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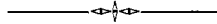
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many minds their whole idea of the effect of baptism, as the Article seems to suppose. More worthy thoughts are theirs who, knowing the Church as "an habitation of God in the Spirit," regard the "admission into the visible Church" as an "incorporation into the body of Christ." But this association or incorporation, however it may affect the personal life, is yet external to it. Effects of another order, more inward to the soul, more potent for salvation and eternal life, are connected with this Sacrament in the Word of God.

T. D. BERNARD.

(*To be continued.*)



ART. II.—THE AUTHORITY OF THE OLD TESTAMENT.¹

ON this occasion, as on a former one when I addressed the members of the League, I shall confine myself chiefly to the Old Testament. My reason for doing so is that in consequence of the Old Testament having no contemporary literature with which to compare it, it is difficult to confute theories which, when applied to the New Testament, are far more easily dealt with. And yet, when these theories *do* get accepted, they are very soon applied to the New Testament; and though less readily credited in regard to a volume which was written well within the historical period, they give a great deal of trouble, and tend indefinitely to spread the doubts about the authority of Old and New Testament alike which are very widely felt at the present time.

I shall deal with the question I have chosen on purely critical lines. I shall not assume the authority or inspiration of Holy Writ. I shall take as my text the preface written by the Bishop of Ripon for the "Temple Bible," a work which has, I believe, been conceived in a moderate spirit, and in which many commentators have taken part who are not supposed to be identified with the conclusions of the followers of Wellhausen. I have the honour of the Bishop of Ripon's acquaintance, and have the warmest respect and admiration for him. But I cannot but feel that, had he been less oppressed by the weight of diocesan business, which presses, as we have been lately told, so heavily upon episcopal

¹ This paper was read at a meeting of the Bible League at Bournemouth on March 12th, 1903.

shoulders, he would not so lightly have given his adhesion to conclusions which have been put forward with a great deal of confidence, but of which nothing like an actual proof has as yet appeared. I may say, broadly, that their general acceptance has depended, in these days of haste and superficiality, on their having been systematically represented as accepted by everyone who has studied the subject—everything which is said on the other side being coolly, and not a little superciliously, ignored.

The first thing which is ignored is that, as competent scholars have shown, those in England who have maintained the fourfold division of the Pentateuch, have maintained their conclusions while abandoning the premisses on which they were founded. This, on logical principles, is certainly a very curious course of procedure.

I will briefly explain what I mean by this.

The school of Wellhausen commenced its operations by laying down a good many theorems which have since been abandoned. Kuenen, one of its ablest members, described Ezekiel as the "father of Judaism," and maintained that the portions of the Books of the Law which are supposed by some critics to form what is now called the "Priestly Code" were the result of the prophet's labours. This Code, according to the leaders of the school, was therefore an invention of the exilic period, and was combined with the other portions of the Book of Moses some time after the return from Captivity. The Book of Deuteronomy, we were further told, was composed in the reign of Manasseh—smuggled, I suppose (for no one appears to know how it got there) into the Temple in the reign of that King or his successor, found there by Hilkiah, and believed to be the work of Moses, and accepted as such by King Josiah and the Jewish people. But the contents of the Pentateuch were ultimately found to be at variance with that extreme theory. So what it has come down to now is this: that the so-called "Priestly Code" is not the work of Ezekiel, but a "codification of pre-existing Temple usage," published for the first time after the Exile; that Deuteronomy was not a composition, but a compilation of the days of Manasseh, Hezekiah, or perhaps Ahaz, and that the history contained in the compilation known as "JE" is the only Jewish history known to the compiler of Deuteronomy. This, as the late Professor James Robertson has remarked, is really quite another theory to that of Wellhausen and Kuenen. It may be also observed in passing that this theory, if it be, as no doubt it is, very difficult to refute, is also extremely difficult to establish. It is difficult to refute because, if you point out that certain portions of Deuteronomy or the so-called "Priestly

Code" were in existence before the age in which either book is supposed to have been published, you are met by the answer: "Of course. We told you so. The one book is a compilation made up of older ingredients; the other is a codification of pre-existing usage." But it is clear that, before such a theory can be regarded as proved, we have a right to demand that the pre-existing matter in these books shall be authoritatively, and on satisfactory evidence, distinguished from the original matter contained in them, and that the date of the pre-existing matter shall be satisfactorily determined. This the critics who have so boldly advertised their "results" have not only not done, but have not even attempted to do. Their "results" are unsubstantial phantoms, with which it is impossible to grapple. That, in a busy age like the present, combined with the confidence with which they are put forth, constitutes the main reason of their easy acceptance, especially as they happen to fall in admirably with a general, but, to my mind, eminently misleading, current of thought in the present day.

