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be of heavy heart" (Ecclus. xxxi. 28; Ps. civ. 15; Deut. xiv. 26; Prov. xxxi. 6). But David knew that wine is not a good beverage to work on, however useful it may be as a restorative after overwork; even as a restorative, he knew that there are good substitutes for it, and for other purposes he treated it as at best a harmless luxury. The only occasion when we can *prove* that he personally used wine is in the shameful story of Uriah's drunkenness; still it is unlikely that in this the king risked notice by a conspicuous departure from his ordinary habits, and we may suppose that he often—perhaps habitually—drank wine with his evening meal in time of peace. But we know that, in his warrior youth, his best-loved luxury was "the water of the well of Beth-lehem that is by the gate" (2 Sam. xxiii. 15).

WILLIAM HENRY SIMCOX.

RECENT ENGLISH LITERATURE ON THE OLD TESTAMENT.

It is a pleasure to note the appearance of the Third Edition of Dr. Cheyne's *Isaiah*.¹ The work remains substantially the same as in the previous editions, though almost every page bears evidence of careful revision, and shows that the author is constantly on the watch for every fresh fragment of knowledge which may serve to throw new light upon the prophecies. One of the essays at the end of vol. ii.—that on "The Royal Messiah in Genesis"—has been omitted, and a new one on "The Suffering Messiah" takes its place. Dr. Cheyne's work is happily too well and widely known already to need fresh recommendation to Biblical students. Even those who—from widely different standpoints—may regard his critical reserve and absence of dogmatism with suspicion, cannot

¹ *The Prophecies of Isaiah*. A New Translation, with Commentary and Appendices. By the Rev. T. K. Cheyne, M.A., Honorary D.D., Edinburgh; Rector of Tendring, Essex, and late Fellow and Lecturer of Balliol College, Oxford. Third edition, revised. (London: Kegan Paul, Trench & Co., 1884.)

fail to enjoy the freshness and independence of thought, and to profit by the diligent research and extensive learning, which distinguish his volumes.

It is difficult to give in a few sentences a just impression of Mr Sharpe's *Notes and Dissertations on Hosea*.¹ Hebrew students will find the notes useful, but far from complete. There are few, if any, references to grammars for further illustration and elucidation of difficulties; but, indeed, on grammatical questions Mr. Sharpe follows in the main old Jewish authorities, to the neglect of modern investigations, as may be seen, *e.g.* from his note on the "future" tense on p. 121. The versions are comparatively seldom referred to, and the Masoretic text is regarded as immaculate. Still, much may be gained from the book, even by those who find themselves constantly compelled to differ from the author's conclusions. He calls attention to many points which are in danger of being unduly neglected in the modern study of the Old Testament. The most important dissertations are those on "The Religion of Ephraim," and "Hosea and the Canon." In the first of these Mr. Sharpe seeks to prove that the calf-worship of the Northern Kingdom was not intended to be a worship of Jehovah, who was regarded as the local God of Judah, having no claim upon Ephraim's obedience. Jeroboam wished to break away from the worship of Jehovah, and "found in the patriarchal idea of El Shaddai a starting-point for his idolatry." The best part of the essay is that in which Mr. Sharpe shows the improbability of such a discontinuity between the teaching of Elijah and Elisha and that of Hosea and Amos as is assumed by Kuenen and others, who allege that Elijah approved of the calf-worship, or at all events did not discourage it. In the essay on "Hosea and the Canon," Mr. Sharpe comes to the conclusion that "it is difficult to resist the impression that Hosea was familiar with our Pentateuch and early history, or with the written documents from which our books were compiled." The admitted alternative is noteworthy; but can it be shown that he was familiar with *written* documents? In discussing the date of the prophecy Mr. Sharpe should at least have taken account of recent chronological researches, which render it extremely probable that Jeroboam II. may have lived till

¹ *Notes and Dissertations on the Prophecy of Hosea*. By John Sharpe, Rector of Elmley Lovett, late Fellow of Christ's College, Cambridge. (Cambridge: Deighton, Bell & Co.; London: G. Bell & Sons, 1884.)

