

CHRONICLE

OLD TESTAMENT CHRONICLE

THE first place in this Chronicle must be given to *Record and Revelation*, a series of essays by sixteen members of the Society for Old Testament Study, edited by Principal H. Wheeler Robinson (pp. xii + 540, Clarendon Press, 1938). Like its predecessor, *The People and the Book* (edited by the late A. S. Peake in 1925), it covers a wide range of subjects and illustrates the general position in Old Testament criticism. Reserving for another occasion the more critical treatment that this valuable book merits, we must here be content with a running account of its contents. An honorary member, Prof. Montgomery of Pennsylvania, leads off with a survey of the general results of recent archaeological and related research (pp. 1-27), an essay that can be read along with Prof. Hooke on 'Archaeology and the Old Testament' (pp. 349-373). Two German honorary members deal with the literary aspects of the Old Testament: Prof. Hempel on the forms of oral tradition and the general character of the literature as a whole (pp. 28-73), and Prof. Eissfeldt on the work of literary criticism since about 1925 (pp. 74-109), a valuable survey from one whose *Einleitung* is well known (*J.T.S.* xxxv 439 sq.). Three writers handle the history (pp. 110-186): Principal Wardle summarizes the main historical outlines, Prof. T. H. Robinson writes on 'Crises' (i.e. the social, ethical, and ethnical conflicts between the native Palestinians and the nomads, Israelites, &c.), and Prof. Rowley on the interrelation of the political and economic vicissitudes. To the religion of Israel four writers contribute (pp. 187-302): Prof. Lods of Paris, an honorary member, deals with 'Origins' along the lines of his extensive volumes on Israel (1932, 1937); Prof. Norman Porteous contributes a thoroughly independent and stimulating essay on prophecy, his tendency to take a rather idealistic view of the old religion being tempered by Mr Norman Snaith's workmanlike study of the main features of cult and worship; while Principal Elmslie writes on Ethics, with a fine enthusiasm, the most topical essay of the volume. Old Testament theology, as was only to be expected, is handled by the Editor (pp. 303-348), who has perhaps exercised too much editorial restraint; and we are glad to understand that his treatment, profound but all too brief, may be followed by a substantial volume on this, his own, subject. A striking chapter by Prof. D. W. Thomas (pp. 374-402) stresses the richness of ancient Hebrew, its heterogeneity and the bearing of the evidence upon our treatment—or mistreatment—of the Massoretic text. Dr

Oesterley's brief essay on the exegesis of the Old Testament (pp. 403-426) outlines the many-sided equipment of the scholar of our dreams, with a word for the nightmares of the student who must find the present situation bewildering 'and has his profound sympathy'—an expression of opinion which will be shared by at least one other of Prof. Oesterley's coevals. Dr Montefiore, now unhappily no longer with us, writes one of his characteristically disarming essays on the Old Testament and Judaism (pp. 427-457), and the volume is wound up by Principal Lofthouse with a chapter on the Old Testament and Christianity (pp. 458-480). Full indexes and bibliographies add to the utility of the book.

Viewed as a whole the volume bears witness to the masses of material that have accumulated and now outrun our methodology. New literary-critical theories have made their appearance, and archaeology has complicated earlier simple views by emphasizing the extent to which Yahwism was indebted to Palestine or Canaan and—as some of the essayists think—by supporting the 'substantial' trustworthiness of Genesis. The question of the true interrelation between priests and prophets comes up afresh: to what extent did the latter really break fresh ground, has there really been a progressive revelation and, if so, what is its nature? The essays are certainly not *uno tenore*, but they represent the stage of Old Testament criticism, inaugurated by a Wellhausen who keenly felt the gulf between the Pentateuch and the prophets, and it is precisely the relation between history and religion which not only gives the keynote to this volume but lies at the root of any reasoned attitude to the history of the past and the present.

J. N. Schofield, *The Historical Background of the Bible* (pp. x + 333, Nelson, 1938), has written what he rightly styles an 'ambitious' book. It covers the whole of the Bible, gives an outline of archaeological research, and comments upon the political problems of to-day. A four-years' residence in Palestine and an acquaintance with modern conditions make his book a more enlivening introduction to Palestine than most, and, although his independence of opinion has reason on its side, he does not always allow himself space for justifying his departures from orthodox criticism. (It is to be remembered that the late Prof. Kennett—to whom he acknowledges his indebtedness—was not the only scholar to recognize that the modern critical position is far from stationary.) Not the least value of Mr Schofield's book is the bird's-eye view he gives of Palestine from the prehistoric periods down to the tragic disturbances of the second century A.D., the last Jewish Messiah, and the final break between Judaism and Christianity. With illustrations and maps, remarks on Zionism, and an account of the modern Samaritan passover, the book has many distinctive features

of its own, and provides a realistic picture of the background of the Bible.

