

# MOODY BIBLE INSTITUTE MONTHLY



The virgin birth of our Lord Jesus Christ is today the focal point of the Adversary's attacks. But the people of God need not fear. The Bible which contains that record has triumphantly withstood all the attacks upon it hitherto, and the evidence of its truth is today stronger than ever before. All that the Church needs is a knowledge of the facts which are abundant and convincing.

—James M. Gray.

DECEMBER 1922



# Moody Bible Institute Monthly

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## EDITORIAL NOTES

### A ROYAL GUEST

By Fred Scott Shepard, Toronto, Ont.

A child is born, a child divine,  
Whose birth angelic hosts acclaim!  
He came the Father's love to show;  
He came that men God's grace might  
know;  
He came 'mid darkest gloom to shine,  
His heart with gracious love aflame.

A son is given, the Son of man—  
Flesh of our flesh, yet God divine!  
Who came from heaven in lowly birth  
To live among the sons of earth,  
That they might know Love's wondrous  
plan,  
Might learn, through Him, God to define.

The Wonderful, the Counsellor,  
On whom the government shall rest,  
Descending, seeks with wondrous grace,  
Within each heart a resting place;  
"No room within!" Fling wide the door,  
And Christ receive—a royal Guest.

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All that we know authoritatively about Jesus Christ, "He whom we fixed our hopes upon," is learned from the Bible.

Hence the feverish desire of Honoring the destructive critics and Jesus their satellites, the liberal Christ preachers, to destroy faith in the Bible as a divine revelation that they may destroy faith in Him of whom all the prophets speak. Hence also the value of such incontestable testimony to the historicity and truth of the Bible as is found in the contribution on another page from Professor Robert Dick Wilson. It represents many years of hard and costly toil on his part, and is certainly learned and scholarly, yet it is plain and simple enough for a high school boy or girl to understand and appreciate. We trust many of them will read it, for we feel assured that by God's blessing, it will fortify them against later attacks of the enemy of souls in their college career.

By a happy providence we are able in the same Christmas issue to present our readers with a masterly argument from the legal mind of Mr. Philip Mauro, showing that the spread of Christianity is a greater miracle than its start. These two articles offer a valuable suggestion to young preachers on a line of instruction which they should pursue this winter with their people. Apologetics, i. e., the defense of the Christian faith, and exposi-

tion, the explanation of the text of the Bible, are the two things vitally necessary in the pulpit today.

The Great Commission Prayer League quotes an English editor to the effect that at least seventy-five per cent of the pastors of Great Britain are unsound in doctrine. What the proportion is in this country one cannot say, but it is a safe assertion that if only twenty-five per cent were sound they could put the others on the run if they knew how to shoot straight and had the right kind of ammunition. In other words, the rank and file of the laity in our churches are still sound so far as they know the truth, though not a few may be bewildered by some of the things to which they are obliged to listen. Give them the truth in the right way and they will respond to it. In this connection read the correspondence in this issue between the Council of Church Boards of Education (impressive title) and the stalwart editor of the *Manufacturers Record*. We have entitled it, "What Thinking Men Go to Church to Hear."

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Dr. Frederick Lynch, educational secretary of the World Alliance for International Friendship through the Churches, in a five months' visit to Europe last summer, conducted a canvass of educational and religious leaders on important subjects.

One of the results of the canvass is that in his opinion, "the status of Europe as a whole, as regards religion and ethics and public and private morals, is lower than before the war." To quote him further, "the religious and moral revival so confidently predicted and hoped for during the war has never materialized."

And, we take the liberty to add, it is not likely to materialize simply by pushing "international friendship through the churches," which as it seems to us, is beginning at the wrong end. Ethics and public and private morals which have the strength to endure, grow out of right views of God and His truth, which are found only in the Bible, His revealed Word. Let the shoemaker stick to his last. Let the churches preach the preaching that God bids them. The statesmen of the world can take care of international friendship, if only the gospel be proclaimed in power to regenerate men's hearts and change their lives.

There are strong men in the World Alliance movement who know how to write and talk in a way to produce results, and they are sorely needed at this time to wield their pens and open their lips in an appeal to all men everywhere to become reconciled to God. The money that sends them to Europe annually would be well spent if their time was employed as that of Moody and Sankey when they went abroad, or that of George Whitefield when he used to come over to this country to proclaim the gospel of peace. Nothing would promote international friendship like the worldwide revival Dr. Lynch is talking about, and he and his associates could do much to bring it about if they went at it in God's way. 2 Chronicles 15:1-15 would give them the idea.

