What is said describes only the full realization of what is already enjoyed in its first fruits here or what comes in some abundance in the imperfect intermediate state.

For the glories of the advent do not blind Paul to the bliss of a Christian's hope in "this world," whether in the body or out of the body. In the fervid music of a Christian hymn the Apostle assures his son Timothy of his own steadfast faith in the faithful saying (2 Tim. ii. 11-13):—

" If we died with Him, we shall also live with Him ;  
 If we endure we shall also reign with Him ;  
 If we shall deny Him, He will also deny us ;  
 If we are faithless—He abideth faithful.  
 For He cannot deny Himself."

And death itself, he says, can but "save him into Christ's heavenly kingdom" (2 Tim. iv. 18). The partaking in Christ's death and life in this passage seems to be meant ethically ; and the co-regnancy with the Lord that is promised to the suffering believer apparently concerns the being with Christ in the heavenly kingdom,—whether in the body or abroad from the body. Thus the Apostle is

not here contemplating the glories of the advent, but comforting and strengthening himself with the profitableness of godliness in its promise of the life that now is, under the epiphany of God's grace, when we can be but looking for the epiphany of His glory. That he expects death (for now he was sure of death, 2 Tim. iv. 6) to introduce him into Christ's heavenly kingdom advertises to us that that kingdom is now in progress, and 2 Tim. iv. 1 is in harmony with this just because it tells us nothing at all of the time of the kingdom.<sup>1</sup>

About Christ's reign and work as king—in other words, concerning the nature of this period in which we live—these epistles are somewhat rich in teaching. These "latter times" or "last days"<sup>2</sup>—for these are, according to the fixed usage of the times, the designations under which the Apostle speaks of the dispensation of the Spirit,—are not to be an age of idleness or of sloth among Christians; but, in harmony with the statements of the earlier letters, which represented it as a time of conflict with and conquest of evil, it is here pictured as a time in which apostasies shall occur (1 Tim. iv. 1), and false doctrines flourish along with evil practices (2 Tim. iii. 1, *sq.*), when the just shall suffer persecution, and evil men and impostors wax worse and worse (2 Tim. iii. 13), and, even in the Church, men shall not endure sound doctrine, but shall introduce teachers after their own lusts (2 Tim. iv. 3 *sq.*). It would be manifestly illegitimate to understand these descriptions as necessarily covering the life of the whole dispensation on the earliest verge of which the prophet was standing. Some of these evils had already

<sup>1</sup> Notice that the correct translation is: "I charge thee before God and Christ Jesus who shall judge the quick and the dead, and by His appearing and by His kingdom." Each item is adduced entirely separately; the Apostle is accumulating the incitements to action, not giving a chronological list, which, in any case, the passage does not furnish.

<sup>2</sup> ἐν ὑστέροις καιροῖς, 1 Tim. iv. 1; ἐν ἐσχάταις ἡμέραις, 2 Tim. iii. 1.

broken out in his own times, others were pushing up the ground preparatory to appearing above it themselves. It is historically plain to us, no doubt, that they suitably describe the state of affairs up to at least our own day. But we must remember that all the indications are that Paul had the first stages of "the latter times" in mind, and actually says nothing to imply either that the evil should long predominate over the good, or that the whole period should be marked by such disorders.

When the Lord should come, he indeed keeps as uncertain in these epistles as in all his former ones. In 2 Timothy he expects his own death immediately, and he contemplates it with patience and even joy, no longer with the shrinking expressed in 2 Corinthians. It is all the more gratuitous to insist here that the natural reference of Timothy's keeping the faith to the advent as the judgment (1 Tim. vi. 14), implies that he confidently expected that great closing event at once or very soon. On the contrary it is reiterated in the same context that God alone knows the times and seasons, in the assertion that God would show the epiphany of our Lord Jesus Christ "in His own times." Beyond this the Apostle never goes; and it is appropriate that in his earliest and latest epistles especially he should categorically assert the absolute uncertainty of the time of the consummation (1 Thess. v. 1; 1 Tim. vi. 15). Surely an intense personal conviction that the times and seasons were entirely out of his knowledge can alone account for so consistent an attitude of complete uncertainty.

It appears to be legitimate to affirm in the light of the preceding pages that it is clear that there is such a thing as a Pauline eschatology; a consistent teaching on the last things which runs through the whole mass of his writings, not filling them, indeed, as some would have us

believe, but appearing on their surface like daisies in a meadow—here in tolerable profusion, there in quite a mass, there scattered one by one at intervals of some distance—everywhere woven into it as constituent parts of the turf carpeting. The main outlines of this eschatology are repeated over and over again, and exhibited from many separate points of view, until we know them from every side and are confident of their contour and exact nature. Details are added to the general picture by nearly every letter; and each detail falls so readily into its place in the outline as to prove both that the Apostle held a developed scheme of truth on this subject, and that we are correctly understanding it. A general recapitulation of the broadest features of his doctrine will alone be necessary in closing.

Paul, then, teaches that as Jesus has once come in humiliation, bringing grace into the world, and God has raised Him to high exaltation and universal dominion in reward for His sufferings and in order to the completion of His work of redemption; so when He shall have put all His enemies under His feet, He shall come again to judgment in an epiphany of glory, to close the dispensation of grace and usher in the heavenly blessedness. The enemies to be conquered are principalities and powers and world-rulers of this darkness and spiritual hosts of wickedness; this whole period is the period of advancing conquest and will end with the victory over the last enemy, death, and the consequent resurrection of the dead. In this advancing conquest Christ's elect are His soldiers, and the conversion of the world—first of the Gentiles, then of the Jews—marks the culminating victory over the powers of evil. How long this conflict continues before it is crowned with complete victory, how long the supreme and sole kingship of Christ endures before He restores the restored realm to His father, the Apostle leaves in complete uncertainty. He predicts the evil days

of the opening battle, the glad days of the victory; and leaves all questions of times and seasons to Him whose own times they are. At the end, however, are the general resurrection and the general judgment, when the eternal rewards and punishments are awarded by Christ as judge, and then, all things having been duly gathered together thus again under one head by Him, he subjects them all to God that He may once more become "all relations among all creations." That the blessed dead may be fitted to remain for ever with the Lord, He gives them each his own body, glorified and purified and rendered the willing organ of the Holy Ghost. Christ's living, though they die not, are "changed" to a like glory. Not only man, but all creation feels the renovation and shares in the revelation of the sons of God, and there is a new heaven and a new earth. And thus the work of the Redeemer is completed, the end has come, and it is visible to men and angels that through Him in whom it was His pleasure that all the fulness should dwell, God has at length reconciled all things unto Himself, having made peace through the blood of His cross—through Him, whether things upon the earth or things in the heavens—yea, even us, who were in times past alienated and enemies, hath He reconciled in the body of His flesh through death, to present us holy and without blemish and unreprouchable before Him.

