

## Recent Foreign Theology.

### Gregory's 'Textual Criticism.'<sup>1</sup>

THIS is the first part of a treatise on the textual criticism of the N.T. by the greatest living authority in that department, Dr. C. R. Gregory of Leipzig. His *Prolegomena* to the eighth edition of Tischendorf's *Novum Testamentum Græce* was acknowledged on all hands to be a masterpiece of careful learning and colossal labour. The lists of MSS belonging to the various classes of evidence for the sacred text had been drawn up with a fulness and minute accuracy hitherto unknown in the science. A large portion of that work has permanent value, and, in all likelihood, will never require to be done again. The book before us, while entirely independent both as regards plan and execution, includes the most valuable material of the *Prolegomena*, and embodies all the results reached in this province of investigation up to the present time. It is intended to be a complete handbook to the textual criticism of the N.T.

This first volume, which begins with a brief sketch of palæography with special reference to N.T. MSS, proceeds to give lists and accompanying descriptions (1) of the uncials, (2) of the cursives, and (3), in a separate section, of the lectionaries or Church service-books. The second volume, whose publication is promised for the immediate future, will deal with the versions and Church Fathers, thus covering all the sources, and will complete the investigation with two further sections, which are to embrace (1) the history of textual criticism, and (2) the application of the science to definite instances in order to illustrate its methods. Students of the *Prolegomena* will expect fulness of material, accuracy of detail, and clearness of statement, and they will not be disappointed.

The first impression the volume leaves is that of researches almost incredibly laborious. For the greater number of the texts described have been examined minutely by Dr. Gregory himself. This patient devotion has involved many toilsome

journeys, extending from Athens in the south to Upsala in the north, and embracing points as distant from each other as New York and Mount Athos. What must specially interest the student of textual criticism is to note the advance in the science which this work records as compared with the *Prolegomena* and the fourth edition of Scrivener. This advance really means an account of the investigations carried on since 1894, the year in which *Scrivener*<sup>A</sup> and the concluding volume of the *Prolegomena* both saw the light. The progress is very marked, and vividly illustrates the directions in which research is moving. As notable examples we may refer to the discussions of Codex D (p. 47) and Codex N (p. 57). In the former case, the new importance attached to the so-called 'Western' text of the N.T. has called forth a remarkable number of publications. Dr. Gregory, who himself sees no grounds as yet for assigning to D any superiority over  $\aleph$  and B, provides a very full list of the literature which has grown up around the bold and ingenious attempts of Professor Blass to indicate the characteristic readings of this eccentric MS. In these attempts Gregory finds little that is 'methodically correct or convincing.' No doubt a full discussion of the subject will be introduced in the section dealing with the history of criticism. The description of N reveals still more clearly the need of constant revision of material in this department. For the Petersburg leaves of this beautiful MS., although seen by Demetriades in Anatolia as far back as 1883, were not available for investigation by the time the *Prolegomena* and *Scrivener*<sup>A</sup> were published. And yet they amount to 182 out of a total of 227 leaves. Now they rest in the Imperial library of the Russian capital, and Mr. H. S. Cronin's careful edition, *Codex Purpureus Petropolitanus* ('Camb. Texts and Studies,' v. 4), makes a full description possible. The important investigations of Canon Armitage Robinson and Professor Bousset in the text of Cod. H. Paul. are duly taken into account. The same comprehensiveness is found in the section dealing with the minuscules; see, e.g., on MS. 1071 of *Gospp.* (p. 239), and MS. 83 of *Acts* and *Epp.* (p. 271).

<sup>1</sup> *Textkritik des Neuen Testaments.* Von C. R. Gregory. Erster Band. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1900. Price M.12.

