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CHRONICLE

OLD TESTAMENT LITERATURE.

A WELCOME must be extended to the new edition of Prof. Lucien Gautier's *Introduction à l'Ancien Testament* (Fischbacher, Paris, 1914). The first edition, which appeared in 1905, has been carefully revised, and the work now consists of two large volumes covering nearly 1,100 pages. In several respects the work as a whole has no rival: Driver's *Introduction* is essentially a student's handbook, other recent works (e.g. Cornill's) are slighter, while Gautier appeals more especially to the ordinary reader who may be repelled by the more critical or technical treatises. The contents of each of the biblical books are carefully summarized, and the usual problems are fairly handled. The Pentateuch, as might be expected, is discussed pretty fully (vol. i pp. 43-214), but generally speaking the treatment elsewhere is more analytical than constructive. A brief introductory chapter is followed by some account of the languages of the Old Testament and of Hebrew writing. There is a useful though relatively short sketch of the apocryphal and pseudepigraphical literature (ii 322-389), and the concluding chapters on the Canon, Text, and versions give a good introductory account. The volumes are likely to help those who desire a sound working knowledge of the Old Testament; they contain a great deal of matter and do not presuppose any technical knowledge on the part of the reader. The general position is that of 'moderate criticism': the treatment does not go very far, and it is literary and analytical rather than historical and synthetical. In common with most 'Introductions' it is scarcely interested in the development of tradition; the Book of Jubilees is therefore almost ignored and the value of 1 Esdras hardly recognized. The bibliographical details are sometimes not so full as might be wished, and the supposition (vol. ii p. 439) that the 'final letters' in Hebrew arose by differentiation from the other forms overlooks the epigraphical evidence which shews that they really represent the earlier forms.

One has heard of the 'Scripta Pontificii Instituti Biblici', and there now comes to hand a bulky commentary on Genesis, *El Génesis, precedido de una Introducción al Pentateuco*, by L. Murillo, S.J., Professor at the Biblical Institute (Rome, 1914). This Spanish work of nearly 900 pages is evidently intended to rank as an authoritative exposition of the Roman Catholic standpoint, and the impression it

made upon this reviewer had to be checked by reference to reviews in Roman Catholic journals. This is to be mentioned because the ponderous tome takes a thorough-going traditional position which seemed almost incredible, until the impression (based upon a very slight knowledge of Spanish) was confirmed by a lengthy review in a recent number of the *Revue Biblique*. The enormous volume is a valiant effort to uphold the authenticity of the Pentateuch—'le Cid Campeador ou don Quijote?', asks the Dominican journal, 'Ce n'est pas à nous d'en juger'. The usual difficulties are most easily and airily dismissed. Sarah's great age (Gen. xx) is trifling when we consider that her ninety years would correspond to fifty of ours, and that longevity was common (pp. 103, 346); and if one alleges conflicting data, the answer is simple: if they really conflicted the author would not have inserted them, and if they do not conflict, they must be reconciled. The author is evidently forgetful of the interesting conflicting details in Chronicles, and although there is much in his volume that is useful, it is hidden away, and the absence of an index makes itself felt.

A much-needed addition to the 'Cambridge Bible' series appears in the commentary on Genesis by the Dean of Westminster. Dr Ryle's book will add to the reputation this series is rapidly gaining and to his own reputation as a sound and thorough scholar. The book runs to over 500 pages, and is admirably complete; the commentary itself is supplemented by a number of longer important notes (e.g. on the sacrifice of Isaac) which, by the way, ought to have been specified in the list of contents, and the appendix contains useful excerpts from external Babylonian, Egyptian, and other sources, and short excursuses on critical matters. The ordinary moderate critical position is adopted, and while care is taken to elucidate the main difficulties, the book does not enter upon the newer problems which are attracting an increasing amount of attention: in other words, the literary-analytical rather than the historical-constructive questions are handled. Dr Ryle has made his commentary careful and interesting, there are useful maps and illustrations, and the book is really a marvel of cheapness (its price is only 4s. 6d.) and condensation.