BENJ. B. WARFIELD.

*Allegheny.*

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THE BOOK OF ZECHARIAH.

VIII. THE CONSUMMATION.—CHAP. XIV.

THE highly figurative representation given in this chapter was apparently not intended to be a realistic picture of any one event. It conveys the impression that God and His people will triumph, and will do so by miraculous interposition at the hour when appearances are most against them. It shows us the day of the Lord opening in gloom but light at evening; great calamities falling upon the city of God, but resulting in her being lifted as the conspicuous, life-giving metropolis of the race. When already the enemies of Jerusalem have stormed the city and are sacking it, when she is suffering all the horrors which even well-disciplined troops can scarcely be withheld from inflicting on a town that has long resisted their siege, when heaps of spoil are piled up in her open squares and savage soldiers are quarrelling over the booty, when the women and children and men who have escaped the first slaughter are tremblingly waiting to learn their fate, then the Mount of Olives shall cleave in two parts, and through the valley thus made the inhabitants shall flee. This friendly earthquake is the sign of the Lord's coming, the beginning of that day of the Lord which is described in the remainder of the chapter.

The chief points in this description are that that day, which is *one*, or unique, and known only to the Lord, shall be dim and hazy, a gloomy twilight, but shall clear eventually to bright and cheerful light. There shall also flow through the land both east and west, both to the Dead Sea and the Mediterranean, a perennial stream of water, refreshing and fertilizing the whole country. Jehovah shall be owned as God in the whole earth. There shall be one God, and His name One. His sanctuary also shall be elevated

in the sight of all men. Then follows, in vers. 12-19, the announcement that those who refuse to own God and His sanctuary shall be punished; and the prophecy closes with the remarkable prediction that all things shall be holy.

The physical accompaniments of this great day, the murky twilight and earthquake and pestilence, give us no certain outline by which we can represent it to the mind. We turn, therefore, to its spiritual characteristics, the changes which will then be discernible in men's ideas and habits, and here we find much to instruct.

The grand result of this great manifestation, which the prophet entitles "the day of the Lord," is enounced in these words: "The Lord shall be King over all the earth: in that day shall there be one Lord and His name one." This, then, is to be the great result of the world's history, of the world's experience, and of the world's thought. It is not, as we might have expected, the starting-point. But that which all is to lead on and up to is, that men shall at last know and own their God and their unity in Him. The Old Testament prophets sometimes speak of the day of the Lord and of His appearing in terms which fitly apply to the coming of Christ and God's manifestation in Him; but sometimes they use language which is by no means exhausted by that first coming and manifestation, but awaits for its fulfilment some further revelation of the glory of God. This present order of things is to terminate in this final manifestation of God, which is not so much a new revelation as a completion or application of that which has already been made in Christ. We can in looking at the Old Testament history partly see how things were preparing for Christ's coming, and yet men could not have gathered—as indeed in point of fact not even the best instructed persons did gather—either the time or the mode of His coming. So now we may dimly discern that things are working on towards His return to reign in glory, and yet

it is impossible to say when or how this shall be. But the first expectation having been fulfilled, it becomes the best guarantee that the second also will not be disappointed.

Besides, all this that we read in the Bible is so much in keeping, in its own way, with what science tells us, that our belief is aided and made easy. Science tells us that for hundreds of thousands of years this earth has been passing through tremendous changes—changes to which this cleaving of the Mount of Olives is like the scattering of a molehill by a passer's foot—and has been slowly, very slowly we should say, assuming the shape, the temperature, the atmosphere, the inhabitants it now has. It tells us also that though there have been great convulsions, breaking again and again the old order of things, bringing perpetual ice where there had been tropical vegetation, and extinguishing species of animals that have never again appeared, yet that through all there is distinctly apparent a connected thread which links the last appearances to the first. Now all this confirms, in three important respects, what these prophets tell us.

First.—Science and prophecy agree in calling our attention to the fact that God works on the principle of beginning at the beginning, of commencing with the seed small as a grain of mustard seed, but which is destined to fill the world's gaze as a tree; God begins with what is smallest and lowest and works on to what is highest and best. We should have said God must *begin* by giving to men the fullest knowledge of Himself. Science says, No; or if He does so, He acts in contradiction to all His other works, and to that mode of operation which meets us everywhere, and seems to be His law.

Second.—Science shows us that though things are only gradually and therefore very slowly evolved, yet there are great breaks and new points of departure every here and there. That is to say, the history of this earth, continued

through all these countless ages, has not been regularly continuous like the growth of a tree or of our own body, but it has resembled rather the growth of a nation, which is interrupted every now and again by a revolution, which is found to be helpful to its growth and to set it at once on a quite different level from that on which it has hitherto been. Or these breaks in the history of the earth may be compared to the breaks in the life of an individual, such, for example, as marriage, in which a man at one step enters upon quite a new stage and style of life, and not by any merely natural growth but by the action of his own will advances into new relationships. Similarly the Bible lays open to us a history which, while in the main it is a gradual evolution or growth, is broken in upon at one or two points by new forces, which compel it to a new course, or lift it at once to a new level or suddenly introduce elements which are to characterize the new period.

And third.—Not only do science and the Bible agree in showing us that the histories with which they are severally concerned are in both cases a slow growth from small and distant beginnings, interrupted every now and again by what seem to be new forces and interferences from without, but they also agree in affirming that there is one plan, or at all events one system, running through the whole, linking together the remotest past with the present, and proving that everything is connected with everything else, and can somehow be traced back to one common origin.

