

## CHRONICLE

### OLD TESTAMENT.

*The Ritual of the Tabernacle: a devotional study*, by the Rev. E. H. ARCHER-SHEPHERD, M.A. (Rivingtons, London, 1908), interprets 'the not least important part of the Old Testament—the ritual of sacrifice—in terms of the New'. Its object is to explain the symbolism underlying the description of the tabernacle, its furniture, the priesthood, and the Pentateuchal ritual. With much zeal and no little ingenuity the effort is made to present an adequate and consistent interpretation; but although there is no doubt that a religious meaning was often attached to the details of ancient Oriental temples, that of Jerusalem included, a study of the subject in its relation to genuine old Hebrew thought would often have led to very different results.

In *Bible Lessons for Schools: Exodus* (Macmillan, London, 1907) Miss E. M. KNOX of Toronto brings forward those lessons of the book which, being connected with and illuminated by New Testament teaching, have the undoubted stamp of truth upon them (p. vii). Her standpoint is that Exodus displays the divine teaching given to a child-nation whose mind had been confused and darkened by centuries of slavery and sin, and its teaching is consequently in the simplest and most rudimentary form. Exodus is taken as a trustworthy record, and all questions of criticism are deliberately omitted. The book, therefore, is intended for purely elementary purposes.

*Christ in the Old Testament: being short readings on some Messianic Passages* by the Rev. B. W. RANDOLPH, D.D. (Longmans, London, 1907). The opening chapter on 'the message of the Old Testament' strikes the keynote: the Bible is of antiquarian interest, a storehouse of archaeology, a record of history, an example of sublime morality—but none of these makes wise unto salvation; Christ is the clue to the Old Testament and its fulfilment. The author wishes to readjust the balance between a too mechanical view of prophecy and the denial of all predictive elements in the Old Testament. Here, again, we have an earnest and sincere book, the very nature of which precludes criticism. On one occasion the writer states that Ps. cx 'may indeed

be of a very late date', but there is 'no serious reason on critical grounds why it should not be a very early one' (p. 86). To many readers this will be quite sufficient evidence of the writer's standpoint.

*A Layman's Notes on Old Testament Criticism*, by J. P. HEAWOOD, M.A., Mathematical Lecturer in the University of Durham (Stock, London, 1908), is a reprint from *The Churchman* (March-June 1908). Mr Heawood writes from the devotional point of view as 'a layman interested in Theology'. Modern criticism, while respecting this attitude, at the same time regards the Old Testament as the work of an Oriental people to be understood from Oriental literature, history, life, and thought. With this Mr Heawood apparently has no sympathy and certainly has no acquaintance. His remarks are devoted mainly against Prof. G. A. Smith's 'Lectures on Modern Criticism and the Preaching of the Old Testament', and have not the value which would belong to those of a writer who had equipped himself for the purpose. Mr Heawood does not seem to understand the nature of the most elementary principles of biblical research, and in all probability would pay little attention, in his turn, to adverse criticisms on the part of laymen who betrayed an obvious ignorance of technical mathematical study.

Distinctly serviceable is Mr MONTGOMERY HITCHCOCK's *Suggestions for Bible Study* (Stock, London, 1908), which freely recognizes that sound critical research is the instrument of truth and cannot ultimately prove mischievous, and that 'as a matter of fact it is not doing injury to the Christian faith'. The book commends itself by its sensible and straightforward tone, and is to be read carefully by those assailed by grave doubts and perplexities at the tendencies of modern criticism. It very properly points out that specialist study has not yet spoken its last word, and it has some excellent remarks on the 'highest criticism' which should by no means be overlooked by professed critics. The 'highest criticism' is the combination of textual, historical, archaeological, philosophical, and experimental research (pp. 128-130). This is a stage which Old Testament criticism has scarcely reached, and the value of this book lies in its open recognition that there are problems and difficulties which have to be faced, and that the critical standpoint is an indispensable one.

