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*RECENT FOREIGN LITERATURE ON THE
OLD TESTAMENT.*

THE YEAR 1884.

To furnish, within the space of a few pages, a complete survey of all the Literature—save that of England and America—relating to the Old Testament is not possible, not even though we should confine ourselves to a bare enumeration of titles. Since, however, titles without elucidatory remarks possess for the most part but little value, we here abandon any attempt at completeness, in order to be able briefly to characterise at least the more important writings. In particular we shall but rarely cite articles appearing in magazines. Those who care for completeness we must refer again to the reviews of Kautzsch and Siegfried (comp. *EXPOSITOR*, 1885, No. I. p. 70). On this occasion may be quoted the *Zeitschrift für die alttestamentliche Wissenschaft*, edited since 1881 by Prof. B. Stade (Giessen). Unfortunately this magazine has mostly as its contributors adherents of the extreme tendency of Wellhausen, and has therefore become a sort of party organ. Nevertheless, we will gladly acknowledge that it likewise contains many a production adapted to give general satisfaction.

We begin once more with the works belonging to the province of LINGUISTIC SCIENCE. Friedrich Delitzsch has republished his *Studien über indogermanisch-semitische Wurzelverwandtschaft* (Leipzig: pp. 119), which called forth the attention of scientific men in the year 1873. We regret to say it is republished without any kind of change. The great *Sammlung Karthagischer Inschriften* (vol. i., Strassburg, 208 plates) of the well-known palæographer, J. Euting, enriches our knowledge not only of the Phoenician language, but also of the Phoenician religion. It is very gratifying to find that Theodor Nöldeke has continued his investigations on the Semitic grammar. This time he treats of the Terminations of the Perfect (*Zeitschrift der Deutschen Morgenl. Gesellsch.*, xxxiv. pp. 407–422). The *Grammaire hébraïque* of S. Preiswerk, remoulded in the fourth edition by the author's son, of the same name (Basle: pp. lxvi. 403), affords nothing new to German and English readers; on the other hand, it may be used with profit in France and in the French-speaking part of Switzerland. The Concordances to the Hebrew Old Testament in use in

Germany have not a few gaps, and labour also under other defects (comp. *Die neubearbeitete hebräisch-chaldäische Bibel-Concordanz von Dr. S. Mandelkern*. Leipzig: pp. 15); it were to be desired, therefore, that the carefully prepared work of Mandelkern were printed. The *Concordance* of B. Davidson (London, 1876) is better than that of Buxtorf and that of J. Fürst, but yet not free from errors. A monograph displaying commendable diligence, on *Die hebräischen Conditionalsätze*, was furnished by Paul Friedrich (Königsberg: pp. viii. 109). Two other special themes were thoroughly treated by Carl Siegfried (*Die Aussprache des Hebräischen bei Hieronymus*, in Stade's *Zeitschrift*, pp. 34–83) and Wilh. Bacher, Professor in Budapest, *Die hebräisch-arabische Sprachvergleichung des Abulwalid Merwán ibn Ganáh*. Wien: pp. 80.

The *Grammatik des Biblisch-Aramäischen. Mit einer kritischen Erörterung der aramäischen Wörter im Neuen Testamente* (Leipzig: pp. viii. 181), by Prof. Emil Kautzsch of Tübingen, supplies a long-felt desideratum. The errors censured on many sides can easily be corrected in a second edition (comp. *Göttingische gelehrte Anzeigen*, No. 26).

