

THE  
HIGHER CRITICS AND THEIR MISTAKES.

THE HIGHER CRITICS  
AND THEIR MISTAKES.

By P. & R. H.

"THY WORD IS TRUTH" (John xvii. 17).

"THY WORD IS TRUE FROM THE BEGINNING" (Psalm cxix. 160).

*(Reprinted from "The King's Own.")*

---

**London:**  
MARSHALL BROTHERS, 5A, PATERNOSTER ROW.

## PREFACE.

---

THE following articles appeared first in the pages of *The King's Own*, and are now re-printed and, with one slight addition, are sent forth in booklet form at the desire of friends.

Many able and scholarly books have been written in defence of the inspiration and accuracy of the Holy Scriptures, but these are mostly beyond the reach of the ordinary reader, not only because of the high price of the volumes, but also because of the deep and learned language in which they are written. We have thought it well, therefore, to give the ordinary reader the opportunity of knowing, in a cheap and readable form, many of the serious mistakes into which the so-called Higher Critics have fallen in the past, and how little reliance therefore is to be placed on their assertions and opinions; and also at the same time to show how the researches of archæology are continually yielding fresh testimony to the literal and exact truth and accuracy of the Holy Scriptures.

Professor Sayce has well said that

“ Monumental research is making it clearer every day that the scepticism of the so-called ‘Higher Criticism’ is not justified by fact . . . . Each fresh discovery made by the archæologist yields fresh testimony to the truth of the Old Testament stories.

“ While criticism, so-called, has been busy in demolishing the records of the Pentateuch, archæology, by the spade of the excavator and the patient skill of the decipherer, has been equally busy in restoring their credit. And the monuments of

the past are a more solid argument than the guesses and prepossessions of the modern theorist. The clay tablet and inscribed stone are better witnesses to the truth than literary tact or critical scepticism!"\*

If we turn from the Old Testament Scriptures to the New, we find Professor Rendel Harris, of Cambridge, in an address on Tatian's *Diatessarōn*, to the students of Regent's Park College, saying that since the discovery of the *Diatessarōn*, the attack on the antiquity of the Gospel according to St. John "has become ABSURD!" When it is remembered that Professor Rendel Harris himself belongs to the critical school, the significance and importance of his words are all the greater. And bearing in mind the early date at which the *Diatessarōn* must have been written, the great and important fact is, that it opens with the words, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD ITSELF IS GOD," &c., and that it contains practically the whole of John's Gospel!

Ewald, speaking on this subject, said that

"As the attack on St. John has become fiercer and fiercer, the truth during the last ten or twelve years has been more and more solidly established, error has been pursued into its last hiding-places, and at this moment the facts before us are such that no man who does not will knowingly to choose error and to reject truth, can dare to say that the fourth Gospel is not the work of the apostle John."

And these words, remember, were written before the inestimably valuable discovery of Tatian's *Diatessarōn*! †

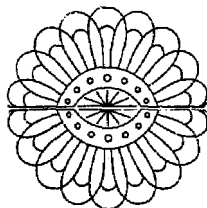
\* *Patriarchal Palestine*, by A. H. Sayce, Professor of Assyriology, Oxford (Preface, and pp. 15, 16).

† Those who may desire to read a fuller account of this most important discovery, should procure a copy of *Tatian's Diatessaron and the Modern Critics*, by the Rev. W. Elliot (to be obtained either of the Author, 13, Ashley Terrace, Plymouth, or of Hawkins & Co., London, price 3s. 6d.).

An article on this subject, by the Rev. E. W. Bullinger, D.D., giving briefly an interesting account of the *Diatessaron*, appeared in *Things to Come*, for Aug. 1894.

It is important also to remember that the writer of the fourth Gospel claims to have been an EYE-WITNESS of the crucifixion of the Lord (See John xix. 35).

Thus we find that discoveries in manuscripts as well as in archæology have been proving that the assertions and opinions of the so-called Higher Critics were not founded upon facts, but were merely the wild dreams of their own imaginations, for the clay tablets, the sculptured stones, the inscribed manuscripts, the mouldering monuments, and the buried cities are alike declaring with loud voice: "THY WORD IS TRUTH;" "THY WORD IS TRUE FROM THE BEGINNING."



## The Higher Critics and their Mistakes.

---

“Thy Word is truth” (John xvii. 17).

“Thy Word is true from the beginning” (Psalm cxix. 160).



OUR aim in writing is to show that the so-called “Higher Critics,” far from being the infallible teachers they have claimed to be, are, in reality, most untrustworthy guides, and that all their statements should be received with grave suspicion. For they have continually in the past fallen into mistakes, having propounded theories which they could not prove, and which subsequent investigations have exploded, and their “insuperable objections” (!) have constantly melted away in the light of archæological researches.

We rejoice to know that the spade of the archæologist has again and again brought to light evidence that has shattered the former theories and opinions of the “critics,” proving them to have been in reality but the wild dreams of their own imagination. We are quite aware of the fact that the “critics” do not like to have their former “mistakes” brought up in evidence against them, and that they would prefer that a “discreet silence” should be maintained with regard to them. But it is our present aim not to allow these “mistakes” to sink into oblivion, but to bring them once more into the light of day.

Further, we may say that we regard the majority of the "critics" as merely veiled sceptics, who although "professing and calling themselves Christians," are in reality as much the tools of Satan in his attacks on the Word of God as the avowed and open sceptic.

For we hold that the man who utters a statement to the discredit of the Word of God is no less a sceptic and unbeliever because he styles himself a "Higher Critic," and writes Canon or Dean before his name, or D.D. after it, and dignifies his unbelief as "Higher Criticism." And we thoroughly agree with the words of Mr. D. L. Moody, of America, with reference to the Higher Critics, when he said :—

"I believe there are a good many scholars in these days, as there were when Paul lived, 'who professing themselves to be wise, have become fools,' but I don't think they are those who hold to the inspiration and infallibility of the whole Bible. I have said that ministers of the Gospel, who are cutting up the Bible . . . . denying Moses to-day, and Isaiah to-morrow, and Daniel the next day, and Jonah the next, are doing the devil's work; and I stand by what I have said. I don't say they are devils; I don't say they are bad men. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite to that. They are emptying their churches, and driving the young men of this generation into infidelity."

Just as we believe that Satan is more dangerous, and more likely to deceive when he appears as an angel of light than when he is seen as a roaring lion, or as a hissing serpent, so do we believe that the Higher Critic is more dangerous, and more likely to deceive than the

open unbeliever and scoffer, for a secret foe is more to be feared than an open enemy.

We know that in the time of the Apostle Paul there were some professing Christians who had even taken upon themselves to be teachers, who were yet really "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II. Cor. xi. 13, 14, 15). Solemn truth, and one little heeded by Christians, that the ministers of Satan have been at times "transformed as the ministers of righteousness." And if it were so in the time of the apostle, it is no marvel that it should also be so now.

But if we turn to examine the actual writings of the Higher Critics, we find that the most curious, we might say, if it were not so solemn a subject, the most amusing feature of them, is their claim to infallibility. For although the "critics" talk very loudly against the possibility of the Bible being infallible, they yet lay claim to the most absolute infallibility themselves! For the subject of Biblical criticism is discussed by them with an air of semi-omniscience, and they regard with pitying contempt, all who do not accept their continually changing theories and opinions, modestly assuring us that "all thinkers" agree with them, and that "all great minds" have reached certain conclusions (these conclusions, of course, being the same as their own!). Mr. H. L. Hastings has said, that

"The sublime assurance with which some modern critics announce their judgment concerning the origin, authorship, and

authenticity of the Holy Scriptures, implies the possession of great self confidence, if not absolute omniscience. They speak as if the question under consideration were definitely settled, and as if only the ignorant, prejudiced, and bigoted could for a moment presume to question the soundness of their conclusions, or the accuracy of their assertions. Thus questions of vast importance and wide reaching interest are decided with an assumption of infallibility or inerrancy . . . . And all this is done in the name of Higher Criticism . . . . by men whose greatness is supposed to be so manifest that the very mention of their names should awe people into silence and submission."\*

Some of the claims of the "critics" are really astounding. We are asked, for instance, to believe that the critic, working in an ancient and dead language, can pronounce with infallible correctness concerning the authorship of documents thousands of years old, written under unknown circumstances. They further claim not only to be able to determine that a given book was written by four or five different authors, but that they can also assign accurately, to each one of them, his own particular part, even to running the dividing line, at times, through the middle of a sentence!

With reference to this extraordinary claim, the Rev. John Urquhart has well said that

"They (the Higher Critics) write and speak as if they had been born with a sixth sense, which enables them to say, with the utmost precision, where the contribution of one author, in a composite document, begins and where it ends. They can dissect a book and divide it between seven or seventeen writers. They can dissect a verse and assign the portions to the various pens that wrote it . . . Now it is plain that everything depends upon the validity of this claim. If the critics have this sixth sense, there is nothing to be done but to accept their decisions. But, if they do not possess it, then by our acceptance of thei

---

\* *The Higher Criticism*, by H. L. Hastings, p. 18.

conclusions, or by our silence regarding them, we are taking part in one of the most impudent and awful impostures ever perpetrated upon humanity. If Wellhausen, Driver, Cheyne, and the . . . . men that follow in their train are not the experts they think or say that they are—if their claim to 're-construct' the Bible is based upon self-deception or falsehood, who can measure their guilt or their shame." \*

But in spite of the boasted infallibility of these learned men, we know that many of their speculations and ideas have been distinctly repudiated by other men equally learned. And they are to-day among themselves full of disagreements and disputes. Some of the critics, indeed, have stated very distinctly their opinions as to the ignorance of other fellow critics, one having written of another that he is "deplorably weak in Biblical criticism and Hebrew philology," and that his "statements are to be regarded with grave suspicion!" While Professor Klostermann, of Kiel University, Germany, who, before 1870, had gone over the whole ground of the Higher Critical contention, and had given himself fairly up to conclusions in accordance with the most advanced theories, has, since then, "re-considered the questions involved," and he now "vehemently protests" against the Higher Critical "method of dismemberment," which he "*holds to be utterly untenable.*" We may also refer to the recent renunciation of the Higher Critical conclusions by Professors Sayce and Hommel.

But, in fact, no clearer proof could be given of the truth of our contention as to the disagreement among the critics with regard to their various theories and opinions, than the fact that during the space of forty years up to 1891, the "critics had propounded no less than

---

\* *The Basis of the Higher Criticism*, by Rev. John Urquhart.

seven hundred and forty seven different theories! How many more theories may have been propounded by the "critics" since 1891 we know not, but the above given number (747) were found, and tabulated, and published by the late J. W. Mendenhall, D.D., LL.D., in the year 1891.\*

But, in spite of these startling facts, proving the uncertainty of this critical guess-work, the Higher Critics still expect men to accept, without question, all their various theories and opinions, and to follow them, without question, in their misty theorizings, vague speculations, and uncertain assertions, into regions of darkness, and scepticism, and unbelief.

---

#### CRITICAL THEORIES.

If we turn to consider more closely and in detail a few of these infallible theories of the "critics," we shall find how shallow is the foundation upon which they rest. If, for instance, we take the so-called Jehovistic and Elohist theory, we find it gravely stated with regard to this popular theory, that when the Book of Genesis was composed, the writer or composer of it had before him a number of old documents written by different individuals, one of whom always used the word "Elohim," or God; another always used the word "Jehovah," or LORD; and a third always used the combined title, "Jehovah Elohim," or LORD God. The contention, therefore, of the "critics," is that the use of these different Divine titles indicate different writers.

