

*SOME RECENT OLD TESTAMENT LITERATURE.*

THE second and concluding volume of Mr. Addis' *Documents of the Hexateuch*<sup>1</sup> contains the Deuteronomic and Priestly elements, each given separately, with a special introduction on each. In the latter the author states his present position as to the analysis, etc. He agrees with critics generally in rejecting Horst's view that the kernel of Deuteronomy was a consequence and not a cause of Josiah's reformation; and is inclined to date its composition as early as the reign of Manasseh. While holding that iv. 45-xi., as well as xii.-xxvi., xxviii., belongs to the original document, he concludes that i.-iv. 40 is a later addition, in spite of Driver's contention that it also belongs to the original "kernel." Outside of the Book of the Covenant and the Decalogue, Mr. Addis does not discover much Deuteronomic material in Genesis-Numbers. In the Priestly Documents special type is used to denote the Law of Holiness, otherwise no attempt is made to distinguish the strata of P, or of R<sup>p</sup>.

A section is devoted to the theories of Stärk and Steuernagel on the sources of Deuteronomy xii.-xxvi. The laws, etc., in these chapters are sometimes in the second person plural, sometimes in the second person singular. Using this difference of address as a criterion of different authorship, Stärk and Steuernagel develop theories as to the sources of xii.-xxvi. which are alike highly complicated, and, at the same time, conflict seriously with each other. The literary history of Deuteronomy may very well be quite as complicated as these critics maintain; but their

<sup>1</sup> *The Documents of the Hexateuch*, translated and arranged in chronological order, with Introduction and Notes, by W. E. Addis, M.A., of Balliol College, Oxford. Vol. II.: The Deuteronomical Writers and the Priestly Documents. London: D. Nutt. 8vo, pp. x., 485; 10s. 6d.

views could only be refuted or verified by an investigation as minute and exhaustive as their own; and we agree with Mr. Addis that, though "it is not incredible that a dozen hands have been at work, . . . we may well doubt the possibility of tracing these various elements."

Mr. Addis considers that in the original document there must have been some statement that Moses wrote down the law. This is very doubtful. There are points in the narrative in Kings which suggest that its author knew the whole history of the law-book. He does not tell us that it was found in the Temple, only that Hilkiyah said he found it; and he never speaks of it as the Law of Moses, an omission which the chronicler noticed and carefully supplied. Probably, though the original law-book claimed the authority of Moses, it was perfectly understood that it had not been written by Moses.

Mr. Addis holds that, though Ezekiel knew some of the sources of the Law of Holiness, that code as a whole is dependent on Ezekiel, and therefore exilic; it had been incorporated into the Priestly Code before the latter was promulgated by Ezra. Further, like the present writer, he agrees with Holzinger and E. Meyer in holding that the Joshua portions had been separated from JED and P before the latter was combined by R<sup>p</sup>.

The analysis is simply the necessary consequence of that in vol. i., where JE is removed; there is no difficulty in distinguishing D and P. Of course, on many details decisions are merely probable, and are largely due to the personal equation of the individual critic. One slight defect of the plan of the book is that it is often difficult to know where to find information as to editorial additions; sometimes apparently none is given, *e.g.* Joshua xxiv. 31. As to Joshua xxiv. 33, our author has most, if not all, critics on his side, yet we think that this verse, as well as the Eleazar clause in Deuteronomy x. 6, should be given to

one of the later priestly writers, whose other additions to Joshua and Judges refer to Eleazar and Phinehas. In an interesting note to Genesis xiv., Mr. Addis shows the grotesque absurdity of the statement sometimes made that archæology has upset the general results of criticism. If those who are anxious to maintain the Mosaic authorship of the Pentateuch as a whole really understood what Sayce and Hommel have written, they would know that their supposed advocates have surrendered all that is essential to their case.

Our book is clearly and carefully printed. We have only noticed two misprints: p. 21, line 5; p. 173, line 12.

Dr. King gives us a new translation, with notes, of Psalms i.-xli.<sup>1</sup> This work is written from a critical standpoint; the Davidic authorship is not insisted on; the speaker in many psalms is taken to be the community. But the notes, though not wanting in criticism, are mainly homiletic and devotional. Psalm xxiii. 1-3 is translated:—

YHVH is my Shepherd,  
I can lack nothing!  
In green pastures He maketh me lie down;  
He gently leads me by the restful waters.  
He restoreth my soul;  
He guideth me in the right tracks; for His own Name's sake.

And there is this note: “‘*Shepherd.*’—In the Old Testament, when this title is applied to God, it is always as the Shepherd of the People, not of the individual soul.”

The author tells us that “The book is intended for the devotional use of the educated English reader, and for such of the clergy as are not afraid of reverent criticism”; and

<sup>1</sup> *The Psalms*, in Three Collections, translated, with notes, by E. G. King, D.D. Part I., First Collection (Pss. i.-xli.), with Preface by the Bishop of Durham. Cambridge: Deighton Bell & Co; London: Geo. Bell & Sons. 1898; pp. xii., 170, paper covers, quarto.

Dr. Westcott states in the preface that "Dr. King has made an original and suggestive contribution to the understanding of" the Psalter. He has also illustrated the fact that the spiritual value of the Old Testament is increased by the full recognition of "reverent criticism."

In the second volume of the *Cambridge Bible*, "Isaiah,"<sup>1</sup> Dr. Skinner brings a difficult task to a very successful conclusion. There is no padding in this book; the information is at once full, terse, and lucid. While regarding xl.-lv. as exilic, and inclining to assign the Servant passages to the same author as the rest of these chapters, Dr. Skinner sees great force in the arguments which have led Duhm and Cheyne to regard lvi.-lxvi. as post-exilic. There is a very complete and useful note on the "Servant of Jehovah," whom Dr. Skinner identifies with the ideal Israel.

Another important note deals with the meaning of "Righteousness." From its primitive forensic senses of the quality expected in a judge, the course of conduct which will stand the scrutiny of an impartial judge, and the legal status which results from a judicial sentence in one's favour, the word enlarged its meaning, till the righteousness of Jehovah came to mean trustworthiness, truthfulness in speech, steadfastness of purpose, consistency of purpose and method, especially in vindicating and saving Israel according to His covenant; while the righteousness of Israel meant that Israel was in the right as against the heathen, and also described the ideal social order, moral character, and religious standing of the true Israel, and the salvation by which these virtues were to be rewarded.

<sup>1</sup> *The Cambridge Bible*, Isaiah xl.-lxvi., Rev. J. Skinner, D.D., Professor of Old Testament Exegesis in the Presbyterian College, London. Cambridge: University Press. 1898, pp. lxi., 251, 8vo; 4s.

*A Summary of the Psalms*,<sup>1</sup> by the Rev. D. D. Stewart, M.A., Hon. Canon of Rochester, is intended to provide "a commentary on the Psalms for each morning and evening service, which may be prayerfully studied in about ten minutes before attendance at public worship." It is well suited for its purpose, and should "supply a want."

We have also received two volumes of Prof. Moulton's *Modern Readers' Bible*,<sup>2</sup> "The Psalms and Lamentations"; and vols. iv. and v. of the *Eversley Bible*, containing Isaiah to Lamentations, and Job to the Song of Solomon.<sup>3</sup>

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<sup>1</sup> London: Elliot Stock. 1898, pp. 139.

<sup>2</sup> Macmillan, 2s. 6d. a vol. Vol. i. contains Pss. 1-72; vol. ii., Pss. 73-150 and Lamentations.

<sup>3</sup> Macmillan, 5s. a vol.