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ADVICE ABOUT COMMENTARIES.

I. THE PENTATEUCH AND JOSHUA (*continued*).

IN our former article which appeared in the March No., we noticed some of the more recent commentaries on the entire Bible worthy of attention by the English student engaged in studies on the Pentateuch and the Book of Joshua. In the present article we have a more difficult task to perform, namely, to review briefly the special commentaries which have appeared on the several books of the Hexateuch, with other works directly or indirectly bearing on those portions of Holy Scripture. The literature of the subject published during the last ten years is too large to permit of its being adequately reviewed in the space assigned for the purpose, while it is necessary also to refer to works of an older date. We cannot therefore attempt to give even a bare list of works on the subject, but must content ourselves with alluding briefly to the more important contributions.

Many important suggestions in connexion with the difficulties of the Hexateuch are to be found in the works of the eminent scholars of the sixteenth or seventeenth centuries. The commentaries of such critics as Calvin, Munster, Fagius; Masius, Grotius, Clericus, and others, ought by no means to be neglected as obsolete and undeserving of attention, although Biblical science has made rapid strides in advance in later times. Rosenmüller's *Scholia in Vetus Test.* (1798-1817 and 1825-1835) were so carefully compiled that his work, though needing frequent revision in details, is still of great use for textual criticism, as is also J. S. Vater's *Commentar über den Pent.* (3 Theile, 1803-1805). The latter work, however, is of a negative tendency. In the same direction were the *Contributions* (*Beiträge*) of de Wette, published in 1806, 1807. That

scholar afterwards somewhat modified his views in his *Einleitung*, the last edition of which appeared in 1845.

The commentary of P. von Bohlen on Genesis (Königsberg, 1835), which is of a thoroughly rationalistic character, has been translated into English. It is now of little importance. But the work of Gust. Ad. Schumann, *Genesis Hebraice et Græce annot. perpetua* (Lipsiæ, 1829), is still of considerable utility and somewhat rare. The commentary of Professor Tuch of Leipzig, on the same book, first published in 1838, is of more importance to the student. A second improved edition was edited by Arnold and Merx in 1871.

Vatke's opinions on Pentateuch criticism were decidedly destructive. His works, however, cannot be ignored, for their influence is still strongly felt. He died in 1882, having been Professor Extraordinary in Berlin from 1830 up to a short period before his death. His *Biblische Theologie*, or the *Religion of the Old Testament*, was published in 1835, and his matured opinions on the Pentateuch and Joshua were published after his death in the *Zeitschrift für wissensch. Theologie* for 1885. His *Historisch-kritisch. Einleitung in das alte Test.*, a large portion of which is devoted to the Hexateuch (over 200 pages out of 750) has been published in Bonn, 1886, from his prelections, edited by Dr. Hermann Preiss, with a preface by Prof. Hilgenfeld. On the same side is the work of J. F. L. George, *Die älteren Jüdische Feste* (The Older Jewish Feasts), which contains a critique of the laws of the Pentateuch (Berlin, 1835). When first published this work did not excite much attention, but it is now coming prominently into notice in connexion with more recent criticism. Of considerable importance is the work of Th. Nöldeke on this and kindred topics, entitled *Untersuchungen zur Kritik des Alt. Test.* (Kiel, 1869), and, from a more conservative standpoint, A. Kaiser's work, *Das*

vorexil. Buch der Urgeschichte Israels and seine Erweiterungen (Strassburg, 1874), as well as later articles by the same scholar.

Among the replies on the part of orthodox critics, the more important were those by Hengstenberg and Hävernick, whose works on the Pentateuch were published in an English translation by Messrs. T. & T. Clark, of Edinburgh. These replies were in many respects weighty, but they were too one-sided. Less was conceded than was required by an impartial examination of the phenomena of the Pentateuch. The works have long since passed out of general use, although they contain arguments, which, if re-stated in a somewhat different form, are still of importance in opposing the extravagances of the radical school. Valuable material for the same purpose may be gleaned from Dean Graves' *Donnellan Lectures on the Four Last Books of the Pentateuch* (1807), G. S. Faber's *Horæ Mosaicæ*, being the Bampton Lectures for 1801, second edition, London, 1818, the works of Drechsler (1837, 1838), Candlish (R.S.) *Lectures on Genesis* (Edinburgh, 1843, 1852), Macdonald's (Donald) *Introduction to the Pentateuch* (2 vols., T. & T. Clark, 1861). But in making use of these works it is necessary, in the interests of truth, to test the value of each argument and to note carefully those which have been adduced on the opposite side. The want of diligence in this respect has given much advantage to the destructive school of criticism.

J. J. Stähelin in his *Kritische Untersuchungen* (Berlin, 1843), maintained the Pentateuch to be a work of the time of Samuel with some older documents incorporated with it. His arguments are now of special importance in the face of recent theories of a far more destructive character. The earlier volumes of Ewald's *History of the People of Israel* (1843-1853), long since translated into English by Professor Martineau, must not be forgotten.

Dean Stanley's *Lectures on the Jewish Church* (sixth edition, 1875), striking, if not always sound, are mainly based on the works of Ewald. The late Prof. C. F. Keil, a pupil of Hengstenberg, and a strong defender of the orthodox side, published his *Einleitung* first in 1853, and afterwards commentaries on all the books of the Pentateuch and on Joshua. Keil, it must be noted, is of more weight as an exegete than as a Hebraist. His writings are always of value, though unduly praised by some, and depreciated by others. Translations of all of them into English have been published by Messrs. T. & T. Clark. The latest German editions of his commentaries are, Genesis and Exodus (third edition, 1878); Leviticus to Deuteronomy (second edition, 1870); Joshua, Judges, and Ruth (second edition, 1874). The commentaries of Dr. Kalisch have been already noticed in our former article. Of great value are Knobel's important commentaries on the Hexateuch, which appeared as follows: that on Genesis, 1852, 1860; Leviticus, 1857; Numbers, Deuteronomy, and Joshua, 1861. These all formed volumes of the *Kurzgefasstes exegetisches Handbuch zur alt. Test.*, published by Hirzel of Leipzig.