The prophet, foreseeing that all nations would give in their adhesion to the one true God, Jehovah, speaks of this under the forms with which he and his people were familiar. From all nations men would go up year by year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles. It is nothing to him that this is practically impossible. It is nothing to him that long religious pilgrimages are attended with disadvantages greatly outweighing

any advantages to be derived from them. It is nothing to him that the unity of religion which is secured by all men acknowledging one local centre is a greatly inferior unity to that which is secured by one spirit pervading all from centre to circumference. All this is nothing to the prophet whose business it is to convey to the men he has to do with a vivid impression of a great idea or event. The men to whom he was sent could not conceive of any religious unity which did not involve the recognition of one local, visible centre, as little as Mohammedans or Papists can. The idea of a universal religion could be conveyed to their minds only by some such representation as this, that all kinds of foreigners would be seen coming up year by year to Jerusalem to celebrate the great Jewish feasts. When he affirmed that all nations would one day come up and keep the feast of Tabernacles at Jerusalem, he himself and those he spoke to understood that their God was to be universally acknowledged, and to object that the prophecy has not been fulfilled in the letter is very much the same as if you were to object to a person paying you in sovereigns a sum of money he had spoken of as so many dollars.

But why specify the feast of Tabernacles? The feast of Tabernacles was the commemoration of Israel's wanderings in the wilderness, and their dependence on God when they dwelt in tents, not tilling the ground in fixed places of abode. And it was accordingly celebrated annually when the harvest had been finished, and it was looked upon in the light of a national thanksgiving or acknowledgment that still they were dependent on the same God who had kept them alive without harvests. It is the acknowledgment, therefore, of the God of nature appearing and manifesting Himself as the God of grace and salvation; it was the feast by which all who engaged in it acknowledged the identity of the God who delivered His people from Egypt with the God who upholds all nature's laws. Most suitably,

therefore, is this the feast in which the nations join ; coming from distant lands, where nature appears in different aspects, they join in acknowledgment that Israel's God is that one in whom they live and move and have their being.

This acknowledgment, however, would not be without exception, not absolutely universal. On those who refused this acknowledgment, judgment would fall—judgment congenial with the offence—a withholding of rain which is the essential of harvest ; and in a country like Egypt, where no rain falls, or none to speak of, other punishment would occur. This suiting of punishment to the offence is a marked characteristic of God's government ; a principle which has been constantly remarked upon. Dante has largely utilized and illustrated it in his great poem. In his visit to the realms of punishment he saw tyrants immersed in a sea of blood ; gluttons exposed with all their pampered softness to a sleety tempest of cold, discoloured, stinking hail ; the proud bending for ever under heavy burdens which will not suffer them to stand erect ; schismatics who have rent the Church in two, themselves cleft asunder ; those who had pried into the future and professed prophetic powers had now their own faces reversed, so that they could not look before them and see their own way. A great part of the pain of punishment, and a great part of its remedial action, arise from this feature of it. Our punishment becomes insufferable not from its mere pain, but from the circumstance that the pain continually reminds us of the iniquitous and gratuitous and self-willed folly that has made this pain our lot in life. Were it not self-inflicted, we could bear it ; were it pain incurred in a good cause, we could glory in it ; but as it is, we can but hang our heads in shame and bear our misery alone and in secret as best we may. The only solace is that this misery may be remedial ; that this very pointed reference it bears to our sin may be helpful in separating us from the sin that caused it.

It does not always or necessarily do so. To the impotent man whom our Lord healed after thirty-eight years of punishment, He said, "Sin no more lest a worse thing come unto thee," seeing that after this lifelong punishment the power of sin was not broken. And how often have we seen the same; a man all through life keeping himself back and gathering all kinds of misery around himself by persisting in sin, so that again and again we say, How is it possible he can persist in sin, no better, no wiser, for all he has come through; but so it is, no amount of mere punishment changes the heart.

There is the same rational and significant connexion still existing between the sins and the punishments of communities. But if this connexion is often overlooked, ignored, or violently thrust out of sight by individuals, communities seem much more commonly to disregard its significance. The conscience of the community is scattered and lacks concentration. Yet in some matters it has been aroused, and the community has tardily shaken off a burden or cleansed itself from a blot. Revolutions and riots slowly led us to see that injustice was being done to large classes of the people. Cholera and typhoid fever slowly do their part in compelling attention to God's laws. And now in prolonged commercial depression we seem to be having another lesson read to us if only there are men of skill and courage enough to read it for us and lead the way in enforcing it. When catastrophes of a disastrous kind occur some law has been broken, and if we are to be free from their repetition these laws must be discovered, and must be observed. We are called to face a period of distress such as need not have occurred. Thousands are thrown out of employment and must be provided for, because some social law has been broken. No doubt accidents happen, disasters occur, in which no one is much to blame; but until inquiry is made, no one has a right to assume that the accident was

unavoidable. We should feel that the authorities were not doing their part if no inquiry was made into each railway accident as it occurs; and the fact that other disasters are of greater magnitude and of longer duration and of more obscure origin ought not to lead us to class them as unavoidable calamities. As certainly as the dearth and drought in the countries spoken of by Zechariah, were meant to call attention to God and His laws, so certainly is the present distress meant to draw attention to what has been culpably neglected. The present distress will pass away, but it will be a thousand pities if it does so before it has compelled those whose duty it is, thoroughly to understand the real causes of it, and to take steps to prevent its recurrence. The contrivances for keeping the balance between different interests in society are of the rudest description; and if through the present distress some advance is made in adjusting class to class and making society more like a coherent unity, even those who suffer most will surely acknowledge that their suffering has not been in vain, but that they have been indirectly and perhaps unintentionally working out the welfare of future generations.

But that which is especially remarkable in this description of the consummation of all things is the abolition of the distinction between things sacred and secular. Men who have keenly felt the degradation and misery of our present entanglement in moral evil, have seen two ways out—but neither of these does the Jewish prophet welcome.

