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**SURVEY OF RECENT OLD TESTAMENT
LITERATURE.**

THE want of a student's edition of the Septuagint¹ has long been felt, and the Cambridge Press has met the want, so far as this was possible, in a manner which leaves no room for criticism. The plan of the Syndics is to bring out ultimately a larger edition, with a much fuller critical apparatus; but in the meantime we have here the variations of the more important uncial codices (*Sinaiticus*, *Alexandrinus*, *Vaticanus*, *Cottonianus Gen.*, *Bodleianus Gen.*, and *Ambrosianus*), which are placed at the foot of the page. The text is that of the *Vatican*; where this MS. is defective, the *Alexandrine* is followed, or, where necessary, the uncial MS. which stands next in age or importance. By the use of a small but clear type and a thin but strong paper, a volume of 855 pages is yet conveniently portable. The study of this version has, we may hope, a great future before it. Introductory helps are still wanting, especially for those who are weak Hebraists. Even for such the importance of the Septuagint is great, though too often the results of their study are not what they ought to be. May we hope that a discussion of this point may lead to some well-devised plan for meeting this want?

Readers of *THE EXPOSITOR* do not need to be told that Dr. Driver is not only a scholar, but a religious teacher; and in all his philosophical works bears in mind the unique peculiarities of the Hebrew Scriptures. I must honestly say, however, that I do not see how such lessons as are included in this volume² could be utilized by the average Sunday-school teacher. I hope indeed that there is an increasing number of those who are competent to use them; but why should they have a special lesson-book provided for them? What Dr. Driver has given us here is therefore, in my opinion, not to be criticised from a mere school-teacher's point of view. It is a singularly clear introduction to the study of the Pentateuch as a religious literature of composite origin. That

¹ *The Old Testament in Greek According to the Septuagint.* Edited for the Syndics of the University Press by H. B. Swete, D.D. Vol. I. Genesis-IV. Kings. (Cambridge: University Press.)

² *Critical Notes on the International Sunday-School Lessons from the Pentateuch for 1887* (Jan. 2nd to June 26th). By S. R. Driver, D.D. (New York: Charles Scribner's Sons, 1887.)

the charm of the Old Testament becomes manifoldly greater to those who read it in Dr. Driver's at once critical and reverent spirit, I need not spend words in showing. He is a most valuable acquisition to the little group of English and American theologians who, undeterred by conflicting party cries, are carrying on the reconciliation, never perfect but always being perfected, of faith and criticism. I will quote two sentences, from the Introduction and the first lesson respectively, to show Dr. Driver's position.

"We are bound, indeed, as Christians, to accept the authority of the Old Testament, and to see in it a Divine preparation for the revelation of Jesus Christ made in the Gospels; but there is no obligation upon us to accept a specific theory, either of its literary structure or of the course of history which it narrates."

"In their Assyrian or Phoenician form these [mythological] theories are crude in themselves, and associated with a grotesque polytheism; in the hands of the inspired Hebrew historian the same materials—if we are right in calling them the same—are vivified and transformed, and made the vehicle of profound religious truth."

One of the greatest charms of an expository work is lost, when it does not open a door into the writer's heart. It is in fact one of the greatest helps to the appreciation of a biblical writer, to feel that his commentator has absorbed much of the author's spirit, even though he has necessarily mingled with it a very large modern element. This is why the works of Ewald and of Delitzsch are to some students so delightful. But this charm and this kind of helpfulness are totally wanting in the present volume.¹ For all that, a hearty welcome is due to these firstfruits of study. That self-repression which Mr. Spurrell has so largely displayed leads us to hope that when his own individuality does assert itself, we shall find that he has received the spiritual impress of "Hebraism," and also that in pure scholarship he has been ripening fruits which we shall all be glad to enjoy. Meantime, the student of the language and outward form of Genesis will find these unpretending "Notes" indispensable. Mr. Spurrell writes like an experienced teacher, and presents only what is best worth knowing in a clear though condensed form. It would be easy, but would be

¹ *Notes on the Hebrew Text of the Book of Genesis. With Two Appendices.*
By G. J. Spurrell, M.A. (Oxford: Clarendon Press.)