In his *Einleitung ins Alte Testament* (v. *Handbuch des theologischen Wissenschaften* . . . herausgegeben von Otto Zöckler. Zweite . . . teilweise neubearbeitete Auflage. Nördlingen: vol. i. pp. 123–210) the author has endeavoured to give an objective survey of the present standing of this science, adding an abundance of literary references for those who wish for thorough information on special points. The Roman Catholic Prof. Franz Kaulen has published in a second revised edition the general part of his *Einleitung in die heilige Schrift Alten und Neuen Testaments* (Freiburg im Breisgau: pp. 152 [156]). There he speaks of the Inspiration, the Canon, the History of the Text, the Translations, and furnishes—so far as he is not prevented by his religion—many useful particulars. Yet more is it seen in the production of Zschokke (*Historia sacra antiqui testamenti*, Vienne, ii. ed., pp. iv. 464), that the adherents of the Romish Church have not the possibility of pursuing, with regard to very many questions, a free critical research. The much spoken of passage of the Talmud, Baba bathra, fol. 14b, 15a, is discussed by Gust. Marx, *Traditio Rabbinorum veterima de librorum VI^a T^r ordine atque origine*. Leipzig: pp. 60. The author seeks to show that the order of sequence of the books of the Bible, mentioned in the Talmud, *l.c.*,

is only a precept for the future. I must adhere to the view that only an ancient custom, which is to be explained from the history of the Canon, is there determined. (Comp. *Protestantische Real-Encyklop.*, 2nd ed., vii. p. 417 sqq., and *Literarisches Centralblatt*, 1885, No. 17, col. 567 f.).

For a good edition of the Massoretic text of the Book of Ezekiel we are indebted to Dr. S. Baer (*Liber Ezechielis. Textum . . . expressit . . . notis criticis confirmavit S. Baer. Cum præfatione Francisci Delitzsch et glossario Ezechielico-Babylonica Friderici Delitzsch.* Lipsiæ: pp. xviii. 134).

VERSIONS.—In the Alexandrine translations of the Book of Job there were wanting about 400 hemistichs of the Hebrew text. So early and so zealously were the defects supplied by the aid of Theodotion, that Jerome could say in his day, there was no Greek or Latin manuscript to be found which reproduced the original text of the LXX. entire. Now, by the assistance of a manuscript of the South Egyptian (Thebaic) version, the early Septuagint text can be reconstructed, *v. Agapios Bsciai, Une decouverte biblique importante (Moniteur de Rome, 1883, 26th October; comp. De Lagarde, Mittheilungen, pp. 203–205)*. Dr. A. Berliner has reprinted the “Targum Onkelos” after the very rare punctuated *editio Sabionetta, 1557*, and followed it up in a second volume with various readings, investigations as to the history of this Targum, etc. (Berlin: pp. iv. 242; x. 266). Moritz Heidenheim has conceived the plan of combining in a *Bibliotheca Samaritana* the most important products of the Samaritan literature. The plan is good, the execution in the first instalment, unhappily, disappointing. The long title of this (first) number reads: *Die samaritanische Pentateuch-Version. Die Genesis in der hebräischen Quadratschrift unter Benutzung der Barberinischen Triglotte herausgegeben und mit Einleitung, textkrit. Noten, Scholien und Beilagen versehen* (Leipzig: pp. lii. 98). The editor has regard to the renowned manuscript named after Cardinal Barberini in only a few passages, alters the text in many places—without always giving a hint of the change—by needless, often impossible conjectures, and in the Annotations (“Scholia” !) asserts very much which must call forth the contradiction of competent judges (comp. S. Kohn in *Zeitschrift der Deutschen Morgenl. Gesellsch.* 1885, pp. 165–226).