*Light from Egyptian Papyri on Jewish History before Christ* (Williams & Norgate, London, 1908), by the Rev. C. H. H. WRIGHT, D.D., contains chapters on the Aramaic papyri from Elephantine, the three schismatical temples (Elephantine, Leontopolis, and Gerizim), the events

in the Maccabaeen age to which he finds no allusion in Daniel, the history of subsequent years down to the Christian era and its sources, and a chapter on critics and criticism. The writer urges once again the authenticity of Daniel, but his reasons why Daniel could have written the book which bears his name cannot stand before those which tell against this view.<sup>1</sup>

Dr J. KRÄUTLEIN has written an interesting contribution to the question of linguistic criteria in literary criticism (*Die sprachlichen Verschiedenheiten in den Hexateuchquellen*, Hinrichs, Leipzig, 1908). The pamphlet consists of a concise discussion of the legitimacy and limitations of this department (pp. 9-18), and a very useful survey of the characteristic linguistic variations in the sources of the Hexateuch (pp. 19-64). Only in the case of P does he commit himself to the recognition of decisive criteria, but his intention is to present evidence from the point of view of *Sprachpsychologie*, and his remarks are worthy of careful notice.

*Die Ethik des Deuteronomiums*, by Dr G. STERNBERG (Trowitzsch, Berlin, 1908), is a useful study of the ethical standards of Deuteronomy, their foundation and practical application. The evidence is carefully classified and the monograph is valuable for any consideration of Israelite religion and history. His critical position is relatively conservative, like that of his teacher Oettli, and it is very instructive to observe his arguments for placing Deuteronomy in the age of Solomon. This is the earliest date for the main conditions: the existence of the temple, the representation of a united Israel, and the internal economic conditions in the book of Deuteronomy, which, moreover, has points of contact with the history of Solomon. It is obviously hazardous to formulate such a theory without studying either the Deuteronomic passages elsewhere, or even the sources for Solomon's reign, and it is very significant to find the familiar compromise that Deuteronomy was a private work which awaited a favourable opportunity for publication (p. 8 sq.). Some of his arguments hold good against the usual view that Deuteronomy belongs to the seventh century B.C., but to ascribe the book to the tenth is to fly in the face of much independent evidence, not to mention the fact that it forms the obvious introduction to the Deuteronomic history which extends from Joshua to the fall of Jerusalem—the natural *terminus a quo*.

<sup>1</sup> (Since the notice of Dr Wright's book was written the veteran Hebraist has passed away. His sturdy personality shewed itself in this as in his numerous other works, and he will not readily be forgotten even by those who found themselves unable to agree with the opinions he vigorously championed.—S. A. C.)

*Le Livre d'Amos*, by Prof. TOUZARD of the Institut Catholique, Paris (Bloud, Paris, 1908), is a scholarly little commentary suitable for all classes of readers. An introduction deals with the historical conditions of the age of Amos, the personality of the prophet, the contents and criticism of the book, its teaching, and bibliography. A translation is given with a commentary which is reliable and, considering the modest size of the book, adequate. The writer is acquainted with the best literature, and although his position is conservative, he states his case in a manner that can be readily understood and estimated. He upholds, for example, the authenticity of Amos ix 8-15, a view for which he could claim the support (since the appearance of Gressmann's *Eschatologie*) of such scholars as Dr Ed. Meyer and Dr E. Sellin. But his arguments are quite insufficient and the evidence in favour of an optimistic conclusion does not remove the real difficulty—the antecedents of the restoration anticipated do not enter into the historical background of the prophet's oracles. This of course does not exclude the theory of a rewriting of the *original* conclusion.

*La Composition du Livre d'Habacuc*, by FIRMIN NICOLARDOT (Fischbacher, Paris, 1908), is a careful piece of study, useful as much for its analysis of prevailing opinions as for its clear treatment of the problems of composition and date. A good bibliography gives a brief outline of the leading views, a translation of Habakkuk handles the numerous textual difficulties; one chapter examines the arguments of those who do not split the book up into a number of different fragments; another is from the analytical point of view, and is followed by Dr Nicolardot's own theory. According to him the oldest nucleus i 5-10, 14-17 dates about 604 B.C., and was supplemented towards the middle of the sixth century by ii 5-17 perhaps by the Habakkuk of tradition; later are i 2-4, 13, ii 4 and ch. iii which take us down to the age of Artaxerxes III.

