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tabernacle of the congregation, and whilst the flesh of the bullock is being burned as a sin-offering without the camp, two rams without blemish are slain, and the blood of the second is put upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and their garments are sprinkled, and the altar is bathed with the red stream; thus in a moment we who had touched with reverence the Urim and the Thummim, and the robe of the ephod blue as heaven's fairest summer, must watch "the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them," burned upon an altar whose horns dripped with the bullock's blood. The revulsion is infinite. For the explanation we must wait. Never more shall we get rid of blood. There was a mystery about its being sprinkled on the door-posts in Egypt—a mystery about the paschal lamb—that mystery will now follow us to the end, and re-appear in a heavenly anthem. It may be that the blood will become the true refinement, and that what we once accounted precious shall be less than nothing when compared with its infinite value.

JOSEPH PARKER.

RECENT AMERICAN LITERATURE ON THE OLD TESTAMENT.

PRESENT STATE OF SEMITIC STUDIES.—Old Testament literature is so entirely dependent on Old Testament scholarship, that it seems desirable to show how the way is being prepared in America for a more fruitful study of the Old Covenant. It is only during the past ten years that the Hebrew language has begun to receive that attention in our theological seminaries that it deserves.¹

¹ Professor Young in an article on *The Value of the Study of Hebrew for a Minister*, in *The Unitarian Review*, for May (Boston, 1879), shows that a great prominence was given to the study of the language until about fifty years ago.

With a very few exceptions it was previously taught in a dry uninteresting way, and was sadly neglected. During the curriculum of three years it was confined mainly to the first. The student beginning with the alphabet, on his entrance into the seminary, was expected to make such attainments in the language and literature of the Old Testament in nine or ten months, that one exercise a week during a part of the remaining course would be sufficient.¹ The practical result of this system was that very few students acquired such a knowledge of Hebrew, on graduation, as would enable them to read even one of the easiest narratives with comfort. Indeed, most were satisfied if, as occasion required during their ministry, they could determine the sense of a single passage in the original. All this is changed. The reason is twofold. Quite a number of young men have pursued their studies in German Universities, and the tendency of Old Testament criticism has been to awaken an interest in Hebrew where it was once dormant. Not to mention all our theological institutions, Union Theological Seminary, New York, through the influence of Professor Briggs and through its offer of a fellowship of £120 a year for two years to that graduate who shall be most successful in his studies, has prepared young men for professorships in Old Testament literature. While all these pursued their studies in Germany, some, if not all of them, began Aramaic, Arabic, and Assyrian as optional studies in the seminary. Although such inducements are helpful in raising up teachers, yet another step was needed to secure preparation in Hebrew on the part of students who were entering the seminary. As there is really no considerable opportunity for pursuing such studies in our colleges,² the plan was adopted at Chicago Theological Seminary (Congregational) of offering a prize of £5 to each student who, on entering the seminary, could pass a written examination on the first twenty-one sections of Davidson's Introductory Hebrew Grammar. An

He says: "From the first settlement of the country until little more than half a century ago, an acquaintance with it was considered essential to a liberal education, and undergraduates acquired more familiarity with it than is now gained by divinity students."

¹ See my inaugural address: *A Plea for a more thorough study of the Semitic Languages in America* (Chicago, 1879), p. 43 ff.

² According to Professor Briggs, *The Presbyterian Review* (New York, 1885), p. 135, Hebrew has been introduced as an optional study in the University of Virginia, Lafayette and Rutgers Colleges, New York, and in Dartmouth College, New Hampshire. To this list should be added Amherst College, Massachusetts.

additional prize of £10 was presented to the one who prepared the best paper at the examination. Applicants for admission to the seminary, who desired to try for the prizes, received instruction by correspondence free of expense. This plan has now been tried three years with good success. In all, seventeen students have passed the examination, and have been promoted to advanced standing in their classes. In the year 1881 a different phase of the work was begun by Professor W. R. Harper, of the Baptist Union Theological Seminary, at Morgan Park, twelve miles south of Chicago. His object was to help ministers who had never studied Hebrew, to learn the language, and to aid those who knew it only imperfectly to acquire a mastery of it. Instruction was given by correspondence.¹ The number of those who sought this opportunity increased until there are now between six and seven hundred.² The same year he established a Summer School for the study of Hebrew, which was held four weeks. Twenty-three persons were in attendance; in 1882 there were sixty-five.³ So much interest was manifested in the following year that in 1884 he was invited to hold a second school at Worcester, Mass. At these schools not only elementary and advanced instruction was given in Hebrew and exegesis, but there were also competent teachers in Aramaic and Arabic, and at Worcester in Assyrian. Another year four Summer Schools are to be held. A large number of Hebrew professors in our seminaries have promised their co-operation, so far at least as moral support and encouragement are concerned, and it is hoped that ultimately every student who enters a theological seminary may be required to come prepared in Hebrew. However this may be, such schools cannot but be helpful. The method of instruction, which is termed by Dr. Harper inductive, is considered by him a much quicker way of learning the language than any other. At an early stage in the study of the language the first four chapters of Genesis are committed to memory. During this process the student is exercised

¹ He calls this mode of instruction, *The Hebrew Correspondence School*. It is certain that excellent results can be attained in this way, as the writer knows from experience with his own students.