A good many important additions are made to the existing lists of MSS. Cod. T<sup>1</sup> may be taken as a sample of some important fragments of Koptic origin which have come into the Bibliothèque Nationale at Paris. Several of these are bilingual. This one is exclusively Greek, and contains Mk 16<sup>6</sup>, ωδε . . . πω[στω]<sup>18</sup>. It is of notable interest, because, like L and Ψ, it gives the shorter conclusion of Mark in the first place, and then the longer with a curious modification. The papyrus fragment from Oxyrhynchus, discovered and published by Messrs. Grenfell and Hunt, is for the first time included. It is very meagre in extent, embracing only a few verses of the first chapter of Matthew. But its text is very ancient, and it raises the hope that other N.T. fragments of the same description may yet be brought to light. A fresh group of authorities is to be found in the fragments discovered by Professor Rendel Harris in the Convent of St. Katherine at Sinai. These contain scattered passages from Matthew and Mark. As an instance of the exhaustiveness of Dr. Gregory's lists, we may point out that he includes under the symbol T<sup>v</sup> the Greek text of a bilingual MS. acquired by the British Museum some years ago, but only recently deciphered and published in the *Journal of Theological Studies* (April 1900) by Messrs. W. E. Crum and F. G. Kenyon.

Attention ought to be called to the very interesting introductions to the catalogues of minuscules and lectionaries respectively. In the former Dr. Gregory appeals for more workers in the investigation of this important field of research. Comparatively little has hitherto been done in the way of a diligent scrutiny of cursive texts. And yet problems of a most fascinating kind await solution. The discussion of the so-called *Ferrar-group*, begun by W. H. Ferrar, and carried on by T. K. Abbott and J. Rendel Harris, exemplifies the lines and method of study which have to be followed. For certain N.T. writings especially, as, e.g., the Apocalypse, which stands quite alone both in respect of the scarcity of its texts and their isolation from the witnesses for the other N.T. books, a careful examination of the relevant minuscules must prove of genuine value. It may be worth while to note that Gregory would banish from the list of N.T. uncials the fragments O<sup>a</sup>-O<sup>b</sup> inclusive, containing N.T. hymns from Lk. 1, 2. These, as he points out, come from liturgical

books, and should be placed in their proper catalogue. The only reason which prevented him from omitting them was that the omission would involve a recasting of the entire list of uncials, a task demanding enormous labour and an amount of time such as he could not spare.

We have observed very few errata. On p. 43, l. 14 from bottom, '21' should follow *παιτες τε* instead of '10'; on p. 47, l. 14 from bottom, 'M.' should take the place of 'H.' in Professor Ramsay's initials, and Dr. Peter Corssen is called 'Paul' in the note on p. 114; on p. 60, ll. 16 and 23 from top, 'Lk 9' occurs twice for 'Lk 1.' But the book as a whole seems a marvel of accuracy. It is bound to take its place as the indispensable authority in its own department.

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Callander.

### Nowack's 'Handkommentar.'

THREE issues of this admirable series of commentaries have recently been published.

1. Gunkel's Commentary on *Genesis*<sup>1</sup> is a work *sui generis*, and of this its author is well aware. Many of our readers know something of the same writer's epoch-making work, *Schöpfung und Chaos*, which in some points has well-nigh revolutionized the study of both the O.T. and the N.T. While we have a conviction that in some instances Gunkel pushes his methods and principles too far, we feel that we owe immense obligations to him for the discovery of mythical allusions in poetical parts of the O.T. and especially in the Apocalypse. Those who have read the above-named most suggestive work, will expect from Gunkel, when he goes to work in so inviting a field as the Book of Genesis, a great deal of highly interesting results, and they will assuredly not be disappointed. The Introduction (which, by the way, is also published separately, under the title *Die Sagen der Genesis*, price rs. 6d.) explains fully the scope and methods of this Commentary, which is unlike any of its companions in the series in almost every point except thoroughness. To one class, indeed, the book will probably be a disappointment, we mean, the foes of literary

<sup>1</sup> *Genesis*, übersetzt u. erklärt von H. Gunkel, Berlin. Göttingen: Vandenhoeck & Rupprecht; Glasgow: F. Bauermeister, 1901. Price 10s.; bound, 12s.