Consequently, the preface to the "Temple Bible," unfortunately as I think, prematurely as I am well assured, accepts the part of the theories of Wellhausen and Kuenen which have been saved from the wreck of the rest. It presents us, however, with a castle in the air, instead of a castle on a quicksand. Wellhausen's theory, right or wrong, is definite. The theory substituted for it is altogether in the clouds. The theory in the preface to the "Temple Bible" postulates a so-called "Jehovistic" writer and a so-called "Elohistic" writer, whose works were written at some period between 700 B.C. and 900 B.C., and were combined into one by somebody else writing at a more recent period. This combined narrative is called JE by those who now monopolize the title of scholars. Then, about the reign of Ahaz, or perhaps later, a volume was written, under what circumstances or for what reasons no one seems to have the least idea, which collects the materials of which Jewish worship consisted when it was written, and attributes them to Moses. This volume somehow, we know not how or why—though I must say I think an historical critic worthy of the name is bound to tell us how and why—got into the Temple, and being found there in the time of Josiah, was supposed, when found, and has been supposed ever since, to have been the work of Moses and to be of Divine obligation. This work is the Book of Deuteronomy. Then, either during or after the Exile, somebody else—again no one knows who he is—drew up another collection of materials from the Jewish worship of his day. And, finally, some other "person or persons unknown," as coroners' juries

are accustomed to say, collected and edited all these volumes, and published them as the laws and religious institutions of the Jewish people from the time of their wanderings in the wilderness. This publication took place some time in the days of Ezra and Nehemiah. A most remarkable and strikingly lucid account, truly, of what are confessedly the greatest religious and national institutions known to the ancient or even the modern world—institutions which have such vitality that they have twice survived captivity and exile and the destruction of the Jewish polity—the second time for nearly two thousand years! I say this is a most extraordinary and unprecedented set of facts, if they *be* facts. Other peoples know who their great men were. They hand down histories by noted writers. Herodotus, Thucydides and Xenophon, Livy and Tacitus, were no nameless persons. Their diligence and faithfulness in compiling history from ancient records was known to the men of their day. The Jews, on the contrary—that people whose institutions, religious and moral, have attained greater celebrity than those of any other people in the world, the Romans not even excepted—took the accounts of their history and religious institutions at haphazard from men of no reputation and no authority, and venerate the memory of a man as a great founder of a great religion who gave them four chapters of the Book of Exodus and nothing more! Let us first consider what this view of the history involves. The Jews, as I have said, picked up at haphazard some histories composed three or four centuries after the events recorded. These histories were continued by nobody knows whom, enriched by a remarkable book, also by nobody knows whom, which had a very remarkable history. Somebody else, also unknown, compiled the Jewish laws of his own day, and attributed them to Moses, who lived some eight centuries earlier. And, lastly, somebody else—still unknown—combined all these histories into a volume, and added Deuteronomy to it, and the joint volume was at once accepted without debate as genuine Jewish history. Thus the Jews, a nation proud of their history, and more passionately devoted to their institutions than any other nation ever known, adopted these histories, by they knew not whom, compiled they knew not how, and handed them down as veracious accounts of the history of which they were so proud, and of the institutions which they literally adored. These *may* be the results of philosophic or scientific criticism, but I confess that to my possibly untutored mind they look as unlike it as can be conceived. I feel inclined, with Juvenal, to say, "*Credat Judæus, non ego.*"

