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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

the Father. If the dreams of men's being knit together in harmony are ever to be more than dreams, the power that makes them facts must flow from the cross. The world must recognise that "One is your master," before it comes to believe as anything more than the merest sentimentality that "all ye are brethren."

Much has to be done before the dawn of that day reddens in the east, "when, man to man, the wide world o'er, shall brothers be," and much in political and social life has to be swept away before society is organized on the basis of Christian fraternity. The vision tarries. But we may remember how certainly, though slowly, the curse of slavery has disappeared, and take courage to believe that all other evils will fade away in like manner, until the cords of love shall bind all hearts in fraternal unity, because they bind each to the cross of the Elder Brother, through whom we are no more slaves but sons, and if sons of God, then brethren of one another.

ALEXANDER MACLAREN.

*SURVEY OF RECENT OLD TESTAMENT
LITERATURE.*

It is sad to see Old Testament criticism played at, though sadder still to see it misused in the interests of party. This reflection is suggested by two books on the Pentateuch which claim to be noticed, one of which might be hastily put down as a specimen of play, the other of reckless misuse. It would be unfair, however, to judge of Lenormant's textual analysis of the Book of Genesis by the very unscholarly introduction of the translator, and of Kuenen's critical researches into the Pentateuch and Book of Joshua in the spirit of the *Quarterly Review's* attack (October, 1886, p. 484) on Wellhausen and his English admirers. Lenormant's devout spirit would have been shocked at the irrever-

ence, and his philological conscience would have been dismayed at the pretentious sciolism of his editor, and both Kuenen himself, and all serious students of the Old Testament, must meet the *Quarterly Review's* strange misapprehension of facts with an emphatic protest. It is probable, however, that many friends of the EXPOSITOR will have already read the "communicated" article on Wellhausen and Kuenen in the *Guardian* for November 3rd. That article is not only good in itself, but a fact of high importance for the movement in which all critical students of the Bible must take some part. No one can accuse the writer either of ignorance or of want of tender consideration for religious scruples. He blames advanced Old Testament critics for not distinguishing enough between theories which are tentative and provisional and results which are assured and irresistible, and calls upon theologians to give a patient study to the subject, so as to draw this distinction for themselves, assimilating their theology to the newly discovered facts. Given the inspiration and authority of the Old Testament, what, they have to inquire, were the steps by which the revelation was made, and how does the clearer knowledge of facts enable us to define more precisely the nature of inspiration? Both in Germany and in England, some loyal servants of the Christian Church are awake to the fresh call upon their energies. At first sight, Lenormant would seem to have given preliminary help of great value, for he has attempted, according to his translator, to restore the original documents woven together in one of the most important of the narrative books.¹ I fear it was a premature attempt; even from a friendly point of view, we cannot safely undertake what the title-page promises; much can be done, but not all that we could wish. Still, Lenormant's modest and devoutly written book would have helped some students, and if the international character of Biblical studies were more adequately recognised, it would have passed in its French form into the hands of fitting persons. Unfortunately this is not Lenormant that we have before us; the introduction and notes (excepting the few signed "L.") are the work of a less competent

¹ His book is entitled *The Book of Genesis, a Translation from the Hebrew, in which the Constituent Elements of the Text are separated, to which is added an Attempted Restoration of the Original Documents used by the latest Reviser.* By François Lenormant. Translated from the French, with an Introduction and Notes, by the Author of *Mankind, their Origin and Destiny*. London: Longmans, Green & Co.

hand, and it would not repay the trouble to disentangle the good from the bad.

It has been repeatedly said that, though Biblical critics of the analytic school may have their own favourite theologies *in petto*, yet this does not, at least up to a certain point, affect their criticism. There is a stage in the road, at which Kuenen and Wellhausen part company with Delitzsch and König, and this separation is mainly caused by their different attitude towards orthodox theology. "Orthodox" has a different meaning abroad from that which it still upon the whole retains with us; but there is such a thing as essential orthodoxy, and the presence of this in the mind conditions the critic's line of action at a certain point of the critical process. Such at least is the fact at present; whether it ought to do so—at least in the degree in which some contemporary critics even in Germany allow it do so—the next generation may determine more accurately than the present. Kuenen's *Introduction to the Hexateuch* (Macmillan & Co.), admirably translated by Mr. Wicksteed, is a noble specimen of well directed industry and critical acumen, though orthodox readers may not be able to contemplate at their ease the results (so much more advanced than those of the first edition) at which he arrives. It is a book for teachers, not for ordinary students; for the former, it is of the utmost value, as an introduction into the workshop of a critic of singular gifts who has probably studied the critical aspects of his subject more thoroughly than any of his contemporaries. Kuenen's results are being continually matured, and the details of his arguments corrected, in the light of further study and discussion. The results are in the main well known from his lucid work, *The Religion of Israel* (3 vols., Williams & Norgate, 1874-75); the details must be sought in the present work and in a long series of critical papers in the *Theologisch Tijdschrift*. Some may regret the difficult paragraph form in which this *Introduction* is cast; but no one will repent the trouble necessary for its perusal, and it depends on the reader himself whether the effect of Kuenen on his mind is simply to unsettle his opinions, or to purify them and place them on a sounder basis.

