

of this Hebrew idiom? St. Luke (the words occur in Luke vii. 47) is full of Hebraisms. We should then translate: "It is because her many sins are forgiven that she loveth much; but to whom little is forgiven, the same loveth little"—and the whole difficulty is removed.

The following characteristic note on Instrumental Music has been sent us from a letter of the late Professor Delitzsch:—

The Hebrew word *zimmer* and the Greek *psallein* no doubt originally signify *to play on the harp*; but the language of the Old Testament embraces vocal and instrumental music in the one word *zimra*. When it is said in Ps. cxlvii. 1, "It is good to sing praises to our God," it may with equal right be

rendered, "to harp to our God;" for *zamra* (here infinitive) signifies to sing and to play.

Since the time of David, song and music were an integral part of the Old Testament worship; and the language has also a homonymous term for vocal and instrumental music—the Levitical players are called *meshôrêrim*, "singers."

If instrumental music is played in heaven (Rev. xiv. 2), it is permissible also here below in honour of God. This one passage in the Apocalypse is alone sufficient to show that the *ecclesia militans* may, in the same manner as the *ecclesia triumphans*, take instrumental music into her service. No art is so ennobled in Scripture as music. They make music in heaven. Accordingly I say in my Commentary on Genesis (p. 176), "music is eternal as love."

Professor Franz Delitzsch.

BY THE REV. PROFESSOR S. R. DRIVER, D.D.

IN Professor Franz Delitzsch, who passed away, after an illness of about five months, on March 4, 1890, in his seventy-eighth year, Christian scholarship has lost one of its most highly gifted and influential representatives. Though known probably to the majority of English students only by his commentaries upon parts of the Old Testament, these writings represent, in fact, but a part of the literary activity of his life, and, except to those who can read between the lines, fail entirely to suggest the wide and varied practical interests to which his energies were largely dedicated. The outward story of his life may be told briefly. He was born at Leipzig, February 23, 1813; and, having graduated at the University of his native city in 1835, he became Professor at Rostock in 1846, at Erlangen in 1850, and at Leipzig in 1867, the last-named Professorship being retained by him till his death. From his early student days he devoted himself to the subject of theology, and laid the foundation of his knowledge of Hebrew literature (including especially its post-Biblical development in the Talmud and cognate writings), as well as of Semitic philology generally, under the guidance of Julius Fürst, editor of the well-known *Concordance* (1840), and H. L. Fleischer, who was destined in future years to become the acknowledged master of all European Arabic scholars. What may be termed the two leading motives of his life, the desire, viz., to make the Old Testament better known to Christians, and the New Testament to

Jews, were first kindled in him by the apparent accident of his meeting in these early years two agents of the London Society for Promoting Christianity among the Jews. His first publications, which appeared during the time that he was *Privatdocent* at Leipzig, were, however, philological or historical. The first of all (if the writer is not mistaken) was a learned and interesting work on the history of post-Biblical Jewish poetry (*Zur Geschichte jüdischer Poesie*, 1836), followed, in 1838, by *Wissenschaft, Kunst, Judenthum, Schilderungen und Kritiken*, and *Jesurun, seu Isagoge in grammaticam et lexicographiam linguae Hebraeae*, in which, following his teacher, Fürst, he developed etymological principles which were far from sound, and which afterwards, at least in great measure, he abandoned. In 1841 he edited a volume of *Anekdoten* in illustration of the history of mediæval scholasticism among Jews and Moslems. The next work which deserves to be mentioned is of a different kind—a devotional manual bearing the title of *Das Sacrament des wahren Leibes und Blutes Jesu Christi*, which attained great popularity in the Lutheran Church, and has passed through several editions (the seventh in 1886). In 1842 there appeared a Dissertation on the life and age of Habakkuk, which was followed in 1843 by the first of his exegetical works, consisting of an elaborate philological commentary on the same prophet—part of a series of commentaries which was projected by him at this time in conjunction with his

friend, C. P. Caspari, but of which the only other volume that was completed was the one on Obadiah (by Caspari). A treatise on *Die Biblisch-prophetische Theologie*, published in 1845, closes the list of works belonging to the years during which he was *Privatdocent* at Leipzig.