---

\* For a fuller and more detailed account of these 747 different theories, see *The Higher Criticism*, by H. L. Hastings, pp. 20, 21.

With reference to this particular theory, the Rev. John Urquhart has said:—

“ We are asked to admit, therefore, as an unquestioned and unquestionable fact, that when we find the word God (*Elohim*) in any passage of the Pentateuch it betrays the hand of one writer, and that when we find in other passages the word LORD (*Jehovah*) it betrays the hand of another writer.

“ But let us now turn to the critics. They cannot complain of hard treatment when we ask them to be consistent. If they apply this supposed law to the Pentateuch they must not stop there—they must carry it with them elsewhere. If it has led to discoveries in the Books of Moses, they must not drop it when they have reached the last verse of Leviticus, or Numbers, or Deuteronomy. Now, the reader will hardly believe that the critics . . . when they came to the other books of Scripture . . . tried to appear perfectly innocent of ever having drawn a distinction between the Jehovist and the Elohist! We are familiar with their notion of two Isaiahs. But when Isaiah is sawn asunder it is not with this saw of a distinction in the use of the names of God. No, there is no mention and no thought of such a thing. Why? Is this, indeed, a law, that the use of those different names of God indicates different writers, or is it not a law? If we hear so much about it in the Pentateuch, why are they utterly silent about it in Isaiah? But the half has not yet been told. Not only do they decline to apply it elsewhere, but they even refuse to recognise it in the face of the most astonishing use of these Divine names in the whole compass of Scripture. Will the reader turn to the Book of Job, and note the following fact? In the first two chapters ‘LORD’ (*Jehovah*) alone is used. In the last five chapters it is again the prevailing name. In the other thirty-five chapters—the main portion of the book—‘God’ alone is used, with one solitary exception. Now to us this presents no difficulty. It, in fact, permits us to see into the very heart of the book. Job *began* and Job *ended* with full trust in the LORD’S faithfulness, but in the midst of his trial, he was tempted to think only of God’s power and distance, [hence the different use of these Divine titles is really

beautiful and full of meaning.\*] But the critic has no notion of that kind. He says the different names indicate different authors. Well, then, if they do so anywhere, they must do so here. The Jehovist must have written the first two chapters and the last five, and the Elohist must have written the other thirty-five chapters. But the critic declares that there is no book in Scripture so clearly the work of one writer as the Book of Job. Notwithstanding this most remarkable variation in the use of the Divine names, he will admit no variety in the authorship. Can he be astonished when we turn upon him and say, 'Well, sir, you have confuted yourself. You tell us that Genesis must be divided among so many different writers because there is such a marked variation in the use of these Divine names. And now you say that variation in the Divine names is entirely consistent with unity of authorship in the Book of Job!! Please pardon us if we take the liberty of concluding that, if it be consistent with unity of authorship in the Book of Job, it is also consistent with unity of authorship in the Book of Genesis!!!'

Further, the Higher Critics in their discussions, speak of what they call the *Hexateuch*, and from this attempt to argue that the Pentateuch was not written by Moses. But we find that the so-called Hexateuch is simply a word which the critics have coined for themselves by arbitrarily adding the Book of Joshua to the five books of Moses, and then calling the six books the *Hexateuch*. But we refuse to even discuss the Critics' Hexateuch, because we fail to see what the Book of Joshua has to do with the question as to whether Moses wrote the Pentateuch, or the first five books of the Bible, for no one ever imagined that the Book of Joshua was written by Moses.

---

\* The Rev. Dr. Bullinger, in *The Importance of Accuracy in the Study of Holy Scripture*, and "C. H. M.," in *Notes on Genesis*, have each pointed out that there is much beauty and meaning in the use of the different Divine titles in the Scriptures; that, in fact, the exactness with which the different titles are used is really "a greater proof of inspiration than the most elaborate arguments, though it is one of the things at which mere human wisdom has stumbled. We may also refer to an interesting series of articles on *The Divine Names and Titles*, by the Rev. Dr. Bullinger, which appeared in *Things to Come*.

With reference to this particular point, Mr. H. L. Hastings has said :—

“Some of the critics of the present day have a quiet way of assuming as facts, things which they do not undertake to demonstrate, and taking for granted what they cannot prove. For thousands of years the ‘*Five Books*’ of the Jewish Law, called the *Pentateuch*, have been attributed to Moses. . . . But modern critics, instead of discussing the question of the origin of the *Pentateuch*, have taken to discussing the origin of the ‘*Hexateuch*,’ the *six books*, thus including Joshua; and proceeding to argue for the late origin of all these books. Of course, if they can add a number of books which no one ever supposed Moses wrote, and which make no claim to a Mosaic origin; and then can jumble and churn them all together as if they were of uncertain date, it helps them greatly in their effort to show that the *Pentateuch* is a late forgery by unknown Jewish writers; and so the whole matter is assumed so quietly, that before persons are aware of the fact, the ground is shifted, and half the argument is claimed as if it were conceded.”\*

It may be well also here, in view of the persistent attempts that have been made to represent science as antagonistic to the Book of Genesis, to give the opinion of Sir J. W. Dawson, LL.D., F.R.S., the great scientist, on this subject. Asked whether he thought there was any real discrepancy between science and the statements in the Book of Genesis, he replied :—

“In my judgment none. I maintain that, so far as inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1856, and I think the proofs of its soundness are multiplying daily. To my mind, the first chapter of Genesis, in the way in which it has anticipated discovery, and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspira-

---

\* *The Pentateuch : Its Origin and Authorship*, by H. L. Hastings.

tion of the Bible. Those who attack Genesis *either do not understand it, or wilfully misrepresent it.*"

It would be well for those who, while knowing little or nothing of science, yet attack the Book of Genesis as unscientific, to weigh these words of one of the first scientists of the day.

With reference to Wellhausen's theory as to the late date of the Jewish Law and Sacrifice, we need only say with regard to this theory that it has been so completely answered and refuted by Dr. Baxter in his "Answer" to Wellhausen, entitled *Sanctuary and Sacrifice*, that it is only necessary to refer our readers to that "Answer." For Wellhausen's "character, both literary and theological, is destroyed," at least for all those who have profited by the study of Dr. Baxter's valuable book.\*

Professor Sayce wrote to Dr. Baxter, with reference to his book, as follows:—

"It is the first time that the pretensions and assertions of the *Prolegomena* have been thoroughly, critically, and dispassionately examined, and I confess that the result surprises me. Wellhausen and his followers speak so confidently, and proceed so naïvely to build upon the assertions they make, as if there was no possibility of questioning them, that we have been apt to take it for granted that the assertions are—at all events for the most part—founded upon fact. Your critical examination . . . has proved that, on the contrary, they are founded on German subjectivity. The sooner this is brought home to the mind of the general public the better."

And in a later letter to Dr. Baxter, Professor Sayce, writing from Egypt, said:—

"Once more let me thank you for your exhaustive exposure of the 'Higher Critics' and their methods. . . . Professor Hommel paid me a visit on his way from Palestine to Munich.

---

\* See *Sanctuary and Sacrifice: A Reply to Wellhausen*, by the Rev. W. L. Baxter, D.D. Published by Eyre and Spottiswoode.

He told me he had just been writing an article in which he had arrived at precisely the same conclusions as myself as regards the antiquity and trustworthiness of the Pentateuch, and the baselessness of the philological analysis of it. And he ended by saying, '*Ten years hence the school of Wellhausen will be no more.*' If the prophecy is fulfilled, you will have had a large share in bringing it about. Dr. Boyd has used the right expression about your work; it has simply made 'mince-meat' of Wellhausen and his friends. *No reply to it is possible.*"

So much for Wellhausen's theory. But with reference to the alleged late date of the Pentateuch. It is solemn to know that although the Critics assert that Moses never wrote, never even saw the first five books of the Bible, yet the Lord Jesus Christ, "Who is over all, God blessed for ever" (Romans ix. 5), spoke distinctly of Exodus as "the book of Moses" (see Mark xii. 26). He also spoke of Moses as the writer of Leviticus (see Matt. viii. 4; Mark i. 44; and Luke v. 14), and of Deuteronomy (see Mark x. 3).

No more need be said on this subject to prove how utterly untenable is this theory; in fact, it is astonishing how any Higher Critic—who is not openly a Socinian—can dare to say that he has any longer a vestige of belief in the Higher Critical theories with regard to the Pentateuch.

If we turn to other theories of the critics with regard to the Old Testament Scriptures, we find them equally untenable to any but Socinians. Take, for instance, the theory with regard to Psalm cx. The Higher Critics declare that this particular psalm was written in the time of the Maccabees, but the Lord Jesus Christ, the eternal Son of God, said distinctly that it was written by David (see Mark xii. 36). The Lord's words, as recorded

in this passage, are not only an unanswerable proof—to every believer in the Deity of Christ—that David wrote Psalm cx., but are also a proof that David wrote by Divine inspiration, for no words could more strongly prove this than these words of our Lord, that “David himself said BY THE HOLY GHOST, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.”

And yet, in spite of these words of our Lord, the Higher Critics have almost unanimously dared to ascribe Psalm cx. to the Maccabæan age. Professor Cheyne has even gone so far as to speak of this Psalm as “a glorification of Simon the Maccabee!” Oh! the folly and blasphemy of referring the prophetic words of this Psalm to Simon Maccabæus. Those words which our glorious Lord used in argument with the Pharisees as proving His Deity, and by which He *silenced* His enemies, are now declared by a modern Critic to refer simply to “Simon the Maccabee!”

---

#### THE DEUTERO-ISAIAH THEORY.

With regard to this theory of the Critics, that the last twenty-six chapters of the book of Isaiah were not written by the prophet Isaiah at all, but by an unknown writer, it is a sufficient answer to this theory that these last twenty-six chapters are again and again assigned to Isaiah in the New Testament. For instance, in Matthew viii., there is a reference to the prophecy recorded in Isaiah liii. 4, and of this prophecy it is said that it “was spoken by Esaias the prophet” (see Matthew viii. 17). Again, in Luke iii., there is a

reference to the prophecy recorded in Isaiah xl. 3, and of this prophecy it is said, "As it is written in the book of the words of Esaias the prophet" (see Luke iii. 4). And further, in Luke iv., it is recorded that after our Lord had read from Isaiah lxi., He said, "This day is this SCRIPTURE fulfilled in your ears." Again, in John xii. 38, the words of the fifty-third chapter of Isaiah are distinctly stated to be the "saying of Esaias the prophet." The apostle Paul, also in Rom. x., refers to both the fifty-third and the sixty-fifth chapters of Isaiah, as distinctly by Esaias (see Romans x. 16, 20).

But the Higher Critics, who believe in the "Deutero-Isaiah" theory, say that these passages were not written by Isaiah, but by some unknown person, who wrote about a century and a-half after Isaiah was in his grave. So that the contention of the Higher Critics with regard to the Pentateuch, the 110th Psalm, and Isaiah, really amounts to this, that they are wiser, and know better about the Old Testament Scriptures than the Incarnate God and His inspired apostles. If this is not Socinianism and blasphemy, we know not what it is.

---

#### ARCHÆOLOGICAL DISCOVERIES.

We have said that "the spade of the archæologist has again and again brought to light evidence that has shattered the former theories and opinions of the critics," and we will now give some instances in proof of this assertion. Professor Sayce has said that "the most uncompromising opponents of the results of the Higher Criticism are to be found in the ranks of the foremost students of Assyrian and Egyptian antiquity.