useless here, to discuss points of detail. That he leans mainly on German authorities is a matter of course. Scholars ought to have no petty jealousies; and the names of Davidson, Driver, and (Prof. W. and Dr. C. H. H.) Wright occur frequently enough to show that Mr. Spurrell is cognisant of the best English scholarship. In truth, the literary apparatus is much more complete than that in any existing English handbook to any part of the Old Testament. Perhaps the book might with advantage have been smaller. The archæological and geographical notices, for instance, might perhaps have been left to fuller commentaries. But, considering the greater prominence which is gradually being accorded to archæology in Biblical criticism, I think Mr. Spurrell's course is justified, especially as he has given an appendix on the principal critical theories of the composition of the book. The second appendix deals with the important subject of the origin and signification of יהוה אֱלֹהִים אֱלֹהִים.

The large homiletic element in this book¹ prevents it from claiming a place in a strictly exegetical library. But no one can wish to deny that Dr. Milligan has aimed at basing his moral and religious lessons upon a sound view of the text, and has succeeded. It is not indeed a critical view in the full sense which he presupposes; but he prepares the way for more complete teaching. Ewald is generously described as "one of the highest authorities in Old Testament criticism" (p. 64), and as "one of the most eloquent historians of Israel" (p. 107); and if any genuine students take up this book, they cannot fail to follow the hint thus indirectly given. Stanley again is mentioned appreciatively (p. 52), though not without a criticism on his treatment of the great scene on Carmel. Let us be thankful for the high general excellence of the contents, and not stoop to petty criticism of details. It is only here and there, indeed, that objections have occurred to me on exegetical points. Illustrations might with advantage have been drawn from Jewish and later historical sources.² Is this a tacit protest against Stanley? The moral teaching is throughout sound and adapted to modern wants; in its historical spirit it reminds us of the late Prof. Mozley's *Ruling*

¹ *Elijah: his Life and Times.* By Rev. W. Milligan, D.D. (James Nisbet & Co.)

² I do not here refer only to legends. But see the fine poem on the Carmel scene by Rabbi Isaac ben Jehudah ibn Grat (Sachs, *Die religiöse Poesie*, etc., pp. 46-50), and Gibbon, *Decline and Fall*, iv. 232 (the Huns at Orleans).

Ideas. Notice in particular the treatment of Elijah's prayers, and of the Oriental disregard of human life visible in Old Testament history.

A friendly reception is due to the latest published volume¹ of the Cambridge Bible for Schools and Colleges. Dr. Lumby is a good representative of the moderate conservative school. Whatever he writes will be sober as well as accurate. I think, however, that he might well have mentioned Ewald and other critical writers more frequently, if the book is to be used in colleges. I do not think "Kobolam" (note on xiv. 10) is a fair specimen either of Ewald or of Stanley. On the question of "Pul" (note on xv. 19), later information might have been given (see Tiele's *Bab.-assyrische Geschichte*, Theil I., p. 227). But, on the whole, what Oxford students call the "subject-matter" may be studied to much profit in this volume.

This volume,² takes us from Athaliah's usurpation to the close of Judah's great tragedy. It is of course genially written, and judiciously promotes the interests of various classes of readers. Such books are almost more useful than set commentaries, and the more of them there are, the better. Israel's history can be read to profit from different points of view.

The Clarendon Press has here produced a work³ which it would be difficult to match for its beauty of typographical form and for the singular thoroughness of its contents. The psychological interest is not wanting. A subject, thou which none perhaps in Hebrew scholarship is more difficult in itself and less connected with the interests of the great public, has inspired Dr. Wickes, who has the gifts of a true man of science, with a steady enthusiasm which has shrunk from no effort, and from no laborious journey, to gain more complete materials for establishing the rules of accents. To Aleppo, indeed, he has not gone, in spite of the high reputation of the codex ascribed to Ben-Asher; but for the best of reasons. Jewish co-operation secured, what might otherwise have been missed after all efforts, a photograph of a page of the codex, which is sufficiently clear to enable experts to form a

¹ *The Second Book of the Kings, with Introduction and Notes.* By J. Rawson Lumby, D.D. (Cambridge: University Press.)

