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CHRONICLE

OLD TESTAMENT.

(1) LIC. DR G. DIETRICH, to whom we are already indebted for three works which throw a good deal of light on the history of the text of the Peshitta, namely, *Die Massorah der östl. und westl. Syrer, Eine jakobitische Einleitung in den Psalter* (1901), and a study of the Nestorian commentator Isho-dad (1902), has now published a very complete *Apparatus Criticus* to the Peshitta version of Isaiah. Five editions, twenty-eight MSS, and the works of Ephraim, Aphraates, and Barhebraeus, have been searched for various readings. The number of important readings thus discovered seems relatively small, but on the other hand the text of the Peshitta Isaiah has now been established beyond any reasonable doubt. The work has been done with a thoroughness which leaves almost nothing to be done by future scholars. It is, however, to be regretted that Dr Dietrich in citing Ephraim and Aphraates has not indicated in what part of their works the various Isaianic quotations are found. On p. 180 l. 15, there is a misprint in the Syriac, and four lines below, where Aphraates is cited, no mention is made of the fact that the reading of the Father is itself doubtful. But such small blemishes only set off the thoroughness with which the work as a whole has been done.

(2) Part II of Dr E. G. King's work, *The Psalms in three Collections*, was noticed in vol. iv, p. 456 of the JOURNAL. Part III has now appeared. The book is not one which lends itself easily to a critical notice. It is full of beauty and of suggestion. It is scholarly, but with an application of scholarship which is truly its own, and it is devotional with a devotion unlike that of the ordinary devotional commentary. It is a book for those who are willing to think and content to meditate. It is singularly free from the spirit of controversy. The treatment of Pss. civ, cix, cx, and cxxxvii is specially fresh and stimulating.

(3) Dr Strack's Commentary on Genesis has reached a second edition. The text is given in German with distinction of types to mark the limits of the various documents. The notes are quite brief, but wherever fuller treatment is necessary, e.g. on the Seven Days of Creation, a good

excursus is given. The book is brought up to date, even the last edition of *Babel und Bibel*, 1905, being used.

(4) *The Higher Criticism* (Hodder & Stoughton) consists of a Church Congress paper by Prof. Kirkpatrick, and of two papers reprinted respectively from the *Expositor* and from the *Interpreter* by Prof. Driver. The first urges the claims of criticism upon the clergy and the laity, the third is on the permanent religious value of the Old Testament. A list of books presenting or illustrating the results and the processes of criticism is added.

(5) *The Titles of the Psalms*, by J. W. Thirtle, has reached a second edition (1905) within eighteen months. The author has a theory which throws much light on his subject; in particular he is able to account for the apparently double heading to Psalm lxxxviii, and to bring the difficult *Jonath-elem-rechokim* at the head of Psalm lvi into connexion with the subject-matter of the preceding Psalm. The book is spun out, but it is well worthy of attention.

(6) An Italian translation of the Psalms with a brief Introduction and short comments by Salvatore Minocchi appears under the title of *I Salmi* (Roma, 1905). Many of the notes suggest emendation of the Massoretic text, e.g. on xviii 46, xxii 17. The editor has read recent critical works on the Psalms and displays great independence in his own views. On li 6 he writes that the sin *against God only* must be idolatry. He explains li 16 to mean—*Save me from a violent death*. The book is interesting.

(7) Dr Ottley's *Religion of Israel* is a companion volume to his *Short History of the Hebrews*. The first two chapters are on, 'The primitive religion of the Semites' and 'The work and influence of Moses'; the last two on, 'The final stage in Pre-Christian Judaism' and 'The Consummation in Jesus Christ'. It is advantageous to have so concise a sketch of Old Testament Religion. The length of Smend and Oehler and Schultz adds little to the value of these works. Why does Dr Ottley (p. 112, n. 1) follow a multitude to do evil in accepting so wanton an emendation as הרים for הריים in Ezek. xviii 11, 15?

(8) Dr P. Kleinert's *Die Profeten Israels in sozialer Beziehung* is rather a monograph on the Prophets and their general teaching than what its title suggests. Thus chapters II, III form an introduction to the subject of the Nature of Prophecy. Chapters IV-VII are apparently lectures on Amos, Hosea, Isaiah, and Micah respectively. References both to the Bible and to modern authorities are given at the end of the book. Chapter VIII discusses the Prophetical Law in Deuteronomy. Chapters IX-XI deal with Jeremiah and Ezekiel; the twelfth and last chapter is occupied with Deutero-Isaiah, Haggai and Zechariah, and Malachi. It is certainly very useful to have the social

teaching of different parts of the Old Testament set forth as that of Deuteronomy is set in chapter VIII.

