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THE PRESENT CRISIS IN ETHICS*

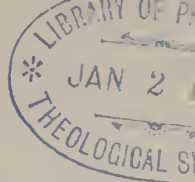
"It is a fact worth weighing," says one of the most learned and judicial of our present day writers on Christian ethics,—
"it is a fact worth weighing that for some two hundred years or more after the Reformation and the rise of modern philosophy no one ever questioned the supremacy of the Christian ethic, though from every other quarter inroads were being made upon the received traditions."¹

So recently, indeed, as 1873 Mr. John Stuart Mill, the ablest as well as the fairest of modern unbelievers, wrote as follows: "About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preëminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion can not be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity."² Nor are such testimonies exceptional. Unbelievers in dogmatic Christianity from widely different standpoints have united in exalting its ethics. When the charge was brought by Christians that the bitter attacks on Christian dogma must issue in the overthrow of Christian morality, it was hotly resisted by scientists and by litera-

* An Address delivered in Miller Chapel on September 26, 1918, at the Opening of the One Hundred and Seventh Session of the Seminary.

¹ Thornton, *Conduct and the Supernatural*, p. 3.

² *Three Essays on Religion*, p. 253.



NOTES AND NOTICES.

THE WORD הזקיר IN DANIEL xii.3.

There are two main lines of attack upon the historicity of the Old Testament Scriptures. One is fundamentally theoretical and *a priori*, and is based upon the deistical view of the universe and of history. Denying the possibility and the fact of divine interventions in the affairs of this world, the upholders of this view reject as unhistorical all records of miraculous events and of revelations from God to man. The second line of attack is objective and *a posteriori*, and is based upon the claim that the statements of the records are untrue. In support of the latter claim, it is alleged that there is a sure and convincing witness in the language in which the records are written.

In Dr. Driver's *Literature of the Old Testament*, there are about thirty-five pages of testimony derived from style, syntax, morphology, and diction, collected, and offered, as evidence sufficient to show that most of the records are not what they purport to be, and that they could not have been written until long after the events of which they speak had transpired, if they ever transpired at all. Of this literary testimony, the *Literature of the Old Testament* rightly lays especial emphasis upon the diction of a document as an evidence of its date, and especially upon certain words which are alleged to be of Aramaic origin. It is the purpose of this note to test some of these alleged Aramaic words, in order to see whether they prove what is claimed.

First, we make a general denial of the assumption that the presence of so-called Aramaic words in a document indicates that it is late. In view of the fact that the Arameans are mentioned in the letters of Hammurabi and in those found at Tel Amarna, and also in many documents coming from Palestine and the surrounding countries from 1800 B.C. down to the present time,¹ and that the Hebrew language has existed in the same regions during all that time, more than the mere presence of an Aramaic word in a Hebrew document written during the last 3,500 years is needed in order to determine the date.

¹ See Kraeling: *Aram and Israel*.

In the "time of ignorance," before the great discoveries of documents that have been made in the last seventy years, Von Lengerke and De Wette, Gesenius and Ewald, with their comparatively meagre knowledge of ancient history and language, may justly be accused merely of presumption in assuming a knowledge which they could not have possessed; but *now*, anyone who asserts that any writer of any Hebrew document from 1500 B.C. down to the present may not have made use of so-called Aramaic words is sinning against light and knowledge. One might with more assurance assert that the age of an English document written since the conquest could be determined from the presence in it of a word of Latin or French origin.

Secondly, as an instance in point, we shall in this note consider one of the six verbs occurring in the Book of Daniel which the critics allege to be Aramaic in sense or origin, and hence to indicate a date for the work subsequent to the age of Nehemiah.² Dr. Driver says that the form הוֹהִיר of Dan. xii, 3 is found only here in the sense "to shine," and that it is used in an Aramaic sense, with which he compares its use in Ecclesiasticus xliii, 9.³ Bevan says that it "is found nowhere else in the Old Testament, but the root often has this sense in the Aramaic dialects and in the Arabic."⁴ These statements are admitted to be true but we deny that they indicate that the document containing the word is (as Dr. Driver claimed) shown thereby to have been written subsequent to the age of Nehemiah.⁵

1. For, first, the noun *zōhar* ("brightness") occurs in this same verse and nowhere else in the Old Testament, except in Ezekiel viii, 2. If the root could not have been known in this sense to a Hebrew writing about 535 B.C., how could it have been known to one who, like Ezekiel, wrote in the first half of the same century?

2. Secondly, that the root elsewhere in the Old Testament has the meaning of "warn," and in the Aramaic of the Targums and Talmud has the additional meaning of "be

² LOT. 505-7; De Wette-Schrader, *Einleitung*, 499. These six words are: וָהִיר, חָנַר, חָיַב, כָּאָה, רָעַר, and רָשַׁם.

³ LOT. 507.25.

⁴ *Commentary on Daniel*, 202.