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We are frequently asked to name reliable textbooks on this subject, suitable either for secondary or college grade. By reliable Textbooks is meant those which are on free from the teaching of Biology atheistic evolution. Unable to name such textbooks ourselves, we recently inquired of Professor George McCready Price, who replied that Hegner's *College Zoology* and his *Introduction* for secondary schools, and Garong's *Textbook of Botany for Colleges* are about as free from the doctrine as any. He also mentioned the sections on zoology and botany which he furnished for the "Modern American Education" series but which unfortunately are parts of a twelve-volume set which the publishers will not sell separately. He does not know of any textbook on biology as such which he would dare recommend. Most of them are for academies or secondary schools, and are often more objectionable than if written for college students. That is, more baldly dogmatic and doctrinaire.

Professor Price does not look for any improvement in textbooks on zoology or botany until the science of geology is put on a truly scientific, that is, non-speculative and non-evolutionary basis. This is a task on which he has been working for many years and hopes to bring to fruition before very long.

Meanwhile, if any of our readers can help us with other suggestions of textbooks on biology, we shall be glad to publish the information.

Founder's Week Conference as Usual—February 5-9.

ing where men are trained for the "Christian ministry."

Mr. Wells has a sufficiently clear apprehension of the present state of things and of what has brought it about to realize that, as he puts it, "we want a Bible." What he should say is that we need more of "the faith of the Son of God," more of the faith of those men who laid the foundations of national prosperity in this western hemisphere four centuries ago. For it is impossible that there should be either another Christ, or another Bible.

We conclude then, that God's love for the world, manifested in sending His Son to be the propitiation for our sins, has had an effect upon mankind as a whole, incalculably greater *in extent* and more beneficial *in kind*, than anything that has ever happened since the hour of creation. Countless millions have benefited all their lives from God's "unspeakable gift" who have refused to accept Jesus Christ as their own Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

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## No Room for Christ

By Ralph A. Brown, Manton, Mich.

The tree was bright with tinsel light  
And toys hung from each limb;  
But no Christ there could enter in,  
There was no room for Him.

The Prince of Peace to this world came,  
Eternal peace to bring;  
But it has neither time nor room  
To own Him Saviour-King.

The sky was bright with heavenly light  
When Jesus entered in;  
But He was born in manger low,  
No room in Bethl'hem's inn.

Amid the babel and the strife  
That fills the world today,  
We are not far from Bethl'hem's inn;  
We still turn Christ away.

We sing of "Peace on earth, goodwill."  
How can there be this peace,  
Except we let Him enter in,  
Our captive hearts release?

Above the din and noise of earth,  
Be still, my soul, and hear  
The ancient song the angels sang—  
Redemption draweth near.

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# Age of the Bible Told by the Foreign Words It Contains

A stenographic report of an address by Robert Dick Wilson, D.D., Professor of Semitic Philology and Old Testament Criticism, in Princeton Theological Seminary; one of a series in the Special Summer Course (1922) of the Moody Bible Institute of Chicago

**T**HIS is my pet lecture. As I told you some time ago, it is my baby and therefore my pride.

I want you to consider now a young man who went to Siam. If you would read his letters you would find that proper names and various Siamese terms had crept into his vocabulary.

Suppose afterwards he went over to China. For a while you would find his letters still containing words which would indicate clearly that they originated in Siam.

And again suppose he went to Japan. You would find presently that his letters would still contain traces of the other countries.

It has been said you could trace the history of a diplomat through a dozen countries by the foreign words which were contained in his correspondence.

You notice how missionaries in making an address or in writing a letter, use a number of foreign words in their discourse. Give a man a dozen letters from a dozen missionaries and he will tell you without knowing where they are, where they came from by the foreign words which appear in them.

### The Test of a Literary Document

Now here is the test of a literary document. Apply this test to the whole literature of the Aramaeans. You know I am somewhat of an authority on the Aramaean languages.

We can go back to the ninth century B. C. We have documents in the eighth century B. C. and from the sixth century, and the fifth, and then again from the first century B. C. and the first century A. D. passing down to the present time. And from these sources we have Aramaean documents from different parts of the world, Egypt, Asia Minor, Meso-

potamia, Palestine, Syria, the Sinai peninsula, all together covering the whole period from 850 B. C.

Give me any document in Aramaean which sometimes contains only a word, and I can tell you approximately the age of the document from the kind of foreign words contained in it.