In truth, those of us who have devoted our lives to the archæology of the Oriental world have been forced back into the traditional position.”\*

It has been well said that “one of the most astounding results of modern investigation has been the impression made upon the minds of men like Ebers and Brugsch” (and we may now add of Professors Sayce and Hommel) “of the thoroughly historical character of the Old Testament books.”

Professor Sayce, in an article in the *Contemporary Review* (for November, 1896) with reference to this subject, has said:—

“That the critics would not like the results of archæological research I knew very well. I am well aware . . . that every effort will be made to dispute or minimise the archæological evidence. And I have not been mistaken. Where the evidence has not been disputed—usually by those who cannot read a single word in either cuneiform or hieroglyphics—it has been explained away, or else put aside as already stale. If archæological facts cannot be made to harmonise with critical theories, so much the worse for the facts.

“I cannot help fancying that some of the wrath of which my article in this *Review* has been the cause, has been due to an uneasy feeling that, when the facts of Assyriology are in dispute, the public is more likely to credit one who may claim to have been in the forefront of Assyriological discovery for nearly thirty years, than those who are wholly unacquainted with the study. And I repeat that, in so far, at any rate, as the Pentateuch is concerned, archæology is on the side of tradition, and not of the critics. Professor Hommel has stated the case neatly in a passage which I have already quoted elsewhere:

‘It is the whole perception of history,’ he says, ‘that divides all Old Testament theology into two opposing camps. The genuineness and authenticity of an account like that in Gen. xiv.

---

\* *The Contemporary Review*, October, 1895.

involves a sweeping and destructive criticism of the now fashionable view as to the trustworthiness of Old Testament traditions, and, therefore, this chapter will ever be a stumbling-block to those critics who will not allow a single line to be Mosaic, not even the Decalogue and the so-called Book of the Covenant; and accordingly, these men for a long time to come will bend their utmost energies, though with little success, to remove this stone of offence from their path.'

"The concluding words have been curiously verified during the past year. The critics display a most remarkable respect for the authority of a few scholars of the nineteenth century, mostly of the German race. Graf and Wellhausen, or Ewald and Dillmann, are the gods of the new Israel. So far as I can gather from the articles I have been reading, the mere statement that a particular view of the Old Testament writings and history has been promulgated by one learned professor, and accepted by another, is considered sufficient to settle the matter. I confess that, if we are to have a Pope, I should prefer the successor of St. Peter to a bevy of German professors. In fact, these said professors are exceedingly fallible.

"Years ago, in this *Review*, I prophesied that, if excavations could be made on the sites of the ancient cities of Canaan, libraries of clay tablets would be found, inscribed with cuneiform characters, like those in the libraries of Assyria and Babylonia. Of course, the critics laughed me to scorn. Had they not proved that there was no writing in Israel before the days of Samuel or David, and that, consequently, what passed for history in the books of the Pentateuch was nothing of the sort? But, in spite of the critics, the Tel-el-Amarna tablets were found, and not long afterwards Mr. Bliss discovered a cuneiform tablet of the same age among the ruins of the ancient Lachish. At first the Tel-el-Amarna tablets were declared to be forgeries, and Renan gave expression to the critical scepticism on the subject in his annual address on Oriental discovery. Very soon, however, the most stout-hearted champion of the illiteracy of the ancient East was obliged to yield, and the critics were forced to admit that on this point, at all events, they had been in the wrong. But

it was with a bad grace that the admission was made, for it did not require much penetration to see that the discovery deprived them of what I may term their base of operations. . . . The really strong argument of the critics against the Mosaic age and authorship of the Pentateuch was that neither Moses nor his contemporaries could read or write. The Tel-el-Amarna tablets have come to upset this supposed fact, and to show that the Mosaic age was a highly literary one. It is amusing to watch the undisguised reluctance with which the Critics have swallowed the unpalatable fact that, after all, Moses *could* have written the Israelitish Law.

"On this subject, therefore, I notice that there has been a discreet silence."\*

Thus we find that, although the critics a few years ago declared with self-confident dogmatism that the earliest period when writing was practised in a form equal to the production of the Pentateuch, was as late as 800 or 900 B.C.! yet recent discoveries have *proved* that writing was practised in a form equal to the production of the earliest books of the Bible, not only as early as the time of Moses, but as early as *before the days of Abraham!!* In fact, Dr. Kinns, in a lecture on the "Historical Accuracy of the Bible," said that he had had in his hands a will written upon paper, with pen and ink, which Professor Petrie stated was written A THOUSAND YEARS BEFORE MOSES WAS BORN!!!† No wonder, therefore, that the Critics now maintain a "discreet silence" on this point, for their once boasted knowledge has been proved to have been but ignorance after all.

One of the most interesting results of Archæological excavations has been the discovery of the important

---

\* *The Contemporary Review*, November, 1896.

† For further particulars on this point, see Essay I. in *Lex Mosaica*, "The Archæological Witness to the Literary Activity of the Mosaic Age," by Professor A. H. Sayce.

place once occupied by the Hittite nation, for it was at one time asserted by the sceptical critics that the statements in the Bible with reference to the Hittites were imaginary and mythical, because there never had been really any such people as the Hittites, and, therefore, naturally the Bible could not possibly be inspired, because it gave as history the deeds of a people who had never had any real existence. But recent archæological researches have *proved* that it was the critics who were in error, and not the Bible, for the statements of Scripture with reference to the Hittites have been found to be true and exact, for although the Hittites had sunk into oblivion, and had passed completely from the knowledge and memory of all living, yet they are now known to have once been a powerful people.

Since archæology has *proved* the existence in past ages of this mighty nation, the critics have quietly dropped the once well-worn arguments as to the non-existence of the Hittites, and they would naturally like a "discreet silence" to be maintained on this point. But this may not be, for the discovery of the remains of the once powerful Hittite nation is not only most interesting in itself, but is also a most important proof of how little the theories and opinions of the critics are to be relied upon.

Professor Sayce, in the preface to his book on "The Hittites," says:—

"The discovery of the important place once occupied by the Hittites has been termed the romance of ancient history. Nothing can be more interesting than the resurrection of a forgotten people, more especially when that people is so intimately connected with Old Testament story. . . . It is marvellous to think that only ten years ago the 'romance' could not have

been written, and that the part played by the Hittite nation in the history of the world was still unsuspected."

In the body of the book he adds significantly, with reference to the objections of a sceptical Critic :—

"Recent discoveries have retorted the Critic's objections upon himself. It is not the Biblical writer, but the modern author, who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power. . . . At the very moment when every word of Scripture is being minutely scrutinised . . . we have learnt that the statement, once supposed to impugn the authority of the sacred narrative is the best witness to its truth. The friends of Abraham, the allies of David, the mother of Solomon, all belonged to a race which left an indelible mark on the history of the world, though it has been reserved in God's wisdom for our own generation to discover and trace it out."\*

Modern sceptical criticism has also attempted to impugn the accounts of certain Egyptian features and customs as given in the book of Genesis, but once again the only result of these attempts of the critics to prove that the Bible contains "errors" and "blemishes" has been to prove the real ignorance of the critics in making such assertions.

We may preface our remarks on this subject by saying that Professor George Rawlinson, an acknowledged authority on monumental records, has given about forty examples—with reference to the later chapters of Genesis—showing how exactly the Egypt of Joseph's time, as recorded in Genesis, agrees with the ancient Egypt of the monuments, or the old classical writers,† and he sums up by saying: "It may be broadly stated that in this

\* *The Hittites: The Story of a Forgotten Empire*, by Prof. Sayce, LL.D., Preface and pp. 11 and 143.

† See *The Testimony of History to the Truth of Scripture, Gathered from Ancient Records, Monuments and Inscriptions*, by Rev. George Rawlinson, Camden Professor of Ancient History, Oxford, pp. 40-55.

entire description there is not a single feature which is out of harmony with what we know of the Egypt of this remote period."

We will now give four examples of sceptical criticism and its mistakes with reference to Egypt and the book of Genesis.

(1) It was objected that, because it is stated in Gen. xii. 16 that the king of Egypt made a present to Abraham, in which were included asses, camels, and sheep, the narrative could not be true, and could not have been written by any one acquainted with Egypt, because at a later period of Egyptian history it was found that the Egyptians kept no sheep, had no camels, and had a great abhorrence of asses. But the archæological discoveries have proved that in the more ancient period there were rich men in Egypt who possessed thousands of sheep, while bones of dromedaries have been found, "and it is beyond a doubt that camels always abounded in the parts of Asia bordering upon Egypt, and that they must have been used in any traffic that took place between Egypt and her Eastern neighbours."

"With regard to asses, the objection taken is extraordinary, and indicates an astonishing degree of ignorance, since asses were amongst the most common of Egyptian animals, a single individual possessing sometimes as many as seven or eight hundred" (Lepsius confirms this statement explicitly).\*

So we find that it was really the critics who exhibited "an astonishing degree of ignorance" on this subject, and not the Biblical narrative, as the critics had asserted.

(2) It was objected that the mention of the vine and of the use of wine in Egypt (Genesis xl. 11, &c.) was a "mistake," but the critics had evidently been led astray

---

\* *The Testimony of History*, p. 51.

by Herodotus (ii. 77), who denied the existence of the vine in Egypt, and by Plutarch, who stated that wine was not drunk there till the reign of Psammetichus. We may add that it is a curious but undoubted fact that sceptics, whether styling themselves Higher Critics or not, always take the statements of a secular historian in preference to the statements of Scripture, their prejudices not allowing them to take as true any statement of Scripture that there is the slightest possibility of challenging. But in this case again the "mistake" is on the critics' side, and not on the side of Scripture, for we learn from the monuments that wine was used in Egypt from the earliest times. Professor Rawlinson says:

"It is now certain, from the monuments, that the cultivation of the grape, the art of making wine, and the practice of drinking it, were well known in Egypt at least *from the time of the Pyramids.*"

And in the MOST ANCIENT period represented on the monuments, "wine was universally used by the rich throughout Egypt," and as Sir G. Wilkinson has said, "Beer supplied its place at the tables of the poor, not because they had no vines in the country, but because it was cheaper." So much for the sceptical objection that the mention in Genesis of wine in Egypt was a "mistake"!

(3) The critics objected to the mention in Genesis of the use of flesh for food, especially by one connected with the higher castes of the Egyptians, as Joseph was (Gen. xliii. 16). But Professor Rawlinson speaks of the denial of the use of flesh for food among high-caste Egyptians as "a curious error," and he adds, "There is really no ancient writer who asserts that even the

priests abstain ordinarily from animal food, while the best authors distinctly declare the contrary. And the cooking scenes which abound on the Egyptian monuments of all ages,\* show that animal food was the principal diet of the upper classes."† So here again we find that it was not the writer of Genesis who had made "a mistake," but the critics who had fallen into "a curious error"!

(4) The possibility of a famine in Egypt, as mentioned in Genesis, has been denied by those who do not believe in the Divine inspiration of the book of Genesis, but to deny "the possibility of famine in Egypt is absurd. Ancient writers constantly notice its liability to this scourge when the inundation of the Nile falls below the average,‡ and history tells of numerous cases in which the inhabitants of the country have suffered terribly from want.§ The most remarkable occasion, and one which furnishes a near parallel to the famine of Joseph, was in the year of the Hegira 457 (A.D. 1064), when a famine began which lasted seven years, and was so severe that dogs and cats—and even human flesh—were eaten; and all the horses of the Caliph but three perished, and his family had to fly into Syria. Another famine, scarcely less severe, took place in A.D. 1199, and is recorded by Abdel-Latif, an eye-witness, in very similar terms." || So in this instance we find that the "objection" of the critics to the account of a famine in Egypt, as recorded in Genesis, was simply an "absurd" mistake!

