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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

in a few hours convert them into dust and vapour. The inspiration of patriotism, or even of martial honour, makes it freedom and joy to a soldier to go on active "service," with its toil, privation, discipline, and peril.

The law of love made it so light a thing for Jacob to serve for seven years, that they seemed but a few days unto him, for the love that he bare unto Rachel.

And no religion is worthy of the name which has not its inspiration, its new life with new conditions, which are privileges. The deaf man is perplexed and baffled—but his ears are unstopped. The blind man gropes in the noon-day as in the dark—but his eyes are opened. The prisoner endures cramp and confinement—but he is free; and as well may the captive pity the exertion with which the freeman roams beside sparkling waters, or climbs the wind-swept mountain and gazes over half a realm, as the captive of Satan pity the freeman who serves Christ, in newness of the Spirit, with that service which is perfect freedom.

G. A. DERRY.

SOME RECENT BIBLICAL LITERATURE.

THE Cambridge Bible, *Joel and Amos*, is another specimen of Dr. Driver's thorough work and exhaustive scholarship. It provides all that the ordinary reader needs to know, and adds much that is valuable to more advanced students. Slight changes would make it a student's commentary on the Hebrew text. Advantage has been taken of the brevity of Joel and Amos to introduce numerous special notes on such points as *Shaddai*, *Jehovah of Hosts*, etc., and above all, the long and interesting illustrated excursus on *Locusts*. Perhaps the most important feature is the very full discussion of the date of Joel. The uncertainty as to whether Joel was one of the earliest or one of the latest pro-

ductions of Hebrew literature has long been one of the curiosities of modern criticism. Dr. Driver concludes that Joel "may be placed most safely shortly after Haggai and Zechariah i. 8, c. 500 B.C. At the same time the possibility must be admitted that it *may* be later, and that it dates in reality from the century after Malachi,"—a much more definite and decided verdict than that given in the author's *Introduction to Old Testament Literature*. We believe we shall be expressing a very general opinion in saying that the section on this subject in the present volume, together with the articles in the EXPOSITOR by Dr. A. B. Davidson (1888), and Mr. G. Buchanan Gray (1893), provide the English reader with a final and conclusive proof of the late date of Joel. Dr. Driver, in spite of obvious uncertainty as to some passages, practically accepts the integrity of the Book of Amos as we now have it, as against Wellhausen, Cheyne, G. A. Smith, Nowack, etc. The closing prophecy of restoration, ix. 8-15, is only accepted after a long discussion of *pros* and *cons*. Here, as always, Dr. Driver is most careful to do full justice to the view he rejects; so much so, that in the present instance he conveys the impression that the weight of evidence is against the conclusion he deduces from it. We note, however, one omission. Is not the preoccupation of the passage with Edom a note of post-exilic authorship? Perhaps the omission is intentional on account of the uncertainty of the text. There are also two or three other points which might possibly have been noticed in a work which is so largely exhaustive. In expounding the relation of Amos to the religion of his time, something might have been said of the statement in 2 Kings xiv. 25, that Jeroboam II. conquered, "according to the word of Jehovah the God of Israel," spoken by the prophet, Jonah ben Amittai. Again, as to the note on iii. 13, *maggāl*, sickle, is twice read—or misread—by the LXX. in Zechariah v. 12.

In reference to the relation of Amos to the Priestly Code, it would have been interesting to have had Dr. Driver's view of their resemblance in "regularity of structure," cf. Amos i. 3-ii. 6, with the "schedule-style," as it has been called, of Genesis i. 1-ii. 4a.

