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descension of Jesus, he exclaims in adoration, My Lord and my God.

If the foregoing interpretation is correct, it will be seen that the prologue is neither designed particularly for Greek readers, nor can it be regarded as an addition by a later hand to accommodate the Gospel to a new environment. Its nerve and tissue are those of the body of the Gospel. Its connections are too subtle, its harmony too delicate, its spirit too indefinitely similar, to be the work of another than the author of the Gospel.

R. A. FALCONER.

SOME RECENT OLD TESTAMENT LITERATURE.

THE ability and learning of the first volume of Prof. McCurdy's book on the Monuments and Semitic History whetted the appetites of Bible students for the rest of the work. The importance of the second volume¹ is even greater than had been expected. It was stated in the first volume that a second would complete the work. The author had intended to devote a single chapter to a very brief sketch of the governmental, social, and moral progress of the Hebrew people. But the importance of this branch of his subject grew upon him, and he was led to treat it on a much larger scale, so that 236 pages—more than half the present volume—are occupied with the "Inner Development of Israel." Hence there is to be a third volume, which will deal with the period after the Fall of Nineveh and include an account of the development of ancient Hebrew literature. Obviously any notice of the second

¹ *History, Prophecy, and the Monuments*, by J. F. McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto, vol. ii., to the Fall of Nineveh. New York: The Macmillan Company. London: Macmillan & Co., Ltd., pp. xxi., 443. 14s. net.

volume by itself must be incomplete ; justice can only be done to the earlier part of the work when the whole has been published. We cannot properly understand the author's account of the history of Israel until he gives us the promised statement of his views as to the literature. Even in this volume he sometimes anticipates the next. We gather, for instance, that he regards Isaiah xix. 18-25 as the work of Isaiah, § 656 ; and in § 606 he tells us that Psalms i.-lxxii. " must as a whole belong to . . . the golden days of prophecy, the period reaching from Elijah to Micah."

The first half of the volume covers a very wide range ; an account of the " Inner Development of Israel " involves a sketch of its political history, both internal and external, and also a somewhat comprehensive treatment of Hebrew archæology. There are chapters on " Elements and Character of Hebrew Society," and on " Society, Morals and Religion." Even 236 pages are very few for so large a theme. Hence the treatment is necessarily concise. Much is only given in outline, and in this first half of the volume Prof. McCurdy merely states results without discussion and often without quoting authorities. The statement, § 394, that " we are now to occupy a few paragraphs with an inquiry into the usage of the leading social and domestic terms of Hebrew literature," rather takes our breath away. Actually we get results rather than an inquiry, but the sentence quoted illustrates the scale of the work. But an account on such a scale of the history of Israel as reconstructed in the light of recent literary criticism is one of the pressing needs of our time ; and we are grateful to Prof. McCurdy for his very valuable contribution to the work. We need not say that it is scholarly and judicious. We have not space to discuss details, and we can scarcely consider the general conception of the history till the author's views on the literature are before us. But we may say that Prof.

McCurdy holds that, while accepting critical principles and results, the Bible story of the earlier experiences of Israel contain much more substantial history than is admitted by Wellhausen and Stade. He regards, § 445, the Patriarchs, "Abraham and his descendants" as "the heads of the leading families in their respective clans"; he accepts the sojourn in Egypt and the invasion of Canaan by united Israel from the east of Jordan.

The second half of the volume traces the relations of the Jewish monarchy to Egypt and Assyria, and also the history of Assyria, from the fall of Samaria to the fall of Nineveh. The chief authorities are the Assyrian monuments and the Old Testament, but use is also made of Herodotus, Josephus, and other Greek literature. In many cases, inscriptions are given in full. Elsewhere, too, we are not asked to rely upon the author's bare *ipse dixit*, but are furnished with chapter and verse, so that the student may verify statements for himself. Moreover one pleasant feature of this book is the absence of the *odium theologicum*. Prof. McCurdy's narrative is all the more interesting that it is constructed, not upon apologetic, but upon historical principles. It is as readable and edifying as it is instructive; and illustrates the fact that the scientific history of religion is the best vindication of the faith.

The two recent volumes¹ of the *Cambridge Bible* are by Dr. Davidson and by his former pupil Dr. Skinner. We need not say that such names on the title-pages of "Nahum, Habakkuk and Zephaniah," and of "Isaiah i.-xxxix." are a guarantee for extensive and exact scholarship, and for careful and accurate treatment. Dr. David-

¹ *The Cambridge Bible for Schools and Colleges*. General Editor for the Old Testament: A. F. Kirkpatrick, D.D. *Nahum, Habakkuk, and Zephaniah*, by the Rev. A. B. Davidson, LL.D., D.D., Professor of Hebrew, Edinburgh, pp. 144. 3s. *Isaiah, Chapters I.-XXXIX.*, by the Rev. J. Skinner, D.D., Professor of Old Testament Exegesis in the Presbyterian College, London, pp. lxxix., 295. 4s. Cambridge, at the University Press, 1896.

son's Introductions to the three prophets are packed with information. In reading them, one is amused to remember that the Cambridge Bible originally only professed to be "for schools" and added "colleges" as an after-thought. Many paragraphs are more suited for the *Zeitschrift für Alttestamentliche Wissenschaft* than for a school textbook. For the most part Dr. Davidson is content to expound the doubts as to the integrity of these books without pronouncing an opinion; but he seems inclined to retain as much as possible, if not everything, for the prophet whose names are placed at the heads of the books. Of the Psalm in Habakkuk iii., he says, p. 58, "The question whether chapter iii. belong to the prophecy of Habakkuk, or be an independent poem, cannot be answered with certainty." We should like to quote two or three sentences from p. 62 because they help to explain why many, even amongst younger scholars, hesitate to accept some recent developments of criticism. "If the date of Habakkuk had to be fixed from the circle of his ideas alone, he might be assigned to the end of the exile or later. The instance shows how precarious it is to draw inferences as to the date of a passage or a writing solely from the ideas it contains. The literature is far too scanty to enable us to trace the course of religious thought and language with any such certainty as to fix the dates at which particular ideas or expressions arose."