A. H. M. Jones, *The Herods of Judaea* (pp. xii + 266, Clarendon Press, 1938), surveys the internal and external conditions from the founding of the Herodian dynasty to the destruction of Jerusalem. Written from a secular point of view, it presents a realistic description of the field upon which Christianity arose. One is struck by the gaps in the sources at the disposal of Josephus, the extent of the economic troubles, the fanatical nationalism of the Jews and the hopeless conflict of purposes among them, the miserable massacres and counter-massacres, and one feels that with the New Testament, as already in the case of the Old, a more 'secular' view of what lay behind the religious idealism would lead to a truer conception of the epoch-making changes. The book is furnished with maps, tables, and a few plates; it is designed for the general reader, and lacks the references and bibliographical and other notes which the student needs; in one instance it relies upon the A.V. of Acts xxvi 28 (p. 233).

Prof. S. H. Hooke, *The Origins of Early Semitic Ritual* (pp. x + 74, Milford, 1938). In these, the Schweich Lectures for 1935, the author expands the position outlined by himself and others in *Myth and Ritual* (1933). Certain typical rituals, it is claimed, can be traced over the Ancient Near East. Best known in Babylonia, they have been found in Canaan (Ras Shamra), and traces recognized in the Old Testament. The rituals concern the slaying of the god or sacred king, the sacred marriage, and the fixing of destinies; they are, especially, part of a New Year's ceremonial (i.e. they are inaugural) and for the control of man's environment. Hebrew ritual prior to the prophets was probably almost indistinguishable from that of Canaan (p. 57 sq.) but the later Yahwism spiritualized the fundamental conceptions, so that it is not so much man's physical environment as his spiritual *milieu* which gave the religion—once specifically of a practical character—a new and permanently valuable shape. Here may be mentioned Prof. Hooke's booklet *Prophets and Priests* in the 'Interpreter' series (Murby, 1938). It is a rapid sketch of the interrelations between the two classes down to the first stage in the history of the Christian church. It is a closely packed little essay, full of much that is suggestive: we may note, e.g., his remarks on the use and function of the synagogue, the persistent need of ritual as an expression of religious ideas, and the statement that the fanatical patriotism of the Zealots was 'to assist God, so to speak, to make the Apocalyptic vision a reality by political activity' (p. 50).

The series *Der alte Orient* (Hinrichs, Leipzig) has done more than any other to popularize the results of specialistic work on the Ancient

Near East. Two additions call for comment. Prof. Carl Clemen, *Lukians Schrift über die syrische Göttin*, comprises a translation and a number of excursuses (e.g. on Phoenician sanctuaries, the temple and cultus of Hierapolis). English readers have already the annotated translation by Strong and Garstang (1913), but there is now much to be added, and this brochure assembles the data, including even Nelson Glueck's discovery of a temple of Atargatis and Hadad in Transjordan. Prof. Hempel, *Politische Absicht und politische Wirkung im biblischen Schrifttum*, supplements his pages in *Record and Revelation* (e.g. p. 62) by an extremely instructive estimate of the function, aims, and consequences of Old Testament prophecy. In spite of its relative slightness (48 pp.), it is one of the most suggestive of this thoughtful scholar's writings, and his remarks on the interplay of religion and politics—illustrated notably from Jeremiah, the Deutero-Isaiah, and Jesus of Nazareth—should be widely read. The pamphlet is one of several indications that the problem, not of Record and Revelation, but of Religion and History, is coming to the front.

The Priests and Prophets, by the late Dr Jacob Hoschander, has been chosen for publication from among 'literally thousands of pages of MS' which he left behind him (pp. xviii + 362, Jewish Theol. Seminary, New York, 1938). An earlier work of his on Esther appeared some years ago (*J.T.S.* April 1925, p. 332). In these rather discursive pages he covers such questions as the differences between Canaan and Israel, the fear of Yahweh, the knowledge of Yahweh, universalism and monotheism. The historical and religious conditions amid which the prophets worked are discussed at some length. He suggests that the *kemārim* (a word of Assyrian origin, p. 227) served the shrines provided for foreign merchants, that Maher-shalal and Hash-baz are simply parallel Hebrew and Aramaic (p. 354), and that the last six chapters of Zechariah relate to the Syro-Ephraimite invasion of Judah (p. 343). By an oversight Tiglath-pileser is still styled IV (pp. 65, 197, 274), and the rendering 'before the people' (2 Kings xv 10, p. 200) ignores one of the most obvious of emendations ('in Ibleam'). Dr Hoschander, who was also an Assyriologist, ingeniously suggests (p. 226), on the basis of Sennacherib's account of his campaign against Hezekiah, that the Judaeon king had the help not only of Arabs (Urbi) but of 'pious warriors', i.e. the Rechabites (Senn. iii 31, *damkūti*, cf. Muss-Arnolt).