criticism, who have been disposed to claim Gunkel as an ally. As a matter of fact, we find here the familiar J, E, JE, P, and minuter distinctions, with varieties of type to indicate the different sources. But everything in the book is subsidiary to its main purpose, which is *to get at the real meaning of Genesis*. Unlike many other works of the kind, this commentary may be used not merely for reference, but for reading. The author acknowledges help from various sources, calculated to awaken the interest and the confidence of the reader. For instance, Professor Zimmern has revised the Babylonian matter and added valuable notes. The work is dedicated to Professor Harnack, from whom, next to his own father, Gunkel declares he has learned more than from any of his theological teachers.

The Introduction opens with a question, the answer to which is the keynote of the volume. Are the narratives of Genesis history or legend (*Sage*)? The arguments in favour of the latter conclusion are stated in detail, and the marks that distinguish what is legendary or mythical from what is historical are enumerated. The legends in Genesis are assigned to two groups: (1) those connected with the Origin of the World, and the stories of the primeval ancestors of mankind, down to the story of the Tower of Babel; (2) the legends of the Patriarchs of Israel (Abraham, Isaac, Jacob and his sons). It is needless to say that our author is thoroughly at home in the Babylonian and other lore, which illustrates the first group. In the second group we have to distinguish between 'historical' legends (like that of the treaty at Beer-sheba), 'ethnographic' (like the story of Jacob and Esau), and 'ætiological,' which includes such varieties as (a) 'ethnological,' (b) 'etymological,' (c) 'cultus,' (d) 'geological' [an unfortunate designation, for which 'topographical' (see Budde in art. 'Samson' in *D.B.*) might be substituted]. The construction of these legends in Genesis is carefully discussed, as well as their history in oral tradition previous to their being committed to writing, and then an estimate is formed of the work of J, E, JE, P, and the final redactors.

The whole work is full of interest and importance. No student of the O.T. will find it safe to dispense with it, as no scholar will be able to claim a hearing who has neglected to make himself acquainted with the views of Gunkel. Opposi-

tion it will certainly provoke, an opposition not wholly unjustified; yet every fair-minded opponent will own that even in disagreeing with the author he has learned much from him.

2. It was originally intended that the commentary on the books Exodus-Numbers should form a single volume. But, as the part dealing with Exodus and Leviticus had been ready for some time, it was resolved to publish the commentary on these books<sup>1</sup> without further delay. The author, Professor Baentsch, asks us to reserve judgment on points of literary criticism till the appearance of the commentary on Numbers, which will contain an Introduction to the middle books of the Pentateuch, defining and justifying his position.

It may be of most interest to our readers to compare Baentsch's views with those of Holzinger on some of the points noted by Dr. Taylor in his able review of the latter's Commentary on Exodus in the *Kurzer Handcommentar* (see THE EXPOSITORY TIMES, Jan., p. 164 ff.).—As to the name *Moses*, Baentsch has no hesitation in identifying this with the Egyp. *mes*, *mesu* = 'child,' which occurs as an element in such names as Tuthmosis, Amosis, etc., but is found also alone (Ebers, *Gosen*<sup>2</sup>, p. 539 f.).—The peculiar יהוּמָסַיִר of Ex 8<sup>5</sup> is taken to be a polite formula, the meaning being something like 'may it please your Majesty' (substantially the same as Dillmann's 'verherrliche dich an mir'), the motive of Moses' politeness being to induce Pharaoh to fix a time for the cessation of the plague of frogs, so that when this took place it might be recognized as no chance occurrence, but the act of Jahweh (cf. Isaiah's request that Ahaz would ask a sign, Is 7<sup>10ff.</sup>).—The original sense of the name יהוה is very carefully discussed. In this connexion a tribute is paid to Hommel for the diligence with which he has collected from the S. Arabian inscriptions so many personal names compounded with *ill* or *illū* (i.e. *el*); but Hommel's inference that in its earliest days the religion of the Semites was monotheistic is rejected. As to the tetragrammaton itself, the pronunciation יהוה (*Jahweh*) is assured by the Samaritan pronunciation 'Iaβé, attested by Theodoret (*Quest.* 15 in *Ex.*), as well as by the transliteration 'Iaové in Clement (*Strom.* v. vi. 34). Like Holzinger,

<sup>1</sup> *Exodus-Leviticus*, übersetzt u. erklärt von B. Baentsch, Jena. Price 8s.