To the work of Dr Joh. Dahse reference has already been made in *J. T. S.* vol. xiv 630. In *Studierstube*, July 1913, he outlines a new hypothesis of the Pentateuch in a paper reprinted under the title *Wie erklärt sich der gegenwärtige Zustand der Genesis?*; and he returns to the fray in another paper on *Die gegenwärtige Krisis in der ältest. Kritik* (Töpelmann, Giessen, 1914). Dahse puts textual criticism before literary and historical criticism, although, as experience proves, the progress of criticism depends upon the co-ordination of the different lines of enquiry. In spite of its faults, Dahse's work is at least familiarizing

the laity with the fact that the starting-point of Pentateuchal criticism must be the latest, the post-exilic stage; that is to say, Genesis is post-exilic with indubitable earlier material. This is more methodical than the current criticism which seeks, for the earlier sources, dates as early as possible. Dahse thus unconsciously assists a criticism far more radical than that now current. The textual questions raised by Dahse have been ably dealt with by Dr Skinner, whose admirable series of articles in the *Expositor* (1913) have been reprinted: *The Divine Names in Genesis* (Hodder & Stoughton, London). Mr H. M. Weiner has published a reply, *The Pentateuchal Text* (Elliot Stock, London), where, together with some truly Rabbinical exegesis, the value of the Massoretic text is steadily undermined. By a strange irony of fate the strongest and most persistent of modern attacks upon the Old Testament, or rather upon the foundations of the Pentateuch, comes from an orthodox Jew!

Principles of textual criticism are also involved in the discussion by Mr S. Holmes of *Joshua, the Hebrew and Greek Texts* (University Press, Cambridge, 1914). He presents a strong case for the superiority of the Greek, and although he is inclined to strain points to support his view, this little monograph is well worthy of attention. But the problem cannot be settled by reference to Joshua alone. In 1 Sam. xvii, for example, in the account of David's introduction to Saul, the Vatican text omits *vs.* 12-31, and it is difficult to decide whether the shorter text is original or is due to the desire to remove some of the difficulties. Again, the LXX of Kings, and more especially a comparison of 1 Esdras with the parallel canonical passages, illustrate the difficulty of finding simple solutions and of deciding wholly in favour of the one text or the other. Mr Holmes's arguments need careful scrutiny. If in Josh. x 13 'a reviser would surely have written' הַגּוֹי for הַגּוֹי, *v.* 24 is enough to suggest that 'surely' no reviser would write הַהַלְכוּיָא, as he seems to assume. Again, he is in excellent company when in xiv 15 he accepts an old correction and reads 'mother city' for 'man' (אָמָה for אָמָן), but it is more likely that the text is right and that its information is wrong. For example, in Gen. xiv 13 Mamre, Eshcol, and Aner are said to be brethren, and elsewhere, from the ethnic 'Jebusite', Jebus was wrongly assumed to be the old name of Jerusalem. That is to say, in correcting the text we may be correcting the writer and may confuse what he wrote (whether rightly or wrongly) with what we think he ought to have written. Textual criticism cannot be settled by rule of thumb, and the effort to correct or adjust difficulties began early. How subtle the task of criticism becomes is obvious when we consider how, by the simplest textual emendation, Elijah is fed, not by ravens, but by Arabs!

Among recent contributions to Old Testament studies a premier

place must be accorded to Dr Gustav Hölscher's admirable work, *Die Profeten* (Hinrichs, Leipzig, 1914). It is important alike for the study of Hebrew religion and for the criticism of the prophets. The opening chapter (pp. 1-78) deals at length with 'ecstasy and vision'; it is a useful piece of investigation in religious psychology, and though one cannot follow Hölscher throughout, it is no longer possible to rest content with mere judgements of the value or reasonableness of ecstatic and mystical data. Three chapters are devoted to a discussion of magic and divination, of prophetic ecstasy in the ancient east, and prophecy in Israel before the time of the great prophets (pp. 79-188). Here Hölscher approaches the biblical evidence, treating it from a comparative point of view, and illustrating the fundamental relation between Hebrew and other prophetic tendencies. These valuable chapters are most open to criticism in their estimate of the development of religion in general and of Hebrew religion in particular. Special attention may be called to ch. v (pp. 189-358), a careful discussion of the great prophets from Amos to the last of the old prophetic spirit; it is a most useful survey of the great figures, their work, their teaching, and the place of their teaching in the development of the Old Testament. This is supplemented by a literary-critical survey of the composition and origin of all the prophetic books (pp. 359-452), and the book is rounded off with a short section on the redaction of the writings. All in all, the book is a valuable contribution to the study of Hebrew prophecy which no one ought to ignore.