Of three new volumes of the *Handbuch zum alten Testament* (Mohr, Tübingen), one, by Prof. Fr. Horst, concludes the *Minor Prophets* (Nahum-Malachi), the first part of which was written by Prof. T. H. Robinson (*J.T.S.* Jan. 1937, p. 104 sq.). The notes are concise and the introductions to the several sections all that is needed. *Joshua*,

by Prof. Noth, is a distinct advance upon its predecessors. It is characterized by the attention paid to topographical and archaeological matters (supplemented by two maps and a valuable index of place-names and their identifications). He regards chaps. ii-ix as aetiological, emanating from Gilgal (Jericho), while x-xi 1-9 is part of a heroic saga and, like the preceding, is Benjamite. The composite and pre-Deuteronomic ch. xxiv is carefully considered, for just as the literary features of Joshua differ from those of the Pentateuch, so this chapter is incompatible with the Sinaitic tradition, and ch. xxiii, which was written to replace it, did not succeed in suppressing it (cf. Hempel, in *Record and Revelation*, p. 54 sq.). *Wisdom*, by Prof. Fichtner, is unduly brief, but is supplemented by his studies and articles elsewhere. He dates it in the first half of the first century B.C., and recognizes in it a certain apocalyptic note of warning.

To the *Westminster Version of the Sacred Scriptures* the Rev. Dr T. E. Bird contributes *Jona* (pp. xxxiv + 18, Longmans, 1938). It is mainly taken up with the introduction which deals with the *genre* to which the book is to be assigned, its teaching of universality, and its value. The date is left an open question; and it is concluded that of the possible interpretations of the book the simple historical may be the most probable after all (p. xxxiii). On the other hand, the Biblical Commission (Decree of June 23, 1905) allows room for the possibility that 'what in the past was regarded as historical may perhaps in the future be proved by solid arguments to belong to another class of literature' (p. xxx).

L'Histoire critique de l'ancien Testament, by Prof. Coppens of Louvain (pp. x + 128, Casterman, Tournai-Paris, 1938), describes the course of criticism down to the present post-Wellhausen period, the new orientations (by no means wholly due to Archaeology), and future prospects. To-day there are various new departures in criticism, ranging from a return to, or reassertion of, earlier more or less conservative positions to what are adjudged advanced or extreme, and Prof. Coppens, with Roman Catholic needs before him, is at pains to further Old Testament studies along the lines laid down by the Vatican. His book is to be commended for its full bibliographical material; it is an admirable survey of the diverse tendencies in criticism; and even those who dissent entirely from his estimate of the future course of criticism will gain much from his view of the pros and cons.

H. Ludin Jansen, *Die spät-jüdische Psalmdichtung: ihr Entstehungskreis und ihr 'Sitz im Leben'* (pp. 148, Dybwad, Oslo, 1937). This monograph, which describes itself as a 'literary-historical-sociological' study, covers the period 200 B.C.-A.D. 100, and is one of the first of its kind. These later psalms are compared and contrasted with

the canonical psalms, and it is urged that they were for didactic rather than for cult purposes; they are specifically of the 'wisdom' type and serve *inter alia* as a counterblast to foreign propaganda. In general they represent a new literary *genre*. The 'wise' are, in a sense, the successors of the prophets, they were the religious teachers of the Greco-Roman period. The relevant literature is carefully analysed, and the author certainly makes his point that the 'late-Jewish' psalms stand in need of a more critical study than they usually receive.