Baentsch is disposed to claim for the name an original sense = 'der Fällér,' 'the hurler of thunderbolts,' or the like. He considers it a very plausible opinion that Jahweh, long before He became the God of Israel, was the God of the Arab tribe (the Kenites) which inhabited the regions around Sinai.—For a number of questions, such as the identity of 'the king that knew not Joseph,' we must await the publication of the Introduction. Meanwhile we are deeply indebted to Professor Baentsch for such an elaborate commentary, in which grammatical, historical, exegetical, and archæological learning are equally conspicuous; and which amply sustains the high reputation of the series to which it belongs. The qualities which characterize the Commentary on Exodus are conspicuous also in that on Leviticus, which exhibits a wide acquaintance with Comparative Religion, and contains some excellent specimens of historical criticism. Amongst the last we would commend to the attention of our readers the passage dealing with the Day of Atonement.

3. The Books of Judges and Ruth<sup>1</sup> have been undertaken by the editor, Dr. Nowack, who, in his short preface, names Wellhausen, Budde, and Moore as those who in recent years have done most to elucidate the problems connected with the first of these books. In discussing the Deuteronomic and post-Deuteronomic redaction of Judges, our author agrees with Wellhausen (against Kuenen) in admitting to the scheme of the former only the six greater judges, Othniel, Ehud, Deborah-Barak, Gideon, Jephthah, Samson. The Deuteronomic redactor is, of course, denied to have been the author of the narratives about the judges. On the contrary, he must have had before him what we are entitled to call a pre-Deuteronomic book of Judges. The contents of the latter are generally held nowadays to have been derived from two sources. There is a difference of opinion, however, amongst critics as to the propriety of identifying these with the familiar J and E of the Hexateuch. The identity is affirmed by Budde, Moore, Stade, Cornill, *et al.*; while it is denied by Kuenen, Kittel, Frankenberg, König, and others. Nowack is disposed to agree with the first of these two groups of critics. The three principal stages through which the Book of Judges

<sup>1</sup> *Richter-Ruth*, übersetzt u. erklärt von W. Nowack, Strassburg. Price 5s.

passed before it reached its present form are described—pre-Deuteronomic book, Deuteronomic redaction, and redaction from the standpoint of P, but with a knowledge of the original basis of the Deuteronomic book. The vexed question of the chronology of the Book of Judges is carefully discussed, and the Introduction closes with an account of the Massoretic text and the Versions, and a classified list of the authorities who deal with the book.

The Book of Ruth is unhesitatingly assigned by our author, in common with nearly all modern scholars, to the post-exilic period. The language and contents of the book, as well as its place in the Canon, plead in favour of this conclusion. There can be little doubt, moreover, that the original aim of the book was mainly to serve as a protest against the rigorous views of Ezra and Nehemiah regarding the foreign marriages. It found its way into the Canon when the consciousness of this opposition had become lost, and its reception would be favoured by its significance for the Davidic family.

The commentary proper is, it is needless to say, worthy in every way of Dr. Nowack.