---

\* Wilkinson's *Ancient Egyptians*, Volume II., pp. 374-388.

† *The Testimony of History to the Truth of Scripture*, pp. 52, 53.

‡ *Strab.* xvii. 3; *Plin. H.N.*, v. 9, xviii. 18.

§ Several famines are mentioned on the monuments (Brugsch: *Histoire d'Egypte*, Volume I., p. 56). Others are recorded by Mohammedian writers, as Makrizi, Es-Suyuti, and others.

|| *The Testimony of History to the Truth of Scripture*, p. 54.

We dare to say that it is a wonderful fact that all the efforts of the critics to prove the various statements of Genesis with reference to Egypt to be "unhistorical and mythical" have only resulted in proving the ignorance of the critics themselves, and that the more the light gathered from the ancient monuments is brought to bear upon the statements of Scripture, so much the more proof is found of the exact and literal accuracy of every word of Scripture.

Mr. H. L. Hastings has well said with reference to this subject :—

"The countless references to Egypt would have baffled the skill of the most astute inventor of history and prophecy; and yet lynx-eyed criticism, after searching for a century among tombs, temples, pyramids, obelisks, and inscriptions, though determined to find contradictions, only finds confirmations; and confesses the accuracy and genuineness of the Hebrew records.

"Wilkinson's *Manners and Customs of the Ancient Egyptians*, in its three volumes, has references to Scripture on more than 330 pages. Dr. Brugsch, in his *History of Egypt under the Pharaohs*, quotes more than one hundred passages of Scripture, illustrating and confirming its statements, and says (Vol. II., p. 330): 'Any one must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing on the venerable records of the Holy Scripture.'

"The spade of the explorer exhibits to us not only 'The Castle of the Jew's Daughters,' the ruined palace of Pharaoh-hoppra, at Tahpanhes, whither the daughters of King Zedekiah fled for asylum (Jer. xliii.); but also disinters Pithom, the treasure city which the Israelites built, and exhibits the bricks they made and laid there. From the walls of the Temple of Shishonk at Karnak there still look down upon us the Jewish profiles of the captives which Shishak took from Palestine in the days of Solomon's foolish son, Rehoboam; and the names of the cities

be conquered are still inscribed upon those temple walls (ii. Chron. xii. 1-8). Each new discovery answers some sceptical cavil, or removes some honest doubt. And yet, after all this, the Higher Critic asks us to believe that these books are a series of 'cunningly devised fables,' that they are fictitious, legendary, and unhistorical; and that they were invented by men who knew little or nothing about Egypt, and who, out of a few vague, mythical legends, have constructed this marvellously compacted mass of history and prophecy, on which has beat the burning light of scrutiny and investigation for two thousand years, but which is now expected to evaporate in the crucible of the Higher Criticism of the nineteenth century, notwithstanding the fact that every year new discoveries, coincidences, and confirmations more firmly establish the truthfulness of these ancient documents."\*

While on the subject of Egypt we may add, that with regard to Exodus i. 8 (where we read that "there arose up a new king over Egypt, who knew not Joseph"), it has been objected, how could any king be said not to know the Prime Minister of a former reign as famous as Joseph had been. Discoveries in Egypt have made this clear, for the Pharaoh under whom Joseph was Prime Minister, was of a different dynasty, race, and language to the king mentioned in Exodus i. 8, who "arose" and sat upon the throne of the Pharaohs. We know now from the pictured and sculptured faces on the buildings and monuments of ancient Egypt, and from the mummies, how widely different in race were the kings of these two dynasties. The Pharaoh of Joseph's time having the thick lips, and the flat nose and face of the African race, while the Pharaoh of the oppression, the "new king" who "arose," is shown to have had the aquiline nose, and the high cheek-bones of the Assyrian race.

---

\* *The Higher Criticism* (Part III.), by H. L. Hastings.

With reference to this verse (Exodus i. 8), the Rev. Dr. Bullinger has shown that the words "arose up" and "new" are both peculiar and important.

"They denote the fact that it was a *new dynasty* altogether. The word arose is used in Daniel ii. 31, 39, 44, and iii. 24, for the different kingdoms which took the place of the one preceding, and the word new is used in Deut. xxxii. 17, and Judges v. 8, of the new gods which had never been heard of before.

"With this agree the words of Stephen in Acts vii. 18, 'Another king arose which knew not Joseph.' Had the king been one of the same dynasty he must have known Joseph. But it was 'another' king. Now in the Greek there are two words for 'another.' The one, *allos*, means another of the *same* kind, and the other, *heteros*, means another of a *different* kind altogether. This latter is the word in Acts vii. 18. It was a different Pharaoh, one of another dynasty.

"This is now proved by recent discoveries. [The portrait of the one dynasty has been discovered carved on the lime-stone rock at El-Amarna, and this portrait has the flat cheeks and nose, and thick lips of the true Egyptian type.

"While the Pharaoh of Exodus i., ii., can be seen to-day in the Museum at Bulak, in Egypt, and his mummy reveals different features, his high cheek-bones, long face, thin lips, and prominent nose, prove him to be Assyrian.]

"This explains the words in Isaiah lii. 4, 'My people went down aforetime into Egypt to sojourn there: and the Assyrian oppressed them without cause.' This has been taken as referring to the oppression of Israel by the Assyrians, centuries after, and commentators have been perplexed as to why two events, so far apart in time, should be mentioned together. This perplexity is now set at rest by the fact that the Assyrian referred to in Isaiah lii. 4 was the Pharaoh of Exodus i., ii."

Oh! what perplexity people have fallen into through not taking the words of Scripture to mean simply and exactly what they say, and what trouble commentators and others have given themselves by trying to twist the

words of Scripture to mean something different from the plain meaning of the words. Oh! that Christians, at least, would be content to take the Scriptures literally.

Thus we see that the discovery that a king of the Assyrian race—a new dynasty—ruled over Egypt in the place of the previous line of monarchs, who were of the African race, has explained not only Exodus i. 8, but also the critical “difficulty” as to the wording of Isaiah lii. 4.

Again, the interesting discovery of the very treasure cities that were built by the captive Israelites for Pharaoh, and which were strongly constructed of sun-burnt bricks, some of which are found to have been made WITHOUT STRAW, is a striking corroboration of the words recorded in Exodus v., “Ye shall no more give the people straw to make bricks as heretofore: . . . go, therefore, now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.” Thus, in these strawless bricks, we can, to-day, look upon the work of the oppressed Israelites when they were compelled to make bricks without straw. Truly a most striking confirmation of the Sacred Record.

While, if we turn from viewing the Israelites as toiling in the brick-kilns of Egypt, and oppressed by their taskmasters, and think, instead, of their “Exodus” from Egypt, we find that scientific investigation has shown an exact correspondence to exist between what we may call the geography of the “Exodus,” as given in the Biblical account, and the land in the Siniatic Peninsula. Sir J. W. Dawson, LL.D., F.R.S., in his valuable book, published some years ago, entitled *Modern Science in Bible Lands*, has shown how exactly every detail of the way, as given in the Scriptures, as regards water courses

and geological obstructions, &c., corresponds with what scientific investigation has discovered of the land in the Siniatic Peninsula.

In Genesis x. the primitive Babylonian kingdom is said to have been Cushite. But it was at one time urged by the critics, who did not believe in the inspiration of the Book of Genesis, that it was historically untrue to speak of the Babylonians as Cushites. Indeed, the late Baron Bunsen held so strongly that there were no Cushites out of Africa, that he went so far as to say that

“ ‘an Asiatic Cush existed only in the imagination of Biblical interpreters, and was the child of their despair’ (*Philos. of Univ. Hist.*, I., p. 191). But further research has shown that the primitive Babylonian people was (certainly to a large extent) Cushite, with a vocabulary ‘undoubtedly Cushite or Ethiopian.’ Modern historical science, speaking through so eminent an interpreter as M. Lenormant, begins the history of the East with a ‘First Cushite Empire,’ such empire being described as dominant in Babylonia for *several centuries* before the earliest Semitic Empire arose ” (*Manuel d’ Histoire*, Tom. II., p. 16).

So once more, as so often before, a critical “difficulty” has vanished in the light of modern research.

Again, it was declared at one time, that the campaign into Egypt of Nebuchadnezzar (foretold by Jeremiah and Ezekiel), never really took place, but an inscription on a recovered stone of Nebuchadnezzar’s reign, contains an allusion to this very campaign into Egypt, which took place, we learn, in the thirty-seventh year of his reign. Other references to it have been discovered on the Egyptian monuments, from which we learn that the Babylonian army swept the whole of the northern part of Egypt, and penetrated as far south as Assouan.

Also, the discovery (from the excavations in Assyria),

that Sargon was a real Assyrian king, the successor of Shalmaneser, and the predecessor and father of Sennacherib, is a most important proof of the exact and literal accuracy of every statement in Scripture. For it was at one time thought by the critics that Sargon was not a real personage, but merely an imaginary king. This was another of the critics' "myths;" and the discovery that Sargon was a real personage has been another blow for the critics.

Professor Rawlinson speaks of the discovery of the name of Sargon as an

"important illustration of Scripture, since, until the name was recovered from the Assyrian monuments, there was no confirmation at all of Isaiah's mention of Sargon, king of Assyria (Isaiah xx. 1), nor any means of determining the place of this monarch in the Assyrian lists. The passage of Isaiah stood by itself, the sole evidence during five-and-twenty centuries of there ever having been an Assyrian king of the name; and many critics and historians were led in consequence to doubt his distinct personality, and to identify him with Shalmaneser, Sennacherib, or Esarhaddon.\* The Assyrian discoveries have put an end to all surmises of this character, and have given to Sargon a definite position, a marked individuality, and an important place in the sacred narrative." †

Also inscriptions of the reign of Sargon have proved that no imaginary campaign of an imaginary Assyrian king is described in Isaiah x. (as was at one time supposed), but the campaign, on the contrary, was a very real one. ‡

Professor Sayce has also told us that the fact that in Isaiah xxi., where the fall of Babylon is spoken of,

---

\* See Smith's *Biblical Dictionary*, ad voc. SARGON.

† *The Testimony of History to the Truth of Scripture*, p. 140.

‡ *Fresh Light from the Ancient Monuments*, Preface.

there is no mention of Persia, but only of Elam and Media,

“is in strict accordance with the revelations of the monuments, and is a most interesting testimony to the accuracy of the Old Testament records.” \*

There was one inscription that has been recovered through the excavations in Assyria, that was SAID at one time to contradict a statement of Scripture, but which has since been proved to be really a most wonderful confirmation of the sacred text. We refer to the amount of money given by Hezekiah as tribute to the Assyrian king, and mentioned both in Scripture and in the Assyrian inscriptions. Sennacherib’s inscriptions have for some years been shedding light upon the sacred records regarding Hezekiah. For instance, the Assyrian king boastfully relates how he shut up Hezekiah in Jerusalem, “like a bird in a cage,” and that, “being afraid of my majesty,” Hezekiah had sent him a tribute. Thus far there was a striking accord between the Biblical and Assyrian records. But in the amount of the tribute money there *appeared* to be just as striking a divergence, for whereas in the Biblical account we read that the tribute was “three hundred talents of silver, and thirty talents of gold” (see II. Kings xviii. 14), in Sennacherib’s inscription we read that the tribute was thirty talents of gold and eight hundred talents of silver. The amount of gold, it will be noted, is the same in both records, while the amount of silver talents *appears* to be different, for the Biblical account says three hundred, while the Assyrian account says eight hundred. But it is just this *apparent* discrepancy that is now found to

---

\* *Ibid.*, p. 145.

be a most beautiful confirmation of the accuracy of the sacred text, for the whole difficulty has vanished in the fuller light supplied by recent research, for it has been found that although the Hebrew and Assyrian talents of gold were the same, there was a great difference in their talents of silver, for the Hebrew silver talent was exactly eight-thirds of an Assyrian silver talent ; so that as *three* Hebrew talents were equal to *eight* Assyrian talents, thirty would be equal to eighty, and three hundred would be equal to eight hundred. Could there be a more beautiful confirmation of the literal and exact accuracy of the very words of Scripture?