The edition of *Jeremiah and Lamentations* in the 'Cambridge Bible' (1913) is by Dr Streane, who has very thoroughly revised and rewritten the earlier edition of over thirty years ago. Since that date a great deal of labour has been bestowed on the work of the prophets, and especially upon Jeremiah, and Dr Streane has diligently and quite independently paid attention to the best literature on the subject. The aim of the series does not make any detailed critical investigation necessary, but the leading points are very thoroughly handled, and the volume will be highly appreciated by English readers.

The 'Epistle of Jeremy' forms the subject of a little monograph by Dr Weigand Naumann, no. xxv of the *Beihefte* of the *ZATW* (Töpelmann, Giessen, 1913). The main question is whether this apocryphal work is directed against Egypt or Babylonia. The writer carefully considers in turn the evidence relating to the deities, priests, and cultus, an array of religious and archaeological evidence is marshalled, and it is shewn that everything points to Babylonia. The only exception is the reference to cats (v. 21), which however may be an addition. After a discussion of the Greek vocabulary and syntax, with

the parallels in Hellenistic literature, Dr Naumann argues that the author must have been an eye-witness and not an Alexandrian. As against Geffcken, he holds that there is no dependence upon Greek philosophy.

Many perplexing questions are raised by the Greek text of the book of Proverbs, and one turns with interest to the new study by R. P. Giacomo Mezzacasa, *Il Libro dei Proverbi di Salomone* (Inst. Bibl. Pontif., Rome, 1913). The first part of the book is a useful sketch of the Hebrew Old Testament in the light of the versions; Hebrew orthography, script, &c., are touched upon, very much on the lines of Driver's introduction to his Notes on Samuel. Part II deals with the Alexandrian version, its general character and value. The text of Proverbs is handled in the third part, which gives a list of Septuagintal variations with critical apparatus and notes. This section is rather awkwardly arranged, and in the absence of complete texts it is often difficult to grasp the points; the Hebrew, too, is often indistinct, and the suggested restorations of the original text are in some cases rather risky. Useful though the book will be, it would have been helpful had the author observed, say, the divers versions of the Story of Ahikar where there are additions and variations, some *bona fide*, others apparently due to error or misunderstanding.

The significance of the post-exilic age for Old Testament criticism gives additional importance to the volume on Ezra and Nehemiah in the *International Critical Commentary* (Clark, Edinburgh, 1913). In it the author, Prof. Batten of New York, well maintains the solid reputation of this fine series. Of its special features the chief, perhaps, is the consistent attention paid to the text of Esdras. This is a necessary task, though the procedure easily admits of being carried to excess. In Ezra v 3 the author duly records that אֶשְׂרָנָא (RV 'wall') is rendered *χορηγίαν* (Ez.) and *στέγην* (Esd.); but he fails to observe, with Torrey, that these point to a reading אֶנְרָא. As the next step it is tempting to suppose that the original word was אֶנְרָא (אֶנְרָא), 'shrine, temple', and that because of its heathen associations it was replaced by אֶשְׂרָנָא. As regards the historical criticism of the period covered by these books Prof. Batten seems to me rather hesitating. While, on the one hand, Torrey has emphasized the existence of the historical *theory* that a Median empire preceded the Persian, others aim immediately at recovering the authentic historical *facts*. This is analogous to the endeavour to correct a text instead of restoring it in the form in which it presumably left the writer's hand. There is a common tendency to forget the inaccuracy of some old historians. For example, it was wrongly thought by some that a Darius preceded a Cyrus, and consequently when we endeavour to reconstruct history it is easy to force

