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CHRONICLE

OLD TESTAMENT.

THE *Cambridge Bible* received an important addition in 1911 in two commentaries on Exodus and Numbers by Prof. Driver and Dr McNeile respectively, and a much-needed *Introduction to the Pentateuch* by Mr A. T. Chapman. Prof. Driver's work is marked by exceptional fullness and wealth of explanatory matter. Special attention is paid to the historical background, the historical problems, and the laws. The book of Exodus bristles with interesting and difficult questions, and these are treated in a way that will attract the student. Prof. Driver writes in his preface: 'It has been my privilege and my endeavour to do the best that I could, consistently with the limits at my disposal, to explain and illustrate, and to help the reader to appreciate, the varied contents of the book.' The commentary contains so many notes of a more exhaustive character, and elaborate excursuses, that it appeals to a much wider circle of readers than this series has in view. It should also be mentioned that there are a number of illustrations and four maps. All in all the volume is the best existing English commentary on the book of Exodus.

Dr McNeile's Numbers is relatively smaller and slighter. A certain proportion of the book of Numbers can hardly be said to be of general interest, and the existence of C. B. Gray's larger work in the 'International Critical Commentary' series renders unnecessary a more detailed treatment for the more advanced students. Dr McNeile's commentary is quite adequate; it is naturally indebted to Gray's book, but is independent in judgement. It is eminently desirable that the younger men should gain a sound introduction to the Old Testament books and their preliminary problems before proceeding to the more intricate questions upon which there is much conflict of specialistic opinion, and consequently it is not necessary to refer to particular problems some treatment of which more advanced students will miss in these two commentaries on Exodus and Numbers.

Mr Chapman's *Introduction to the Pentateuch* serves partly to relieve the introductions to the several books and partly to give a self-contained account of the preliminary literary-critical problems of the first six books of the Old Testament. He handles excellently and clearly the three fundamental propositions: the post-Mosaic date of certain portions, the composite *literary* character of the books, and the tripartite origin of the laws in their present form. The subsidiary questions are admirably

treated, and the attention of readers may be drawn to the discussions in the Appendix (pp. 197-318), where I would refer especially to No. vii, the Characteristics of Composite Documents; No. ix, the Christological Argument; and No. x, Archaeology and Criticism. Mr Chapman covers all the necessary introductory matters in a way that allows the reader to understand how modern criticism has arisen, and upon what evidence its leading conclusions are based. It is excellently suited for those who would learn to understand the Old Testament in the light of modern knowledge, and I cannot recall any other book so well adapted as this for less advanced students. The fact that certain tendencies in present-day criticism are distinctly favourable to the conservative or more traditional attitude, and therefore apparently antagonistic to the main conclusions which this book supports, will occur to some readers. It is worth while adding, therefore, that in the nature of the case it is likely that there always will be such tendencies: the present position associated with the name of Wellhausen, Kuenen, and others, has its opponents as assuredly as the other progressive positions that led up to it. Moreover, if these tendencies are also found among those who hold the Wellhausen position, this simply shews that the literary hypothesis affords a preliminary starting-point from which to proceed to a more individualistic criticism of the historical and religious vicissitudes. Finally, although this criticism may sometimes tend towards more conservative results, it does not justify any conservative position in its present form, and, in the hands of others, it tends towards results which are distinctly more radical. The interesting feature is that a position which was once regarded as wholly reactionary has reached a stage that in certain respects has become more acceptable to those who hold the conservative attitude. But this is not a retrogression. It is true there are those who confuse Wellhausen's *ipsissima dicta* with the modern critical position, but it is not otherwise with Darwin and Darwinism; where the critical position appears imperfect in the opinion of those who adhere to it, it is not in the preliminary literary problems with which Mr Chapman's book deals. It lies rather in the problems of synthesis which appear in a new light owing to the relatively recent accumulation of external data, and it may safely be asserted that these can only be approached by the preliminary literary hypothesis, and not by any promiscuous criticism which avoids a methodical treatment of the data.

The Book of Joshua (Cambridge University Press, 1911), by the Rev. P. J. Boyer, belongs to a series of small annotated editions for the use of schools (see *J. T. S.* xiii p. 134). The notes are handy and compact, and take account of the literary compositeness of the book.

The introduction gives a very convenient summary of the preliminary questions, including a useful and concise sketch of the bearing of the external evidence upon the age with which the book of Joshua deals.