EXEGESIS AND CRITICISM.—Joseph König, Professor of Catholic

Theology, at Freiburg i. B., has published a History of the Pentateuch-Criticism, from J. Astruc to the present day, which is worth reading (*Das Alter und die Entstehungsweise des Pentateuchs*. Freiburg: pp. 73, 4to). H. Vuilleumier has continued his work, mainly designed for French readers (comp. *EXPOSITOR, ut supra*, p. 74 init.). *La critique du Pentateuque dans sa phase actuelle* [*Revue de théol. et de philos.* 1884, Mai, pp. 292–306]. Herm. L. Strack has shown, by discussing the first chapters of the Genesis, that the results of the Higher Criticism can be used in many ways in favour of the credibility of the biblical accounts (*Hebraica*, i. pp. 5–10; March). The articles of S. I. Curtiss, “Delitzsch on the Pentateuch. Translated from Manuscript Notes,” are reprinted from *The Hebrew Student*, vol. i. (Morgan Park, Ill., pp. 37). The other works of Curtiss we must leave to the writer of the report on the American literature to mention. C. H. Cornill, *Die Composition des Buches Jesajà* (in Stade’s *Zeitschrift*, pp. 83–105), strove to show that the redactor of the Book of Isaiah laboured to attain first a chronological order, and secondly an order of subjects, and this for the most part under the guidance of certain “keywords.” C. Clausen defends the genuineness of the Elihu discourses, and has thus no sense of perception that they interrupt in a disturbing way the connexion between Job’s last words and the discourses of God (comp. his articles in Luthardt’s *Zeitschrift für kirchliche Wissenschaft u. kirchl. Leben*, pp. 393–408, 449–460, 505–515). The *Praktische Auslegung der Psalmen*, by E. Taube (3rd ed., Berlin: pp. 889) will be welcome to those who seek for edification. Prof. Gust. Bickell, Innsbruck, has been occupied with the criticism of the Book Koheleth [Ecclesiastes]; his hypotheses, however, are so artificial and so forced, that they will never indeed win acceptance with serious investigators (*Der Prediger über den Werth des Daseins. Wiederherstellung des bisher zerstückelten Textes, Uebersetzung und Erklärung*. Innsbruck: pp. 112). A young Greifswald theologian, Joh. Meinholt, has pursued investigations on *Die Composition des Buches Daniel* (Greifswald: pp. 87). His results accord to a gratifying extent with that which I had already indicated in my *Einleitung*. The dissertation of G. T. Mühling, on the genealogies of the Chronicles, I. ch. i.-ix. (in [Tübinger] *Theologische Quartalschrift*, pp. 403–450), bears an essentially apologetic character.

The history of Exegesis is detailed by the following writings: 1. S. Schiffer, *Das Buch Koholet. Nach der Auffassung der Weisen des Talmud und Midrasch und der jüdischen Erklärer des Mittelalters*. Theil I. Leipzig: pp. viii. 140 [promises much, but gives little]; 2. S. H. Margulies, *Saadia al-Fajumi's arabische Psalmübersetzung nach einer Münchener Handschrift herausgegeben und ins Deutsche übersetzt*. I. Breslau: pp. iv. 51, 26; 3. M. Wolff. *Zur Charakteristik der Bibelexegese Saadia Alfajjumi's* (in Stade's *Zeitschrift*, pp. 225-246); 4. J. J. L. Bargès, *R. Yapheth Abou Aly ibn Aly Bassorensis . . . in Canticum Canticorum commentarium arabicum . . . edidit atque in linguam Latinam transtulit*. Paris: pp. xxxii. 340; and 5. O. Zöckler, *Luther als Ausleger des Alten Testaments gewürdigt auf Grund seines grösseren Genesiskommentars*. Greifswald: pp. 77.

APOCRYPHAL AND PSEUDEPIGRAPHIC LITERATURE.—Paul de Lagarde has edited the Latin version of the *Sapientia Salomonis* and of the *Ecclesiasticus* after the Codex Amiatinus in Florence (*Mittheilungen*, Göttingen: pp. 241-380). He is certainly right in his conviction that this much spoken of Codex is neither so ancient nor so trustworthy, as has ordinarily been supposed on the authority of C. Tischendorf. The article of G. Schnedermann, Basel, on the Judaism of the two first Books of the Maccabees, although contributing nothing strictly new, merits reading as a diligent and judicious combination of the existing material (Luthardt's *Zeitschrift*, pp. 78-100). The shrewd dissertation of Friedr. Schnapp, *Die Testamente der zwölf Patriarchen* (Halle: pp. 88), seeks in particular to shed light upon the composition of this pseudepigraphon, and to prove the existence of interpolations.