A somewhat similar example of the exact accuracy of the very words of Scripture has been found in the statement in the Acts, that Sergius Paulus was the PROCONSUL of Cyprus. This statement was declared by sceptical critics to be inaccurate, and it was insisted that the proper title must have been Procurator. But some ancient coins have been discovered which bear the image of Claudius, and on these coins the Roman Governor in Cyprus is actually called PROCONSUL, the exact word applied to Sergius Paulus in the Acts (see Acts xiii. 7, 8, 12, Revised Version. In the Authorized Version the word "Proconsul" is incorrectly translated "deputy.")

Again, II. Chronicles xxxiii. 11 was long one of the arguments against the truth of the Biblical narratives and statements, for in this verse we read that "the captains of the hosts of the king of Assyria took Manasseh . . . and carried him to Babylon." But critics declared that here there was evidently a "mistake" or "error," because the kings of Assyria resided at Nineveh and not at Babylon. But from the

monuments, it has been found that Esar-haddon, after being made king, re-built the city of Babylon, which had been razed to the ground by Sennacherib in B.C. 691, and that afterwards Esar-haddon lived part of the year in Babylon, and part in Nineveh. Consequently it would merely have depended on which part of the year it was, whether the king of Assyria would have had the captive king, Manasseh, brought before him at Babylon or at Nineveh.

Before closing this section, we may refer to the famous "Moabite Stone," by saying, in the words of Professor Sayce, that, "The story told by the stone, and the account of the war against Moab given in the Bible, supplement one another."

Further, a great German authority on Assyriology (quoted by Dr. Saphir in *The Divine Unity of Holy Scripture*), has declared that—

"The fourteenth chapter of Genesis, in which there is recorded the war of the four kings with the five kings, has been proved by lately discovered cuneiform inscriptions to be the grandest relic of ancient Scripture history."

We rejoice to know that these and other discoveries in Oriental lands have afforded such striking confirmation of the truth of the Holy Scriptures, and that the "critics" can now no longer declare that the Biblical narratives are nothing but a "collection of myths and fables," for these discoveries have necessarily the closest bearing upon the higher critical position. We see in them, as it were, God Himself intervening to stop the blasphemy of those who have dared to vilify His blessed Word, and in His providence those stones, which for long ages have been hidden away and forgotten in the

dust of Oriental lands, are now being brought to light to bear ever increasing witness to the exact and literal truth of that blessed Word.

Also, as Mr. Urquhart has said:—\*

“This is a question *not of opinion but of fact*. The reliability of the Scripture history is challenged; and now from Egypt, from Persia, Assyria, and Babylonia, these witnesses, *whose testimony criticism is compelled to admit*, step forward in the face of the world of to-day, and say: ‘We know these things to be true.’ Books are being set aside by criticism on the ground that they are not authentic. These witnesses again arrest the critics’ outstretched hand. They testify, ‘We are here to prove that the books *are* authentic. They bear on every page the stamp of the place and the time, and every lineament is that of truth.’

“Let me take one out of the multitude of these testimonies. The critics have much to say in correction of the Book of Kings. These books, they tell us, have suffered much at the hands of some imaginary compiler. They contain exaggerations, &c., &c. Let us now hear God’s witnesses. Professor Sayce, in that marvellously inconsistent book of his,† will act as Court interpreter. There is a difference in the Books of Kings, in the spelling of the name of Rezon, king of Syria. In 1. Kings it is Rezon; in dealing with a period some three hundred years later it is Rezin. ‘A small matter,’ says the reader. But wait a moment. In our Law Courts a great deal is sometimes found to hinge upon a small matter. ‘The spelling of the name of Rezon

---

\* See *The Inspiration and Accuracy of the Holy Scriptures*, pp. 284-287.

† Since the above was written Professor Sayce has openly attacked the Higher Critics, while at the same time defending the orthodox view, and Mr. Urquhart has referred to this fact in *The King’s Own* for October, 1897, as follows:—“One of the few pleasing and reassuring things in this day of defection and rebuke has been the rapid advance made by Professor Sayce. It was plainly enough indicated in his ‘Higher Critics *versus* the Monuments’ that the knowledge brought to him by his researches was separating him from his critical friends. Then came the declaration in *The Contemporary* that he had finally abandoned the critical camp, and shaken off its dust from his feet. But he did not take quite kindly to those to whose side truth had brought him, and they were dismayed by theories and expressions which told all too plainly that the leaven of criticism had by no means been entirely swept out. The Professor’s paper, therefore, in *The Homiletic Review* for September is all the more gratifying. It is on ‘The Limitations of Archaeology as a Substitute for Old Testament History.’ He mentions the ‘Results’ of criticism only to indicate that they are a bundle of fallacies.”

in the Books of Kings,' says Mr. Sayce, 'is rendered noteworthy by a discovery recently made in Northern Syria. At a place called Sinjerli, to the north-east of Antioch, German explorers have found the remains of ancient palaces, as well as monuments which bear inscriptions in the letters of the Aramaic alphabet. Two of them record the name of Panamum, king of Sama'la, who, as we know from the Assyrian texts, was a contemporary of Tiglath-Pileser III., and mention is more than once made of Tiglath-Pileser, king of Assyria. The names both of the king and of the country over which he ruled *are written in precisely the same way as they are in the Books of Kings*. The name of Assyria has the vowel *u* expressed in the second syllable, contrary to the usual custom of early Semitic writing, in which only the consonants are written, while the first syllable of the name Tiglath-Pileser ends with the letter *g*, just as it does in the Old Testament. What makes this remarkable is the fact that such a spelling testifies to mispronunciation of the name. In Assyrian the name is Tukulti-Palésér, where the guttural is *k* and not *g*. . . . Here, then, we have a proof that even the peculiarities of spelling in the historical annals of the Books of Kings go back to the period of the events recorded in them.' . . . 'Nothing,' he adds, 'can put in a more vivid light the trustworthy character of the Books of Kings.'''\*

This testimony is very valuable as an answer to such a book as Mr. Horton's on *Inspiration and the Bible*, in which he has not scrupled to impeach the accuracy of the Books of Samuel, Kings, and Chronicles (we may add that this book of Mr. Horton's has been quoted by Dr. Clifford and Mr. Aked with approval!). But we should think that few *now* would be willing to take the opinions on this subject of Mr. Horton—who, we believe, cannot read a single word in either cuneiform or hieroglyphics—in preference to the matured statements of an authority

---

\* *The Higher Criticism and the Monuments*, by Professor Sayce, pp. 412-414, as quoted by Mr. Urquhart.

like Professor Sayce, who has been in the forefront of Archæological discovery for nearly thirty years.

With regard to the alleged "contradictions" in the Bible, it should be remembered that variation is not necessarily error, "nor is *apparent* contrariety necessarily contradiction." And, as Dr. Waller has well said, "Where there is no contradiction one witness cannot prove another to be false, however their evidence may vary in its form."

"But *is there no contradiction* between the several statements of Scripture? I cannot find any," says Dr. Waller. "It has been my daily business for two and twenty years to teach the facts of Scripture from Genesis to Revelation to men of average—some of them considerably more than average—intelligence. I have never hesitated to face any question that any of them would ask. My lecture-room has been the place of discussion, no less than of instruction. I have never shut my ears to an objection, or my eyes to a difficulty. Hundreds of living witnesses can prove that what I say is true, or confute it if it is false. And I say that I have never yet seen contradiction established between two statements of Scripture. Some may possibly receive what I say here with a smile of contempt. Possibly they will put down this book and seize the nearest Bible and proceed to write down five contradictions in as many minutes. If this be so, I only reply, 'You are not the first, by a great many, who has made the attempt, and failed. You *think you know your Bible*. Wait and see.' How often have I heard men cite words or passages as from Scripture, which upon investigation proved to be statements of their own composition, pictures from their own brain.

"It is a long time since it first dawned upon me that the source of many objections to Holy Scripture is simple ignorance of its contents. I do not say vicious ignorance or wilful ignorance. But the Bible is not an ordinary book. Once or twice reading is enough for most things that have backs and a

cover. It is no exaggeration to say that thousands of histories and treatises are comprehended within the back and covers that contain an ordinary copy of the Bible. The mere packing of Holy Scripture is a most stupendous miracle. Every discoverable item of information is a link in a chain that runs right through the book. You never see the real shape of the link until you happen to pull that particular chain. You may know the chapter by heart, and may have known it for five and twenty years. Yet that shall not prevent you from discovering something there to-day that never dawned upon you once in all the nine thousand days while it rested in your mind before . . . . If the Bible be God's work, its structure no less than its details) bears the marks of its Divine handiwork. Not only must the facts be selected by Omniscience, and the narrative be of Divine texture, but *the order and position of every fact and statement* in Holy Scripture must be of itself Divine. How much I have learned from studying Scripture with this hypothesis it would fill a volume to describe. . . . I take this stand and handle the Bible thus because I have proved it, through more than half my life, and never found it fail. And I say to everyone who will take the same position, that he will find it firm ground. . . . Never be afraid to trust your Bible. Mistrust yourself, mistrust all human teaching as much as you will, never mistrust the Book. 'Its edge will never blunt. It will cut flesh and bones, and soul, and spirit, and all' (Heb. iv. 12)." \*

Now if the Higher Critics would only take this position, and instead of starting, as they do, with the idea that the Scriptures contain "errors," and "blemishes," and "contradictions," would give a little more patient study to *the very words* of Scripture, they would not so often fall into such curious mistakes as they have done in the past.

We will now give a few examples of these "curious

---

\* *The Authoritative Inspiration of Holy Scripture.* (Preface) by the Rev. C. H. Waller, D.D., Principal of the London College of Divinity, St. John's Hall, High-bury, McNeile Biblical Professors.

mistakes," and we think that all must acknowledge that these examples do show either great ignorance or gross carelessness and want of patient study of the exact statements of Scripture.

For instance, let us first take the higher critical so-called difficulty with regard to the naming of Beersheba by both Abraham and Isaac. The Higher Critics could see only "error" in the fact that the "well of the oath" is said (Gen. xxi. 31) to have been so named by Abraham, while in Gen. xxvi. 33 it is said to have been so named by Isaac. But if Gen. xxvi. is read carefully through the difficulty vanishes, for verse 18 gives the answer to the alleged "error," for we read, "And Isaac digged again the wells of water which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham: AND HE CALLED THEIR NAMES AFTER THE NAMES BY WHICH HIS FATHER HAD CALLED THEM" (Gen. xxvi. 18).