Two volumes on Jeremiah and Lamentations by Prof. A. S. Peake in the *Century Bible* (Jack, Edinburgh, 1912) make this valuable and handy series all but complete. In recent years much important work has been done on the prophetic literature of the Old Testament, but it is not accessible to the English reader who is unable to utilize Duhm, Cornill, and other scholars. Prof. Peake's volumes are therefore very welcome, the more so as he has paid every attention to what has been written on the subject, while preserving perfect independence of judgement. In fact, to those who are aware of the keenness with which the study of the Old Testament prophets has been pursued abroad, his standpoint will seem to be distinctly conservative. Duhm and especially Schmidt (*Ency. Biblica*) are admittedly 'radical', but even as regards the more moderate Giesebrécht and Cornill, Prof. Peake concludes 'it may be questioned whether we are justified in going even so far as' these two. There is doubtless much to be said for this in so far as criticism is based solely upon metrical grounds, but the study of the book of Jeremiah in the background of those vicissitudes which culminated in the fall of Judah combines with the internal difficulties which influence the more radical scholars and with the curious treatment of the exilic age elsewhere to force the view (in my opinion at least) that the book is much more 'composite' than Prof. Peake is prepared to admit. Apart from this, as regards Jeremiah's place in the history of religion, and the insistence upon individual relationship with the Deity, it is more probable on quite general grounds that profound developments which are commonly associated with one man (viz. Jeremiah in this case) are really to be associated with an age. (We may compare Wellhausen or Darwin and the new tendencies associated with their names.) The shifting of the stress from a national and a personal relationship (vol. i p. 46) was a supreme achievement which, even if initiated by one man, presupposes conditions of thought which do not seem to be present in Jeremiah's age. Prof. Peake appears to be unduly swayed by particular presuppositions of the religion of Israel, and in regarding Jeremiah as the first to proclaim 'the truth that religion is in its essence the communion of the individual with God' seems to lay too much emphasis on the 'proclaimed'. For, if there is anything in the comparative study of religions, it is that the discovery was not a new one. But to turn from criticisms of detail, Prof. Peake has written a scholarly and discerning commentary on a book upon which there is room for difference of opinion, and succeeds in clothing

a figure—or shall we say an age?—in a way that adds greatly to our understanding of the profound developments in Palestinian thought. The commentary on Lamentations is equally admirable, the author's standpoint here, too, being relatively conservative, although the traditional Jeremican authorship is refuted. Naturally, if the affinity alike in language and ideas between the five poems and the book of Jeremiah (vol. ii p. 293) is no proof of common authorship, the way is open for the recognition that a larger portion of the latter is the work, not of Jeremiah, but of those who had been influenced by him. I may add that in associating Lam. ii and iv with the fall of Jerusalem, Prof. Peake is of course in harmony with the usual view, but a closer *comparative* study of all the Jewish literature which is woven around this catastrophe irresistibly suggests that the event became the type of other similar disasters. A critical discussion of such passages, as apart from that of the composite sources in which they are found, is much to be desired.

Prof. Duhm's *Anmerkungen zu den Zwölf Propheten* (Töpelmann, Giessen, 1911) is a reprint from the *Z. A. T. W.*, and forms a supplement to or rather a textual commentary upon his new translation of the Minor Prophets (1910). The notes deal with questions of authorship, editorial additions, alterations by copyists and readers, metrical details, &c., and everywhere repay attention. Duhm excels in sympathetic insight into the meaning of the writers, but it is difficult to persuade oneself in those cases where the text is unusually corrupt that this rather than another emendation gives us the original.

The second volume on the Minor Prophets in the 'International Critical Commentary' series (Clarke, Edinburgh, 1912) is markedly composite. Prof. J. M. Powis Smith is responsible for Micah, on which the late Dr W. R. Harper was engaged when he died, and has used some of his material. He is also responsible for Zephaniah and Nahum. Habakkuk is undertaken by Dr W. Hayes Ward, and Obadiah and Joel by Prof. Julius A. Bewer. The section by Prof. Smith is, as is the aim of this series, exhaustive, covering about 360 pages. Especial attention is paid to the metrical, textual, and usual critical questions, and the work is throughout careful and thorough. Dr Ward's Habakkuk is confined within 28 pages, of which only four are devoted to questions of authorship and date; in view of the difficulty of this little book, the treatment is unnecessarily brief. Prof. Bewer's section is more adequate, 140 pages being devoted to Joel and Obadiah. He regards the locust-plague in Joel as a veritable event; the prophet views it as a judgement of Jahweh upon the people, and then passes on to a denunciation of the nations. The transition is perplexing: 'Just