Give me a document written in northern Syria like the Septuagint, and I will tell you it must have been written during the Assyrian period in about the seventh century B. C. because such documents contain Assyrian words such as the names of kings and other common terms.

Give me a document from Egypt in the sixth century B. C., or the fifth, and I will tell you it was from Egypt because it has Egyptian words in it.

Then give me a document like Ezra written in Aramaean and I will tell you it must have been written in the Persian days because of the large number of Persian words in it.

Go on down to the later days and you will find the inscriptions full of Greek and Latin words, the names of the Caesars and Constantines, and one Persian word only.

You can tell the age of a document and where it comes from by the foreign words in it.

Come down to the day of Joshua and a number of later writers, you will find the works of this next period full of Greek words and the Persian words of the Assyrian period.

Come down to the day of Babylon and that part of the history of the world, and you will find that now the Arabic comes in. In the writings of that day you will find a great many Arabic words.

Come to the time of the Turks, you

will find the Aramaean documents contain a large number of Turkish words.

In the modern Syriac spoken by the Presbyterian missionaries, you will find African words and Persian words, etc.

You can trace the history of the whole literature of the Aramaeans from 850 B. C. down to the present by the foreign words contained in the vocabulary of the different documents. That is the natural way. The written language would be that written in that period and the people writing them under the domination of foreign powers would be found to contain evidence of this domination in the literary documents.

I can also take up the English documents and show in our language and in our own history all the various elements that entered into its production.

But now come back to the Old Testament. One half of Daniel and Ezra, all of Jeremiah and Genesis are in Aramaean. We are going to take up the Hebrew documents of the Old Testament as evidence of the historicity of the book, based upon the foreign words which are contained in the different documents.

### A Tribute to Moody Institute Students

But before entering upon the discussion and giving a resume of the history of the Old Testament, I want to say it is a pleasure to me to be addressing an audience that has read the Old Testament. The great trouble in discussing the Bible with an ordinary audience is, that it does not know its Bible well enough to know whether I am telling them the truth or not.

I was lecturing in Toronto some years ago, and four young men from the university came to call on me after a lecture



on the Pentateuch, and began with one accord to make dissent.

After talking a little while I surmised that their knowledge was rather their ignorance. You know there are two ways of looking at knowledge and ignorance. Knowledge which you do not know is ignorance. Those fellows did not even know that, and I said,

"See here men, have you ever read the Pentateuch?"

And they all began again with one accord to say, "Nay! Nay!"

I was a little provoked at that, and said, "Do you mean to tell me you are going to take up my time discussing the literary structure of a book when you say you have not read it? What would you think of a young lady discussing a novel she had never read?"

I knew a young fellow at college who liked to be considered literary. He called a great deal on the young ladies, and did not have time to read all the novels that came out, so he read the first chapter, a little in the middle, and then the last chapter to see how it turned out, and then talked intelligently on it. Some people discuss the Bible just about like that. They read a little of it, but do not know what is in it. I find whole classes down at the university, not one of whom have ever read the Bible, and yet some of them talk very glibly about the Old Testament.

I am making the presumption here that you young ladies and gentlemen have read the Old Testament and know whether I am telling the truth or not. Therefore I am going to try in these short periods to follow a plain line of thought beginning with the creation and fall; the flood and the distribution of the nations; down through the history of Abraham, Isaac, Jacob and Joseph from the going out from Ur of the Chaldees—that is the time of the Babylonians, down to the time when the children of Israel were in Egypt, and show that the first part of Genesis might be called the Babylonian period, and the second part the Egyptian period.

Then come as you know the other books telling how they came up out of the land—Exodus, Leviticus, Numbers and Deuteronomy, containing the law of Sinai, and the history of the nation until they came to the Jordan, and then Joshua, and Judges, giving the rule of the Judges, and then Saul, David and Solomon, the division of the kingdom into Judah and Israel, the long line of kings, the ending of the northern kingdom with the destruction of Samaria about 721-2 B. C., and the southern ending with the destruction of Jerusalem 586 B. C.; the captivity, the return, the building of the Temple and the walls of Jerusalem, and a few other little facts, ending about 400 B. C.

#### How the Theory Works

The first part of Genesis is the Babylonian period, and the second the Egyptian period; then comes in a long period where we have the Hittites and the other mountain tribes and the long time of Solomon's kingdom which extended from the Euphrates to the river of Egypt; then comes a long period, the longest

period of all the time of Tiglath-Pileser, Assurbanipal, the kings of Assyria down to Sargon, Sennacherib, kings of Babylonia, and then Nebuchadnezzar, Belshazzar, Cyrus, Darius, Xerxes, and Artaxerxes, and that covers the general line of Old Testament history.