² *The History of Israel and Judah.* Being the Seventh and Concluding Volume. By Alfred Edersheim, M.A., D.D., Ph.D. (Religious Tract Society.)

³ *A Treatise on the Accentuation of the Twenty-one so-called Prose Books of the Old Testament.* By William Wickes, D.D. (Oxford: Clarendon Press.)

judgment as the date of the writing. Dr. Wickes's own opinion is that the calligraphy of the MS. is not in keeping with so early a date as the tenth century, and adds other evidence, of a perfectly convincing character, that the epigraph ascribing the MS. to Ben-Asher is a fabrication. It might perhaps have been anticipated, considering how many other epigraphs claiming antiquity for a codex have not stood the test of a careful criticism. I suppose that a long account of Dr. Wickes's book is unnecessary. Those who take it up can hardly fail to be acquainted with its forerunner on "the three (*poetical*) books." Should this not be the case with some, the clear and succinct introduction will supply all needful information. The introduction of the accentual signs, as well as of the punctuation in general, is here assigned to the second half of the seventh century. Criticisms of our author's predecessors abound; I observe especially, in chapter ii., that upon the last edition of Gesenius in p. 15, and that upon Graetz in p. 28. Chapter iii. On the Dichotomy (or, division of the verse, for chanting, into two parts), deserves a careful study. In passing, Dr. Wickes notices the influence which parallelism has upon the division of the verses. He shows, too, that irregularities of division are not arbitrary, and that a principle can be found in each case. Chapter iii. is general; chapter iv. considers the relation between syntax and the accents. Chapters v.-xiii. bring before us in order the "distinctive" accents, with the laws for their application. Chapter xiv. examines the different kinds of *Paseq*—the latest of the signs, with a list of passages. Two most valuable appendices follow—one consisting of notes on some interesting passages, and the other on the so-called Babylonian system of accentuation. The former contains incisive criticisms; on Isaiah xxviii. 28 a good word is spoken for R.V., which, unlike most commentators, has regarded the accents in that passage.

The preface to this work¹ contains a useful sketch of the chronicle-literature of the Jews, starting from the ancient documents whose names only, for the most part, are preserved in the Old Testament. Readers of the works of Dr. Graetz (to whom on his seventieth birthday this book is dedicated) will have some idea of the copiousness of that literature. I notice this publication

¹ *Anecdota Oroniensa*. Semitic Series. Vol. i., Part iv. "Mediæval Jewish Chronicles and Chronological Notes." Edited by Ad. Neubauer. (Oxford : Clarendon Press, 1887.)

here because it is too limited a view which regards the religious interest of the history of Israel as ceasing with the fall of Jerusalem. Dr. Neubauer does not, like Zedner, in his *Auswahl historischer Stücke* (Berlin, 1840), vocalize and translate the texts; he appeals to advanced Hebrew students and to historical specialists. May he have encouragement to proceed farther!

T. K. CHEYNE.

RECENT OLD TESTAMENT STUDIES IN AMERICA.

DECEMBER 29th, 1886, the American Institute of Hebrew adopted the following resolution: "Resolved—that in the opinion of the Institute, it is desirable that theological schools should earnestly recommend to all who have theological study in view, that they master the elements of Hebrew, either in college or in the schools of the Institute, before entering the seminary or divinity school." Partially as a result of this action several colleges and universities are offering Hebrew as an optional to undergraduates.

An effort is being made toward the establishment of a "School of Biblical Archaeology and Philology in the East" in connexion with the "Syrian Protestant College" at Beirût. The object of the proposed school is to furnish "a centre for instruction and assistance to recent graduates of theological seminaries who wish to pursue special branches; . . . to young men preparing to fill chairs of oriental languages or to become professors in theological institutions; to travellers anxious to do something more than merely make a hurried tour through the Holy Land; . . . and to all who, in any way, are attempting to gather from the lands materials for the clearer illustration of the Book."

The past year has not been fruitful in books on the Old Testament; on the other hand, many articles have appeared in various papers and reviews which are of value, and which indicate a lively interest in Old Testament study.

PERIODICAL LITERATURE.—Rev. S. J. Andrews, of Hartford, Conn., in an article on "The Worship of the Tabernacle compared