Not much of importance was published by Delitzsch during the Rostock period (1846-50); he was probably at this time engaged in preparing lectures, and also in amassing that store of materials which was to be utilized more fully in future years. The seventeen years of his Erlangen Professorship were more prolific. 1851 saw *Das Hohelied untersucht und ausgelegt*; 1852 the first edition of his *Genesis*—interesting from the fact that he already clearly recognised the composite structure of the book; 1855 his *System of Biblical Psychology*, remarkable for original but difficult thought and subtle speculations; 1857 a *Commentary on the Epistle to the Hebrews*, to which Bishop Westcott, in his recent edition of the same epistle, acknowledges gratefully his obligations; 1859-60 the first edition of his *Commentary on the Psalms*; 1861-62 a monograph entitled *Handschriftliche Funde* (notices of the textual criticism of the Apocalypse, and an account of the re-discovery by himself of the famous *Codex Reuchlini*,—a MS. of A.D. 1105 containing the Hebrew Text, with Targum, of the Prophets,—which had been used by Erasmus, but had since been lost); 1864 and 1866 the first editions of his Commentaries on Job and Isaiah respectively (in the series edited by himself and C. F. Keil conjointly). The Erlangen period was closed by a second edition of the *Psalms* (1867—incorporated now in the series edited with Keil), and the two instructive descriptive sketches of life in the time of Christ entitled *Jesus and Hillel* (directed against Renan, and the eminent Jewish writer Abraham Geiger) and *Artisan Life in the Time of Jesus*.

The literary activity of the last period of his life, the twenty-three years passed by him in his Professorship at Leipzig, shows even greater versatility than that of his earlier years. His inaugural lecture is a study on *Physiology and Music in their relation to Grammar, especially Hebrew Grammar*. The studies on the age of Christ, just mentioned, were followed before long by others of a similar nature, viz. *A Day in Capernaum* (graphically written and learned), *Sehet welch ein Mensch!* and *José and Benjamin, a tale of Jerusalem in the time of the Herods*. In 1869 he published his *System der Christlichen Apologetik*, in 1873 and 1875 Commentaries, likewise in the series edited with Keil, on Proverbs, and on the Song of Songs and Ecclesiastes, respectively. In 1871, 1878, and 1886 there appeared three monographs, full of minute and interesting researches,

entitled, *Studies on the Origin of the Complutensian Polyglott*; in 1874, in honour of his former teacher and present colleague, Fleischer, *Jüdisch-Arabische Poesien aus Vormuhammedischer Zeit; Ein Specimen aus Fleischer's Schule als Beitrag zur Feier seines silbernen Jubiläums*; in 1885 a short Biblical study, *Der Messias als Versöhner*; in 1889 another, *Sind die Juden wirklich das auserwählte Volk?* The publication of Wellhausen's *Geschichte Israels* in 1878 aroused at once his critical sympathies and his theological antipathies; to the present writer he wrote not long afterwards in these words: "Ich lebe und webe in der Pentateuchischen Frage." The immediate result was the series of twelve papers called *Pentateuch-kritische Studien* in the *Zeitschrift für Kirchliche Wissenschaft und Kirchliches Leben* for 1880. In these papers Delitzsch discusses critically certain prominent questions (such as the laws respecting the Passover, the Tabernacle, Deuteronomy, the "Law of Holiness") on which Wellhausen's conception of the history of Israel turns, and, while frequently repudiating particular points in Wellhausen's argument, recognises in his conclusions a large element of truth. Six other papers on cognate topics followed in the same periodical in 1882. About this time also two courses of his lectures were published in English from notes taken by one of his pupils—*Messianic Prophecies* and *The Old Testament History of Redemption* (1880, 1881). Meanwhile he had been busy in the preparation of new and improved editions of many of his commentaries. Thus the fourth edition of his *Genesis* appeared in 1872, the fifth, incorporating the results to which his recent critical studies had led him, under the title *Ein neuer Commentar über die Genesis*, in 1887; Job reached a second edition in 1876, the *Psalms* a fourth edition in 1883, Isaiah a fourth edition in 1889. In 1888 a number of discourses and articles were reprinted by him in a volume called *Iris; Farbenstudien und Blumenstücke*; here he gives freer scope than usual to his imagination, and treats a variety of topics half playfully, half in earnest, with inimitable ease and grace. Professor Delitzsch's last work was *Messianische Weissagungen in Geschichtlicher Folge*, the preface to which is dated only six days before his death. In this volume, which contains the lectures on this subject in the form in which they were last delivered by him in 1887, his aim, he tells us, was to state the results of his lifelong study—"eine Spätlinggarbe aus alter und neuer Frucht"—in a clear, compendious form, as a last bequest to those engaged in missionary work.