Dr W. STAERK'S *Ausgewählte Poetische Texte des alten Testaments*, part ii (Hinrichs, Leipzig, 1908), prints Amos, Nahum, and Habakkuk in metrical arrangement. In a preface he replies to the adverse criticisms of Dr Beer directed against the first part of this publication, defending himself against the charge of neglecting the aid of the Septuagint for textual emendation, and generally substantiating his position. The pamphlet will be useful to those who are following the present efforts to solve the metrical problems of the Old Testament.

*Proverbs, Ecclesiastes, and Song of Songs*, by G. C. MARTIN, M.A., B.D. (Jack, Edinburgh, 1908). The volume belongs to that excellent little

series 'The Century Bible' which is now rapidly nearing completion. The text of the Revised Version is printed with a brief commentary and concise introduction to the several books. The present volume is carefully compiled. It is characterized by its treatment of the books as literature, and by its abundant illustration from oriental and also from occidental sources. In this respect it is more popular, more human, and more readable than some of the other volumes in the series where fuller attention is given to the discussion of purely technical questions. It would probably be impossible to produce a satisfactory commentary upon the three books which 'may be said to constitute the lighter side of Jewish literature' (p. 3); but, considering the limited amount of space, the writer has succeeded in presenting these examples of Jewish philosophy and passion in a manner which brings out their interest for present-day readers.

*The Book of Esther*, by L. B. PATON, D.D., Hartford, U.S.A. (T. Clark, Edinburgh, 1908). This volume belongs to the 'International Critical Commentary' and fully maintains the high standard of thoroughness which has made the series indispensable to students of the Old Testament. The author is already well known in this country for a useful history of Syria and Palestine, and for his recent account of Jerusalem in Bible times. The strongest feature in his commentary is the careful attention paid to the text and versions. There are some helpful sections on these in the Introduction (pp. 5-47), and throughout he includes translations of the more interesting or important passages from the related Targumim and Midrashim. A very sound discussion of the Feast of Purim concludes with a cautious verdict in favour of a Babylonian origin—perhaps indirect, by way of Persia. The notes are always scholarly. They are also sensible, for the book of Esther, as Luther declared, 'has too much heathen naughtiness'; it is non-religious, has not a noble character, and belongs to that class of literature which extolled the triumphs of the Jews over their enemies. The book had few attractions for early Judaism and Christianity; the wonder is that it should subsequently have become so highly esteemed.

*Ishô'dâdh's Kommentar zum Buche Hiob i*, Text and Translation, by J. SCHLIEBITZ, Dr.Phil. (Giessen, 1907), belongs to the *Beihefte* to the *Z.A.T.W.* (no. xi) and continues the study of Ishô'dâdh as an exegete which Dr Diettrich commenced (1902). The Syrian is not without some interest as a commentator; one may refer especially to his remarks on the pre-Mosaic date of Job (pp. 50, 78), elephantiasis (p. 8), spinning (p. 24), the kissing of one's hand (p. 56), thunder as

a punishment for sinners (p. 62), Behemoth (p. 76), and the Phoenix (pp. 78 sqq.). A few critical and explanatory notes are included, but in the well-known difficult passage xxxix 13 (p. 68) Dr Schliebitz does not observe that the problematical *Neleesa*, *Asida* and *Neessa*, represent the Alexandrine *νελασα*, *ασιδα* and *νεσσα*, which merely transliterate the Hebrew חסידה ונצה . . . ועלסה.

*The Decline and Fall of the Kingdom of Judah*, by the Rev. T. K. CHEYNE, D.D., D.Litt. (A. & C. Black, London, 1908), consists of a discussion of the history of Judah from the reign of Josiah to the destruction of Jerusalem, and a study of the Israelite law-books, the Priestly Code excepted. His point of view is one which 'while recognizing both direct and indirect Babylonian influence on Palestine, finds in the extant evidence a large amount of reference to North Arabian influence'. A detailed introduction sums up the present position of a theory which to call 'Jerahmeelite' is too exclusive and misleading (p. xi), and replies to those who have criticized it without a sufficient knowledge of the position attacked or of the evidence. The present tendencies among critics of the Old Testament are undeniably complex, and the ordinary reader sees but little to choose between writers of the 'Babylonist' school who find original traditions or propose reconstructions which depart very widely from the canonical history (e.g. Winckler, Erbt, Burney, &c.), and the elaborate reconstructions of Dr Cheyne based upon his recovery of the assumed original text. The serious redactions or reshapings which both sides assume bring with them similar dangers (see *J. T. S.* ix 118-121). On the other hand, recent research certainly justifies Dr Cheyne when he remarks 'it seems to me impossible that [the N. Arabian theory] should be wholly wrong', and that 'the present condition of the study of the Old Testament is far from satisfactory'. Some of the fundamental problems of biblical history and religion are at the present day under reconsideration, and only the 'highest criticism' (p. 621, above) will shew precisely what form the North Arabian theory will ultimately take. In the meanwhile it must be added, that even those who deny the theory in its most moderate form will find in this book a large store of valuable and suggestive material.