Now if we take that history as it is said to have been made, and if the books which tell of the different periods were written in the periods of which they treat, then we would expect in that first of all periods, the first of Genesis, which treats up to the time of Abraham exclusively, to find Babylonian words. And in the next period which treats of the time of Joseph and the time when the children of Israel were in Egypt, we would expect to find Egyptian words. The next great empire was Assyria, then Babylonia, and Persia, and the general order of literature would be Babylonian, Egyptian, Assyrian, Babylonian (Second) and Persia.

That would be the general line of the Old Testament periods and of Old Testament literature. In the different stages of that literature as documents were produced, and if produced in the periods of which they treat, we would expect to find, according to my general thesis, the foreign words of the nations that influenced Israel in that period. And so I say these foreign words crept into documents of each successive period—Abraham—Babylonian, Joseph—Egyptian, Solomon—foreign words of various kinds beginning with Assyrian, Assyrian coming on the stage one hundred years before Solomon; and then more Assyrian words when we come to the time of Shalmaneser, for the Babylonian language was very closely allied to the Assyrian. From then on down through the captivity, and then the power of Medo-Persia came and we would expect to find the Hebrew language showing the effect of the Medo-Persian domination under which they were for so many centuries from, say 747 B.C. to 400 B.C.

After the children of Israel were carried to the cities of the Medes by Tiglath-Pileser II, about 747 B.C., we would expect to find that the literary works after that, and down to the time of Ezra and Nehemiah, would be more or less tainted with the Persian vocabulary, especially in the names of persons and nations.

#### How to Test It for Oneself

Now then on taking up the literature, and for those of you who do not read Hebrew you will have to depend on me, but those of you who do read Hebrew I would advise to just read the first two chapters of Genesis, and at least the book of Daniel and Ezra—or any book you may choose, as a test of what I have said, because it will be more wonderful to you and you will be more able to follow what I say, in the original. You have only to read a Hebrew dictionary through beginning with the first letter, and following on to the end with a concordance and look up every word in the Hebrew language and see where it comes from and where it is found. That is a good way of testing what I say. If there is any man here who knows Hebrew and has any doubt about

what I am going to say to you, he has no excuse if he does not look it up. If you are an honest man, before denying what I say that is what you are going to do. If you do not know Hebrew you cannot do it.

Why, I had a man the other day out in California who came up after the lecture and said,

"I don't believe what you said."

I said, "Why don't you believe what I said? Do you mean to tell me that what I said about the history of the language of Israel isn't true?"

"I don't mean that. I mean I don't believe what's there."

"That's a very different thing. I can't give you faith. That is the gift of God."

There's a big difference between saying you don't believe what I say, and you don't believe what is in the Bible. But I want to tell you that if you believe what I say, you better believe what the Bible says too.

Now taking the first period, here we would expect to find Babylonian words, and what do we find? Down to the end of the time of Abraham there is only one Persian word in the Hebrew Bible. Down to the end of the life of Abraham only one Egyptian word in the Hebrew Bible, and that is the word meaning man, but it is just full of Babylonian words, the first part or it. In fact, I might say the word "create" goes back of Babylonia to the language which preceded Babylonia. You know the ancient Babylonians conquered Babylon from the Sumerians and spoke naturally a different language and not Sumerian. The word "bara," means "to make" and is used many times in the account of creation. It is almost certain that "bara" is a Sumerian word taken over into Hebrew. Then we find the word for "abyss" is Babylonian. The ordinary word for sea, lake or ocean is "tohab" found in the second verse of the first chapter of Genesis, but this is not the word used in the second chapter of Genesis.

#### Genesis 2 Not an Account of Creation

In my opinion the second chapter is not an account of creation at all. The only account of creation in the second chapter is the one verse which speaks of man having been made out of dust and having breathed into his nostrils the breath of life. The rest is not an account of creation. It is the account of the construction of a garden.

We have an account or a description by Nebuchadnezzar of his making a garden and it resembles very closely the account in the second chapter of Genesis. The words for plants are Babylonian and are not the word used in the first chapter at all. The whole chapter bears the evidences of Babylonian origin and contains Babylonian and also Sumerian words, which you remember preceded Babylonian.