Dr Gottfried Kuhn, *Studia Biblica; edidit Irenicus Auda; Ex vetere Testamento I* (pp. 132, Schwarzenbach, Zürich, 1937). This rather unusual book deals with Gen. i-xiv along more or less allegorical lines. While Bertholet had found two parallel pentads in Gen. i (*Journ. of Bibl. Lit.* liii 237 sqq.), this writer discovers another scheme (1-3, 4-6, 7) which he arranges as two eyes, two ears, two nostrils, and the mouth! He has many novel if not hazardous views, e.g. Tidal in Gen. xiv, after the LXX Thargal, is connected with the Hebrew *rā'al* 'reeled' or 'tottered'; the four kings are further associated with the four angels of the apocalypse (Ari-och recalls the lion, and Tiral [for Tidal] the horse), and ultimately we have before us the four men Noah, Daniel, Job, and Abram, the four cherubim of Ezekiel, and the four beings of Rev. iv.

Dr Emil G. Kraeling, *The Book of the Ways of God* (pp. x+270, S.P.C.K. 1938), writes for students of religion, literature, philosophy, and art, who have encountered the book of Job in their excursions and would like to know what it is all about. He pursues the notion of 'the cathedral of the book of Job', its façade (i-ii 10), the murals of the aisles, the choir, and so forth. Eight of Blake's illustrations are reproduced, and the author includes a few poems of his own. Among many points of interest we may note the parallel to xix 25 from Ras Shamra (p. 89, 'I know that Aleyan Baal lives'), his translation of xlii 8, 'that I do no foolishness to you' (p. 170 sq.), and—one out of many human touches—the comment on the names of two of Job's daughters (Powder and Eye-paint) that 'so great a saint as Job thought kindly of these blandishments' (p. 174). Dr Kraeling, who is well known in the world of Biblical scholarship, has written a thoroughly popular and readable book.

Dr J. L. Koole, *De Overname van het Oude Testament door de Christelijke Kerk* (pp. xxiv+340, Schipper, Hilversum), undertakes a thorough study of the use of the Old Testament in the early Church and among the heretical sects. He provides tables of the Old Testament and Apocrypha quotations, and, moved by the attitude of the German authorities to the present-day value of the Old Testament, aims at demonstrating the position it held during the formative period of Christian doctrine.

Dr Arthur Allgeier, *Die Chester Beatty Papyri zum Pentateuch* (pp. 142, Schönningh, Paderborn, 1938), publishes an exhaustive study of P 961-3, with complete lists, collations, and comparisons with the Hebrew text and the Cambridge Septuagint. P 962 is regarded as more archaic than P 961 but is not the latter's immediate ancestor. Though akin, the two have divergent features, and the archetype of both may be dated c. 200 at the lowest. As for P 963 account must be taken of the differences in the translation of Numbers and Deuteronomy; these are carefully examined, and Dr Allgeier concludes that the papyrus does not testify to any new variant text.

Dr Robert Gordis, *The Biblical Text in the Making* (220 pp., Dropsie College, Philadelphia, 1937), writes on the Kethibh and Qere. Full lists, tables, and voluminous notes are supplied. The author finds that in most cases K and Q are equally satisfactory, though in 18 per cent. of the cases Q is better. He argues that the aid of these marginal notes was to preserve the traditional pronunciation, to prevent blasphemy or indecency in the public reading, and to stem the tide of variant readings. He thinks that there were many of our Qeres even in the MSS accessible to the Greek translators (p. 61), and that a collation of Hebrew MSS had been undertaken even before A.D. 70 (pp. 44 sqq.).

Two useful compilations come from the press of the Hebrew Union College, Cincinnati (1937). The one, *An Index to Biblical Passages cited in the writings of Julian Morgenstein, 1905-1936*, was originally prepared to supply the needs of his seminar but will be appreciated by the wider circle of those who have long known and appreciated his many stimulating studies. Our thanks are due to Messrs Schwartzman and Silver for their work. The other, by J. B. Marcus and A. T. Bilgray, *Index to Jewish Festschriften*, consists of some 4,000 entries culled from fifty-three of the best of them. So much valuable material is wont to be hidden away in such works that a carefully arranged and fully indexed volume such as this will prove invaluable. Articles by Jewish writers in the great *Festschriften* to Nöldeke, Marti, and other non-Jewish scholars are not listed: a complete index to all the *Festschriften* relating to Biblical and Semitic subjects would probably be too impracticable an undertaking.

Alice M. Taylor, *History of Mar Domitius the Healer* (pp. 20, Luzac, 1938). A translation from the Syriac MS, Brit. Mus. Add. 14645, relating to a man of Amid who flourished in the days of Orlis, who subdued the emperor of Rome, and Dobius the bishop. The manuscript (a photostat of a folio is given) is dated A.D. 936, and the authoress briefly discusses the identity of the saint and the underlying history.

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