⁵ LOT 506.

bright" or "shine," does not prove that when used in the latter sense in Daniel and Ezekiel it is borrowed from the Aramaic. For in the Old Aramaic also it always has the meaning "warn."⁶ That Ben Sira uses it in the same sense as that used in Ezekiel, and Daniel is in favor of its being a good Hebrew word, and furnishes us with the fourth example of the use of the root in Old Hebrew in the sense of "bright" or "to be bright," all occurring at least 350 years before the earliest use of the word in Aramaic in this sense.

3. Thirdly, it is manifest that to express the idea of "being light" or "giving light" Daniel might have used here אור as in ix. 17 or זרה, a derivative of which he uses in viii. 9; xi. 14; or נצה or נבה, which roots he employs in vi. 4, and 20, or אהל Job. xxv, 2 (of the moon), or נצץ, יפע, הלל, or צדה, as Eccles. xxxvi, 27; xliii, 19; and xliii, 3. But can any critic tell us that the word he does use is not the most proper and technical expression for the *shining of the stars*? In Arabic the root *zahara* is used of steamships and other objects appearing above the horizon.

4. But, fourthly, even if it were true that the word was used in the sense "to shine" nowhere but in Daniel xii, 3 and in the Aramaic, this cannot be claimed as indicating a date subsequent to Nehemiah, unless we are willing to put every document of the Old Testament in the same period of time. For every book of the Old Testament contains such words; and hence, if the argument were valid, every book of the Old Testament would be late—an absurdity, which the critics themselves would be the first to deny.

Thus in Isaiah i-xxxix we find of such words גרר (17, 6), הפך (29, 16), חור (29, 22), טאטא and מטאטא (14, 23), ירע (15, 4), לילית (34, 14), גיציץ (1, 31); and in xl-lxvi, גשש (59, 12^{bis}), מצץ (66, 11), and מתח (40, 22); eleven words in all. In Jeremiah we find ביר (6, 7), רמע (13, 17^{bis}), חנות (37, 16) in 20. In Ezekiel we find ביר (16, 16), ציר (16, 16), מרגוע (6, 16). In Ezekiel we find חוב (33, 30), חר (32, 2, 13^{bis}), רלח (5, 1), גלב (28, 22), אילגביש (13, 11, 12; 28, 22), טעה (13, 10), כחל (23, 40), מרירות (21, 11), סחרה (27, 12, 15, 16, 18), שוט (16, 57; 28, 24, 26), משיט (27, 29), קרם (37, 6, 8), רסס (46, 14), שוט (16, 57; 28, 24, 26), משיט (27, 29, 45, 7), משטח (26, 5, 14); sixteen words in all. In JE we find נכית (Gen. 50, 4), ולר (Gen. 11, 30), זעה (Gen. 3, 19), חמר (Gen. 11, 3), חמש (Gen. 47, 26), חנט (Gen. 50, 3), לבן (Gen. 49, 12), לין (Gen. 30, 37), לטש (Gen. 4, 22), קר (Gen. 8, 22), שיח (Gen. 2, 5), שפיפון (Gen. 49, 17), אבטיח (Nu. 11, 5), בצל (Nu. 11, 5), דון (Nu. 11, 8), בכות (Gen. 35, 8),

⁶ E.g., the Ethpaal occurs in AR 237. Ka. I; 401. 3 (*Ephemeris*, II) and in the Sachau Papyrus, 6, 6 and possibly 13, 12; and the Aphel in the Papyrus, 55, 2.

טען (Gen. 45, 17), סלם (Gen. 28, 12), עקר (verb, 22, 9), עקר (adj., Gen. 30, 35, 39, 40; 31, 8^{bls}, 10, 12), פתר (ten times in chaps. 40 and 41), שרף (Gen. 41, 6, 23, 27), שחרו (Gen. 31, 47), שחט (Gen. 40, 11), רמע (Ex. 22, 28), ונגח (Ex. 21, 29, 36), צלל (Ex. 15, 10), נחרים (Nu. 11, 28), עניו (Nu. 12, 3); 29 words. In Zephaniah, we find נטיל (1, 11), צרה (3, 6), צרח (1, 14).

From the data just given it is evident that if the presence of זור in Daniel shows a late date the presence of words of like character in Isaiah, Jeremiah, Ezekiel, Zephaniah, and J E will show also that they are late—an absurd conclusion, to which the critics will be the first to make objection.

The absurdity of arguing that a word, whose form or root occurs but a few times in the Old Testament, indicates the lateness of the document, or documents, in which the word or root occurs, will be more manifest when we remember that about 3,000 such words are found in the Old Testament, of which about 1,500 occur but once. Such words are found in every work of the Old Testament, and in every document except 26 of the Psalms. That such words are not confined to the later documents will be seen from the following tables, which are based upon special concordances of the words occurring five times or under in the Old Testament. The first column gives the percentage of such words found in both New Hebrew and New Aramaic, *i. e.*, the Hebrew and Aramaic of the Targums and Talmud (NHA); the second, the percentage in New Hebrew alone (NH); and the third, the percentage in the New Aramaic of the Targums and Talmud alone (NA).