ARCHÆOLOGY, HISTORY AND GEOGRAPHY.—The *Handwörterbuch des Biblischen Altertums für gebildete Bibelleser*. Herausgegeben von Eduard Riehm (Bielefeld und Leipzig: pp. 1849, with more than 400 illustrations and maps), begun in the year 1874, is at last completed. Although the book is designed in the first instance for the educated laity, many of the articles nevertheless merit attention on the part of scholars; I mention here only one, "Zeitrechnung," from the pen of Riehm himself. The names of the most important contributors are: Gust. Baur, Franz Delitzsch, G. Ebers (Leipzig); P. Kleinert, Eberhard Schrader (Berlin); Kamphausen (Bonn); Kautzsch (Tübingen); Mühlau (Dorpat);

Schlottmann (Halle); Schürer (Giessen). The *Biblisches Wörterbuch für das christliche Volk* (3rd re-modelled edition, Karlsruhe and Leipzig: pp. 1410, with 9 maps), edited by H. Zeller, stands upon the ground of the traditional-apologetic views and is adapted to wider circles of readers. Of the *Real-Encyklopädie für protestantische Theologie und Kirche*, second edition, two volumes, xiii. and xiv., have appeared. Some of the larger articles are: *Samaritaner* (Kautzsch), *Sanherib* (Friedr. De litzsch), *Schöpfung* (Zöckler), *Schreibkunst und Schrift bei den Hebräern* (Strack), *Semiten* (Volck), *Sibyllen* (Ed. Reuss), *Sinai* (F. W. Schultz), *Spriüche Salomos* (Franz Delitzsch), *Sterne* (Lotz), *Stiftshütte* (Riggenbach).

F. W. Schultz (Breslau) has essentially improved and enlarged his treatise on the Geography, the History, and the Archæology of the Old Testament in Zöckler's *Handbuch* (see above, p. 150), second edition, vol. i. pp. 211–327. J. Wellhausen has published in the first part of his *Skizzen und Vorarbeiten* (Berlin, pp. 1–102), the revised original of his article "Israel" in the *Encyclopædia Britannica*, 9th edition, vol. xiii. In this way German scholars have obtained the desired opportunity of learning how the course of the Israelite history has shaped itself according to Wellhausen; and this is naturally of importance for a thorough testing of the critical theories of Wellhausen himself. Substantially upon the same ground stands Bernh. Stade's *Geschichte des Volkes Israel*, of which the third instalment has appeared (Berlin: pp. 305–464). Yet more radical is L. Seinecke, who e.g. represents the Book of Ezekiel as owing its composition to the years 164–163 B.C. (*Geschichte des Volkes Israel. II. Theil. Vom Exil bis zur Zerstörung Jerusalems durch die Römer*. Göttingen: pp. xii. 356). Of quite an opposite kind is the *Lehrbuch der Biblischen Geschichte Alten Testamentes*, by Aug. Köhler (Zweite Hälfte, I. Theil, Erlangen: pp. 473. [In the year 1884, only the pp. 267 ff. appeared; pp. 1–266 were published in 1877 and 1881; the first half bears the date 1875]). Köhler, as professor of Theology in Erlangen (successor of Franz Delitzsch, when the latter removed to Leipzig), occupies a strictly positive standpoint. He goes to work, however, with such thoroughness, and avails himself to such an extent of all existing aids, that even his radical opponents acknowledge his book as at least a thankworthy collection of materials. May the author, who in ten years has brought us only to the Division of

the Kingdom, not make us wait much longer for the completion of his work! Prof. Gust. Baur has dealt briefly, but well, with Education among the Israelites, in K. A. Schmid's *Geschichte der Erziehung*, vol. i. (Stuttgart). A piece of diligent workmanship by Allen Page Bissell, *The Law of Asylum in Israel, historically and critically examined* (Leipzig: pp. 86), may be mentioned here, because the author, an American, completed his studies in Germany.