why it was that Joel thought of the judgement of the nations, whether it was because they had mocked Judah about her calamity (ii 17) or for some other reason, we do not know' (p. 64). It seems probable that this is another instance of that *literary* transition to which I called attention in *J. T. S.* xiii 87—that the book of Joel is of composite origin is recognized by Prof. Bewer (loc. cit.). In his commentary on Obadiah he regards Jer. xlix as the earlier source, and explains the attitude to Edom as a result of Edomite aggression at the capture of Jerusalem. This, the familiar traditional view, is based partly upon other prophecies, which surely require independent treatment, and upon 1 Esdras iv 45, which alludes to the burning of the temple by the Edomites and (see *v.* 50) to an occupation of Judæan territory by the 'unbrotherly' people. But, as he points out, 'it is true that neither the Chaldeans, nor the destruction of the temple, nor the deportation of the whole people are explicitly mentioned [in Obadiah]'. Moreover, the historical books shew clearly that the Chaldeans alone destroyed the temple; there is no evidence for Edomite hostility at the period ('Edom' for 'Aram' in 2 Kings xxiv 2 is against Jer. xxxv 11), Edom was an ally (Jer. xxvii), and Jews were taking refuge in Edom and elsewhere (*ib.* xl 11). The references in 1 Esdras are extremely explicit upon the occurrence of an Edomite attack which would be quite sufficient to explain the later persisting enmity; they point to a *bona-fide* tradition, but in connecting the events with the fall of Jerusalem in 586 are contrary to other reliable evidence. When Prof. Bewer refuses to connect the Edomite offence with some later event and urges that Winckler's theory of a post-exilic destruction of Jerusalem (about 500 B.C.) cannot be proved, it is enough to point out that the history of the early part of the post-exilic age is unintelligible unless some serious change had occurred to explain the difference of background between the times of Haggai and Zerubbabel and those of Ezra and Nehemiah. The historians of the post-exilic history leave the intervening period a blank, but the criticism of the sources reveals phenomena which force one to infer some drastic vicissitudes even though their character is a matter for conjecture. And upon this problem of Edom and its aggression, which tradition has associated with the fall of Jerusalem in 587-6, hang the dates of the relevant anti-Edomite prophecies or allusions, and these very seriously affect other preconceptions which concern the criticism of the prophecies. The dates of prophecies depend upon our knowledge of the historical conditions in the light of which they are to be explained, and the problem of the relations between Edom and Judah-Israel is, if I am not mistaken, more fundamental for Old Testament criticism than ordinary ideas of Edom would suggest.

Die Indogermanen im Alten Orient, by Martin Gemoll (Hinrichs, Leipzig, 1911), is a painstaking and elaborate effort to connect Celtic and other Indo-European myths and traditions with those of the Semites. Attempts of this kind are not a novelty, and the enthusiasm and zeal with which the author delves among a great variety of sources in order to support his many ingenious combinations will be appreciated by those who are already prepared to accept his thesis. To others his conclusions can be little convincing. By philological energy and by clever correlation of similar features in tradition, many remarkable parallels can be found when any two areas are compared, and, needless to say, the author can find strong support for his conclusions in the new facts for the early presence of Indo-Europeans in Asia Minor, as illustrated by the Boghaz-keui tablets. But such is the accumulation of data at the present day that a good and apparently plausible case can, with a little skill, be made out for almost any theory. The book before us, with all its learning and ingenuity, urges a thesis which requires a much more reasoned examination of the sources; as it is, it proves far too much, and confuses ordinary psychological considerations with the vicissitudes of particular environments.

Beiheft xxii of the *Z. A. T. W.* (Töpelmann, Giessen, 1911) contains a reinvestigation of Gen. xiv by Prof. Meinhold of Bonn, who is engaged upon a work on the influence of foreign culture and foreign peoples on Israel's external and internal life. In the course of this task it became necessary to reconsider this much-discussed chapter, and he has therefore presented in independent form an extremely careful survey of the difficult questions which are involved in it. He reaches the conclusion that Gen. xiv is not an original record of Abram, nor is it based upon any such account; there are internal difficulties independent of any Assyrian or other evidence, and the narrative cannot be used in that irresponsible manner which is unfortunately only too common. The chapter has a value, a very real one, but it is not for the history of Abram or of the age to which he is ascribed. The monograph is an excellent piece of scholarly work.

In *The Old Testament* (Arnold, 1912) the Rev. H. C. O. Lanchester aims at presenting 'a plain and intelligible statement, within a short compass, of the main results at which modern study and investigation seem to have arrived. . . . It makes no claim to exhaustive learning or acute critical discrimination; it does not embody the results of wide and deep research; it was written in the study of a country rectory, and the writer has had only occasional access to large libraries'. While accepting some modern critical views, the author has for one of his main objects the demonstration that criticism is not 'highly dangerous'

nor 'actually and necessarily subversive of faith'. The chapters cover the vicissitudes of Israelite history and thought, and there are useful introductory and concluding chapters of a more general character on the Old Testament, its criticism, and its use and value.