THE HEXATEUCH

	NHA	NH	NA		NHA	NH	NA
J .....	.241	.444	.265	H .....	.208	.500	.313
E .....	.227	.487	.277	P .....	.198	.531	.245
D .....	.201	.532	.318				

THE MINOR PROPHETS

	NHA	NH	NA		NHA	NH	NA
Hos. ....	.169	.415	.323	Na. ....	.111	.167	.167
Joel ....	.207	.379	.207	Zep. ....	.290	.452	.419
Amos ....	.280	.460	.300	Hab. ....	.206	.382	.206
Jon. ....	.266	.400	.333	Hag. ....	.250	.250	.250
Ob. ....	.000	.143	.143	Zech. ....	.196	.353	.235
Mi. ....	.122	.265	.224	Mal. ....	.154	.231	.308

THE FIVE BOOKS OF THE PSALMS							
	NHA	NH	NA		NHA	NH	NA
Book I .....	.195	.358	.260	IV .....	.164	.311	.295
II .....	.193	.311	.237	V .....	.203	.347	.254 ⁷
III .....	.145	.303	.250				

THE SO-CALLED MACCABEAN PSALMS							
	NHA	NH	NA		NHA	NH	NA
Ps. 44.....	.167	.500	.167	Ps. 79.....	.000	.333	.000
Ps. 74.....	.167	.534	.167				

THE GREATER PROPHETS							
	NHA	NH	NA		NHA	NH	NA
Isa. (1st part) ..	.115	.128	.103	Jer. ....	.146	.321	.187
Isa. (2nd part) .	.161	.258	.194	Ezek. ....	.126	.272	.203

THE FIVE GREAT POEMS OF THE EARLY PERIOD							
	NHA	NH	NA		NHA	NH	NA
Jud. 5.....	.158	.158	.158	Deut. 32.....	.320	.400	.480
Ex. 15.....	.444	.667	.556	Deut. 33.....	.273	.545	.364
Gen. 49.....	.286	.571	.428				

THE POST-EXILIC BOOKS							
	NHA	NH	NA		NHA	NH	NA
Dan. ....	.250	.450	.400	Chron. ....	.173	.373	.280
Hag. ....	.250	.250	.250	Ezra ....	.286	.357	.357
Zech. ....	.196	.353	.235	Neh. ....	.250	.563	.275
Mal. ....	.154	.231	.308	Esther ....	.389	.519	.500

ALLEGED POST-EXILIC BOOKS							
	NHA	NH	NA		NHA	NH	NA
Jonah .....	.266	.400	.333	Ecc. ....	.364	.571	.416
Joel .....	.207	.379	.207	Can. ....	.263	.556	.323

PARTS OF ISAIAH I-XXXIX							
	NHA	NH	NA		NHA	NH	NA
xxiv-xxvii ....	.000	.000	.000	i-xii, xv-xxiii }	.100	.223	.157
xiii-xiv .....	.200	.200	.300	xxviii-xxxiii }			

OTHER BOOKS							
	NHA	NH	NA		NHA	NH	NA
Judges } .....	.163	.333	.219	Samuel } ..	.173	.372	.217
Ruth }				Kings }			
Lament .....	.125	.250	.179	Proverbs .....	.208	.374	.276
				Job .....	.150	.310	.230

⁷ The books of Psalms thus range in order of frequency as follows:

NHA: V, I, II, IV, III
 NH: I, V, II, IV, III
 NA: IV, I, V, III, II

PARTS OF PROVERBS								
	NHA	NH	NA		NHA	NH	NA	
I. i-ix	.159	.275	.217	IV. xxv-xxix.	.283	.519	.385	
II. x-xxii. 16	.213	.338	.203	V. xxx	.200	.533	.267	
III. xxii. 17-xxiv	.133	.367	.233	VI. xxxi	.125	.375	.375 ⁸	

CONCLUSION.

From the above tables it appears that the same kind of argument that is used by some to show the late date of Daniel might be used to prove the late date of most of the documents that all critics consider to be early. Also, it appears that Is. xxiv-xxvii, which some critics assign to past captivity times, and Psalm lxxix, which many assign to the Maccabean times, have not a single word of this kind. Thus, in the estimation of both conservative and radical critics, the presence or absence in a Hebrew document of words which occur besides in the Aramaic of the Targums and Talmud, is, as a matter of fact, not considered by them to be the determining factor in fixing the date. It should be demanded of all, that the same rule that is applied in settling the time of the composition of Daniel and Ecclesiastes should be applied to applied in the case of Isaiah xxiv-xxvii, Ezekiel, and other parts of the Old Testament. The writer of this note is of the mind that all such arguments as that based on the use of *הזהיר* in Daniel xii, 3 should be expunged from books on Introduction to the Old Testament as the unscientific fancies of an age of ignorance.

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⁸ That is, for the six parts of Proverbs the order of frequency is:
 NHA: IV, II, V, I, III, VI
 NH: V, IV, VI, III, II, I
 NA: IV, VI, V, III, I, II