² Almost every State in the Union is represented, and there are also correspondents in Canada, Ireland, England, Turkey, Syria, India, China, and Japan.

³ A statement regarding the results of this experiment may be found in *The Hebrew Student* for October, 1882, pp. 33-36.

on them in a colloquial way, and first learns the grammar by examples and afterwards systematically.

HEBREW GRAMMAR.—As might be foreseen, American scholarship cannot yet be expected to show any great fruits of independent research in the Old Testament, but it has made a beginning. Rev. H. Ferguson published an elaborate dissertation two years ago entitled *An Examination of the Use of the Tenses in Conditional Sentences in Hebrew*.¹ Dr. H. G. T. Mitchell, who studied three years at Leipzig, with Krehl, Delitzsch, Fleischer and others,² and who is now Professor in the School of Theology, Boston University (Methodist), has recently issued a book for beginners.³ It is based on experience, is handsomely printed with large type, and is on the same principle of progressive exercises as the best text-books of modern languages. Although no better book of its kind has been published in America, yet it is inferior to Davidson's Introductory Hebrew Grammar in the scientific grasp which it affords students of the language. Mr. Charles R. Brown has prepared Part I. of *An Aramaic Method*.⁴ It contains the Hebrew text of the first ten chapters of Genesis, with the accompanying so-called Targum of Onkelos, as well as some other Targums on various passages. The book is also provided with paradigms, notes, and a vocabulary, and seems to be well adapted to the purpose for which it is prepared.

SACRED GEOGRAPHY.—The works on this subject are meagre compared with those of England and Germany, but are of importance. *East of the Jordan*⁵ embodies the observations in Moab, Gilead, and Bashan during the years 1875–1877, of Dr. Selah Merrill. As such the work is of permanent value. Whatever may be the ultimate decision of scholarship as to the success with which Dr. H. Clay Trumbull has defended his thesis as to the probable site of Kadesh-Barnea,⁶ which he identifies with 'Ayn Qadees,

¹ In the *Journal of the Society of Biblical Literature and Exegesis* (1882), pp. 44–94. This Society has a membership of about ninety, and meets twice a year, in June and December, at some eastern city, for the presentation and discussion of critical papers on Biblical subjects.

² He presented a dissertation to the Philosophical Faculty at Leipzig, entitled, *An Examination of some of the final Constructions of Biblical Hebrew* (Leipzig, 1879), pp. 1–40, to obtain the Degree of Doctor of Philosophy.

³ *Hebrew Lessons* (Boston, 1884), pp. i.–vi.; 1–164; and 1–68.

⁴ Chicago: American Publication Society of Hebrew, Morgan Park, 1884.

⁵ New York, 1881, pp. i.–vii.; 1–549, and a map of the country explored by the American Palestine Exploration Society.

⁶ *Kadesh-Barnea: its importance and probable Site, with the Story of a Hunt*

the book is an honour to the author and the publisher, and clearly shows that there is no antagonism between a life spent in promoting the interests of Sunday Schools and careful scholarship.

OLD TESTAMENT CRITICISM.—There is no subject more difficult to understand in all the range of theology than modern Biblical criticism. In the many treatises which have been issued of late years on this subject, none have presented a complete view of the facts and principles of Old Testament criticism in their interdependence, except that of Dr. George T. Ladd, Professor of Mental and Moral Philosophy, in Yale College, since 1881. His work¹ not only gives a survey of specimen results of Biblical criticism, with a good degree of fulness, especially in the Old Testament, but he also exhibits clearly the principles on which such criticism rests. Accepting the conclusions of the more moderate destructive critics, he proceeds to construct a doctrine of Sacred Scripture, which he thinks will admit all the established facts of modern criticism, and at the same time afford a tenable view of revelation. It is this combination of the facts and principles of criticism which gives the book a special value. The mastery which he shows of Old Testament studies would be highly creditable to a Hebrew scholar. The book is not based on his own investigations, but he is familiar with the chief works of foreign critics, and has quoted them with conscientious care.² So far as I am aware, he has furnished the most recent tables of the different documents according to the latest critical analysis of the so-called Hexateuch. His method is strictly inductive. He holds that we should not have an *a priori* theory as to revelation, inspiration, or as to the historicity, scientific, and ethical character of all parts of the Scriptures. The truth in regard to these can only be determined by research. After presenting the facts at length, he concludes that in the respects named the Scriptures bear the marks of human infirmity, and that the ordinary view of revelation and inspiration must be surrendered. He holds that the whole Bible cannot have been given by inspiration. He discriminates between

for it, including *Studies of the Route of the Exodus, and the Southern Boundary of the Holy Land* (New York, 1884), pp. 1-428.