Dr. Skinner also deals very fully with the introduction. He recognises that the extant book of Isaiah is the result of editorial processes, which we can only imperfectly trace, and finds no literary evidence of the complete book before the beginning of the second century, B.C. The results of analysis, what is probably Isaiah's—*e.g.*, the Messianic passages ii. 2-4, iv. 2-6, ix. 1-7, xi. 1-9; and what is probably not—*e.g.*, xii., xiii.-xiv. 23, xxi., xxiv.-xxvii., xxxiii.-xxxix.—are definitely stated; and there is a very

useful table of the probable order of the Isaiah prophecies. There is a clear and interesting account of the life and times of Isaiah, fully illustrated from the inscriptions. In his discussion of the prophet's teaching, Dr. Skinner declares that "Isaiah is a monotheist in the strictest sense of the term." This volume treats a difficult and important subject with great success.

Mr. Woods' *Hope of Israel*¹ consists substantially of the Warburtonian Lectures delivered in Lincoln's Inn Chapel in the years 1890-4, and is reprinted from the *Expository Times*. Frankly accepting the methods and conclusions of modern criticism, it discusses the effect of these upon our understanding of Hebrew prophecy, especially as a preparation for Christ and Christianity. The author's line of thought and results are not largely different to those familiar to students of recent Old Testament theology, but his work has a distinct place of its own, and we trust it will be widely read by all classes of Bible students. *The Hope of Israel* is a delightful book, and presents a rare combination of spiritual fervour and intellectual candour.

*Practical Reflections on the Minor Prophets*² consists of the text of the Authorised Version, with brief expositions attached to each verse or paragraph. The exposition applies the principles of the text to the circumstances of modern Christians by means of a very elastic paraphrase. It is a book which may be useful for devotional purposes and furnish suggestions for the pulpit. The preface, by the Bishop of Lincoln, tells us that Dr. Liddon highly commended similar works by the same author. It is a misfortune that the bishop should think fit to cite the

¹ *The Hope of Israel, a Review of the Argument from Prophecy*, by F. H. Woods, B.D., sometime Fellow and Theological Lecturer of St. John's College, Oxford, Vicar of Chalfont St. Peter, Edinburgh. T. & T. Clark, 1896, pp. viii., 218. 3s. 6d.

² *Practical Reflections on every verse of the Minor Prophets*, by a Clergyman. Longmans, Green & Co., London, 1896, pp. xxvii., 212. 4s. 6d.

Wesleyans to illustrate "the evil" of "the reaction" from "the fear of 'enthusiasm,'" because there has been amongst them an "undisciplined development of the feelings and affections."

Prof. Ryle's sermon on Genesis i.¹ is an eloquent and suggestive discourse on the lines of his *Early Narrative of Genesis*, but the price is prohibitive.

We are glad to see that the earlier volumes of the *Modern Reader's Bible* have been sufficiently successful to encourage Prof. Moulton to issue *Genesis, Exodus, Deuteronomy, Judges, Job*, a volume containing *Solomon's Song, Ruth, Esther, and Tobit*, and another containing *Ecclesiastes* and the *Wisdom of Solomon*.²

The last volume³ of the *Little Books on Religion* is "Why be a Christian," by Dr. Marcus Dods: it includes a study of the character and experience of David, and has a practical rather than an evidential value; a useful book to place in the hands of a boy verging towards a young man.

Another work indirectly connected with the Old Testament is Mr. Schechter's *Studies in Judaism*.⁴ They consist of Essays and Reviews, reprinted from the *Jewish Quarterly* and the *Jewish Chronicle*. They deal with various interesting topics of Jewish life and literature, Jewish dogmas and tradition, Jewish teaching as to the child and woman, titles of Jewish books, the Hebrew collection in the British Museum. There are also accounts of the Chassidim, a Jewish sect founded in the eighteenth century, and of certain Jewish teachers, Nachman Kroch-

¹ *Physical Science and the First Chapter of Genesis*, a sermon by H. E. Ryle, D.D. London: Macmillan & Co., 1896, pp. xvii. 1s. net.

² Macmillan & Co., 2s. 6d. a volume.

³ *Little Books on Religion*, edited by W. Robertson Nicoll, LL.D. *Why be a Christian*, addresses to young men by Marcus Dods, D.D. London: Hodder and Stoughton, 1896, pp. 140. 1s. 6d.

⁴ *Studies in Judaism*, by S. Schechter, M.A., Reader of Talmudic in the University of Cambridge. London: H. & C. Black, 1896, pp. xxx., 442. 7s. 6d.

mal, born 1785; Elijah Wilna, born 1720; and Nachmanides, born 1195. In an essay on *The Law and Recent Criticism*, Mr. Schechter maintains that criticism will not derogate from the authority of the law. There are notes and index, and the book will provide information for the studious and amusement for those who care to explore the byways of literature. The author, though apparently neither Professor nor Doctor, may be said to stand in the succession of Hillel and Gamaliel.

W. H. BENNETT.