One department of Delitzsch's literary labours has been reserved purposely for separate notice. As remarked above, it was a guiding aim of his life to make the New Testament better known

to Jews. This first bore fruit in the missionary periodical called *Saat auf Hoffnung*,—"Seed in hope,"—which was edited by himself from 1863, and to which he was a frequent contributor. In 1870 it assumed a still more practical shape in an edition of the Epistle to the Romans in Hebrew, accompanied by a most interesting introduction, containing an account and criticism of existing translations of the New Testament into Hebrew, and valuable illustrations of the thought and phraseology of the apostle from Rabbinical sources. He did not, however, rest here. A series of *Talmudische Studien*, chiefly on linguistic points connected with the New Testament, which ultimately extended to 17 papers, had already been begun by him in the *Zeitschrift für die gesammte Lutherische Theologie und Kirche* (1854-77);¹ and in 1876-78 these were followed in the same periodical by another series of papers, *Horae Hebraicae et Talmudicae*, supplementary to Lightfoot and Schoettgen, on the Hebrew equivalents of various New Testament expressions. These were, no doubt, "chips" from the great work on which he was at this time busily engaged; for the desire of his heart, a new Hebrew version of the entire New Testament, was now on the point of being realized, the British and Foreign Bible Society having entrusted him with the revision of the version published by them. This revision was completed in 1877. The improvements which it contained were very numerous; nevertheless, it was capable of more; and these, due partly to himself, partly derived from the criticisms and suggestions of other scholars (which Delitzsch always generously welcomed), were incorporated by him in the editions which followed (the 9th, in 1889). It was in consequence of some suggestions tendered by him for this purpose that the present writer first made the acquaintance of Professor Delitzsch, and began a literary correspondence with him, which was continued at intervals to the period of his last illness. An interesting account of Professor Delitzsch's labours in connection with this subject has been written by himself in English in a pamphlet called *The Hebrew New Testament of the British and Foreign Bible Society* (Leipzig, 1883). In its successive editions Delitzsch's Hebrew New Testament has enjoyed a very large circulation, partly among Christian scholars, on account of the exegetical interest attaching to it, and partly among Jews, for many of whom the primary documents of Christianity, set forth in their own language, have been found to possess a peculiar attractiveness. During the later years of his life, Delitzsch spent much time in the successive revisions of this work, and was unwearied in the effort to make it correspond more completely with the ideal which he

had set himself.¹ At the time of his death he had nearly completed his preparations for a tenth edition, which was to include such extensive improvements as to entitle it to be termed, in a certain sense, a "new" translation.² It is to be hoped that the publication of this may not be unnecessarily delayed by the Bible Society. The translation, even in the editions which have already appeared, shows great scholarship and accuracy, and every page evinces the care that has been bestowed upon it.

Such is the record, though even so not told quite fully,³ of Professor Delitzsch's wonderfully busy literary life. It cannot surprise us that one who knew him well, and who found him working whilst lying propped up in bed during his last illness, should have remarked that he had never known a man who made uniformly such a careful use of his time. His nature was a richly-gifted one; and he had learnt early how to apply to the best advantage the talents entrusted to his charge. And yet he was no mere student of books. He had a singularly warm and sympathetic disposition; he was in the habit of meeting his pupils informally in both social and religious gatherings; and he loved to make, and succeeded in making, many friends. His personality was an impressive one, and exerted a wonderful charm upon all who came within reach of its influence. A friend of the writer of this notice told him, as evidence of his geniality of temper, that after he had been in his company for half an hour, he learned to know him better than he knew many men after a number of years. He loved England; and there are many both in this country and in America who still retain the vivid memory of kindnesses received from him in past years, while they were students at Leipzig, and who have heard with sorrow the tidings of his death. The present writer never had the privilege of meeting him personally, but he has received from him many most genial and friendly letters,

¹ See, most recently, his short papers in the *Expositor* for February, April, and October 1889; twelve others, written by him during his last illness, and published in the *Theologisches Literaturblatt*, 1889, Nos. 45-52, 1890, Nos. 1 and 2; and *Saat auf Hoffnung*, February 1890, pp. 71-74. The first of those in the *Expositor* is of importance as evidence of the friendly spirit in which Delitzsch and Salkinson, the author of another modern Hebrew version of the New Testament, which has sometimes been placed in rivalry with Delitzsch's, regarded personally each other's work. On the characteristics of these two Hebrew New Testaments, the writer may be permitted to refer to an article by himself in the *Expositor* for April 1886 (though it should be stated that some of the grammatical faults there pointed out in Salkinson's translation have since been corrected).

