

<sup>5</sup> PATRISTIC EXEGESIS. The reference is not so much to the overstrained allegorizing, as to the forced and unreal explanations of actions which are now understood in the light of God's gradual education of the human race. Cases in point are that of Augustine and Chrysostom, dealing with the action of Abraham in the case of Hagar, and in denying that Sara was his wife. See especially Augustine *De civit. Dei*, xvi. 25.

<sup>6</sup> On the question of the identification of Belshazzar, for instance, Dr. Pusey decided for the eldest son of Nabunahit, (the Nabonidus of Berosus), Westcott for Evil-Merodach, Keil for Nabonadius, while the Speaker's Commentary candidly declares identification impossible. "It leaves the difficulties connected with the whole question altogether unanswered, \* \* \* no identification is possible, and none is required."

<sup>7</sup> "*The Jewish and the Christian Messiah.*" Edinburgh, 1886, p. 109 (note). It is a remarkable fact that the great Biblical scholar Franz Delitzsch, whose recent death was deplored by the whole Christian world, finally adopted (after long resistance) the belief that the book of Daniel was written in the Maccabæan period, placing it indeed in the year B. C. 168. His views experienced a similar change with regard to the Pentateuch, a portion of which he places in the time of Josiah, and some even later.

<sup>8</sup> Taking the narrative of the Flood as it stands, regarding the book of Genesis as an organic whole, it is evident that the notes of time are confusing. There are frequent and perplexing repetitions.

"At one time two of every sort of creature are to be brought into the ark; at another it is seven pair of clean animals and two of unclean. In ch. viii., v. 5, we read that 'The waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.' But later on, in the ninth verse of the same chapter, after forty days at least have elapsed, when the dove is sent forth from the ark she finds no rest for the sole of her foot, and returns again to the ark because 'the waters were on the face of the whole earth.' But let the students separate the Elohist and the Jehovistic sections in this narrative, and all