¹ *The Doctrine of Sacred Scripture: a Critical, Historical and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments* (New York, 1883), vol. i. pp. x., 1-261; vol. ii. pp. xiii., 1-265.

² Dr. Ladd has expended on these volumes ten years of miscellaneous reading, followed by five years of hard study and writing.

the Bible and the Word of God which is contained in the Bible, and which is recognised by the inner consciousness of believers. The work is written conscientiously and reverently, and yet the theory that those parts of the Bible which bear the marks of human imperfection are to be apologised for as such, and do not form a constituent part of Divine revelation, reminds one a little of the habit which some business houses have of charging all questionable dealings to the wicked partner. Certainly not all the results of criticism which he presents are assured, and the Church will demand a doctrine of Sacred Scripture which cannot so easily be turned into a weapon against her.

Quotations in the New Testament (by Dr. Toy, Professor of Hebrew and other Semitic languages in Harvard College, Cambridge, Massachusetts), is the work of a ripe Old Testament scholar, who studied two years in Berlin, and was formerly connected with the Southern Baptist Theological Seminary, Louisville, Kentucky. Finding that his critical views regarding the Old Testament were not in harmony with the doctrinal position of his brethren, he resigned his chair and was subsequently elected to a professorship in Harvard College.¹ His work is a careful critical analysis of all the quotations from the Old Testament in the New. He gives the original text in Greek and Hebrew, together with an English translation. He utterly rejects Böhl's theory of a popular Aramaic version of the Old Testament in the time of Jesus,² and attributes the differences between the quotations and the original to the use of the Septuagint, to lapses of memory, and to a free use of uncritical and Rabbinical methods of interpretation. His standpoint, as displayed in this volume and in his little book entitled *The History of the Religion of Israel*,³ is entirely that of the modern critical school.

¹ He is also a lecturer on Biblical Literature in the Divinity School of the same institution. It is a singular fact that one of his pupils, also a Baptist, Dr. David G. Lyon, who studied three years in Leipzig with Professor Friedrich Delitzsch, is the Hollis Professor of Divinity; and that a Congregationalist, Dr. J. H. Thayer, formerly of Andover, is another member of the theological faculty; *i. e.*, out of six professors three are not Unitarians. But it is one of the laws of the Divinity School that "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denominations of Christians shall be required, either of instructors or students."

² Cf. *Forschungen nach einer Volksbibel zur Zeit Jesu* (Wien, 1873), and *Die Alttestamentliche Citate im Neuen Testament* (Wien, 1878).

³ Boston: Unitarian Sunday School Society, 1884.

Professor Charles A. Briggs, of Union Theological Seminary, New York, studied in Berlin with Roediger and Dorner, and has held his present position for more than ten years, during which he has taught several of the Semitic languages with ability and success, and has brought the Old Testament department in that institution into greater prominence than it ever enjoyed before. His *Biblical Study*¹ is the residuum of certain articles prepared for reviews, as well as of two or three lectures. It is dedicated to Drs. Hitchcock and Dorner, "the survivors of two noble faculties," to whom he confesses that he owes his theological training. The work is really an encyclopædia of current discussions about the Old Testament, treating of the advantages of Biblical study, of exegetical theology, the languages of the Bible, the Bible and criticism, the canon of Scripture, the text of the Bible, Hebrew poetry, the interpretation of Scripture, Biblical theology, the Scriptures as a means of grace; and containing a catalogue of books of reference for Biblical study. The book is deserving of high praise as a useful epitome of valuable information carefully gathered from the latest critical sources. It is designed to vindicate the rights of untrammelled criticism. The standpoint is that of the modern critical school, although the author holds the Mosaic authorship of the Pentateuch in a modified form.

Remaining literature, including the more important contributions to reviews, among which are several critical articles of a positive character, will be noticed in a subsequent number of the EXPOSITOR.

Chicago.

SAMUEL IVES CURTISS.

BREVIA.

Lord Sabaoth.—*κύριος Σαβαώθ*, Rom. ix. 29; James v. 4, is rendered by A.V. and R.V. "the Lord of Sabaoth"; by Delitzsch, *לַיהוָה* :". The Hebrew equivalent is undoubtedly the right one, but can the English rendering be justified? Surely "the Lord of Hosts," or "the Lord Sabaoth," are the alternatives. Why is it *κύριος Σαβαώθ* instead of *κύριος τῶν δυνάμεων*, as generally in the Septuagint, unless *Σαβαώθ* has become a proper name. It is true that Sabaoth is never used without some word for God being prefixed; the parallel, Ashtar-Kemosh (Moabite Stone, l. 17), offered by the French *Corp. Inscr. Sem.*, is therefore incomplete.

¹ New York, 1884.