(9) Johannes Herrmann, under the title of *Die Idee der Sühne* or *Eine Untersuchung über Gebrauch und Bedeutung des Wortes kipper*, discusses the Old Testament teaching on Propitiation. After a recapitulation of the views of Hofmann, Ritschl, Riehm, and Schmoller, the writer in his second chapter presents us with a lexicographer's *conspectus* of כָּפַר and its derivatives together with חָטָא and אָשָׁם. In chapter III each occurrence of כָּפַר is separately considered. Then follows a discussion of *kipper* outside the limits of P and Ezekiel, and then of *kipper* in Ezekiel and in P. The author's last word is, 'Von besonderem Interesse erscheint mir die Linie, welche vom ursemitischen Heidentum aus zu der Blutverwendung in P führt'.

(10) *The Guide for the Perplexed by Moses Maimonides*. Translated by M. Friedländer, Ph.D. Second edition, revised throughout. London, 1904. This is an important work for the history of the interpretation of the Old Testament. Maimonides, who lived in Egypt and composed this book in Arabic, wrote as one who was well acquainted with the philosophies prevalent in Arabic-speaking lands. Like Philo he was sufficiently in sympathy with the best Gentile thought to offer a philosopher's view of the Old Testament to students of philosophy. A large part of the work is devoted to the discussion of the anthropomorphic terms applied to the Deity in the Bible; Maimonides calls such terms *homonyms*, asserting that they have one meaning when used of men, and another when used of God. Some of these discussions are very interesting, e.g. that on 'And the tables were the work of God' (Exod. xxxii 16), regarding which Maimonides concludes that 'the writing of the tables was produced in the same manner as the rest of creation' (pp. 98, 99). Very interesting also is the view given of the nature of Prophecy (pp. 219 ff). On the problem of Evil the author says, '[God] only produces existence, and all existence is good; whilst evils are of a negative character, and cannot be acted upon' (p. 266). On the Book of Job Maimonides writes boldly (for his time), 'Its basis is a fiction, conceived for the purpose of explaining the different opinions which people hold on divine Providence' (p. 296). The work, as a whole, is rather prolix, though the author again and again declines to give a full exposition of his meaning on the ground, *Verbum satis sapienti*. Dr Friedländer's translation is easy to read, and useful indices of Biblical, Midrashic, and Talmudic passages are added.

(11) Mr Aldis Wright has edited for the Text and Translation Society a Hebrew Commentary on the Book of Job from a MS of the thirteenth-fourteenth century preserved in the Cambridge University Library. The author's name was Berechiah, but nothing further is known of him

beyond what may be gathered from the fact that he quotes Ibn Ezra and 'Ibn' Kimkhi, and that he makes some use of French equivalents in giving the meaning of some difficult or rare words. The Commentary is almost purely exegetical. The Redeemer Passage (xix 25 ff) is explained without any reference to a Resurrection. The volume is completed with a translation of the Commentary into English from the pen of S. A. Hirsch, Ph.D. The book is a welcome addition to the exegetical literature of the Old Testament.

W. EMERY BARNES.

PHILOSOPHY OF RELIGION.

The Scientific Temper in Religion, and other Addresses. By the Rev P. N. WAGGETT, M.A. (Longmans, Green & Co., 1905.)

WE are glad that these addresses, some of which have already been read in the *Guardian* and the *Church Times*, have appeared in book form. They certainly deserve to be read by a wide circle, and will be helpful to many both of the clergy and the laity. The excellences of Fr Waggett's style, the breadth of his sympathy, the rare degree in which he combines in himself spiritual insight with the scientific temper, are too well known to call here for more detailed praise; they certainly lend attractiveness and weight to the volume before us.

The earlier of these addresses give an admirable account of the kind of attitude which the educated believer should at the present time adopt towards the natural sciences. He is advised not to look upon the interests of theology and science as antagonistic, as if theology were stronger in proportion as difficulties and vacancies could be pointed out in science. He is warned against obscurantism, against overhaste in accommodation, against confounding science with naturalism, against other erroneous tendencies; and the warnings are given very persuasively. The relations of evolution, and of natural selection as a particular element in evolutionary doctrine, to theism are then discussed; and in a later address the Biblical account of the creation and of the nature of man is compared with the teachings of science. Here, perhaps, is the least satisfactory portion of Fr Waggett's book. The doubt is suggested, whether the results of critical research into early Semitic legend have impressed themselves upon the author's mind as forcibly as have those of biological study. While recognizing to the full the impress of ethical monotheism upon the first page of Genesis, I cannot myself admit that we can there rightly seek, or that we thence actually derive, the elements of teaching concerning matters of natural