into our records views which, even if correct, were not necessarily held by the writers themselves. It is essential to recognize the real difference between objective and subjective history, between what occurred and what was believed to have occurred. This recognition is exceedingly important for the progress of biblical criticism. Prof. Batten reads Ezra iv 4-24 after vi, and vii-x, Neh. viii-x after xiii. Apropos of this it is not unreasonable to complain that no effort is made to assist the reader to find his way easily; the references at the top of the pages are not sufficiently precise: 'Ezra 7-10' is the sole heading for fifty pages. As regards the transpositions, while there is good support for the view that Ezra's mission comes after the work of Nehemiah, the new place of Ezra iv 4-24 (now before Neh. i) is open to serious objection. Again, although he argues for a small return in the time of Cyrus (p. 33), and admits the presence of an indigenous population (p. 37), he does not consider the significance of the latter for the history of a period which has been written from the point of view of those who returned. He thus ignores both the fact (emphasized by Ed. Meyer) that this population was, partly at least, Calebite, and also the presence in the Old Testament of sources representing Calebite and related standpoints, a feature that may be ascribed to the circles through which certain portions of the Old Testament passed at some penultimate stage. Finally, far too much stress is laid upon a correction of Ezra iii 3 (pp. 109, 113 sqq.), though one may cordially agree with the general view that the main Samaritan opposition did not begin until the time of Artaxerxes (p. 24). Prof. Batten's commentary is a suggestive and helpful contribution to the understanding of an obscure period, and even those who cannot agree with some of his arguments will be the first to acknowledge the many merits of the work.

Extra-Biblical Sources for Hebrew and Jewish History, translated and edited by the Rev. S. A. B. Mercer, Ph.D. (Longmans, London, 1913). This is a useful compilation by a professor at Western Theological Seminary, Chicago, intended to introduce the reader to texts illustrating biblical history from the earliest times to the downfall of the Jews in the reign of Hadrian. The sources are Assyrian, Egyptian, Aramaic, Greek, and Latin; and a series of appendices furnishes tables of history, lists of kings and high-priests, and genealogies. There are also three maps illustrating the cuneiform, the Egyptian, and the classical sections of the book. Many will be glad to know of this handy collection of material.

Professor Cheyne in *Fresh Voyages on Unfrequented Waters* (Black, London, 1914) pursues his textual labours into the post-exilic period, dealing with the latest Old Testament books and with portions of the

Apocrypha. For example, in Esther the atmosphere is held to be not Persian, but North Arabian; and the 'Song of Solomon (?)' becomes, elaborating Winckler's probable emendation in i 5, a song 'in the style of Salmah'. The latter part of the book extends the North Arabian theory into the New Testament.

Very remarkable is the attempt made by Maurice Vernes to prove the existence in the Old Testament of some 360 words borrowed from Greek and Latin (*Les Emprunts de la Bib. Hébr. au Grec et au Latin*. Leroux, Paris, 1914). There is no doubt that a few Greek words can be found in the late sources, that some words are common to the Semitic and Indo-European languages, and that even in the second millennium B. C. Palestine could have received Indo-European words. From time to time foreign words have been pointed out, cf. e. g. *sērānīm* (the Philistine princes) and *túrannoi*; *pillegesh* and *παλλακίς*. But although there is room for further cautious investigation, this book exceeds all reasonable limits. *Āššāph* (enchanter), in spite of its old Babylonian associations, is connected with *σοφός*; *hémr* (wine) is co-ordinated with the Latin *humor*; *zēbah* (sacrifice) with *σφαγή*; *'ūgāb* (a musical instrument) with *ὄργανον*; *hākām* (wise) with *γεννώσκω* (through the root *γγν*). One is glad to see that the author recognizes the difficulty of this and some of his other identifications, and can only regret that what would be a really helpful enquiry is spoilt by unphilological and unmethodical *fantaisie*.

Palestinian archaeology is a new subject which has come to the front through excavations in Palestine and the surrounding lands. The first synthetic account of the work was by the Dominican Father Vincent, whose *Canaan d'après l'exploration récente* may be said to have laid the foundations of the study. A fresh stimulus is now afforded by Dr Peter Thomsen in his concise *Kompendium der Palästinischen Altertumskunde* (Mohr, Tübingen, 1913). Although only a small book of some 110 pages (with forty-two illustrations), it furnishes an excellent summary of the material with numerous bibliographical references. The author has for some years made a speciality of literature relating to Palestine and has a personal acquaintance with the land. He deals first with Palestinian archaeology in general, with the races, their cultural history, and their settlements. The material is then handled under the following headings: prehistoric monuments, dwellings, art, burial-places, writing and inscriptions, weights, measures, and coins. The conciseness of the work has often compelled a dogmatism and certainty which the state of the study certainly does not justify, but apart from this the little handbook will be found useful and trustworthy.

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