Take the word for "mist." It is not the Semitic word or Babylonian, but the ordinary word in Sumerian for river or canal. We know they used an irrigating plant or watering canal, and water used to flow in all parts of the land.



Go down to the time of the flood and here again we find Babylonian words. Come down to the life of Abraham. Was Abraham a myth? Take the proper names in the account of Abraham given in the Bible and compare them with the proper names found on the Babylonian monuments of this period. There is more literature from the period of Hammurabi, than from that of Tiberius Caesar. There is more literature throwing side lights on the time of Abraham than of Christ.

Now this account of Abraham in the Bible contains a large number of proper names, and they exactly coincide with the composition of the proper names found in the Babylonian monuments of the time of Abraham.

And then consider the laws and customs of the day, that singular custom of Abraham marrying Hagar. That was a Babylonian custom, not a law. He had a perfect right to take the hand-maiden for a wife, and her children should be his sons if he chose to adopt them, and Sarai's too. It was a perfectly proper, well-known law.

Now take the second half of Genesis. We find the proper names are Egyptian, and many other words are Egyptian found in the time of Moses, but there is not one Babylonian word found in the law of Moses. We will come to that again. Some of you who read on higher criticism will know the importance of that statement.

### The Monuments Favor the Bible Record

Now the children of Israel come to Palestine. All the evidence from the monuments are in favor of the Israelites being in Palestine in the time of Moses, so the Israelites had no necessity of introducing foreign words in that time.

Solomon conquered the Hittites and ruled all the way from the Euphrates to the river of Egypt and gained domination over the Hittites and Aramaeans and other peoples. Further, Solomon had commerce extending not only over the Mediterranean but to the Red Sea, and the Persian gulf, as far as India and to the center of Africa.

It was said Solomon had apes and

peacocks, and ivory are foreign terms. One of them and probably all three are Hindu words. At least the critics cannot object to my saying that in as much as they themselves say it, and I think they are right in regard to two of them and perhaps three. They are Sanscrit words and brought into Judea in the time of Solomon. The words were brought in with the things. They did not have a word for elephants and so could not speak of the teeth of elephants, but ivory goes down as the word for it. They did not have a word for apes, and so they brought in that word. And those peacocks in the same way. They had to bring in the words with the things, and they came in there at the right time, the time of commerce under Solomon. There they were found in the Bible.

about 538-747 B.C., so I hardly see how a Persian word could get into a work by Solomon.

Well, that is just a case of supposing these are Persian words, but you look at the evidence as to these two words which are said to be Persian, and see how vital the evidence is. They are two words you can remember easily. "Pardese" in Hebrew and the other one means "command." You will find them in a Hebrew dictionary. Give a look at it if you read Hebrew.

### What Is the Worth of a Dictionary?

I do not care that, (snapping his finger), for a Hebrew dictionary! A Hebrew dictionary is no better than the man that made it.

Do you know how Hebrew dictionaries are made? I remember when about

twenty-five or thirty years ago in making a Hebrew dictionary at Union Seminary, New York, they asked me to write on one word.

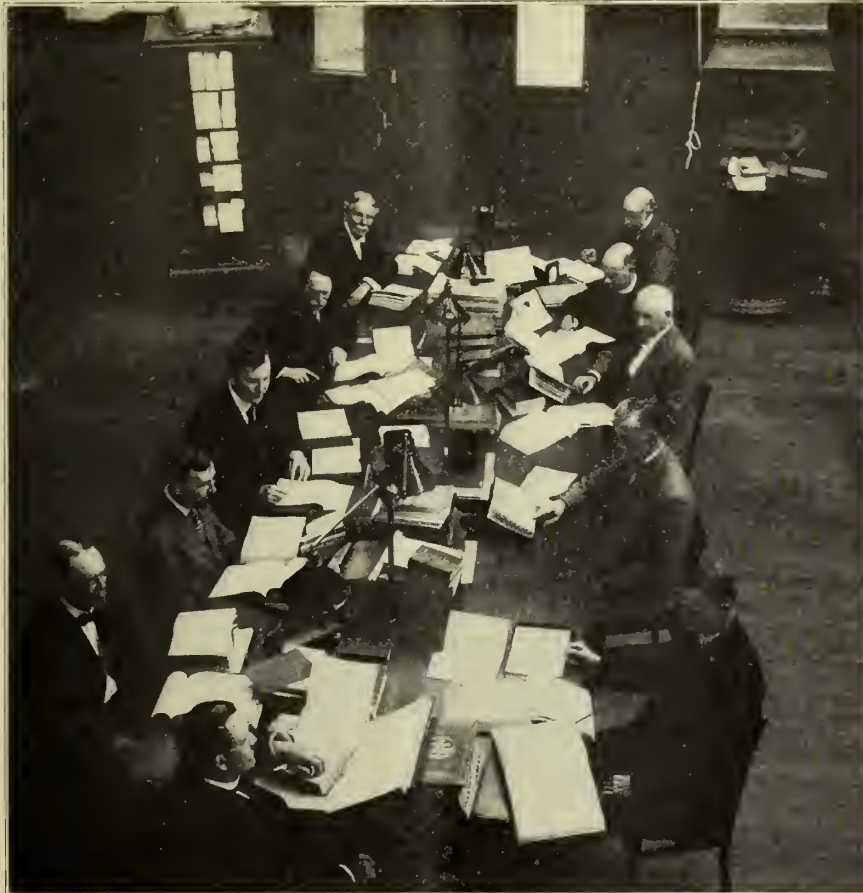
You know in making a dictionary that the work is distributed around among various professors, giving those words to one man, these to another, and when they get a very difficult specimen they will try to get some innocent young fellow to take it.