### Miscellaneous.

DR. VAN MANEN, whose series of articles a few years ago on 'A Wave of Hypercriticism' will be remembered by readers of THE EXPOSITORY TIMES, has published a short book of 121 pages, entitled *Handleiding voor de oudchristelijke letterkunde* (Leiden: L. van Nijsterik Hz., 1900). He deals with all the remains of early Christian literature down to the year c. 180, the date of Irenæus' great work, *Πρὸς αἰπέρεως*. The material is arranged under the heads of Gospels, Treatises (like the Acts of the Apostles), Letters, Apocalypses, Apologies, and what he calls by the general title of *Leerboeken*, or didactic works. A supplementary chapter is added on the Canon. The book contains much that is of importance and interest for the student, both of the N.T. and of the literature outside the Canon, and deserves to be studied even by those (and we suspect they are still the great majority) who have no sympathy with our author's views about

the meaning and development of the symbol 'Paul.'

Professor Hommel has published a lecture entitled 'Der Gestirndienst der alten Araber und die altisraelitische Ueberlieferung,' which he delivered to the *Verein für jüdische Geschichte und Literatur* at Berlin (München: H. Lukaschik, 1901. Price, M.1.20). In view of our recent notices of similar publications of this author, and in view of his numerous short, but always suggestive, notes in these pages, readers, especially those who are acquainted with Dr. Hommel's *Anc. Heb. Trad.*, will readily apprehend what are the main lines followed in the lecture. The author is still sanguine that, in spite of the adverse reception accorded to much of what he has written, and the silence with which at other times his pronouncements have been met, his own labours and that of a few like-minded workers will inaugurate a new era in Bible studies. We express no opinion at present on that point, but we will take it upon us to assure Professor Hommel that biblical students of every school admire him for his diligent researches, and that the data he gives them are always welcome, even if they do not always lead them to the same conclusions as himself.

The Index to Bd. xix. of the *Theologischer Jahresbericht* (Berlin: C. A. Schwetschke & Sohn) has now appeared, and is, as usual, a model of completeness and accuracy. The price of the Index is 2s., that of the whole year's issue (4 parts) 30s. This publication, which from the first has occupied so high a position, is now more than ever worthy of its reputation.

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### The Book of Amos.

In the latest of the supplements to the *Zeitsch. f. A.T. Wissenschaft*, Dr. Max Löhr has subjected the text of this book to a searching examination, and has printed it in as near an approach as he can make to the original form. The interpolations are left out: many of the verses and halves of verses are rearranged; and the sections which he

judges to be out of their right place are restored to their proper context. The author has employed all the ordinary resources and methods of textual criticism, but his work is marked above all else by the attention paid to the strophical structure of the prophecies. Not only is each section divided into its strophes,—e.g. 2<sup>2-16</sup> into ten strophes, of which the first and the last are of two lines each, and the remaining eight alternate pairs of four and three lines each,—but the detection of this regularity of structure weighs heavily with the critic in his judgment on the details of the text and his essays at a recombination of the parts of the book. As an example of the latter it may be mentioned that he regards chaps. 3, 4<sup>1-3</sup> 8<sup>4-14</sup> 9<sup>1-4a</sup> as forming a whole. The order in which the verses are placed is in many cases a decided improvement: this may be tested by reading continuously 2<sup>6b</sup> 7a 8. 7b 10. 9. 11a 12. 11b. Of course it must not be forgotten that the Hebrew writer did not necessarily follow the strict logical order which commends itself to us. The textual criticism is judicious. Löhr is quite justified in adopting Wellhausen's מפיִק and תפיִק (2<sup>13</sup>) in place of מעיק and תעיק. The omission of על-עפר-ארץ בָּ (2<sup>7</sup>) enables us to find a meaning in an otherwise hopeless passage. Considering τὸ ὄρος of the LXX and the הר in 4<sup>1</sup> 6<sup>1</sup>, there can be no hesitation in substituting הר for הרר in 3<sup>9</sup>. פֶּחַח must certainly be expunged from 3<sup>5</sup>. On the other hand, the reference to Jer 9<sup>18</sup> does not sufficiently support the emendation proposed for 4<sup>3</sup>, והשליך את ארמונות שְׁמֹרֶן. The genuine reading of this most difficult expression has not yet been found.

Section B of this monograph, dealing with the theology of the prophet, contains nothing specially fresh or important.