750 B.C., thus bringing the date of Hosea's activity much closer to the final downfall of Israel.

Two valuable additions have lately been made to *The Cambridge Bible for Schools and Colleges*.¹ Of Professor Davidson's *Job* it is impossible to speak too warmly. The introduction and the notes are masterly. The reader feels at every step that he is being guided through the book by one who has pondered long and deeply over it, and whose ripe scholarship, profound insight, and sound judgment qualify him in an exceptional degree for expounding this most difficult book. Even where he does not find himself in complete agreement with his guide, he cannot fail to respect his opinions. Hebrew scholars will look anxiously for the larger commentary, in which it is to be hoped Professor Davidson will deal with the Hebrew text, and lay before them the researches upon which these results are based.

Dr. Cheyne's *Hosea* is also excellent. The introduction is brightly and vigorously written, the notes are clear and suggestive. The English student will find in it all the information he needs for the general study of the book: the scholar, too, may read it with interest and profit. It is hardly necessary to remark that Dr. Cheyne regards Hosea from a point of view very different from that of Mr. Sharpe. He is ready to abandon many traditional views about the Old Testament. He does not scruple to adopt conjectural emendations of the text somewhat freely. But such a book encourages the exercise of thought and discrimination on the part of the student; and books like this and Dr. Davidson's *Job* are bringing within the reach of the ordinary reader helps to the understanding of the Old Testament of a character and quality hitherto unknown.

The books which in date and character approximate most nearly to the Canonical Scriptures of the Old Testament, have for a long time been strangely neglected by readers of the Bible in this country. Mr. Churton's *Uncanonical and Apocryphal Scriptures*²

¹ *The Cambridge Bible for Schools and Colleges*. General editor, J. J. S. Perowne, D.D., Dean of Peterborough. (1) *The Book of Job*, with Notes, Introduction, and Appendix, by the Rev. A. B. Davidson, D.D., LL.D. (2) *Hosea*, with Notes and Introduction, by the Rev. T. K. Cheyne, M.A., D.D. (Cambridge: At the University Press; London: C. J. Clay & Son, Cambridge University Press Warehouse, 1884.)

² *The Uncanonical and Apocryphal Scriptures*, being the additions to the Old Testament Canon which were included in the Ancient Greek and Latin Ver-

is to be welcomed as providing the English reader with useful helps to the study of the Apocrypha in a concise and convenient form. A general introduction gives an account of the meaning of the name, the controversies respecting the use of the Apocrypha, the value and principal features of the books contained in it. A special introduction prefixed to each book discusses its date and characteristics. The text of the Authorised Version is retained, but various readings of importance from the Versions and amended renderings are given in the margin, together with a good selection of references. There is a useful index of passages in the Canonical Scriptures quoted or paraphrased in the Apocrypha.

Mr. Henderson in his *Historical Geography of Palestine*¹ has not only done a good service to readers of the Bible by collecting together accounts of recent geographical discoveries which are only to be found in volumes and periodicals not easily accessible, but has produced an attractive and readable book. A complete topographical index makes the use of the book easy, and if the maps lose in picturesqueness by the absence of hill shading, they gain in clearness.

In *Egypt and Babylon*² Professor Rawlinson examines the notices of Babylon and Egypt in the different books of the Old Testament, and shows how they are illustrated and confirmed by what is known of the history and archæology of these countries from other sources. Additions are daily being made to our knowledge; and the results of the most recent researches—for example, the discovery of the site of Pithom at Tel-el-Maskouteh, by the excavations of the Egypt Exploration Fund—are duly noticed. The volume is valuable as concentrating the reader's attention on the amount of external evidence which exists for the general accuracy of the Old Testament, the full force of which is hardly perceived when the details are scattered up and down in the notes of a commentary. It is a pity that the book has no index. There should have been one of passages referred to, and one of subject-matters.

sions. By the Rev. W. R. Churton, B.D., Fellow of King's College, Cambridge; Canon of the Cathedral of St. Alban's, and Examining Chaplain to the Bishop. (London: J. Whitaker, 1884.)

¹ *Handbooks for Bible Classes and Private Students*. Palestine, with maps. By the Rev. A. Henderson, M.A. (Edinburgh: T. and T. Clark, 1884.)