From America we have *Isaiah, a Study of Chapters i.-xii.*, by Prof. H. G. Mitchell, of Boston University,¹ the author of a useful Commentary on Amos. The present work, which fully accepts the modern criticism of Isaiah, contains introductory studies on the Prophet, his Times, and his Prophecies, with full and clear tables of the chronology, critical analysis, and analysis of contents; a new translation, with non-Isaianic matter in italics; and a brief popular exegesis, with footnotes on points of Hebrew scholarship. It is beautifully printed on good paper, and well bound. The author accepts ix. 1-6 and xi. 1-9 as Isaiah's; but regards ii. 2-4 and xii. as post-exilic. The publishers enclose a statement that, "with the exception of Cheyne's Introduction, which is one-sided, and very expensive," this is the only "up-to-date work on the subject in the English language. Its importance therefore cannot be overestimated." Readers with a taste for compound rule of three may calculate the relative expensiveness of an Introduction on the whole Book of Isaiah, in 448 pages, of about 400 words each, at 24s., and of this work on Isaiah i.-xii., in 263 pages, of about 340 words each, at two dollars. But, to return to more important matters, the description of Prof. Mitchell's work as an up-to-date book, whose importance cannot be overestimated, suggested an English equivalent for Duhm or Dillmann, and stood in the way of a fair appreciation of this "Study," which does not aim at being anything of the kind. As to "up-to-date"-ness, its only advantage over such a work as Dr. Skinner's *Isaiah* is that it is published

¹ T. Y. Crowell & Co., New York and Boston.

a little later, and that the plan of the book allows Prof. Mitchell to quote the most recent authorities on some points of purely Hebrew scholarship. The book is evidently based on wide reading and a judicious choice and use of authorities, aided by competent scholarship. It is, as the title states, "A Study," and not a full commentary; but students and the general reader will find much useful information and suggestive comment in an attractive form; and the style is lucid and interesting. Nevertheless, "Zion the fair" is not a suitable translation of *bath Tsiyyon*; and "Zion the fair is left like a booth" suggests grotesque associations. While we are on the subject of Isaiah, we may venture to suggest that it is high time we had a new edition of Prof. Cheyne's commentary.

The Cambridge Bible series of the Apocrypha is inaugurated by an able and scholarly volume on the *First Book of Maccabees*, by the Rev. W. Fairweather and Dr. J. S. Black. Prefixed to the introduction and commentary on the book itself, there is a very useful and interesting chapter on the Apocrypha generally. This volume has one great advantage over those on the canonical books, its text is that of the Revised Version.

We may mention next two important contributions to textual criticism, both connected with the Syriac versions. Mr. W. E. Barnes has compiled *An Apparatus Criticus to Chronicles in the Peshitta Version*, to which he adds *A Discussion of the Value of the Codex Ambrosianus* of that version.¹ This work is an admirable example of the minute scholarship for which Cambridge is distinguished. Such work as Mr. Barnes has done in this volume is urgently needed in order that we may know the real testimony of the versions to the text of the Old Testament. We may note some curious readings of the Peshitta. By dexterous omissions 1 Chronicles vii. 21 is altered, so that a raid made

¹ Cambridge University Press, pp. xxxiv., 62.

by the Ephraimites upon the men of Gath becomes a raid by the Gittites on the men of Ephraim. Again, the Peshitta substitutes 1 Kings xii. 25-30 followed by 1 Kings xiv. 1-9 for 2 Chron. xi. 5-xii. 12. The other Syriac work is a *Palestinian Syriac Lectionary*,¹ containing lessons from the Pentateuch, Job, Proverbs, Acts and Epistles; recently discovered by Mrs. Lewis (of the Lewis Codex), and edited by her, with critical notes by Prof. Nestle; a glossary by Mrs. Gibson; and a facsimile of two pages. It is apparently a Melchite document. Dr. Nestle speaks of it as a valuable addition to extant Biblical texts. The lectionary agrees very frequently with the Greco-Latin codices D F G and with the Syriac versions. The rubrics contain curious blunders; e.g., a lesson from Romans is labelled as from the Epistle to the Hebrews, and lessons from the Ephesians as from "the Epistle to the Jews."