Another extraordinary higher critical blunder is that made by Professor Bruce in his *Apologetics* (p. 309); when speaking of Deborah's song, he says: "She was a heroic woman and a true and inspired prophetess, but she could write these words, 'To every man a damsel or two' (Judges v. 30), without feeling that she was saying anything indelicate or immoral. It was not immorality as it would be to us, but it was a very crude, barbarous morality!" Here we find a "Professor," and one who has dared to think that a certain part of God's Word needed an "apology," yet making the foolish mistake of quoting words used by the heathen mother of Sisera as if they were the sentiments of Deborah, a "true and inspired prophetess" (see Judges v. 28-30). With refer-

ence to this particular mistake of Professor Bruce, Mr. H. L. Hastings has well said that—

“The patronizing impudence of such a criticism is only equalled by the crass ignorance which it evinces. Any person who had read the English Bible, and who had the acquaintance with it which an ordinary Sunday School scholar in a properly trained religious family should have, would know that these infamous words which Professor Bruce attributes to Deborah, ‘a true inspired prophetess,’ thus degrading both inspiration and prophecy, are the words that are put into the mouth of ‘the mother of Sisera,’ and quoted as *her* speech . . . . Deborah recites (the words recorded in Judges v. 28-30) as the talk in the home of Sisera, while they waited for the return of the marauding leader who had gone forth to the land of Israel to rob, and murder, and outrage the people . . . . And Deborah, the ‘true prophetess,’ instead of uttering the infamies which this critic presents as evidence of a ‘very crude and barbarous morality,’ closes her pæan of victory with the words (referring to the death of Sisera), ‘So let all thine enemies perish, O LORD, but let them that love Him be as the sun when he goeth forth in his might.’”\*

Mr. Hastings also tells us of another Higher Critic, who, having undertaken to tell us “Who wrote the Bible,” attempted to point out its errancy by informing us that in the second chapter of Galatians, Paul records, “That in the *Council* (?) at Antioch he openly declared that Peter, *James* (?) and *John* (?) were wholly wrong in regard to the vital question of Christian faith and doctrine!” Only a person with merely a superficial knowledge of the Scriptures could have written thus. Truly what the Higher Critics need is a more thorough acquaintance with the Scriptures themselves.

Again, the late Dean Stanley, in an article on

---

\* *The Moral Aspects of the Higher Criticism*, by Mr. H. L. Hastings (pp. 100, 101).

“Stephen,” in Dr. Smith's *Dictionary of the Bible*, said that “No less than twelve of his (Stephen's) references to the Mosaic history differ from it, either by variation or addition.” But the Rev. Dr. Bullinger has examined these twelve alleged discrepancies, and has shown that each one of them vanishes when the very words of Scripture are accurately and carefully examined.\* For instance, Dean Stanley said that “the terror of Moses at the bush” (mentioned in Acts vii. 32), is “not mentioned in Exodus iii. 3.” No, but if the Dean had read the Scriptures a little more carefully he would have found that it *is* mentioned three verses farther on, for in Exodus iii. 6 we read “And Moses hid his face, for he was AFRAID to look upon God.”

Dr. Bullinger has referred to this as “an example of the importance of accuracy in studying the Scriptures, or even in reading them, which, if attended to here, would have saved Dean Stanley from charging on Stephen and the Divine record a mistake which he has himself created, and which, in a schoolboy, would be deservedly punished as gross carelessness.”

If we turn to the Rev. R. F. Horton's book on *Inspiration and the Bible*, we find him saying—with reference to the purchase by David of Araunah's threshing-floor—that there is a “most startling exaggeration” in “the price which David paid for the threshing-floor,” in the accounts given in 11. Sam. xxiv. and 1. Chron. xxi., and Mr. Horton adds these awful words—“It almost looks as if the later authority had thought David's acknowledgment insufficient, and had wished to rescue the great

---

\* See *The Importance of Accuracy in the Study of Holy Scripture*, by the Rev. E. W. Bullinger, D.D., published by Eyre and Spottiswoode.

king from an imputation of meanness." With reference to this alleged discrepancy or "startling exaggeration," as Mr. Horton calls it, Dr. Bullinger has shown that it really only affords another example of the importance of accuracy in the study of the Scriptures. He says:—

"In the one account David, it is said, gave 'fifty shekels of silver,' in the other account he gave 'six hundred shekels of gold.' Without looking to see what was purchased in each case, it is *assumed* that it was the same, and the sacred history is either ridiculed or too ingeniously explained. But notice the nature of the purchase.

2 Sam. xxiv. 24 ;  
'So David bought the  
threshing-floor and the oxen  
for fifty shekels of silver.'

1. Chron. xxi. 25 :  
'So David gave to Ornan  
for the place six hundred  
shekels of gold by weight.'

"No person would see a discrepancy if they heard that a friend had given so much for a farm, and so much for the live and dead stock. All could distinguish between a house, and its fixtures or furniture. But yet many see no difference, till it is pointed out, between '*the threshing-floor and oxen,*' and '*the place.*' The difference is clear, even in English, but it is still more so in the original. '*The threshing-floor*' (*Goren*), was a very small spot (Ruth iii. 2)—a place made smooth and even (as the word means), for a particular object. '*The place*' is (*m'kom*), and means a possession, a region or district (Judges xviii. 10; xix. 16; Ruth iv. 10; Gen. xii. 6; xviii. 24; xix. 12-14; xxix. 22; xxiii. 17), just as we still use the English 'place.' In this case it consisted of Moriah, which contained about eight or nine acres, on which grew that which was threshed in the 'floor.'

"Once more, a difficulty created by inaccuracy, is avoided and explained by carefully noting even the English words." \*

We may also instance the fact that scientific "critics" once made merry over what they considered the ridiculous mistake in Proverbs vi. 6-8, that the ant "provideth her meat in the summer, and gathereth her food in the

---

\* *The Importance of Accuracy in the Study of Holy Scripture.*

harvest." The scientific critic affirming that the ant being a carnivorous insect, could not gather her food in the harvest, and that the nature of that food would prevent it from being laid up in store, and consequently that the very fact of such a ridiculous statement being in the Bible, proved that the Scriptures could not be inspired. But it has now been found by those familiar with Palestine and the East, that this statement in Proverbs is actually true and exact, and that it was only considered a "mistake" by the "critics" because of their ignorance of the habits of the seed-eating ants of Eastern lands.

In reality the instinctive forethought and wisdom of the Eastern seed-eating ant is so wonderful as to make it a most beautiful example for the consideration of the sluggard as we read in Proverbs vi. 6. With reference to this subject, Dr. Pierson has said:—

"When . . . we study the ants of Palestine, we find among them some species which not only feed on seeds, but harvest them; and if their stores are wet by the heavy rains, to prevent their sprouting, they bring them to the surface and dry them in the sun. More than this, late discovery shows that the agricultural ant not only stores grain, but prepares the soil for the crop, plants the seed, keeps the ground free of weeds, and reaps the harvest; so that all that Solomon says of the ants of Palestine, as exemplifying forethought and economy, is more than justified by facts! And so here is another of the 'mistakes' which Solomon did *not* make." \*

Among other "mistakes," we may refer to past critical theories with regard to the Deluge and the ark. At one time the Deluge was said to be simply a mythical legend, and the critics regarded with pitying contempt

---

\* *Many Infallible Proofs*, by Rev. Dr. Pierson (pp. 133, 134).

any who dared to say that they believed in the literal truth of the Deluge as described in the Book of Genesis.

But archæological and geological discoveries have compelled the critics to shift their ground, and the Flood described in the eighth chapter of Genesis

“is now generally allowed, even by sceptics, to have been an historical event. A few persons indeed still speak of it as a myth, and believe ‘all good critics’ to be of their opinion, but when such writers as Bunsen and Kalisch maintain the historical character of the catastrophe, the Biblical apologist may well assume that the point is conceded.” \*

Professor Rawlinson also, speaking of the evidence as to the Flood being universal and not partial, has said:—

“An unprejudiced consideration of the whole evidence clearly shows that the tradition is common to all the chief divisions of the human family. . . . The evidence shows a consentient belief—a belief which has all the appearance of being original and not derived—among members of ALL the great races into which ethnologists have divided mankind. Among the Semites, the Babylonians, and the Hebrews—among the Aryans, the Indians, the Armenians, the Phrygians, the Lithuanians, the Goths, the Celts, and the Greeks—among the Turanians, the Chinese, the Mexicans, the Red Indians, and the Polynesian Islanders, held the belief, which has thus the character of a universal tradition — a tradition of which but one rational account can be given, namely, that it embodies the recollection of a fact in which all mankind was concerned. It is remarkably confirmatory of the Biblical narrative to find that it unites details scattered up and down the various traditional accounts, but no where else found in combination.” †

We may add that since Professor Rawlinson wrote the above, a very important confirmation of the Mosaic account of the Deluge has been brought to light through

\* *The Testimony of History to the Truth of Scripture, gathered from ancient Records, Monuments, and Inscriptions*, by Rev. George Rawlinson, Camden Professor of Ancient History, Oxford.

† *The Testimony of History to the Truth of Scripture*, pp. 16-22.

the translation by Mr. George Smith, of the British Museum, of the Deluge Tablets from Nineveh, giving the Assyrian tradition, which agrees in *more than thirty* particulars with the account of the Deluge as recorded in Genesis.

Also the latest geological researches show that not only were the present mountain ranges once covered with the waters of the ocean (for marine remains have been found in the highest mountains), but that since the earth has been inhabited by man, a mighty flood has swept away the living creatures, whose bones, mingled with blocks of limestone, are embedded in deposits of clay. Thus we see that the proofs of a universal deluge are not only embedded in the very earth itself, but that traditions of a flood have been handed down from the earliest ages through "all the chief divisions of the human family," who all agreed in declaring that the human race was once destroyed by a flood, a few souls alone escaping the common fate.\*

False science in the past has carped and cavilled much at the Biblical statements concerning the ark of Noah. And scepticism (whether under the guise of criticism or open infidelity) has said that the shape of the ark was such as to make it impossible to float in safety, much less to withstand a great storm; and at one time the record regarding the ark was looked upon, by critics, as simply a myth or mere fable. It may be well to remind our readers that for thousands of years the merits of the ark, as a model for ship-building, was not only unsuspected and unrecognised, but actually the

---

\* See *The Meeting Place of Geology and History*, by Sir J. W. Dawson; also, *Christianity and Science*, by D. T. Taylor; also, *Sceptical Objections*, by H. L. Hastings.

ark itself was considered a just subject of ridicule. But although succeeding generations of sceptics scoffed and sneered at the ark, it is now known that our best modern ships are built after the same plan, so that in reality the ark is the best known model for ship-building.

It has been said that

“ as to the ark's symmetry and structural pattern, it was perfect. God Himself gave Noah the drawings (Genesis vi. 14, 16). It was not a flat-boat nor a rude scow, but a rational ship, deep, capacious, and of great draught. For 4,000 years ship-builders did not recognise the merits of this extraordinary vessel—did not know its model was the very best. Now and then some one who revered the Bible, patronizingly observed that Noah's ship might possibly have floated without miracle in calm weather, and not capsized. Finally, in 1609, Peter Jansen, at Hoorn, in Holland, who was a builder of ships, adopted the proportions of the ark for his model. He was ridiculed; so doubtless was Noah. But he succeeded. The old, shallow ships, were thrown aside. The deep vessels of Jansen carried *thirty and forty per cent. more tons of cargo*. Ship-building was revolutionized, and the millions that go on the sea owe the change to the Bible. Since that, the Cunarders, the Collins, the White Star and Inman Line Companies have built their ocean steam-ships after the scientific pattern of Him whose ‘ way is perfect,’ and who designed Noah's ark. Says Appleton's *Cyclopædia*: ‘ It is remarkable that its proportions of length, breadth, and depth are almost precisely the same as those considered by our most eminent architects the best for combining the elements of strength, capacity, and stability.’ \* Yes; and the *Great Eastern*, 680 feet in length, and in other respects all out of proportion to the ark, as all the world knows, proved a failure as a commercial venture. Now see:—

	Length.	Breadth.	Depth.
The Ark ... ..	450 ... ..	75 ... ..	45
A Collins Ship	322 ... ..	50 ... ..	30

---

\* Vol. xiv. Art. Ship.