Prof. R. A. S. Macalister contributes a *History of Civilization in Palestine* to the 'Cambridge Manuals' (University Press, 1911). A concise account has long been wanted, and this little book will be a useful addition to the library of the theological student. There are nine interesting illustrations and a map, and the not too popular or discursive style makes the book eminently readable. A large amount of information is compressed within the somewhat modest limits, and the author succeeds in giving a good general bird's-eye view of the course of the vicissitudes of Palestine from the earliest times to the present day. The sketch he gives us is unavoidably rather disconnected, owing to the nature of the evidence; and in weaving archaeological and other data into some historical framework the scope of the book has precluded that justification of the views adopted which would be expected in a larger work. Thus, to note two cases:—on p. 55 sq. there are remarks on Saul 'the poor insane king' which, though quite in harmony with some views, ignore the remarkable lament in 2 Sam. i, where Saul's character and prowess are painted in quite another light, and evidently not out of mere flattery. And on p. 57 the reference to the apparent collapse of the power of the Philistines overlooks the hostilities alluded to in 1 Kings xv 27, xvi 15, and the activity of their district in the latter part of the eighth century as illustrated by the Assyrian inscriptions. Prof. Macalister, it may be added, is among those who have an opinion of the part played in Palestinian culture by the Philistine immigrants which, to me at least, seems quite unwarranted. Apart from details of this sort, the little book is an instructive contribution, not the least interesting being the author's account of and remarks upon the events of the last few years. The new era of *Liberté, Égalité, Fraternité* was, as he tells us, welcomed with the utmost enthusiasm. It led forthwith to a wholesale buying of fire-arms, a renewal of old local feuds, and everywhere 'an alarming outbreak of lawlessness and crime of all kinds. Many centuries of evolution will still be necessary before the Fellah or the Bedawy can be trusted without a despotic power to keep him in order.' One seems to have heard of the same sort of thing and the same estimate elsewhere.

To the same series belongs an excellent account of *Ancient Assyria* by Dr C. H. W. Johns. It is admirably full, with a number of illustrations and maps, and it would be difficult to point to any survey as

concise and interesting as is here provided. The evidence is given from first-hand information and with Dr Johns's usual caution, and a careful study of his book will prevent any promiscuous reliance upon 'objective data' which is often indulged in. In making this remark I have in mind his weighty words on the value and credibility of the Assyrian records (chap. i), where he points out the necessity of applying 'criticism' even to the monuments. It may be noticed, in passing, that Muşri, mentioned in the inscriptions of the latter part of the eighth century B.C., is, in some cases, 'probably not Egypt', a conspicuous example being Seve, more familiar to us as So, king of Egypt (Mizraim). In this, of course, Dr Johns is in agreement with prevailing opinion, although naturally this does not mean that he or any one else subscribes to all the efforts that have been made to find this Muşri or Mizraim outside the limits of Egypt proper. A companion volume on Ancient Babylonia is announced.

STANLEY A. COOK.

NEW TESTAMENT.

By his *Exegetical Commentary on the Gospel according to St Matthew*,¹ Dr A. Plummer provided a most useful aid to students and preachers who were anxious to get at the meaning of the First Gospel, without entering too deeply into the question of sources, which bulks so largely in Mr Allen's valuable volume in the *International Critical Commentary*. And now he has increased the debt by collaborating with the Bishop of Exeter in *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*.² The Commentary is distinguished by all the features for which the International Series of Commentaries is known—a full Introduction, embracing all the subjects usually included under that title, a careful paraphrase of the Epistle verse by verse, excellent notes dealing with the text and its exegesis, and a clear statement of the historical and doctrinal problems which the varied contents suggest. In the lexical field good use has been made of the new light now available. And altogether there is probably no commentary on this, in some respects, the most interesting and important of all St Paul's Epistles, which the English student will find more generally helpful and stimulating.

In saying this, I am far from undervaluing the significance of Dr J. E. McFadyen's recently published volume,³ which is, however, constructed

¹ Elliot Stock, London, 1909.

² T. & T. Clark, Edinburgh, 1911.