When we come to the proofs of this astonishing theory of

the genesis of historical documents, I confess that I am more amazed than ever. I have read some of the authorities to whom the Bishop refers as having stood sponsor to these remarkable discoveries, and I can find no proofs whatever of the assertions so boldly made. I find a string of difficulties of a kind which, were we to regard them as fatal to the truth of the history, would destroy the credibility not only of Jewish history, but of all history whatever—even the history of the last forty years, which I have followed with my own eyes in the newspapers of the day. I could give proofs of this if I had time. I have given proofs of it in my published works; but I proceed. I find a number of “may-be’s,” “must-be’s,” and “probably’s,” which may serve, it is true, to give a hypothesis a claim to consideration, but which can never, by any person possessing a scientific mind, be regarded as establishing any historical fact whatever. History, again, is generally regarded as dependent on testimony. I know of no case in which it is founded on critical analysis alone. But the history above given of the Jewish historical documents rests on *no testimony whatever*. And there is scarcely a single book of the Bible which, as it stands, does not give it a flat contradiction. It is true that, by picking out phrases here and there and assigning them to certain writers, it is possible to give some slight show of probability to the theory of compilation adopted by some modern critics. To this method of proof the Bishop of Ripon refers in p. 107 of his preface. He accepts, apparently without inquiry, the statements in a volume on the “Hexateuch,” by Messrs. Estlin Carpenter and Harford Battersby. I have not seen this particular book, but I have read Wellhausen, Kuenen, Professors Robertson Smith and Driver, the Bishop of Exeter, and Mr. Addis on the subject, as well as several minor works. In none of them have I found anything which amounted to a scientific proof on the principles admitted by experts in historical investigation. I have found nothing but arguments *ex silentio*, such as professed historical inquirers have repeatedly refused to accept, beside a number of guesses and assumptions which may either be true or false, but which have in them nothing which amounts to a demonstration. The learned American scholar, Professor Green, has examined these conclusions in detail, and has shown a hundred reasons for rejecting them.¹ I have myself, in the columns of the *CHURCHMAN* magazine, carried on during the last six years an investigation of the critical methods and conclusions of the Wellhausen school, and have found and have published the

¹ In his “The Unity of the Book of Genesis.”

gravest reasons for doubting their correctness. But, as a rule, the writers of this school, while busy in merciless criticism of the Bible, take no note of criticism of themselves. They wave their hands superciliously when such criticism appears, and dismiss their critics as bigoted traditionalists holding a brief for the Old Testament. I have never seen any attempt to meet this criticism fairly, nor have I ever heard that the work of Messrs. Carpenter and Battersby has made any such attempt. Had it done so, I must have heard of it. In the meantime, I do not think I shall be far wrong in assuming that it takes no note of such objections, but proceeds on its way with the same majestic indifference to hostile criticism as has hitherto been displayed.

“These be thy gods, O Israel.” We need another Daniel to arise, and to show how little reality underlies so formidable an array of confident assertions.

(*To be continued.*)



ART. III.—THE DISPUTED PUNCTUATION OF THE CHURCH CATECHISM.—II.

WE have yet to take account of the evidence to be derived from a variety of expositions of the Catechism. The cumulative weight of these testimonies cannot be lightly set aside. They certainly tend to show quite clearly that there was no *consensus* of interpretation against the doctrinal connection of “grace” with “given.”

We may refer to a few of those best known :

(a) Bishop Nicholson, in his treatise, understands Sacraments as “resemblances of higher things—to wit, of some special favour, spiritual grace and treasure, that is bestowed upon us by God. Which grace they naturally represent not, but were imposed and ordained by God to that purpose” (p. 186, edit. A. C. L.). “By them ” (he says) “grace is offered to all the Church, though exhibited only to the faithful”¹ (p. 189). Again he says: “In them that grace is truly given, which by the signs is represented ” (p. 189).

(b) What is commonly spoken of as the Oxford Catechism

¹ Afterwards he speaks of *faith* as “a gift of the Spirit, which by apprehending and applying, unites the signs and the things signified, which in their own nature are far dissonant” (see my “*Doctrine of the Sacraments*,” p. 121 *et seq.*, and especially the quotations there given from Dr. Warde and Archbishop Ussher).