² See *Saat auf Hoffnung*, February 1890, pp. 67-70, 74.

³ For some minor writings, as well as several other articles in periodicals, and in Herzog's *Real-Encyclopädie* (Daniel, Heiligkeit Gottes, Hiob, etc.; see the list in vol. xviii. p. 725), have, of necessity, been left unnoticed.

¹ See the subjects and dates in *The Hebrew New Testament of the British and Foreign Bible Society*, p. 35 f.

besides experiencing in other ways tokens of his regard. The depth and reality of his convictions are attested by many passages of his writings. His personal religion was devout and sincere. Mission work, especially among the Jews, interested him warmly; he was much attracted by the movement among the Jews of South Russia in the direction of Christianity, headed by Joseph Rabinowitzsch, and published several *brochures* illustrating its principles and tendencies. Of his pamphlet, *Ernste Fragen an die Gebildeten jüdischer Religion*, more than 4000 copies were disposed of in three months. The anti-Semitic agitation which broke out in Germany a few years ago deeply vexed him; the injustice of the charges and insinuations brought against the Jews by a Roman Catholic writer in 1881 he exposed in a pamphlet entitled *Rohling's Talmudjude beleuchtet*, which was followed by some other publications having a similar aim.

As a thinker and author, though he is apt to be less successful in his treatment of abstract questions, and sometimes does not sufficiently hold his imagination in check, Delitzsch is forcible, original, and suggestive. His literary style is altogether superior to what those who know it only through the medium of translations would suppose to be the case. His commentaries and critical writings are distinguished not less on account of the warm religious feeling which breathes in them than for the exact and comprehensive scholarship which they display. Thoroughness is the mark of all his works. His commentaries, from their exegetical completeness, take rank with the best that Germany has produced. He brings out of his abundantly furnished treasury things new and old. Among Christian scholars his knowledge of Jewish literature was unsurpassed. Jewish views—though these, it is true, are often only of interest as curiosities—are noticed in his commentaries more fully than in those of any other modern scholar. In difficult and controverted passages, the interpretations adopted by different authorities, from the earliest times, are compactly stated. The successive editions of his commentaries invariably bear witness to the minute and conscientious labour bestowed upon them. It is not the least valuable of their characteristics that they incorporate, or contain references to, the latest notices or researches which have any important bearing upon the text. History, philology, criticism, travel, archæology, are equally laid under contribution by the keen-eyed author. One never turns to any of his commentaries without finding in it the best information available at the time when it was written. His exegesis, if occasionally tinged with mysticism, is, as a rule, thoroughly sound and trustworthy, attention being paid both to the meaning and construction of individual words, and also to the connection of thought in a passage as a whole. Delitzsch appreciated scholarly

feeling and insight in others, and acknowledges gracefully (in the Preface to the second edition of *Job*) his indebtedness to the exegetical acumen of that master of modern Hebraists, Ferdinand Hitzig. In the matter of etymologies, however, Delitzsch never entirely disowned the principles which he had imbibed from Fürst; and hence, even to the last, he sometimes advocated derivations and connections between words, which are dependent upon questionable philological theories, and cannot safely be accepted.

Critically, Delitzsch was open-minded; and, with praiseworthy love of truth, when the facts were brought home to him, did not shrink from frankly admitting them, and modifying, as circumstances required, the theories by which he had previously been satisfied. As was remarked above, he had accepted from the beginning, at least in its main features, the critical analysis of Genesis; and in the earlier editions of his *Commentary on Isaiah* he had avowed that not all the arguments used by rationalists were themselves rationalistic. But as late as 1872 he still taught that the Pentateuch, as we have it, was virtually a product of the Mosaic age. A closer study of the subject, however, which he was led to undertake by the appearance of Wellhausen's *History*, convinced him that this view was not tenable; and in the papers noticed above, written by him in 1880-82 (the substance of which is stated in a condensed form in the Introduction to his *New Commentary on Genesis*), he embraced the critical view of the structure of the entire Hexateuch, treating Deuteronomy as being, in form, the work of a prophet of the age of Hezekiah, and allowing that the ceremonial law was not probably cast into its present shape until a later date still. While accepting these conclusions, however, he holds rightly that each of the main Pentateuchal codes embodies elements of much greater antiquity than itself, and rests ultimately upon a genuine Mosaic basis. It is impossible here to explain Delitzsch's views in greater detail. The importance of his change of position is twofold: it is, firstly, a significant indication of the cogency of the grounds upon which the critical view of the structure of the Old Testament rests; and, secondly, it is evidence of what some have been disposed to doubt, viz. that critical conclusions, properly limited and qualified, are perfectly consistent with a firm and sincere belief in the reality of the revelation contained in the Old Testament. In the matter of the authorship of the Psalms, though there are signs in his last edition that he no longer upheld so strenuously as before the authority of the titles, he did not make the concessions to criticism which might perhaps have been expected of him. In the case of the Book of Isaiah, the edition of 1889—which, by what was felt by both to be a high compliment, was dedicated conjointly to Professor Cheyne and the writer of this