*The History of the Hebrew Nation* (sixth ed.), by SAMUEL SHARPE (Stock, London, 1908). This reprint, perhaps, should not be read without a perusal of Clayden's biography which explains the merits and the faults of a broad-minded student, who to a great extent was ahead of his age. The author will always be entitled to credit for his championship and popularization of biblical criticism at a time when it

was fighting for recognition, and the Colenso controversy was at its height. Throughout a long and busy life (1799-1881) Sharpe was distinguished for his shrewdness, assiduity, and entire independence of thought, qualities which mark this *History*, written, we must not forget, by a septuagenarian. He very rightly perceived that the constituent portions of the Old Testament must be compared with the political and religious history of Israel, but his historical criticism far outstrips the necessary preliminary literary criticism, his judgements are intuitive rather than discriminating, and they sever themselves too much from the criticism of his day. Sharpe was mathematician, banker, Egyptologist, and in close touch with contemporary scholars and travellers. But he stood outside the developement of biblical research, and astonishes us as much by his anticipation of some of the more recent conclusions as by his adherence to views behind the criticism of his age. Apart from some eccentric ideas (e.g. the Israelite origin of the Sinaitic inscriptions) and the drawbacks due to the paucity of external evidence, Sharpe's popular book is still to be read by discriminating readers.

*Histoire Comparée des Religions Païennes et de la Religion Juive*, by Dr ALBERT DUFOURCQ, Bordeaux (Bloud, Paris, 1908). This is the third edition of the first volume of a large work on the future of Christianity. It is confined to the 'Oriental epoch'. It comprises sketches of the religions of Egypt, of Babylonia and Assyria, of the Aryans (Greece and Rome), and of Jewish religion in the Old Testament. There is a brief general introduction, and a few concluding pages sum up the results of comparison, and point out the superiority of Hebrew monotheism and its steady doctrinal developement. The writer aims at presenting an impartial and objective statement, and naturally admits that so vast a field cannot be covered by the independent research of a single individual. He has, however, made himself acquainted with the technical literature and 'un hébraïsant éminent' has revised all that bears upon the history of Israel. The chief importance of the book lies first in the serviceable and very readable account which it gives of the subject. No less valuable is the bibliography and the numerous bibliographical references, and the two combine to make the volume a useful introductory handbook. Exception might be taken to the indiscriminating manner in which the literature is sometimes cited: for example, among the works dealing with Old Testament literature, Vigouroux is placed between Driver and Cornill! Nor can one avoid the feeling elsewhere that the numerous and sometimes conflicting studies which Prof. Dufourcq cites, have not always been carefully compared or analysed, although this, one freely

admits, would have been the work of a lifetime or so. It is a greater pleasure, however, to praise the grasp which he has of the more striking characteristics of the old religions, the clearness and ease with which he describes them, and the zeal with which he has undertaken his great task.