Rev. R. H. Charles, to whom students of Apocalyptic literature already owe so much, lays them under new obligations by his very complete and scholarly edition of *The Assumption of Moses*,² which contains the text of the Latin version in which the book is extant, with an English translation, notes on the text and interpretation, etc., and a very full introduction. Mr. Charles says of this book, "Written in Hebrew shortly after the beginning of the Christian era, this book was designed by its author to protest against the growing secularisation of the Pharisaic party through its fusion with political ideals and popular Messianic beliefs." The *Assumption* itself is a dull pamphlet, which might perhaps fill twenty octavo pages, and is of the usual apocalyptic type, an obscure *résumé* of history with a prophecy of the Last Things. Sometimes, however, there is a gleam of poetry; e.g., Joshua is made to say to Moses: "Thy sepulchre is from the rising to the setting

¹ Cambridge University Press, pp. cxli. 139, 12s. 6d. net.

² London, A. and C. Black, pp. lxvi., 11s. 7s. 6d.

sun, and from the south to the confines of the north : all the world is thy sepulchre." But apart from its intrinsic merits, a work by a contemporary of our Lord must always be interesting to Bible students.

The Origin of Genesis,¹ by Pastor George Stosch, is an English translation of a work written because Dr. Pentecost complained that German theology had spread mists round the Bible. Hence Pastor Stosch, in this and similar works, seeks to take away the reproach from the theology of his native land by clearing away these mists. His book maintains that Genesis was mostly written by the Patriarchs. "The historical character of Genesis in its fullest sense depends on whether the Hebrew language dates back to the remotest times," p. 34, *i.e.* before the Confusion of Tongues. The early chapters give us "the reminiscences and impressions of Adam of the first days of his life," p. 51. The descriptions of the Flood "mark them as Noah's own writing," p. 89. But we are pained and surprised to learn that the account of Noah's drunkenness and its consequences is not, as we might have hoped, the penitent confession of the patriarch ; but is "the criticism of one of his sons," not, as again we should have supposed, Ham, but "Shem, as we suspect." We feel much disappointed in Shem, for we had thought better things of him. We might almost suppose that the publishers have had this book translated in the interests of Dr. Driver and his school, as a *reductio ad absurdum* of the principles of traditional criticism. We have also received a translation of the recently discovered fragment of the Hebrew original of *Ecclesiasticus*,² by A. E. Cowley, M.A., and Ad. Neubauer, M.A., arranged in parallel columns with the Revised Version, with a facsimile ; four more volumes of Prof. Moulton's, *Modern Reader's Bible*, *viz.*, *Isaiah*, *Ezekiel*, *Jeremiah*,

¹ London, Elliot Stock, pp. 211.

² Clarendon Press, pp. xii., 65, 2s. 6d.

Daniel and the Minor Prophets; vol. i. of Mr. Mackail's *Eversley Bible, Genesis to Numbers*,¹ an edition of the Authorised Version, in which the delightful type and paper are partly marred by the absence of headings, and the unattractive binding; the Rev. P. W. H. Kettlewell's *Ruth and I. Samuel*, with four maps, and very brief introductions and notes, in Messrs Rivington, Percival & Co's *Books of the Bible*; Part I. of *The Emphasized Bible* by J. B. Rotherham,² the Gospel of Matthew, in a new translation, and marked with special symbols to show the English reader the exact meaning of the original; *Reasons for the Higher Criticism of the Hexateuch* by the Rev. Isaac Gibson, with introduction by Rev. W. H. Hazard, M.A., Ph.D.;³ the *Gospel in the Pentateuch*, by C. H. Waterhouse, B.A., M.D.;⁴ the *Apocalypse*, by H. G. H.⁵; and the *Kingdom of God*,⁶ a specimen of a proposed edition (? anonymous) of a revision of the Authorised Version, with notes, headings, etc.

W. H. BENNETT.

¹ Macmillan and Co., pp. 515, 5s.

² London, H. R. Allenson, pp. 64, 2s.

³ Philadelphia, G. W. Jacobs & Co., pp. 100, 50 cents net.

⁴ London, Isbister & Co., pp. 128, paper covers, 2s.

⁵ Elliot Stock, pp. 136, paper covers, 1s. 6d.

⁶ Elliot Stock, pp. 33, 1s.