³ *The Epistles to the Corinthians with Notes and Comments* (Hodder & Stoughton, London), being the first volume of *The Interpreter's Commentary on the Epistles*.

on somewhat narrower, if novel, lines. The text of the Authorized Version is printed at the head of the page, and underneath the writer has supplied a new translation, marked out by black lettering from the continuous commentary in which it is embedded. This commentary is eminently readable, while based on an exact study of the Apostle's words, and enables the reader to get at the meaning of the Epistle as a whole, without those breaks and interruptions which are so apt to distract the sequence of thought in an ordinary commentary. It is to be hoped that Dr McFadyen's venture will meet with a success, which will encourage him to extend the same process to other books of the New Testament.

Of making of commentaries there is no end, and in Mr H. G. Grey's *St Paul's Epistle to the Romans*¹ we have the first instalment of yet another new series to be known as *The Readers' Commentary*, appearing under the editorship of Dr Dawson Walker and Dr Guy Warman. In this case the Revised Version, with such modifications as the Commentator has found necessary, is printed at the head of the page, and the text is annotated with brief but suggestive notes, which should prove very helpful to the busy pastor or Sunday School teacher. The Introduction is short, but space is found to discuss the literary relation of the last two chapters to the rest of the Epistle. The writer concludes emphatically for their genuineness as part of St Paul's original writing to the Romans.

The well-known series of short commentaries on the Revised Version issued by the Cambridge University Press for the use of schools has received several notable additions. Into the volume on *Thessalonians, I, 2 Timothy, Titus*, Mr H. W. Fulford has succeeded in packing a large amount of valuable information, a special excursus being devoted to 2 Thes. ii 3-12. Mr S. C. Carpenter's edition of *Corinthians I and II* may also be warmly recommended, while as regards Dr Walpole's commentary on *The Revelation of St John the Divine* it is sufficient to notice that it follows the line of exposition laid down by Dr Swete in his standard work, in order to commend it to all who desire guidance in the interpretation of this most difficult book.

Five volumes of a new edition, revised and enlarged, of the *Smaller Cambridge Bible for Schools* have also appeared, comprising *Judges* by Dr J. Sutherland Black and *Ruth* by Dr A. W. Streane in one volume, *The First Book of the Kings* by Mr T. H. Hennessy, *The Book of Proverbs* by Mr J. R. Coates, *Joel and Amos* by Mr J. C. H. How, and *The Acts of the Apostles* by Mr H. C. O. Lanchester. The volumes, which are printed on a larger page and attractively bound,

¹ Robert Scott, London.

deserve to secure a new term of success for the most useful series to which they belong, especially in view of the very low price (1s. net) at which they are issued. As regards the Commentary on *Judges*, it may be of interest to recall that Dr Sutherland Black had the advice and assistance of Dr W. Robertson Smith on various points, and that shortly after its first appearance in 1892 the latter 'with pardonable, almost paternal, pride' wrote, "'Judges' looks very well. I daresay it will take people some time to discover that it is the principal Commentary on the book in the English language' (see *Life of William Robertson Smith*, p. 626).

G. MILLIGAN.

PATRISTICA.

Index Apologeticus sive Clavis Iustini Martyris Operum aliorumque Apologetarum pristinorum: composuit EDGAR J. GOODSPEED, Ph.D. (Hinrichs, Leipzig, 1912.)

FIVE years ago the present chronicler had pleasure in welcoming a complete index to the writings of the Apostolic Fathers by Professor Goodspeed (vol. ix pp. 137 f). He has now followed it up by a larger and even more indispensable work, a complete index to Justin Martyr, Quadratus, Aristides, Tatian, Melito, and Athenagoras. It would be impossible to exaggerate the value of such an index to students, and it is hoped that the self-denying labour of Dr Goodspeed and his co-workers will meet everywhere with that gratitude and recognition which they deserve.

Les Pères Apostoliques, IV: Le Pasteur d'Herma . . ., par AUGUSTE LELONG. (Picard, Paris, 1912.)

Palladius, Histoire Lausiaque (Vies d'Ascètes et de Pères du Désert) . . . par A. LUCOT. (Picard, Paris, 1912.)

THE reason for bracketing these two works is that they both belong to the series, 'Textes et Documents pour l'étude historique du Christianisme.' The marked excellence of this series, which has now reached the sixteenth volume, has already been recognized by the JOURNAL in what I trust are adequate terms (vol. xi pp. 136 f, 145 f; vol. xiii pp. 145 ff).

It is a great boon to have an annotated edition of Herma by itself, and I know no edition which can rival this. A quarter of the volume is devoted to an introduction, in which all the important questions connected with *The Shepherd* are discussed. Amongst the Greek sources of the text, fragments of six very old MSS from Egypt are enumerated, one of which, a parchment leaf at Hamburg (sæc. iv-v),