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THE
CHURCHMAN

APRIL, 1900.

ART. I.—THE WITNESS OF THE HISTORICAL SCRIPTURES TO THE ACCURACY OF THE PENTATEUCH.

No. IV. (*continued.*)

WE shall be prepared, of course, knowing the view entertained by Professor Driver and the school to which he belongs concerning the central sanctuary, to find that the account of the setting up of the sanctuary in Shiloh in chap. xviii. 1, and the solemn casting of the lot there in chap. xix. 51, are assigned to P. Historical demonstration becomes extremely easy—*too* easy, some historical inquirers may perhaps have the temerity to think—when we are at liberty to strike out every passage in our authorities which conflicts with our view. And some of us may think the way in which Professor Driver deals with chap. xviii. a trifle summary. “Vers. 1, 11-28 belong to P; vers. 2-6, 8-10 to JE; and ver. 7 to D₂.”¹ There does not appear to be the slightest ground for this apportionment. The narrative runs quite smoothly and naturally, and it is corroborated by what we find elsewhere. The reason, of course, is that the writer or compiler of Joshua speaks of the central sanctuary. But critics of the German school have come to the conclusion that in those early days there was no central sanctuary. If the narrative says there was, so much the worse for the narrative. It is

¹ “Introduction,” p. 104. Professor Driver does, it is true, refer the student to Wellhausen’s “On the Composition of the Hexateuch”; Dillmann’s “Commentary”; and Kuenen’s work on the Hexateuch. But it may fairly be questioned whether he has a right on the authority of these scholars to speak of points of this kind to students who have no access to these authors as if the matter were beyond the reach of controversy, without giving the slightest indication of the reasons which have led them to their conclusions, the more so in that the reasons for this treatment of the passage are not linguistic but historical.

as we learn from 2 Chron. xi. 13, 14—and as the late Professor Blunt has acutely observed, the statement derives undesigned support from 1 Kings xv. 16-22—abandoned their cities after the setting-up of the calves by Jeroboam, and thus denuded of their defenders, the trans-Jordanic Levitical cities would fall an easy prey to the King of Moab. But where true historical research finds an interesting confirmation of the narrative, Anglo-German criticism can find nothing but an unintelligible and unintelligent patchwork, a mass of absurdities and contradictions.

J. J. LIAS.



ART. II.—THE PROTESTANTISM OF OUR GREAT ENGLISH DIVINES.

II. BISHOP ANDREWES (*continued*).

THE extracts which we have already made from Bishop Andrewes were all taken from one of his treatises, and it may perhaps be asked whether that one treatise fully represents the mind of the Bishop. Seeing that it is a professedly polemical treatise, drawn up as an answer to an attack made by Cardinal Bellarmine on King James I., may not the Bishop have expressed himself more vigorously than he would have done if he had been writing uncontroversially? and does not this detract from the apparent strength of his anti-papal convictions? To show that that was not the case, we supplement our previous article with extracts from his other works, controversial and non-controversial.

Contrast of England and Rome.

“Look at our religion in Britain—primitive, pure, purified, such as Zion would acknowledge. What! must we descend into the plain to teach that nowhere does there exist a religion more in accord with the true Zion, that is, with the institutions of the Gospel and of the Apostles, than ours? Look at our Confession contained in the XXXIX. Articles; look at our Catechism: it is short, but in spite of its shortness there is nothing wanting in it. Look at the Apology of our Church—truly a Jewel. Whoso will, may find our doctrines there; it would be too long for me to go through them all here.

“Walk about Zion and go round about her. We have for our rule of religion one Canon given us by God in writing, the two Testaments, the three Creeds, the first four Councils,