*Jahwes Wohnstätten nach den Anschauungen der alten Hebräer: eine alttestamentliche Untersuchung*, by Dr GUSTAV WESTPHAL (*Beihefte* to the *Z.A.T.W.* no. xv, Giessen, 1908). This is a searching investigation of the Old Testament beliefs regarding Yahweh's abode. It begins with a close analytical study of Yahweh's relation to Sinai or Horeb, chiefly on the basis of Exod. iii, iv, xix, xxiv, xxxiii (pp. 1-46), and surveys the history of this belief in subsequent ages when Israel was in Canaan (pp. 46-74). It then turns to the evidence which links Yahweh with the land of Canaan, with particular attention to His association with the old sacred sites (pp. 74-118). Next comes a very elaborate survey of Yahweh's abode in the temple of Jerusalem and all that this meant for the religion of Israel (pp. 118-214). Finally, he examines the conception of Yahweh as the God of Heaven, and the interconnexion among the varying aspects of the God of Israel (pp. 214-273). This admirable piece of research merits a fuller notice than our space allows. Dr Westphal is a methodical and independent thinker, his work is along the lines of recent critical investigation, and his keen remarks always deserve the closest attention of Old Testament scholars. His task has involved the treatment of numerous subsidiary questions, and one will read with great interest his discussion of the ark, the doctrine of the inviolability of Jerusalem, the remains of old Hebrew mythology, the meaning of the terms 'Lord of Hosts', 'the Face of Yahweh', and other points. The main weakness of the book is the manner in which the results of criticism are applied to the investigation of Old Testament religion and history. It seeks to recover from the complex sources the progress of certain religious conceptions in the course of Israelite history, but underestimates the difficulty of treating on historical lines those periods where the historical evidence is extremely incomplete. Dr Westphal's historical framework is only a possible one. Though he is alive to the traces of different circles of Israelite religious thought, he pays insufficient attention to the conflicting and contradictory historical views which have left their mark upon the Old Testament. Although he recognizes the relative lateness of the Hexateuchal sources and the presence of mythological and unauthentic material here and elsewhere, he builds none the less upon a reconstruction for which there is no controlling evidence. Dr Westphal will have the credit for clearing the ground in these valuable studies



of his, but the work of tracing the development from the age of the Canaanite deities to the predominant worship of Yahweh involves a more thorough consideration both of the older religion, and of the invasion and settlement of Israel. But this defect is one which his book shares with most critical literature of the Old Testament.

*Mélanges de la Faculté Orientale*: Université Saint-Joseph, Beyrouth, Syrie (1906-1908). These three bulky volumes, amounting in all to 1,300 pages, redound to the credit of a University, whose labours in Oriental research are already familiar to readers of *Al-Mashrif*, where some of the present contributions have already appeared in Arabic. The first place must be given to the study of the reign of the Umayyad Caliph Mu'awiya by Père Lammens, S.J.; it runs through the three volumes, and has since been printed separately (448 pp. + 34 pp. indexes, &c.). The same writer contributes notes on Syrian geography and ethnology (i 239-283, ii 366-407); they deal with the Arab sources, the Lebanon district in Crusading times, the Nosairis, Yezidis, Maronites and the Masonites. Of geographical interest, also, are the account of the Roman road from Antioch to Ptolemais (P. René Mouterde, ii 336-345), and an admirable record of excursions in Arabia Petraea (Dr Moritz, iii 387-436, with seven good plates). P. Mallon describes a school of Egyptian savants in the eleventh to fourteenth centuries (i 109-131, ii 213-264), especially important for Coptic studies, and M. Bouyges edits a portion of the lexicographical *Kitāb an-Na'am* (iii 1-144). Numerous Greek and Latin inscriptions, many of them new, are discussed by P. Jalabert (i 132-188, ii 265-320, iii 313-322, and 437-477), and P. Ronzevalle describes some rock-cut sculptures in Coele-Syria (i 223-238). P. Cheikho contributes articles on mediaeval Cypriote history (i 303-375), and on the archbishops of Sinai (ii 408-421), the Rev. E. Power estimates the work of Umayya the contemporary of Mohammed (i 197-222), and the Rev. A. Hartigan writes on the poet Bishr ibn Abi Khāzim (i 284-302). P. Chainé gives a preliminary account of Ethiopic MSS with apocryphal stories of the Virgin. Of the purely biblical studies, that of P. Dillenseger upholds the authenticity of 2 Peter (ii 173-212); P. Joüon discusses a number of Hebrew terms (ענין, השוקה, השינה, ענין, iii 323-336); Wiesmann deals with the apparently anti-sacrificial Psalms (ii 321-335), and with those marked by a refrain (*Kehrverspsalmen*, iii 337-386). Finally, P. Neyrand investigates the phrase צדק כן (Job iv 17), and concludes that it means to have more right on one's side (ii 346-365). Only the first part of the third volume has as yet appeared; the second part is to include some criticism of recent Oriental literature.