1st.—He does not promise us an emancipation from all connexion with things material, as if such an emancipation would of itself deliver us from evil into a state we could permanently live in with comfort. Some of the religions which have most powerfully appealed to earnest men have acquired their influence mainly by promising emancipation from sin by emancipation from all connexion with the



body and the material world. It is the flesh, they say, that leads us astray. Crucify the flesh, bring your body under, separate yourself from the world, do with as little food as possible, do not attend to the cleansing of the body or any of its wants, do not comfort it in any way, and you will be free from sin. In which there is a great deal more truth than we commonly admit, but when accepted as containing the whole truth, and as being in itself a perfect way of salvation, it is of course delusive. In this Jewish prophet there is none of the wholesale condemnation of matter you find in many other teachers. He, too, sees a way out of this present evil world; but it is not by emancipation from the body, nor by separation from the world, nor by ceasing to have to do with such demoralizing creatures as horses; but by bringing a holy spirit into all occupations, by writing on the bells that dangled from the horse-collars the inscription on the High-priest's frontlet, which had given him entrance to the Holiest of All.

This, then, is to be a characteristic feature of our eternal condition, that we are no longer to feel as if some moral contagion attached to the material world and to all worldly occupations; as if we had to admire the scenery of this earth by stealth, or to retain a scruple and hesitation about devoting time and energy to trade, or as if God turned away in displeasure or looked in pity and contempt when we enjoy any natural and innocent pleasure. Something of the ascetic feeling clings to us still, and few of us have the same clearness of perception about the holiness of things secular as Zechariah had. Nothing is itself sinful or profane which God has made; nothing common or unclean; but everything God has created is good and to be received with thanksgiving. Look at the life of our Lord, how He found all things sacred—birds, plants, dinings-out, paying His taxes, fishing, adventures on the lake, all occasions and all relationships of life. In His life the distinction between

sacred and secular is no longer possible. His glory was manifested at a marriage supper no less than in the synagogue or the temple.

But some lives fall quite manifestly into two parts, which, for all that appears, have little affinity to one another. Their sacred duties stand by themselves, and their secular duties are perfectly distinct. Some persons, indeed, seem to have no idea that religion is anything else than the devout performance of certain observances and the keeping-up of certain appearances. If you deprived them of the power of going to church, or of using certain phrases and forms of worship; if you took out of their day one or two half-hours in it, you would really leave them no religion at all; so easily separable is their religion from their life. Now so long as religion is a separate thing like this, it lies as a burden on a man, like undigested food in the stomach, only giving him uneasiness and dulling his vision and weakening him. It is a weight and a nuisance as long as it is a foreign body, a thing separate from the man's most real self. It is only when it is thoroughly absorbed and enters into the blood that it is a source of comfort and of strength, and becomes an unnoticed factor in all he does. Religion is a thing which need not have a separate place; it is to be the health-giving element in the atmosphere of the world, and must be found everywhere. It is a thing we can carry with us into all we do, for it is a matter of the heart and of the spirit; it is unison in will with God. Therefore in the perfected kingdom of God which Zechariah had in view, he saw no outward change effected. There were still horses with all their trappings; there were the sounds of trade and friendly intercourse in the streets; but the spirit was different. That kingdom does not require that men be grouped in relationships different from those which now connect us, or be engaged in occupations now unknown; it requires only that men live with God in all things.

2nd.—But Zechariah is, on the other hand, no secularist, who thinks that merely by forgetting God and going on with our worldly occupations we satisfy all requirements. The distinction between sacred and secular is to be abolished, not by making everything secular, but by making everything sacred; not by making the bowls which held the victims' blood like the pots in which the priests boiled their dinners, but by making these pots, which were no part of the sacred furniture, as sacred as the bowls which were essential to the worship. "Holiness to the Lord" is not to be obliterated from the High Priest's frontlet, so that the officiating priest might feel as little solemnized when putting on his mitre and entering the Holiest of All, as if he were going into his stable to put the collar on his horse; but when he puts the collar on his horse and goes out to his day's work, or his day's recreation, he is to be as truly and lovingly at one with God as when with sacrifice and incense and priestly garments he goes into the Holy of Holies.

This state, then, can never be attained by merely abolishing or neglecting sacred times and ordinances and observances. This is merely to ape a manhood we have not attained, and so to secure that we shall never attain it. In the state anticipated by the prophet we shall not need the ordinances we now need, or the Sabbaths that now recall us to the thought of things eternal; but he who forthwith abolishes his Sabbath because in a perfect state he would not need it, might as well leap confidently into deep water far from shore because, were he a perfectly accomplished man, he ought to be able to swim. We *ought* to be all the week in the state of spirit which the Sabbath rest and services induce, but *until* we are so in point of fact we cannot do without the Sabbath. And the consequence of assuming a superiority to such spiritual aid as the Sabbath brings would inevitably result in our bringing that day down to the worldly week-day level, and not in bringing the

week up to its level. The student hopes one day to be able to do without grammar and dictionary, but he knows he will arrive at that desirable state only in proportion as he now makes diligent use of grammar and dictionary.

Let us then so use the means of grace that we can rationally expect that one day we shall not any longer need them. When the diligent student has at length become a man of education and culture, all he does he does as a man of culture; that is the atmosphere he lives in, and you cannot run a distinction through his life and say, "These things he does in the spirit of an educated man and these others not." Education is wrought into the grain of his mind, and is part and parcel of the character—part and parcel of the man. But all this he has from his former recognition of his ignorance, of the broad distinction between ignorance and knowledge, and his resolution to bridge that interval. The present is the time given to us to bridge the interval between the secular and the sacred; to bring up all our employments to the level of "holiness to the Lord." Let us fix in our minds that this earth and its fulness belong to God; that He is with us in all our occupations. Let us make it our persistent, daily renewed aim to live for Him, to give ourselves to Him body and soul; and that which threatens to cut us off from all that attracts and makes life interesting will practically be found to be the gateway to more abundant, intense, and vital life.

MARCUS DODS.

*THE EPISTLE TO THE COLOSSIANS.*

XXIII.

*PRECEPTS FOR THE INNERMOST AND OUTERMOST LIFE.*

“Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.”—COL. iv. 2-6 (Rev. Vers.).