The *Geschichte des Alterthums* by Eduard Meyer (vol. i. contains the history of the East till the foundation of the Persian rule; Stuttgart: pp. xix. 647), is valuable, because the author is not only an historian but likewise possesses oriental lore. The presentation of the history of Israel, however, has suffered greatly, owing to the hypercritical attitude which E. Meyer assumes towards the historic documents of the Old Testament. A. Wiedemann's *Aegyptische Geschichte* (Gotha: pp. xii. 765), is a very thorough work, adapted more for reference than for perusal. How greatly is it to be deplored that this people of remote antiquity has preserved to us only very few notices concerning its earlier history which can be turned to account. Heinrich Brugsch published *Religion und Mythologie der alten Aegypter*. I. Hälfte. Leipzig: pp. vii. 280. Finally, two writings of Assyriologists may yet be mentioned: 1. Friedrich Delitzsch, *Die Sprache der Kossäer*. Leipzig: pp. vi. 75; and 2. D. G. Lyon, *Keilschrifttexte Sargon's . . . nach den Originalen neu herausgegeben, umschrieben, übersetzt und erklärt*. Leipzig: pp. xvi. 93.

The *Zeitschrift des Deutschen Palaestina-Vereins*, which is conducted in a manner once more to be commended to English readers, furnishes (pp. 231-262) a report, embracing 233 titles of works, of new publications in the domain of Palestine literature during the year 1873, by Prof. A. Socin. *Palaestina in Wort und Bild*, edited by G. Ebers and H. Guthe, is now completed (Stuttgart: pp. 474 fol.). The work of Lortet, *La Syrie d'aujourd'hui. Voyages dans la Phénicie, le Liban et la Judée*. Paris: pp. 675 4to (364 illustr., 9 maps), is of great value for our knowledge of the natural constitution of Syria.

In the province of BIBLICAL THEOLOGY I have on this occasion three works to mention: 1. The brief outline by F. W. Schultz in Zöckler's *Handbuch*, second edition, vol. i. pp. 328-380; 2. R. Smend, On the Importance of the Jerusalem Temple in the Old

Testament Religion, in *Theologische Studien und Kritiken*, pp. 689–740 (it is to be regretted that the author is an adherent of Wellhausen); 3. Friedrich Eduard König, *Die Hauptprobleme der altisraelitischen Religionsgeschichte gegenüber den Entwicklungstheoretikern*. Leipzig: pp. iv. 108. I would willingly speak more at large on this interesting and suggestive book; but the space at my disposal for this article is already exhausted.

Berlin.

HERMANN L. STRACK.

BREVIA.

Textual Criticism of The Two Ways.—The first section (Chapters I.–VI.) of the *Teaching of the Apostles* forms a whole by itself, as is witnessed by its internal completeness as well as by the express declaration of VII. 1. For purposes of textual criticism, it also stands apart from the rest of the treatise on account of the comparatively great wealth of material that exists for reconstructing its text. If we agree that Barnabas depends on the “Teaching,” and not *vice versa*, we have the following sources of information as to the text of the section on The Two Ways. (1) The Constantinople MS. (2) The fragment of the Latin translation brought to light by v. Gebhardt, covering I.–II. 6. (3) The reworking in Barnabas, which draws from I. 1, 2; II. 2, 3, 4, 6; III. 7–10; IV. 1–14; V. 1, 2 [VI. 2?]. (4) The reworking in the Ecclesiastical Canons, including great part of the text up to IV. 8. (5) The Apostolical Constitutions which incorporates great part of the whole text. (6) We may add a few patristic citations, especially in the Sibyllines, Hermas and Clement of Alexandria, and, for the Latin version, Lactantius.

A careful examination of the mutual relations of these witnesses acquaints us with the fact they part into two well-marked types: the Apostolical Constitutions and Constantinople MS. on the one side, with the Latin version, Barnabas and Ecclesiastical Canons on the other. The relation of Barnabas to the Latin version is, however, closer than that of either with the Canons. With the one exception that the author of the Canons knew and