And all are *three-deckers!* Thus, after forty-two centuries, the world's wisest ship-builders cannot improve on Noah's divinely-planned ark. Glorious old ship! All-wise Architect! Almighty Pilot! Happy and secure passengers! Who shall dare to assert that God and His book are unscientific? How wonderfully is accurate history and Divine inspiration stamped upon the Mosaic records"!\*

Thus, although the "critics" have charged the Divine record with containing "errors" and "mistakes," yet we find that in reality the "errors" and "mistakes" have been on the side of the "critics," and not on the side of the Scriptures; and we also find that the critics have fallen into these errors and mistakes, either through ignorance or carelessness—ignorance of truths that the discoveries of archæology or the knowledge of Eastern lands have made clear—or carelessness in noting the exact wording of Scripture. Truly, those who have attempted to discredit the Word of God, by asserting that it contained "errors" and "discrepancies," have been themselves discredited, a striking example of the truth that the Lord "taketh the wise in their own craftiness" (1. Corinthians iii. 19). In His own time the Lord will "destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1. Corinthians i. 19). And in the meanwhile we have the sweet and glad assurance that the Word of the Lord shall abide for ever, in spite of all the oppositions of men and devils, and shall still endure in all its perfections and beauty when its opposers and enemies have perished for ever.

THE BOOKS OF ESTHER AND DANIEL.

These two books have been, of all the other books of

---

\* *Christianity and Science*, by Daniel T. Taylor, p. 13.

the Bible, the particular objects of attack to the Higher Critics, and yet, in no other point, perhaps, have the critics suffered such signal defeat as in regard to their statements with reference to these particular portions of Scripture. It is obvious that we cannot here in the space at our command, go exhaustively into this particular subject, but Mr. Urquhart, in his book entitled *The Inspiration and Accuracy of the Holy Scriptures*, has answered exhaustively the objections of the critics to the books of Esther and Daniel, and we would refer our readers to his book for further information on this point, as we can here merely give a few extracts.

Speaking of the book of Esther, Mr. Urquhart has said:—

“We have to note how God’s witnesses have silenced the critics. De Wette’s condemnation of Esther was very pronounced. ‘It violates,’ he said, ‘all historical probability, and contains the most striking difficulties, and many errors with regard to Persian manners, as well as just references to them.’ His translator, Theodore Parker, as usual, goes further. ‘For a long time,’ he says, ‘this book was considered a history of actual events. Some writers at this time hold such an opinion, but it is involved in numerous and inexplicable difficulties; for the book does not bear the marks of a historical composition. . . . The narrative may have some historical facts for its basis, or be purely fictitious. This, at least, is certain, that it is impossible, at this day, to determine where facts begin, and fiction ends.’\* ”

“There is a smack of genuine satisfaction in that last sentence. Criticism had not then reached the re-constructive stage. It was, as yet, only in the destructive; and in this ruin, in which no one could tell ‘where facts begin, and fiction ends,’ some capital work seemed to be done. There was one point, however,

---

\* *De Wette on the Old Testament* (Boston, 1850). Vol. II., pp. 337-345.

on which De Wette was quite positive. The book was not written till long after the events. 'The language belongs,' he said, 'to a very late period.' It is highly characteristic of the so-called 'scholarship' of the critics that De Wette rests this conviction largely upon his ignorance. He refers to the presence of 'Persian words.' The ignorance of the learned world of the ancient Persian was at that time most profound. It knew nothing of it; and ever since the veil has been lifted, and men have become acquainted with the language spoken by Ahasuerus, by Haman, and by Esther, De Wette's judgment of the book has been more and more abandoned.

"By the time Dr. Driver's book came to be written, the critics had been taught some things after the fashion in which Gideon taught the men of Succoth. He is not so certain, as his forerunners were, as to the late date of the book. The language, instead of being so very late as De Wette pronounced it to be, is now acknowledged as 'superior to that of the Chronicles, and more accommodated to the model of the earlier historical books.\*' The critical position as to the historical character of *Esther* has been quite as completely riddled. De Wette had no hesitation in assuring his dupes that the book 'violates all historical probability'; and Theodore Parker was equally resolute in trampling faith under foot by the assurance that it could no longer be 'considered a history of actual facts.' Dr. Driver now admits that those who believed these things, and who, believing them, cast away their former faith in God's Word, believed a lie. They accepted them on the ground that they were the mature decision of competent scholarship; but now he has to admit that the supposed scholarship was simply a delusion.

"'The writer' (of *Esther*), he says, '*shows himself well informed on Persian manners and institutions; he does not commit anachronisms, such as occur in Tobit or Judith, and the character of Xerxes, as drawn by him, is in agreement with history.*' †

"Let us now see what it is that has led Dr. Driver so far, and

---

\* *Introduction*, Ec. p. 455.

† *Ibid.*, p. 453.

that should lead us and him further still. So long as ancient Persia was practically unknown to European scholars, the verdict of the critical school was accepted by many. But, with the knowledge of that old civilisation which has dawned and brightened during the present century, the difficulties and objections have melted away like morning mist. As soon as ancient history began to be studied with thoroughness, it was felt that *Esther* must be replaced among the books that are thoroughly historical. Heeren, one of the greatest historical scholars the world has ever seen, says that *Esther* 'contains a true picture of the manners of the Persian Court';\* and he places it among the books which are authoritative upon that subject. The significance of this judgment will be felt, when it is remembered that it was passed in the face of all that was then said against the book by the critics. But time had still more painful surprises in store for them. No sooner had Assyriology begun to bring back the ancient civilisation of Persia to the light of day, than the same verdict was repeated with emphasis. Lenormant wrote: 'We find in the book of *Esther* a most animated picture of the Court of the Persian kings, which enables us, *better than anything contained in the classical writers*, to penetrate the internal life and the details of the organisation of the central government established by Darius.† The most recent and reliable work published on the subject impresses the same verdict afresh. Mr. Evetts says: 'Perhaps no book of the Bible has received so many elucidations from secular sources as the book of *Esther*. . . . Since the beginning of this century the cuneiform inscriptions have contributed their share to the elucidation of this book.'‡

Mr. Urquhart, after going very fully into detail with reference to the various critical objections to the book of *Esther*, and showing how these objections have been dissipated by a more extended knowledge of the life, manners, and customs of ancient Eastern lands, and

---

\* *Heeren's Historical Researches: Asiatic Nations*, Vol. I., p. 53.

† *Ancient History of the East*, Vol. II., p. 113. ‡ *New Light on the Bible*, p. 254.

how in "every detail of the history and in every allusion, the book of *Esther* brings us face to face with fact, and sets us down amid the life and the scenes of that long since vanished past," then adds:—

"We can well understand how Lenormant was led to say that this book enables us better than any other in existence to understand ancient Persian Court-life, and how Dean Stanley had to admit that the whole of it is 'thoroughly characteristic,' and that all the various scenes are 'full of the local genius of the Empire, as we know it alike through the accounts of the earliest Greek travellers, and the latest English investigators.'\* But this verdict, which more recent discoveries have heavily emphasized, is the condemnation of the Higher Criticism. The critics, in their inflated self-confidence, believed their verdict final. There was no need to wait for fresh light. The book was judged. The critical instinct could not possibly be at fault, and it declared that every page of the book was stamped with improbability, and, therefore, with falsehood and fraud. More than that, its admission into the Canon proved that the Canon was a myth. When such a book had been admitted, it showed that the judgment which selected the books of Scripture was not infallible. The whole of the Old Testament was thus shaken in the supposed triumphant refutation of the claims of *Esther*.

"What, then, are we now to say of the arrogant ignorance and of the daring impiety of these men, who, notwithstanding the exposure of their blunders, still ask us to acknowledge them as 'experts, forsooth,' and call upon us even now to register their verdicts, and enthrone themselves above the apostles, and even above the Lord Jesus? In the face of this gigantic failure, can any man trust them? Remembering the thousands whose faith they have shattered . . . by what is now known to be false witness, can any man fail to abhor their work, and to condemn them?" †

---

\* *Lectures on the Jewish Church*, pp. 173, 174.

† *The Inspiration and Accuracy of the Holy Scriptures*, pp. 295-339.

## THE BOOK OF DANIEL.

If we turn to the Book of Daniel, we find that, in the controversy regarding the Old Testament Scriptures, this book occupies a prominent place. The Higher Critics have declared that it is full of "historical blunders." And Dean Farrar, in his volume on the Book of Daniel in the *Expositor's Bible*, has not scrupled to say that "the historical errors in which it abounds tell overwhelmingly against it!"

Dean Farrar, like all the Higher Critics, seems to be most anxious to get rid of prophecy and the supernatural, but in his haste to minimise the importance of prophecy as a proof of the inspiration of the Book of Daniel, Dean Farrar has fallen into a most extraordinary mistake, for he has referred to the fact that the prophecies in the Book of Daniel are *chronological* as a proof that tells overwhelmingly against them, because he says "there is no other instance in the Bible of a *chronological* prophecy"!! Surely, after this extraordinary statement, we may well ask Dean Farrar if he has ever really read the Bible carefully, and we would draw his attention to the following chronological prophecies from other parts of Scripture:—(1) The Lord's prediction to Abraham that his seed should be afflicted among strangers *four hundred years* (Genesis xv. 13); (2) the seven years of plenty and the seven years of famine in the land of Egypt, foretold by Joseph (Genesis xli.); (3) the Lord's prediction to Moses of the *forty years* wandering of the children of Israel in the wilderness (Num. xiv. 33, 34); (4) the Lord's prediction to Jeremiah of the *seventy years* captivity of the children of Israel in Babylon (Jeremiah xxix. 10, referred to 11. Chronicles xxxvi. 20-22, and

Ezra i. 1); (5) the prediction given through Isaiah to Ahaz that within *sixty-five years* Ephraim should be broken, "that it be not a people" (Isaiah vii. 8); (6) the Lord's promise, given through the prophet Isaiah to Hezekiah, to add unto his life *fifteen years* (Isaiah xxxviii. 5); (7) the prediction given through the prophet Ezekiel as to the desolation of Egypt *forty years* (Ezekiel xxix. 11). Are not all these instances of chronological prophecy, not to mention the chronological prophecies in the Book of the Revelation? How, then, could Dean Farrar have said that "there is no other instance in the Bible of a *chronological* prophecy." Surely this statement is an instance of gross carelessness on the part of Dean Farrar, and gives a good idea of the value of his book on "Daniel"!!!

Dean Farrar has given a list of what he considers the "historical errors" in the Book of Daniel. But both Mr. Urquhart, in his book on the *Inspiration and Accuracy of the Holy Scriptures*, and also Mr. Strang, in his valuable pamphlet entitled *The Historical Truth of Daniel*, have gone very fully into these alleged "historical errors," and have so completely answered them, that their answers are delightful reading to those who love the Word of God, and who believe in its absolute inerrancy.