So ends the ethical portion of the Epistle. A glance over the series of practical exhortations, from the beginning of the preceding chapter onwards, will show that, in general terms we may say they deal successively with a Christian's duties to himself, the Church, and the family. And now, these last advices touch the two extremes of life, the first of them having reference to the hidden life of prayer, and the second and third to the outward, busy life of the market-place and the street. That bringing together of the extremes seems to be the link of connexion here. The Christian life is first regarded as gathered into itself—coiled as it were on its centre, like some strong spring. Then, it is regarded in its operation in the outer world, the wheels and pinions which the uncoiling spring will drive. These two sides of experience and duty are often hard to blend harmoniously. The conflict between busy Martha who serves and quiet Mary who only sits and gazes, goes on in every age and in every heart. Here we may find, in some measure, the principle of reconciliation between their antagonistic claims. Here is, at all events, the protest against allowing either to oust the other. Continual prayer is to blend with unwearied action. We are so to walk the dusty ways of life as to be ever in the secret place of the Most High. “Continue stedfastly in prayer,” and withal let there be no unwholesome withdrawal from the duties

and relationships of the outer world, but let the prayer pass into, first, a wise walk, and second, an ever-gracious speech.

I. So we have here, first, an exhortation to a hidden life of constant prayer.

The word rendered "continue" in the Authorized Version, and more fully in the Revised Version by "continue steadfastly," is frequently found in reference to prayer, as well as in other connexions. A mere enumeration of some of these instances may help to illustrate its full meaning. "We will give ourselves to prayer," said the Apostles in proposing the creation of the office of deacon. "*Continuing instant in prayer*" says Paul to the Roman Church. "*They continuing daily with one accord in the Temple*" is the description of the early believers after Pentecost. Simon Magus is said to have "continued with Philip," where there is evidently the idea of close adherence as well as of uninterrupted companionship. These examples seem to show that the word implies both earnestness and continuity, so that this injunction not only covers the ground of Paul's other exhortation, "Pray without ceasing," but includes fervour also.

The Christian life, then, ought to be one of unbroken prayer.

What manner of prayer can that be which is to be continuous through a life that must needs be full of toil on outward things? How can such a precept be obeyed? Surely there is no need for paring down its comprehensiveness, and saying that it merely means—a very frequent recurrence to devout exercises, as often as the pressure of daily duties will permit. That is not the direction in which the harmonising of such a precept with the obvious necessities of our position is to be sought. We must seek it in a more inward and spiritual notion of prayer. We must separate between the form and the substance, the treasure and the earthen vessel which carries it. What is

prayer? Not the utterance of words—they are but the vehicle; but the attitude of the spirit. Communion, aspiration, and submission, these three are the elements of prayer—and these three may be diffused through a life. It is possible, though difficult. There may be unbroken communion, a constant consciousness of God's presence, and of our contact with Him, thrilling through our souls and freshening them, like some breath of spring reaching the toilers in choky factories and busy streets; or even if the communion do not run like an absolutely unbroken line of light through our lives, the points may be so near together as all but to touch. In such communion words are needless. When spirits draw closest together there is no need for speech. Silently the heart may be kept fragrant with God's felt presence, and sunny with the light of His face. There are towns nestling beneath the Alps, every narrow, filthy alley of which looks to the great, solemn snow-peaks, and the inhabitants, amid all the squalor of their surroundings, have that apocalypse of wonder ever before them, if they would only lift their eyes. So we, if we will, may live with the majesties and beauties of the great white throne and of Him that sate on it closing every vista and filling the end of every common-place passage in our lives.

In like manner, there may be a continual, unspoken and unbroken presence of the second element of prayer, which is aspiration, or desire after God. All circumstances, whether of duty, of sorrow or of joy, should and may be used to stamp more deeply on my consciousness the sense of my weakness and need; and every moment, with its experience of God's swift and punctual grace, and all my communion with Him which unveils to me His beauty—should combine to move in my heart longings for Him, for more of Him. The very deepest cry of the heart which understands its own yearnings, is for the living God; and perpetual as the hunger of the spirit for the food which

will stay its profound desires, will be the prayer, though it may often be voiceless, of the soul which knows where alone that food is.

Continual too may be our submission to His will, which is an essential of all prayer. Many people's notion is that to pray is to urge our wishes on God, and that to answer our prayers is to give us what we desire. But true prayer is the meeting in harmony of God's will and man's, and its deepest expression is not, *Do this, because I desire it, O Lord*; but, *I do this because Thou desirest it, O Lord*. That submission may be the very spring of all life, and whatsoever work is done in such spirit, however "secular" and however small it be, were it making buttons, is truly prayer.

So there should run all through our lives the music of that continual prayer, heard beneath all our varying occupations like some prolonged deep bass note, that bears up and gives dignity to the lighter melody that rises and falls and changes above it, like the spray on the crest of a great wave. Our lives will then be noble and grave, and woven into a harmonious unity, when they are based upon continual communion with, continual desire after, and continual submission to, God. If they are not, they will be worth nothing and will come to nothing.

But such continuity of prayer is not to be attained without effort; therefore Paul goes on to say, "Watching therein." We are apt to do drowsily whatever we do constantly. Men fall asleep at any continuous work—and then, besides that, there is the constant influence of externals, drawing our thoughts away from their true home in God, so that if we are to keep up continuous devotion, we shall have to rouse ourselves often when in the very act of dropping off to sleep. "Awake up, my glory!" we shall often have to say to our souls. Do we not all know that subtly approaching languor? and have we not often caught our-



selves in the very act of falling asleep at our prayers? We must make distinct and resolute efforts to rouse ourselves—we must concentrate our attention and apply the needed stimulants, and bring the interest and activity of our whole nature to bear on this work of continual prayer, else it will become drowsy mumbling as of a man but half awake. The world has strong opiates for the soul, and we must stedfastly resist their influence, if we are to “continue in prayer.”

One way of so watching is to have and to observe definite times of spoken prayer. We hear much now-a-days about the small value of times and forms of prayer, and how, as I have been saying, true prayer is independent of these, and needs no words. All that, of course, is true; but when the practical conclusion is drawn that therefore we can do without the outward form, a grave mistake, full of mischief, is committed. I do not, for my part, believe in a devotion diffused through a life and never concentrated and coming to the surface in visible outward acts or audible words; and, as far as I have seen, the men whose religion is spread all through their lives most really are the men who keep the central reservoir full, if I may so say, by regular and frequent hours and words of prayer. The Christ, whose whole life was devotion and communion with the Father, had His nights on the mountains, and rising up a great while before day, He watched unto prayer. We must do the like.