*Cambridge Bible: the Wisdom of Solomon*, by the Rev. J. A. F. GREGG, M.A. (Cambridge, 1909). *Wisdom* is one of the most interesting specimens of Jewish philosophical literature and possesses many attractions for its relation to Philo and the theory of the Logos, for the various allusions to contemporary popular and official religion, and for the evidence it furnishes of the continued development of Old Testament tradition outside the Old Testament itself. In a full and useful Introduction Mr Gregg upholds the homogeneity of the book, and shews that it is the work of an Alexandrian Jew, well acquainted with Greek literature, who probably flourished about the beginning of the second century B.C. The notes which accompany the Revised Version are careful and proportionate. It may be observed that a strenuous endeavour is made to associate ii 24 (death due to the envy of the devil) with the murder of Abel by Cain. This is scarcely an improvement upon the ordinary view which refers to the serpent and the fall (so, e. g., G. B. Gray, *Ency. Bib.* col. 4298). Apart from minute criticism of this character the introduction and commentary form a welcome addition to this series.

*A Short Introduction to the Literature of the Old Testament*, by the Rev. G. H. Box, M.A. (Rivingtons, London, 1909), belongs to the *Oxford Church Text Books*, and is intended to form a companion volume to Dr Ottery's *Hebrew Prophets*, of the same series. In spite of its small compass it contains a great deal of helpful information on the Canon and Text of the Old Testament, and brief special introductions to the several books. It does not, in any sense, attempt to be exhaustive; but it puts the most important matter in a nutshell, with frequent bibliographical references to the fuller handbooks (especially of Driver and Cornill), to which it will form a very handy introduction. The material has been carefully brought together, and in recommending this little book to beginners, it will be understood that its very brevity and conciseness have often precluded a proper discussion of views which are open to dispute.

*The Hebrew Prophets for English Readers*: vol. i, Amos, Hosea, Isaiah i-xxxix, and Micah (Clarendon Press, Oxford, 1909). This is the first of a series of four volumes by the Rev. F. H. WOODS, B.D., and the Rev. F. E. POWELL, M.A., intended to present to the reader, rather than to the student, the prophetic literature of the Old Testament in such a form that it may be read intelligently. The Revised Version is printed, and an obelus is placed outside those marginal readings which appear to the Editors to be distinctly preferable. The text itself is arranged in stanzas, paragraphs, &c., and headings are

introduced to give a general drift of the subject. A few short notes are added to explain the meaning or contents, and to each prophet is prefixed a brief introductory sketch. The general aim of the editors will appeal strongly to those who would see the charm and beauty of the writings of the Hebrew prophets more widely appreciated. Whatever modern research has accomplished, their intrinsic value is entirely independent of all problems of criticism, and the practical effect of their moral and spiritual teaching is not bound up with technical questions. In the volume before us two main criticisms suggest themselves. First, more care should be taken with the text. To notice only one example, it is surely important that readers should know that in Amos vi 12 'will one plough with oxen?' becomes, by a mere division of the consonants, 'will one plough the sea with oxen?' The change has had the best support since the time of Michaelis, and removes internal difficulties. Secondly, the general introduction popularizes a perspective which can hardly continue to commend itself to biblical scholars. For example, we read of 'the rise of the literary prophets' (p. xiii), and the attempt is made to estimate the development of prophecy, prophets, and 'schools of the prophets' from the times of Samuel. All we can safely say is that Amos is the earliest prophet whose writings are preserved, and to estimate the earlier development we have to rely upon narratives which must be treated critically (so e.g. pp. ix, xii, &c.), and which cannot, in existing circumstances, be handled conclusively. We have no clear evidence, in fact, for any estimate of the earlier development, nor can one with any confidence emphasize 'the moral limitations of early prophecy', as is done on p. xii. It is by no means agreed that Nathan's parable can be used to illustrate the age of David, and when the editors point to Micaiah's prophecy in 1 Kings xxii 19 sqq., it is ignored that the form of deception there attributed to Yahweh meets us again in Ezekiel (xiv 9), and probably also in Jeremiah (xx 7). In general, attempts to trace the beginnings and early course of Israelite institutions and ideas, whether in this volume or elsewhere, must inevitably remain inconclusive so long as they ignore the fact that the study of a small portion of Palestine during a relatively brief period of time cannot be confined to an investigation, however minute, of a few carefully redacted canonical writings.

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