Suppose I had taken that word and written on it, do you not see the account written in that dictionary would be no better than what I am giving you here?

A dictionary is not inspired, and does not contain revelation. There are some splendid people who think that all they need to do to prove anything is to quote the *Encyclopedia Britannica* or *Encyclopedia Biblica*, or *Hastings Dictionary of the Bible*.

Well, who wrote the articles in the encyclopedia? One of the men who wrote the last one was Dr. Driver. I would not believe any article of his at all just because he wrote it. You had better look to see who signed an article, and if you find it is by Dr. Driver, you can accept it if you want to, but he is no authority for me.

I made a dictionary of geographical terms to be used with one of the geographies used in the schools when I was a junior in the seminary. A classmate



Old Testament Committee in an alcove of the library at Princeton Theological Seminary, preparing the edition of "The 1911 Bible," commemorative of the Tercentenary of the King James Version. The chairman, at the head of the table nearest the reader, is Professor Robert Dick Wilson of Princeton. At his left, passing down to the other end of the table are, in order, Professors Raven, of New Brunswick; Creelman, of Auburn; Robinson, of McCormick; Kyle, of Xenia; and Dr. C. I. Scofield. At his right moving in the same direction are the Rev. Thomas J. Packard, of Maryland; Professor Hayes, of Garrett Bible Institute; Dean Crawford, of Virginia Theological Seminary; Principal O'Meara, of Wycliffe College, Toronto; and Dean Gray of the Moody Bible Institute.

Here comes in an interesting question. There is, you know, a question among scholars whether Solomon really wrote the book of Ecclesiastes and the Song of Solomon. Most of us have naturally supposed that Solomon wrote these books. The critics, objection hitherto has been the presence in the books of a word said to be Persian. Now as you will notice from my resumé and from what you already know, that the Persians did not come directly on the scene until



of mine, whom I had known for some years, was asked to make a dictionary of geographical terms for one of the geographies used in this country. Some of you have heard of it; some of you have studied it; all your fathers and mothers did at any rate. Well, he came to me and said, "Listen, will you help me?" So we got to work, the two of us, and between us we fixed it all up for you. We looked over those geographical terms—French, German, Chinese, you know, and they had to be pronounced somehow, and I do not know but that ours was as good as anybody else's at any rate.

Oh, I have great respect for dictionary makers, writers of articles, but I have passed through the stage where I believe anything because I have read it in a book.

Some people take anything that is given to them. That is the way some people are in school. Thank the Lord we do not have that kind very much. But that is the trouble with dictionaries. You cannot believe what is in them unless you know it.

Look in a Hebrew dictionary and you will find these are all Persian words. What is their evidence? They say you will find "pith-gong" in modern Persian. Not "pith-gong" but "pagong" is found there. And so they say it is a Persian word, and this fellow back here 2500 years ago borrowed a word from Persian 2000 years later.

Suppose it was about money that was to be in existence about 2000 years from now. Can you go into a bank and say, "Just transfer the money to me now"? Is not that silly? But that is just what they said. That word is modern Persian. And so they say "pardese" is derived

from Sanscrit, and they find a word "paradise," but mind you, that does not mean park or garden, in the Sanscrit. It means "a fence."