One more word has still to be said. This continual prayer is to be “with thanksgiving”—again the injunction so frequent in this letter, in such various connexions. Every prayer should be blended with gratitude, without the perfume of which, the incense of devotion lacks one element of fragrance. The sense of need, or the consciousness of sin, may evoke “strong crying and tears,” but the completest prayer rises confident from a grateful

heart, which weaves memory into hope, and asks much because it has received much. A true recognition of the loving-kindness of the past has much to do with making our communion sweet, our desires believing, our submission cheerful. Thankfulness is the feather that wings the arrow of prayer—the height from which our souls rise most easily to the sky.

And now the Apostle's tone softens from exhortation to entreaty, and with very sweet and touching humility he begs a supplemental corner in their prayers. "Withal praying also for us." And the "withal" and "also" have a tone of lowliness in them, while the "us," including as it does Timothy, who is associated with him in the superscription of the letter, and possibly others also, increases the impression of modesty. The subject of their prayers is to be that "God may open unto us a door for the word," a phrase which apparently means an unhindered opportunity of preaching the gospel, for the consequence of the door's being opened is added, "to speak (so that I may speak) the mystery of Christ." And the special reason for this prayer is, "for which I am also (in addition to my other sufferings) in bonds."

He was a prisoner. He cared little about that or about the fetters on his wrists, so far as his own comfort was concerned; but his spirit chafed at the restraint laid upon him in spreading the good news of Christ, though he had been able to do much in his prison, both among the Prætorian guard, and throughout the whole population of Rome. Therefore he would engage his friends to ask God to open the prison doors, as He had done for Peter, not that Paul might come out, but that the gospel might. The personal was swallowed up; all that he cared for was to do his work.

But he wants their prayers for more than that—"that I may make it manifest as I ought to speak"—this is probably explained most naturally as meaning his endow-

ment with power to set forth the message in a manner adequate to its greatness. When he thought of what it was that he, unworthy, had to preach, its majesty and wonderfulness brought a kind of awe over his spirit; and, endowed, as he was, with Apostolic functions and Apostolic grace; conscious, as he was, of being anointed and inspired by God, he yet felt that the richness of the treasure made the earthen vessel seem terribly unworthy to bear it. His utterances seemed to himself poor and unmelodious beside the majestic harmonies of the gospel. He could not soften his voice to breathe tenderly enough a message of such love, nor give it strength enough to peal forth a message of such tremendous import and world-wide destination.

If Paul felt his conception of the greatness of the gospel dwarfing into nothing *his* words when he tried to preach it, what must every other true minister of Christ feel? and if he, in the fulness of his inspiration, besought a place in his brethren's prayers, how much more must they need it, who try with stammering tongues to preach the truth that made his fiery words seem ice? Every such man must turn to those who love him and listen to his poor presentment of the riches of Christ, with Paul's entreaty. His friends cannot do a kinder thing to him than to bear him on their hearts in their prayers to God.

II. We have here next, a couple of precepts, which spring at a bound from the inmost secret of the Christian life to its circumference, and refer to the outward life in regard to the non-Christian world, enjoining in view of it, a wise walk and gracious speech.

"Walk in wisdom towards them that are without." Those that are within are those who have "fled for refuge" to Christ, and are within the fold, the fortress, the ark. Men who sit safe within while the storm howls, may simply think of the poor wretches exposed to its fierceness with selfish complacency. The phrase may express

spiritual pride and even contempt. All close corporations tend to generate dislike and scorn of outsiders, and the Church has had its own share of such feeling; but there is no trace of anything of the sort here. Rather is there pathos and pity in the word, and a recognition that their sad condition gives them a claim on Christian men, who are bound to go out to their help and bring them in. Precisely because they are "without" do those within owe them a wise walk, that "if any will not hear the word, they may without the word be won." The thought is in some measure parallel to our Lord's words, of which perhaps it is a reminiscence. "Behold I send you forth"—a strange thing for a careful shepherd to do—"as sheep in the midst of wolves; be ye therefore wise as serpents." Think of that picture—the handful of cowering frightened creatures huddled against each other, and ringed round by that yelping, white-toothed crowd, ready to tear them to pieces! So are Christ's followers in the world. Of course, things have changed in many respects since those days. Partly that persecution has gone out of fashion, and partly that "the world" has been largely influenced by Christian morality, and partly that the Church has been largely secularized. The temperature of the two has become nearly equalized over a large tract of professing Christendom. So a tolerably good understanding, and a brisk trade has sprung up between the sheep and the wolves. But for all that, there is fundamental discord, however changed may be its exhibition, and if we are true to our Master and insist on shaping our lives by His rules, we shall find out that there is.

We need, therefore, to "walk in wisdom" towards the non-Christian world; that is, to let practical prudence shape all our conduct. If we are Christians, we have to live under the eyes of vigilant and not altogether friendly observers, who derive satisfaction and harm from any incon-

sistency of ours. A plainly Christian life that needs no commentary to exhibit its harmony with Christ's commandments is the first duty we owe to them.

And the wisdom which is to mould our lives in view of these outsiders will "discern both time and judgment," will try to take the measure of men and act accordingly. Common sense and practical sagacity are important accompaniments of Christian zeal. What a singularly complex character, in this respect, was Paul's—enthusiastic and yet capable of such diplomatic adaptation; and withal never dropping to cunning, nor sacrificing truth! Enthusiasts who despise worldly wisdom, and therefore often dash themselves against stone walls, are not rare; cool calculators who abhor all generous glow of feeling and have ever a pailful of cold water for any project which shows it, are only too common—but fire and ice together, like a volcano with glaciers streaming down its cone, are rare. Fervour married to tact, common sense which keeps close to earth and enthusiasm which flames heaven high, are a rare combination. It is not often that the same voice can say, "I count not my life dear to myself," and "I became all things to all men."