² *Egypt and Babylon, from Scripture and Profane Sources*. By the Rev. G. Rawlinson, M.A., Canon of Canterbury; Camden Professor of Ancient History, Oxford. (London: Hodder and Stoughton, 1885.)

*Expository Sermons and Outlines on the Old Testament*¹ is a collection of sermons by well-known preachers of various denominations which have been "gathered from fugitive or unpublished sources." Noteworthy are a series of five on the Book of Job, by the Dean of Westminster; "Barak's Faith," by the Dean of Llandaff; "Ezekiel's Vision," by Canon Liddon. Such names as these, with those of Professor Davidson and Dr. Maclaren, will sufficiently indicate the value of the volume.

In English periodical literature there is comparatively little to note. Among the most important articles in the *Quarterly Statements* of the Palestine Exploration Fund for 1884, are those by M. Clermont Ganneau, on "Genuine and False Inscriptions in Palestine" (January), "Syrian Archæology in 1883" (July), and "Antiquities of Palestine in London" (October); and the preliminary reports of Professor Hull (April) and Major Kitchener (October), on the expedition through Arabia Petræa, the Valley of the Arabah, and Western Palestine.

The Society of Biblical Archæology devotes its attention mainly to the language and antiquities of ancient Babylonia, Assyria, and Egypt, irrespective of their direct bearing on the Old Testament. Dr. Sigmund Louis' paper on the "Poor Laws of the Ancient Hebrews" (*Transactions*, vol. viii. p. 30), M. le Page Renouf's on "The Egyptian origin of the word 'Cherub'" (*Proceedings*, p. 189), and Dr. Löwy's, on "Technological Terms in Ancient Semitic Culture and Folk-lore" (*id.* p. 138), may, however, be mentioned here.

In the *Journal of Philology*, No. 26, Professor Robertson Smith commences a learned investigation of "The Forms of Divination and Magic enumerated in Deut. xviii. 10, 11." He shows that "the *gōsēm* is primarily one who gives forth an oracle or decision of God by the sacred lot, or some analogous token," and collects a number of illustrations from Arabic and Syriac writers.

Prof. Kuenen expounds his views on Ezekiel in the *Modern Review* for October, 1884. It is needless to say that he regards the book from the standpoint of the "higher criticism." It is not a record of prophecies really delivered at the dates given, but a carefully planned and studied literary whole, composed when the prophet had been twenty-five years in captivity, and thrown into

¹ *The Clerical Library*. Expository Sermons and Outlines on the Old Testament. (London: Hodder and Stoughton, 1885.)

the form of a record of his prophetic activity. Ezekiel was "the first designer and, so to speak, the father, of Judaism." The religion "which with the eye of faith he saw established in the future, is the religion of legalism." From the school of his disciples sprang Ezra, who succeeded in putting his ideas into practice.

The *British Quarterly Review* for January, 1885, contains an interesting article by Mr. C. Kegan Paul, on the Psalter, viewed in relation to modern modes of thought.

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BREVIA.

A Modern Greek on the Revised Version of the New Testament.—Among the criticisms evoked by the publication of the Revised Version of the New Testament, not the least instructive is that of Mr. A. G. Paspatis. This gentleman looks at the Version from the point of view of a Modern Greek. He has printed at Athens a lecture which he delivered on the subject to a select company of English ladies and gentlemen at Pera, and one or two specimens of his strictures may interest those who have not an opportunity of reading his pamphlet.

Many of his remarks have been anticipated, but his familiarity with the language and customs of Modern Greece confirms what has been already accepted. On the much discussed word in the Lord's Prayer, *ἐπιούσιον*, Mr. Paspatis says: "This word is in general use among the Greeks. Many poor people complain that they cannot gain their *ἐπιούσιον* bread. *Ἐπιούσιος* means whatever can sustain or maintain. . . . It has nothing to do with *daily*. The passage may be thus translated: 'Give us this day our bread to sustain us.'" In Matt. viii. 2, he would render *προσεκύνει* by "saluted" rather than by "worshipped," as it is the word commonly used by the Greeks of Roumelia and Asia Minor to express the greeting of friends. *ρυπαρός* in James ii. 2, he would deliver from "vile" ambiguity, by plainly translating it "dirty." In one or two instances the Revisers have had the ill luck to mar what they meant to mend; and of these instances one of the most