But Section C, entitled 'Jahve Zebaoth,' is really valuable. It is an inquiry into the use and meaning of that divine title. Its chief utility lies in the carefully compiled list of 269 passages in which יהוה צבאות or one of its variants occurs. In each case there is a column for the LXX translation, another exhibiting Löhr's view of the date and genuineness of the M.T., and another for remarks which immediately bring up before our minds the context of the passage. A better help to the study of the subject it would be impossible to conceive. The author's own conclusion is that the precise sense in which the word צבאות was originally used is unascertainable, but that in the

passages, such as 2 S 5<sup>10</sup>, where it first appears in the Bible, the name Yahweh Zebaoth points to Yahweh's warlike might and victoriousness, which was especially represented by the ark. In successive subsequent ages it came to refer to Him as the Ruler of the forces of Nature, the Almighty and Holy One, the One Governor of the nations, the Being who is supreme over the angelic hosts.

JOHN TAYLOR.

Winchcombe.

## Among the Periodicals.

### The Prologue to the Fourth Gospel.

DR. VAN HOONACKER contributes to the *Revue d'Histoire ecclésiastique* (January 1901) an article on the Prologue to the Fourth Gospel, in which he puts forward some views which are novel, but which, he considers, introduce a parallelism and establish a logical connexion in the Prologue, which it lacks as usually interpreted. In particular, the author discovers a parallelism between the natural light (Jn 1<sup>3-5</sup>) and the supernatural light, the Word (vv.<sup>9ff.</sup>). In v.<sup>9</sup> it is often supposed

that the light in comparison with which Jesus is called the *true* light (τὸ φῶς τὸ ἀληθινόν) is John the Baptist; but this seems to Dr. van Hoonacker quite inept after the express statement of v.<sup>8</sup> 'he was *not* the light.' No, the contrast is between the natural phenomenon of light, which shines in the darkness, and which the darkness cannot retain or arrest (οὐ κατέλαβεν), and the *true* light, which, in spite of the darkness amidst which it first manifests itself, is the author of spiritual life to the children of God. In connexion with this interpretation, Dr. van Hoonacker, in agreement with the Abbé Loisy, alters the punctuation of vv.<sup>3, 4</sup>, so as to read, 'All things came into existence by Him, and without Him came nothing into existence. As for that which came into existence, in it was life, and the principle of this life was the light of men' [*i.e.* the light in which men walk, the light so called by men, the material light]. Now, just as light is the life of the natural world, so the true light, which lighteneth every man, came into the world, and, in spite of the darkness, became the principle of life in the supernatural order of things.

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## Our Lord's Hard Saying to the Syro-Phœnician Woman.

MATTHEW XV. 21-28; MARK VII. 24-30.

BY THE REV. DAVID SMITH, M.A., TULLIALLAN.

THIS is certainly one of the most puzzling incidents in the story of our Lord's earthly ministry. His behaviour here appears strangely and painfully out of character. It would excite no surprise were it related of one of the Rabbis, and we would take it as an example of Jewish exclusiveness, and contrast the large comprehensiveness of our Lord's attitude to the heathen. But what is our dismay when we hear such language from the lips of Jesus Himself, and see Him behaving to this poor heathen precisely as a Pharisee might have done! The historicity of the incident is beyond suspicion; for not only is it vouched for by the double authority of Matthew and Mark, but it is inconceivable that a story so apparently improb-

able should be a forgery. Its very incredibility is an argument for its authenticity.

One feels instinctively that there must be some explanation of behaviour so alien to the manner of our Lord and so contrary to the spirit of His Gospel, which recognizes no distinction between Jew and Greek, but embraces every child of Adam with impartial love. And commentators have pointed out several considerations which go a certain way toward alleviating the apparent harshness. (1) Jesus, it is argued, was not obeying here the promptings of His heart, but accommodating Himself to the requirements of His mission. He had a definite method in the work of redemption, and He faithfully adhered to it, developing it