The coldness of the Leyden critic is really self-restraint pushed to an extreme. In this he differs materially from Ewald, and still more from the author (Dr. Binnie) of a semi-critical, semi-homiletic work on *The Psalms, their History, Teachings, and Use* (Hodder

and Stoughton). *De mortuis nihil inhoneſtum*. There is one fault which muſt not be ignored, even in this legacy of a good man—he is prone to miſjudge theologians of other ſchools. He was evidently not acquainted with Hupfeld, and had not read the *Lebensbild* of that great ſcholar which Hupfeld’s pupil and friend, Dr. Eduard Riehm, published after his deceaſe. Hupfeld’s pupils in Scotland and elſewhere may not be numerous, but they will be hurt by theſe miſplaced denunciations of Dr. Binnie. Attacks of this kind are a ſign of weakneſs; life is too ſhort for perſonal controversy. I have called Dr. Binnie’s work ſemi-critical. It is ſo in two ſenſes; it is partly concerned with critical queſtions, and it treats them to ſome extent in a critical ſpirit. The author is well aware of the connexion between the ſtudy of the Pſalms and recent Pentateuch-criticiſm. Wellhauſen, at leaſt, is not unknown to him, and in a careful and ſincere pamphlet, published in 1880, he has dealt with the difficult queſtion of “the propoſed reconſtruction of the Old Teſtament hiſtory.” If his criticiſm is largely coloured by a regard to the practical exigences of the day, thoſe who look forward to a leſs “exigent” Church of the future cannot blame this faithful Eli for his anxiety for the Church of the preſent.

The book will doubtleſs be extenſively uſeful among thoſe who hold to tradition in theology, criticiſm, and apoſtetic. The contents are well diſtributed into three books, the firſt concerned with the hiſtory and poetical ſtructure, the ſecond with the theology, the third with the uſe of the Pſalter in the Church. I cannot dwell on minute points, but will expreſs concurrence with Dr. Binnie in his unfavourable criticiſm on Hupfeld’s view of the Tora-pſalms. I am ſurpriſed that he does not mention Biſhop Alexander’s eloquent *Bampton Lectures* on the Pſalms, which had certainly appeared before Dr. Binnie’s ſecond edition. It is a more ſerious defect that there is ſo little exegeſis in the book. We could have better ſpared ſome of the homiletical applications.

A production of a very different ſchool is *Messianic Prophecy; the Prediction of the Fulfilment of Redemption through the Messiah; a Critical Study of the Messianic Passages of the Old Testament in the Order of their Development*. By C. A. Briggs, D.D. (Edinburgh: T. & T. Clark.) A ſpirit of hope and of reconciliation breathes throughout the book; the writer takes a middle poſition in theology, between the extremes of ultra-supernaturaliſm and

rationalism, and avows his adhesion to the principles of criticism common to Ewald and to Kuenen. The book is the result of experience as a theological professor; and its style is less cultured than one would have desired. There is a world of students outside the class-room. I do not wish to anticipate what Professor Curtiss may say on this in some respects admirable production of American scholarship. The tone and method of the book are what should commend it to those who seek broad but not superficial views. It is thoroughly reverent and yet critical; the author might have taken as his motto those words of Tholuck, "Um zu wissen was man preisgeben kann, muss man wissen was man besitzt." Hebrew students will turn with interest to the notices of the author's further researches into rhythm. His earlier book on *Biblical Study* still awaits much supplementing in this department. Has he the necessary combination of caution and boldness? In the present work he does but whet our curiosity.

T. K. CHEYNE.

It is painful to be obliged to pass an unfavourable judgment on what has evidently been a labour of love, but the late Mr. Randolph's *Analytical Notes on the First and Three Last of the Minor Prophets*,¹ can hardly be said to contain much that will be useful to Hebrew students. Grammatical difficulties are treated in a vague and hesitating way, and the kind of direction really needed by "the intermediate class of students," for whom the book is intended, who are neither "ripe scholars" nor "mere beginners," is almost entirely wanting. Still, devout and suggestive remarks are to be found in the Commentary from time to time.

The Commentary on the Pentateuch, Megilloth, and Haptharoth, known as the *Tseénah Ureénah*² (familarly corrupted into *Zenne Renne*), and intended as the title *Go forth* [O ye daughters of Zion] *and behold*, taken from Cant. iii. 11, implies, for the instruction of women, was an extremely popular book in the eighteenth

¹ *Analytical Notes on the First and Three Last of the Minor Prophets, for the Use of Hebrew Students. With an Appendix on Daniel ix. 24-27.* By the [late] Rev. William Randolph, M.A., of St. John's College, Cambridge. (Cambridge: Deighton, Bell & Co. London: G. Bell & Sons, 1885.)

² תְּעֵנָה וְרֵעֵנָה *Tseénah ureénah: Go ye and see. A Rabbinical Commentary on Genesis; translated from the Judæo-Polish, with Notes and Indices,* by Paul Isaac Hershon. *With Introductory Preface,* by the Venerable Archdeacon F. W. Farrar, D.D., F.R.S. (London: Hodder and Stoughton, 1885.)