A dangerous principle that last, a very slippery piece of ground to get upon!—say people, and quite truly. It is dangerous, and one thing only will keep a man's feet when trying it, and that is, that his wise adaptation shall be perfectly unselfish, and that he shall ever keep clear before him the great object to be gained, which is nothing personal, but "that I might by all means save some." If that is held in view, we shall be saved from the temptation of hiding or maiming the very truth which we desire should be received, and our wise adaptation of ourselves and of our message to the needs and weaknesses and peculiarities of those "who are without," will not degenerate into handling the word of God deceitfully. Paul advised

“walking in wisdom,” he abhorred “walking in craftiness.”

We owe them that are without such a walk as may tend to bring them in. Our life is to a large extent their Bible. They know a great deal more about Christianity, as they see it in us, than as it is revealed in Christ, or recorded in Scripture—and if, as seen in us, it does not strike them as very attractive, small wonder if they still prefer to remain where they are. Let us take care lest instead of being doorkeepers to the house of the Lord, to beckon passers-by and draw them in, we block the doorway, and keep them from seeing the wonders within.

The Apostle adds a special way in which this wisdom shows itself—namely, “redeeming the time.” The last word here does not denote time in general, but a definite season, or *opportunity*. The lesson, then, is not that of making the best use of all the moments as they fly, precious as that lesson is, but that of discerning and eagerly using appropriate opportunities for Christian service. The figure is simple enough; to “buy up” means to make one’s own. “Make much of time, let not advantage slip,” is an advice in exactly the same spirit. Two things are included in it; the watchful study of characters, so as to know the right times to bring influences to bear on them, and an earnest diligence in utilizing these for the highest purposes. We have not acted wisely towards those who are without unless we have used every opportunity to draw them in.

But besides a wise walk, there is to be “*gracious speech*.” “Let your speech be always with grace.” A similar juxtaposition of “wisdom” and “grace” occurred in chapter iii. 16. “Let the word of Christ dwell in you richly in all wisdom . . . singing with grace in your hearts”; and there as here, “grace” may be taken either in its lower æsthetic sense, or in its higher spiritual. It may mean either favour, agreeableness, or the Divine gift, be-

stowed by the indwelling Spirit. The former is supposed by many good expositors to be the meaning here. But is it a Christian's duty to make his speech always agreeable? Sometimes it is his plain duty to make it very disagreeable indeed. If our speech is to be true, and wholesome, it must sometimes rasp and go against the grain. Its pleasantness depends on the inclinations of the hearers rather than on the will of the honest speaker. If he is to "redeem the time" and "walk wisely to them that are without," his speech cannot be always with such grace. The advice to make our words always pleasing may be a very good maxim for worldly success, but it smacks of Chesterfield's Letters rather than of Paul's Epistles.

We must go much deeper for the true import of this exhortation. It is substantially this—whether you can speak smooth things or no, and whether your talk is always directly religious or no,—and it need not and cannot always be that—let there ever be in it the manifest influence of God's Spirit, who dwells in the Christian heart, and will mould and sanctify your speech. Of you, as of your Master, let it be true "Grace is poured into thy lips." He in whose spirit the Divine Spirit abides will be truly "Golden-mouthed"; his speech shall distil as the dew, and whether his grave and lofty words please frivolous and prurient ears or no, they will be beautiful in the truest sense, and show the Divine life pulsing through them, as some transparent skin shows the throbbing of the blue veins. Men who feed their souls on great authors catch their style, as some of our great living orators, who are eager students of English poetry. So if we converse much with God, listening to His voice in our hearts, our speech will have in it a tone that will echo that deep music. Our accent will betray our country. And then our speech will be with grace in the lower sense of pleasing. The truest gracefulness, both of words and conduct comes from

grace. The beauty caught from God, the fountain of all things lovely, is the highest.

The speech is to be "*seasoned with salt.*" That does not mean the "Attic salt" of wit. There is nothing more wearisome than the talk of men who are always trying to be piquant and brilliant. Such speech is like a "pillar of salt"—it sparkles, but is cold, and has points that wound, and it tastes bitter. That is not what Paul recommends. Salt was used in sacrifice—let the sacrificial salt be applied to all our words; that is, let all we say be offered up to God, "a sacrifice of praise to God continually." Salt preserves. Put into your speech what will keep it from rotting, or, as the parallel passage in Ephesians has it, "let no *corrupt* communication proceed out of your mouth." Frivolous talk, dreary gossip, ill-natured talk, idle talk, to say nothing of foul and wicked words, will be silenced when your speech is seasoned with salt.

The following words make it probable that salt here is used also with some allusion to its power of giving savour to food. Do not deal in insipid generalities, but suit your words to your hearers, "that ye may know how ye ought to answer each one." Speech that fits close to the characteristics and wants of the people to whom it is spoken is sure to be interesting, and that which does not will for them be insipid. Commonplaces that hit full against the hearer will be no commonplaces to him, and the most brilliant words that do not meet his mind or needs will to him be tasteless "as the white of an egg."

Individual peculiarities, then, must determine the wise way of approach to each man, and there will be wide variety in the methods. Paul's language to the wild hill tribes of Lycaonia was not the same as to the cultivated, curious crowd on Mars' Hill, and his sermons in the synagogues have a different tone from his reasonings of judgment to come before Felix.



All that is too plain to need illustration. But one word may be added. The Apostle here regards it as the task of every Christian man to speak for Christ. Further, he recommends dealing with individuals rather than with masses, as being within the scope of each Christian, and as being much more efficacious. Salt has to be rubbed in, if it is to do any good. It is better for most of us to fish with the rod than with the net, to angle for single souls, rather than to try and enclose a multitude at once. Preaching to a congregation has its own place and value; but private and personal talk, honestly and wisely done, will effect more than the most eloquent preaching. Better to drill in the seeds, dropping them one by one into the little pit made for their reception, than to sow them broadcast.

And what shall we say of Christian men and women, who can talk animatedly and interestingly of anything but of their Saviour and His kingdom? Timidity, misplaced reverence, a dread of seeming to be self-righteous, a regard for conventional proprieties, and the national reserve account for much of the lamentable fact that there are so many such. But all these barriers would be floated away like straws, if a great stream of Christian feeling were pouring from the heart. What fills the heart will overflow by the floodgates of speech. So that the real reason for the unbroken silence in which many Christian people conceal their faith is mainly the small quantity of it which there is to conceal.