notice—is accommodated throughout to the view of the origin and structure of the book generally accepted by modern scholars.

Such is a sketch, only too inadequate and imperfect, of Franz Delitzsch's life and work. He

has left a noble example of talents consecrated to the highest ends. May his devotion to learning, his keenness in the pursuit of truth, his earnestness of purpose, his warm and reverent Christian spirit, find many imitators!

Franz Delitzsch: The Tribute of a Friend and Pupil.

BY THE REV. PROFESSOR S. D. F. SALMOND, D.D.

THE last few months have been fateful months in the theological record. England and Germany have both had the ranks of their most distinguished divines sadly thinned. In Biblical scholarship both countries have suffered losses which cannot be immediately repaired. Of these losses none touches a wider circle, none awakens deeper regret, than the one we have last to chronicle. The death of the veteran Leipsic Hebraist, which took place on the 4th March, in the 78th year of his age, is an event which will be mourned as much in England and beyond the Atlantic as among his own people. It is the removal not only of one of the foremost of Christian scholars, but of a teacher revered and a friend beloved as few men of learning have been in our time. It was impossible to know Franz Delitzsch without feeling the magnetic influence of a strong and attractive personality which compelled affection not less than respect. It was impossible to hear him without recognising in him one of the select students who gave character to the theology of Germany. His death, indeed, marks the close of a period of transition. He was the last representative of a remarkable group of academic teachers whose uncommon gifts, varied acquirements, and creative genius made the Universities of the Fatherland the great schools of theological thought. When these men took possession of their Chairs, the German mind ran largely in the channels of theological and philosophical inquiry. New lines of research were opened up; original contributions were made to knowledge; new methods of investigation were struck out; and each of a dozen Universities had its man or men who won for it a European reputation in some particular department of research. Things have changed since then. The German mind has been largely diverted into other directions. Fruitful work is still being carried on, and professors of acknowledged ability occupy the Chairs. But theology is not the dominant subject which it was thirty or forty years ago, neither are the Universities the centres of distinct and world-wide theological impulse which they were then. We owe more than we have yet confessed to

men like Ewald, Rothe, Hofmann, Beck, Tholuck, Müller, Dorner, Döllinger, not to speak of Schleiermacher, Neander, and others of earlier date. Among these later leaders of theological thought Franz Delitzsch held a position of highest honour, and exercised an influence which suffered no diminution even in his declining years. And there are few, to whatever critical school or ecclesiastical party they may belong, who will not heartily allow that both the honour and the influence were his by right.

The circumstances of his career are soon told. They have been given by the present writer elsewhere,¹ and need only be briefly referred to here. He was born of Christian parents in Leipsic, on the 23rd February 1813, and was baptized there on the 4th March of the same year. He died, therefore, on the 77th anniversary of his reception into the Christian Church. He had his education in the Gymnasium and University of the city of his birth, and to that city he remained fondly attached through his long life. With all his largeness of heart and world-wide sympathies, he was from first to last a Saxon patriot. He completed his academic studies in 1842, and in 1846 he was called to a Professor's Chair in the University of Rostock. In 1850 he was transferred to the Bavarian University of Erlangen, where he continued to teach with enviable success for sixteen years. Erlangen had an old reputation as an exegetical school. During the period of Delitzsch's tenure of office it rose to a higher distinction than it had ever enjoyed before, and attracted large numbers of students from many different countries. The years spent in the small Bavarian town were among the happiest in his life. His hands were full of honourable and successful work. His fame as an academic teacher was at its height. He made his mark as a writer. Above all, he was surrounded by congenial friends, among whom Von Hofmann had the first place. In 1867, however, an opportunity was offered him of returning to his native Leipsic. He could not resist the chance. The last twenty-three years of his life were spent in the home of his childhood, in

¹ See the *Expositor* of June 1886.