After reading Mr. Strang's most interesting and important pamphlet, we can fully bear out his words in chapter xii., when, in "summing up his case" against Dean Farrar, he says:—

"Our examination convicts Dean Farrar of extraordinary carelessness, of lack of common sense and knowledge of actual facts, which, for one in his position, and with his attainments, is grossly culpable. For we have seen, first of all, that his rash

statements regarding Belshazzar and Darius are untenable, and that historically *Daniel* commits no blunders. Likewise we have seen that he trumps up charges against the book which exist only in his own imagination, such as the *two* kings of Babylon, the *five* of Persia, and that Darius *conquered* Babylon; for none of which statements is *Daniel* in the least degree responsible. The *impossibility* of *Daniel* becoming President of the Magi we have also shown to be based upon an utterly mistaken notion of what the Chaldeans were, and what the study of their language and literature involved.

"In all these points we think we have brought forward ample rebutting evidence from history, the monuments, and *Daniel* itself. But we did not rest content here, for in regard to Dean Farrar's theory that the book was not written before 164 B.C., we have produced quite a host of evidence, which all points to the early date and authenticity of the book. To wit, the faithful delineation of Nebuchadnezzar's character, written as by an eye-witness, and in full accord with the recent revelations of the monuments; the circumstances attending the erection of Nebuchadnezzar's golden statue, so entirely characteristic of the man; the existence of Greek musical instruments at Babylon in Nebuchadnezzar's time—a fact which completely overturns one of the chief *proofs* of the Critics of the late date of *Daniel*, and, indeed, turns the table against themselves; besides numerous other incidental points, such as the disputed names, *Rabsaris* and *Arioch*, actually found on the monuments; Nebuchadnezzar's devotion to one god, his dream of the colossal image, his madness; Babylonian dress; the supposed Greek word translated 'herald'; the fiery furnace; drinking feasts, and the presence of women at these; the prophetic nature of the writing on the wall; and the sundry Persian features of chapter vi.; all of these—and they are no beggarly array—confirm the truth and authenticity of *Daniel*, and are inexplicable on the theory of the Critics.

"However, Dean Farrar does not deny the right of *Daniel* to a place in the Canon of Scripture, and herein he surely reaches the

CLIMAX OF ABSURDITY.

Notwithstanding the terrible, abounding blunders of the book, in spite of its being a shameless fraud or forgery—for it is not by any means to be received as what it claims to be—Dean Farrar says: ‘No words of mine can exaggerate the value which I attach to this part of our Canonical Scripture. . . . Its right to a place in the Canon is undisputed and indisputable, and there is scarcely a single book in the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, &c.’ Could any conclusion be more amazing than this? Just consider what it involves.

“ I. *Fiction is of equal value with authentic history.* *Daniel* is but a romance, like any historical novel of Sir Walter Scott, Bulwer Lytton, or other similar writer. Would any one place these on a par with authentic history? But, further, *Daniel* is not even on a level with these historical novels, for it is full of blunders and false historical notabilities, and, moreover, claims to be what it is not. And yet no words can express Dean Farrar’s admiration of it as a medium of rich and profitable instruction in *righteousness!*

“ II. *The Canon of Scripture is utterly unreliable as a teacher.* What other conclusion can we legitimately reach? If those Scriptures, which we have been told were written by *holy men* as they were moved by the *Holy Spirit* of God, are fraudulent impositions and full of blunders, how can we reverence them? No amount of reasoning will get us out of this difficulty. It will not do to tell us that the author was a pious Jew who wrote for a good purpose. *Pious frauds* are, above all things, detestable, and the Critics’ Bible is made up of them. Can a clean thing come out of the unclean? Is it not blasphemous even to suggest that the Spirit of God could have any part in such writings, much less give them forth for the comfort of His people? A God of truth, who hateth a lie, setting His seal on a fraud, and saying, This is part of My Word! Oh! the mockery of it; and the wonder is that wise men do not see it.”\*

---

\* *The Historical Truth of Daniel, Viewed in the Light of Recent Discoveries: A Reply to Dean Farrar and the Higher Critics.* By Robert K. Strang.

Bishop Ryle (of Liverpool) has stated very forcibly his objections to the conclusions of the Higher Critics, in a pamphlet entitled *Higher Criticism*, and we so thoroughly agree with what he has said, that before concluding, we think it well to give some lengthy extracts from this valuable pamphlet.

“My first difficulty,” he writes, “is this—I want to know how it is that the views of ‘Higher Criticism’ about the authorship, date, and contents of the Pentateuch are of such *entirely modern origin*.”

“The ‘Higher Critics’ of the last hundred and fifty years have taken up entirely new ground. They ask us to believe that for seventeen centuries the students of Holy Scripture have lived and died in comparative blindness. During that long period, the Old Testament has been constantly perused and prayerfully searched by thousands and myriads of devout and learned men. Living in days when there were few books, and still fewer openings for religious usefulness, they probably spent far more time in studying the Bible than most Christians do now. Nor can it be said that all the Bible readers for these seventeen hundred years were weak-minded, unlearned, and unable to understand deep questions. It would be simply ridiculous to say so. Look at such men as Jerome, Origen, Chrysostom, and Augustine, among the Fathers; as Thomas Aquinas, Peter Lombard, Albertus Magnus, Bonaventura, among Schoolmen; as Luther, Calvin, Melancthon, Brentius, Zwingle, Peter Martyr, Bucer, Bullinger, Gualter, Beza, Musculus, Chemnitius, Gerhard, Paræus, among Continental Protestants; as Cranmer, Tindal, Ridley, Jewell, Whitgift, among English Reformers; as Hooker, Andrews, Whittaker, Pearson, Hall, Davenant, Willet, Rainolds, Usher, Stillingfleet, Hammond, Bull, Waterland, Barrow, Hody, among Anglican divines; as Owen, Goodwin, Baxter, Manton, Charnock, Poole, among Puritan divines; look at these men, I say, and tell me if they were men of weak and inferior intellect. Surely, I think, any one well read in theological biography must admit that this list contains the names of men who were just

as hard-headed, as deep-thinking, and as capable of forming a sound judgment as any theologians that ever lived. . . . [But] we are asked to believe that the students of the last century and a-half have found out things which were hidden to the intellectual giants of the previous seventeen hundred years! This is my first difficulty, and I cannot get over it. It seems to me to contain an enormous improbability.

"My second difficulty is this. I find no satisfactory proof that the advocates of modern Old Testament criticism have a more thorough *knowledge of the Hebrew language* than the learned men who lived before them. It is needless to say that this is precisely one hinge on which the great controversy of the day turns. . . . My third difficulty is this. I cannot reconcile the views of modern Old Testament critics with the *use which our Lord Jesus Christ continually made* of the Old Testament Scriptures in the Gospels, and with His mode of speaking about events, persons, and things in the Pentateuch, and specially in the Book of Genesis. This, after all, in my opinion, is the crucial test of the whole matter in dispute. What did the Eternal Son of God, when He was "manifest in the flesh," what did He say, and apparently think, about the Old Testament? In what light did He regard it? What authority did He attach to it?

"I answer these questions without hesitation. It appears to me that, all throughout the Gospels, the Lord Jesus always regards the Old Testament Scriptures as in every part 'the word of God,' devoid of any defect, error, or imperfection, the only rule of faith for God's Church, the only test of truth. . . . We must remember that He was always God as well as man, and that in His marvellous and mysterious Person 'the Godhead and manhood were joined together, never to be divided' (Second Article).\* To suppose that at any time during the three years of His earthly ministry He could speak ignorantly of *past things*, and teach things that were not really true, appears to my eyes a serious error, a step in the direction of Socinianism. . . . [Further], after His resurrection,

---

\* In the *Book of Common Prayer*.

we read that, 'beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself' (Luke xxiv. 27). If 'Moses' in that place does not mean the Pentateuch, I do not see what it can mean. After all, if He who was born of the Virgin Mary was the Second Person of the Blessed Trinity, who appeared to Abraham as the Angel of the Covenant, the very day before the destruction of Sodom, it appears to me incredible that afterwards, 'in the days of His flesh,' He was ignorant of the events of Abraham's time, that He did not know events which He had *seen nineteen centuries before!*

"I conclude all with a striking passage from Gausson, the Swiss divine:—'One trembles when, after beholding the Son of Man commanding the elements, stilling the tempests, and despoiling the tomb, and solemnly declaring that He will, on an appointed day, return to judge by this Book the quick and the dead—one trembles to see a poor accountable mortal, seated in a professor's chair, and handling the Word of God as he would handle Terence or Thucydides, retrenching, adding, praising, blaming, lopping off whole chapters as containing mistakes, inconclusive arguments, rash assertions, and the like! Yet in a few years the learned professor and his pupils will all be in the tomb, while not a particle of the divine Book will have passed away, and when the Son of Man shall descend from heaven, by this book shall they all be judged.' " \*

Truly, Higher Criticism is but the first step that leads to Socinianism, that most deadly and awful of all errors; for, to speak as some Higher Critics do of the "limitation of the knowledge" of the Lord Jesus Christ, that Blessed One "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3), is nothing short of blasphemy. With reference to this particular subject, we would refer our readers to Liddon's Lectures on *The Divinity of our Lord and Saviour Jesus Christ* (being the Bampton

\* *Higher Criticism*, by the Right Rev. John Charles Ryle, Bishop of Liverpool. Published by Hunt and Co., 12, Paternoster Row. Price 3d.

Lectures for 1866), especially Lecture viii. from pp. 461-480, in which Dr. Liddon well says that "the man who truly believes that Jesus Christ is God will not doubt that His every word standeth sure, and that whatever has been sanctioned by His supreme authority is independent of, and unassailable by, the fallible judgments of His creatures respecting it."

We are not ignorant of the fact that Satan's real aim in attacking the Bible, the Written Word, is to thereby attack the Lord Jesus Christ, the Living Word. For, as one has said—

"The Scriptures and the Lord,  
Bear one tremendous name;  
The written and the Incarnate Word,  
In all things are the same."

May we who love the Lord and His Word, therefore, count it our highest privilege to witness, in the midst of these evil days, "alike to the integrity and absolute inerrancy of the Scriptures, and to the eternal dignity of the person of the Lord Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily" (Colossians ii. 9), and who is Himself "the mighty God" (Isaiah ix. 6), by whom all things were created (John i. 3; Eph. iii. 9; Col. i. 16; Heb. i. 3, &c.), to whom be "the glory and the dominion, for ever and ever. Amen."

The time is not far distant, we believe, when the Lord Jesus Christ will appear in glory, and majesty, and power, with His glorified saints, to execute judgment upon His enemies, and to convince the gainsayers of all the "hard speeches" which they have spoken against Him, and His infallible Word. For Thou, O Lord, "hast magnified thy word above all thy name" (Ps. cxxxviii. 2).

And in the meanwhile, we who love that precious Saviour may well rejoice, as we see the truth of His Word ever more and more vindicated before men, in spite of all the attacks of His enemies; for, as Dr. Grattan Guinness has well said:—

“The mighty past is speaking. God is bringing forth its testimony. Egypt, Assyria, Babylon, have broken the silence of ages. The mouldering monuments, the buried cities, the sandy deserts, the sculptured rocks have found a voice. Sinai and Petra, Horeb and Hermon echo the sacred oracles. Memphis and Tyre, Tadmor and Nineveh have risen from their graves. The painted papyrus, the pictured walls, the stony tablets, the faded palimpsests, the rusted metals and coins bring forth their testimony. The ruins, the rivers, the mountains, and the seas cry out, ‘**THY WORD IS TRUTH.**’”\*

---

\* *Creation Centred in Christ*, by H. Grattan Guinness, D.D. (p. 46).