A solemn ideal is set before us in these parting injunctions—a higher righteousness than was thundered from Sinai. When we think of our hurried, formal devotion, our prayers forced from us sometimes by the pressure of calamity, and so often suspended when the weight is lifted; of the occasional glimpses that we get of God—as sailors may catch sight of a guiding star for a

moment through driving fog, and of the long tracts of life which would be precisely the same, as far as our thoughts are concerned, if there were no God at all, or He had nothing to do with us—what an awful command that seems, “Continue stedfastly in prayer”!

When we think of our selfish disregard of the woes and dangers of the poor wanderers without, exposed to the storm, while we think ourselves safe in the fold, and of how little we have meditated on and still less discharged our obligations to them, and of how we have let precious opportunities slip through our slack hands, we may well bow rebuked before the exhortation, “Walk in wisdom toward them that are without.”

When we think of the stream of words ever flowing from our lips, and how few grains of gold that stream has brought down amid all its sand, and how seldom Christ’s name has been spoken by us to hearts that heed Him and know Him not, the exhortation, “Let your speech be always with grace,” becomes an indictment as truly as a command.

There is but one place for us, the foot of the cross, that there we may obtain forgiveness for all the faulty past, and thence may draw consecration and strength for the future, to keep that lofty law of Christian morality, which is high and hard if we think only of its precepts, but becomes light and easy when we open our hearts to receive the power for obedience, “which,” as this great Epistle manifoldly teaches, “is Christ in you, the hope of glory.”

ALEXANDER MACLAREN.

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## BREVIA.

**Note on Isaiah xli. 18.**—How are we to understand the phrase מוֹצְאֵי מַיִם occurring in this verse? The Revised Version follows the Authorized in rendering by “springs of water.” The last edition of Canon Cheyne’s commentary on Isaiah gives the same equivalent. Professor Delitzsch interprets the passage:—“The desert becomes a lake and the heath of burning sand the sources of streams,” and as his translation he gives “Wasser sprudeln.”

I merely suggest for consideration whether מוֹצְאֵי מַיִם should not be taken in the sense of “water-course” or “water-channel” instead of “spring” (מַיִן Gen. xxiv. 13, 43, מַעַן or מַעְיָן). The root יָצָא meaning “go forth” generally refers to the starting point of the movement, but it may be employed without special reference to the *terminus a quo* as in Ps. civ. 23. Indeed it may designate the end of the movement as in Exod. xxiii. 16, בְּצֵאת הַשָּׁנָה “at the end of the year.” Similarly מוֹצְאֵי means properly “forth- or out-going” and may refer not only to the starting point but also to the end, as in the Mishna-phrase מוֹצְאֵי יוֹם טוֹב “evening of a festival.” That מוֹצְאֵי may denote also the material object or instrument (“out-let” or “channel”), like other nouns with preformative מַ (Stade, §§ 268-9), seems confirmed by the plural form מוֹצְאוֹת the Kri (euphemistic?) substitute for מוֹרְאוֹת in 2 Kings x. 27. In Aramaic מוֹצְאֵי signifies properly “to sprout” and the actual equivalent of Heb. מוֹצְאֵי is קִצְאֵי

Now, when we turn to the earliest version of the O. T. we find there a reminiscence of the old and true signification, as I venture to surmise, of מוֹצְאֵי מַיִם. In Isa. xli. 18. the LXX. render מוֹצְאֵי מַיִם by ὑδραγωγολί, “water-channels.” In the parallel passage contained in the later appendix to Psalm cvii. (evidently based on the utterance of the Deutero-Isaiah) מוֹצְאֵי מַיִם is translated by δειξέσδοι, while in 2 Kings ii. 21, the same Greek equivalent is used. It is also the term employed to render the פְּלֵי מַיִם of Ps. i. 3. I have certainly no disposition to overrate the critical value of the LXX., but its testimony ought never to be lightly passed over, and I would venture to suggest the possibility that we have here a clue to a lost meaning. In the Aramaic versions, belonging unquestionably to a much later period, we have a later tradition. These con-

sistently render by מפקנות or מפקנה דמיה (Syriac . . . ܡܦܩܢܘܬܐ or ܡܦܩܢܐ ܕܡܝܐ). On the other hand, the Vulgate oscillates between the two traditions, rendering now by *fontes*, now by *rivi aquarum*. Comp. LXX. in Isa. lviii. 11.

But indications of a more positive character are forthcoming. In the inscription of Nebucadnezzar, describing the restoration of the temple of Borsippa, and the dilapidated condition in which he found it, there occurs the phrase col. i. 32 *la šutīšuru mûšî mî-ša*, "There was no regulation of its water-gutters" (or "water-drainage") where *mûšî mî* is the Assyrio-Babylonian equivalent of מוֹצֵא מַיִם. as Prof. Schrader has already pointed out (*Cuneif. Insc. and the O. T.*, vol. i. p. 111). Again, in the Siloam-inscription occurs the phrase וילכו המים מן המוצא אל הברכה, "and the waters flowed from the channel into the pool [along a distance of 1200 cubits]." I admit that the rendering "spring" adopted by Prof. Sayce furnishes a perfectly intelligible meaning. But the translation above given harmonizes better with 2 Chron. xxxii. 30. "Likewise it was Hezekiah who stopped up the upper water-channel of the Gihôn (מוֹצֵא מַיִם גִּיהוֹן הַעֲלִיּוֹן) and guided the waters straight downwards to the west of the city of David." Here the translation of the Revised Version, "upper spring," appears hardly to make sense. Indeed Prof. Sayce himself gives in this passage the rendering "upper water-course" (*Fresh Light from the Ancient Monuments*, p. 103), since, as he says, there was only *one* natural source, the Virgin's Spring, near to Jerusalem. The upper conduit seems to have led to the upper pool (פְּרִיָּה), mentioned by Isaiah, the lower conduit to the lower pool, both being supplied from the same source, viz., the Virgin's Spring (comp. Isa. xxii. 9, 11, with 2 Kings xx. 20; Isa. vii. 3, where הַעֲלִיָּה appears to be used as the equivalent of מוֹצֵא). Lastly, in this connexion, I would draw attention to the circumstance that מוֹצֵא is used in Job xxviii. 1 for the mine (or channel?) whence silver ore is extracted.

OWEN C. WHITEHOUSE.

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