I like that old quotation which means, "Out of nothing comes nothing." If the Sanscrit had a word meaning "garden" like that word, they might have borrowed it but it has not the same meaning at all. You will find words in almost any language that sound almost like words in your language, but they may mean very different things. In reading Latin for instance you often come across words that sound very similar to English words, but may have a very different meaning, and very laughable mistakes are made by assuming because they sound alike they must mean the same.

Such things happen in all colleges. Stories, or college jokes, are founded by the score on this point. Imagine some young college fellow seeing some con-

nection between Latin and English words!

### Discovery of the Hittite Tongue

Now I am coming to this, and it is rather a hard point. The Hittite language has been discovered. Read what Professor Meyer of the University of Berlin says. He has found that the Hittites proceeded in the conquest, and then came the Aramaeans, the Medes, and then the Persians. The Aramaean language is closely allied with the Hittite.

Now in the Aramaean language take "pardese" and "pithgong" and you will find they are exactly the same. "Pith-gong" is a word of command, and "pardese" means garden or park. Being influenced by the Hittites they spoke a language very much like the Hittites, and likely these two words are Hittite words. You can see how appropriate it would be for Solomon to use Hittite words, for Solomon's mother was Bathsheba, and as her first husband Uriah, was a Hittite, and Uriah had a garden, called a "pardese," Solomon copied after the Hittite and made a garden of his own.

can see how the words could have come in in the time of Solomon.

Now the next period is the Assyrian period. Here we have the names of Assyrian kings, or their names and titles. This covers the Assyrian and Babylonian empire. No Persian words in this period.

### Daniel the Best Book for Illustration

Then we come to the Babylonian period. The greatest work of this period is Daniel. Now if Daniel was written at Babylon at that time, 520 B.C., what would you expect to find? Why Sumerian, the old language of Babylon, Chaldean, for Nebuchadnezzar the Chaldean, conquered Babylon. Then the Hebrews were carried captive, and then came in Cyrus and the Persians, and then in the neighborhood were a great many Jews and Aramaeans under the dominion of the Medes at least from the destruction of Nineveh 606 B.C., and many from 747 B. C., and then we find three Greek words, the names of musical instruments.

These are the various languages of Daniel. It is the finest book in the Old Testament for the illustration of my theme. Now then, I need say nothing to account for the Sumerian words of which there are a goodly number.

The names, of course, are in Babylonian and Hebrew. The only question is about the Persian and Greek words. The Persian language is the same as that spoken by the Medes. The empire was called the Medo-Persian. The Persian and Median

languages were simply dialects of the same language.

The children of Israel were carried away first in 747 B.C., more than 200 years before Daniel wrote the book of Daniel. During all those 200 years and more, a large part of the ten tribes at least were under the domination of the Medo-Persians. It was not necessary to suppose that Daniel introduced an entirely new number of Persian words after Cyrus came to Babylon. There had been Persian words in the Hebrew vocabulary for one hundred years—since 606 B.C. How account for the Persian words in Daniel? You can do that. I have accounted easily enough for the Medo-Persian words in Daniel.

Now we come to the three Greek words. They were names of musical instruments. Wherever things of this kind come, the names come with them. You have a ukelele perhaps. Where



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**JERUSALEM—A VIEW FROM BETHLEHEM ROAD LOOKING TOWARD JAFFA GATE**  
This view shows a street scene at one of the busy corners. The Tower of David on Mt. Zion is at the right. New Jaffa Gate or "Breach in the Wall" made in 1898 for the Kaiser to pass through, is seen between the incongruous new German clock tower and David's Tower. To the left of the clock tower was the original Jaffa Gate which was walled up.

It was the most natural thing in the world for him to take over the name of that, just as we have "boulevard" and "avenue." They are certainly not English at any rate, we had to go to Paris for them, and so with "park," he took the name for park from where he got the idea of a park.

And again, the Hittites were in the land of Northern Syria for one thousand years almost, before Solomon, and when David conquered them and added them to his kingdom, he very likely adopted this one word from them, or Solomon may have gotten it from his mother, but there you see the historic approach and the advantages for the word to get in.

But if you do not believe in that, tell me where words that were never discovered in the Persian, could be derived from the Persian by the Hebrews? I have given you at least enough so you



did it come from? From Hawaii, and the name came with it. Perhaps you have a pianoforte. That is Italian. Maybe you have an organ. That is Greek is it not?

Where did we get the names for the instruments in the homes of the English? They were imported from foreign countries, and the name came in with the thing, and not merely the name only came with the thing, but the girls that played the instruments went with the instruments, because the girls that played instruments in that day were slave girls. That is true still in the orient. They train girls from their youth up to play and sing for the delectation of tyrants, and it is a rich man who can afford to hire them. Talk about self-players. Those ancient Greek girls were self-players for tyrants.

It is no trouble at all to get around the names of musical instruments. They were there in the time of Nebuchadnezzar the Great.

The monuments show indeed they were there in the time of Sennacherib, 350 years before the time of Cyrus. He engaged in a great sea battle with the

Greeks and captured all the cities on the Black Sea, and that was hundreds of years before the time of Cyrus. They took the people down by the thousands into Babylon as prisoners and the ancient people sat themselves down there, and when they asked of them a song, the Greeks remembered Athens, just like the Jews remembered Jerusalem. There were thousands of them in Babylon, and there seems to be no question that those three Greek words could have gotten into Babylonia in the time of Nebuchadnezzar.

They were in the Aramaean anyhow, and that was the language of many of the people at that time. They were found in inscriptions all over the country. They were found in Sardis. It is perfectly absurd to suppose there could not be three Greek words in the language at that time.

#### Putting It Up to the Critics

Now just two minutes. What becomes of the proposition those critics use so much. If the first chapter of Genesis belongs to one period, and the second chapter to another, how does it come that

both the first and second chapters have Babylonian words in them. If the first chapter was written four hundred years B.C., I can see how they could have gotten in, but how about the second chapter? If it was written about 700 or 800 B.C., how are you going to get foreign words in literature written 700 or 800 B.C.?

That is not for me to correct, that is for the critic to correct. If he is enough of a corrector let him correct it, I cannot.

Then another thing. How does it come there are no Persian words in the whole Pentateuch, if a large part of it was written down there in the Persian time? They call themselves literary critics; why not tell us that? Why is there not a Persian word in it? Can they answer that?

I can ask questions too, you know. The trouble with some of us is we are not asking enough. We are letting the other fellow do it all. When they have answered those questions, then ask one of these critics how it comes that there are no Persian words, and no Babylonian words in the Pentateuch except in that first chapter!

## An Interesting Journey on the Field of Armageddon

By Rev. A. W. Payne, Haifa, Palestine

**P**AUL DOANY and I left the mission room of the Mount Carmel Bible School at Haifa at 6 A.M. for the train to the plain of Esdraelon.

On the journey we had the opportunity of testimony to a Moslem boy and a young Persian railway official. It was interesting to see the former with the Arabic Bible we had loaned him, reading the story of Ahab in Naboth's vineyard, especially in view of the present political situation in Palestine.

We left the train at Afule station and seeing some Jews loading up a market cart, we greeted them and handed them tracts and Scriptures in Hebrew and Arabic, which they readily received.

The gospel is to the Jew first, but also to the Gentile, so stopping the rest of the day in the Moslem village of Afule, the Lord opened many doors of witness. We went to the guest room, of which the host is a Greek Christian, who welcomed us warmly and a little company gathered. We engaged in converse, and gave out Arabic tracts. The tract which made the most impression was Mr. Blackstone's message to

the Jews, *How Shall I Know Him?*

#### Mr. Blackstone's Tract

We were surprised what effect this tract had upon our host. He read and re-read it, and said, "I am going to read it for two months." He seemed to think that it was an unanswerable argument for the people of Israel, but alas, because of the fulfillment of prophecy in the return of the Jews to the Land of Promise indicated in the booklet, he declared that we were being sent by Zionists and liberally supported by them for the purpose of political propaganda!

Leaving this group, we made our way to a Bedouin encampment where a tent was visited and, as the women were spinning from the wool of sheep and goats, while the children were gathered around, we gave further witness. This led to quite a stream, especially of young people, mostly Moslems, coming to us for literature. When we retired for the night a few gathered in the guest room and I was requested to sing, and I sang a number of hymns, Paul sometimes joining in in Arabic, or translating for me the meaning. The local policeman was interested, listening through the window and then

coming in and sitting with us.

#### Gideon's Traditional Stream

Early the next morning, driving over the plain of Jezreel, we distributed tracts and Scriptures by the way among Jews and Arabs. Leaving the modern Zerim (Jezreel) on an eminence to the right, we came to the new Jewish colony of Ain Harod. Here there was an abundance of fresh water springing out of the rock, which was being made good use of by the colonists. It is the traditional stream associated with the story of Gideon, and we were struck by seeing



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THE ST. STEPHEN'S GATE IN JERUSALEM AS IT APPEARS TODAY.