Eduard Böhmer's first work on the text of Genesis was published in 1860.¹ Dr. Böhmer was then Docent and Librarian in the University of Halle. He was a man of great versatility, and was afterwards distinguished in several other departments of literature, and ultimately Professor of the Romance Languages and Philology at Strassburg. The peculiarity of his Hebrew text consists in its exhibition of the composite character of the Book of Genesis by the employment of type of different sizes to indicate the various documents out of which that book was supposed to have pieced together. But this text will always be found useful from a conservative standpoint, as

¹ *Liber Genesis Pentateuchicus ex recognitione Eduardi Boehmer. Halis Saxonum, 1860.*

the arbitrary character of the hypothesis in many of its details is its own best reputation. Böhmer in drawing up his text has not unfrequently had recourse to critical conjecture. His views are, however, worthy of consideration, and specially so, as representing in many places the opinions of the eminent Hebrew scholar and critic, Professor Hupfeld of Halle. The views of Hupfeld and Böhmer were more fully expounded in another work by the latter scholar, published in 1862, in which a translation of Genesis is given with exegetical and historical annotations.¹

The writer's own edition of *Genesis in Hebrew, with a critically revised Text, various Readings, and Grammatical and Critical Notes* (Williams & Norgate, 1859), was published prior to the work of Böhmer, and was duly noticed by that scholar. It was when published, perhaps, fairly abreast of the textual scholarship of the day, which has been recognised by the extensive use made of it in all quarters. It is now somewhat antiquated. The references made in it to Gesenius' Hebrew Grammar are no longer available for ordinary students, since the numbering of the sections of that Grammar has been considerably altered in later editions. An enlarged and revised edition of the work is, therefore, needed. But Hebrew students in our country are too few, and too deficient in enthusiasm, to make the publication of Hebrew texts, accompanied by critical and grammatical notes, remunerative even to publishers. The editors of such works must make up their minds to expect no pecuniary return for their labours. Happy, indeed, are they, if they can only escape loss. This has been no doubt the reason why the edition of *Genesis* referred to, and its companion volume on the *Book of Ruth in Hebrew and*

¹ *Das Erste Buch der Thora. Uebersetzung seiner drei Quellenschriften und der Redactionszusätze, mit kritischen, exegetischen, historischen Erörterungen, von Edward Böhmer. Halle, 1862.*

Chaldee (published in 1864), have been the only attempts made in England to publish Hebrew critical texts.

A considerable amount of new material, directly bearing on the readings of the text, has been afforded since 1859, by works such as Brüll's treatises on the Samaritan codex, especially his *Samaritanische Targum* (1879), and Rev. J. W. Nutt's *Fragments of a Samaritan Targum* (Lond., 1874); also by the publication by Prof. H. Petermann in the Samaritan character of the so-called "Samaritan Pentateuch," or Samaritano-Hebrew codex.¹ Dr. M. Heidenheim also has edited in Hebrew characters, in his *Bibliotheca Samaritana* (1884), the Samaritan translation of Genesis (the Samaritan Targum), which must not be confounded with the former. Much additional light has been acquired on the texts of the LXX. and the Vulgate, and on the texts of the earlier Latin versions, all of which need to be duly taken notice of in the preparation of any critical text. Of still greater value for such work is the critical edition of the Massoretic text of the Hebrew Bible by Baer and Delitzsch. Genesis is the only book of the Pentateuch as yet issued in this edition, although a large number of the other Biblical books have already appeared. Whatever may be the defects of Dr. C. D. Ginsburg's great edition of the Massorah itself, that work cannot safely be neglected by future editors of Hebrew texts of portions of the Holy Scripture. Some important contributions towards a more critical text of the Targums have been made by Lagarde and Merx. Consequently much additional material has been accumulated, which can now be utilized for the correction of the Hebrew text. Nor must we forget what has been done for the

¹ *Pentateuchus Samaritanus*. Ad fidem librorum Manuscriptorum apud Nablusianos repertorum edidit et varias lectiones adscripsit H. Petermann. Fasciculus i. Genesis, Berolini ap W. Moeser, 1872. Fasciculus ii. Exodus, 1882. Fasciculus iii. Leviticus, quam ex recensione Petermanniana typis describendum curavit C. Vollers, 1883. Fasciculus iv. Numeri, ex recens. C. Vollers, 1885.

LXX. Version by the labours of Nestle, de Lagarde, and lastly by Dr. H. B. Swete.

A collection of the opinions of leading critics on textual questions, specially useful for the general English student of the Bible, will be found in the *Commentary on the Book of Genesis for the use of Readers of the English Version*, by Rev. H. C. Groves, D.D. (Macmillan, 1861). Dr. Groves is a clergyman of the Irish Church. The Rev. Professor J. G. Murphy, D.D., of the Assembly's College in Belfast, has published a *Critical and Exegetical Commentary on the Book of Genesis* (T. & T. Clark, 1863), which was succeeded by another on the Book of Exodus (1866). Prof. Murphy's commentaries abound with suggestive matter, and are characterised by sturdy common sense; but are somewhat disappointing if consulted on points of Hebrew criticism. We cannot approve either of the plan or the execution of the bulky *Notes on Genesis* by Rev. G. V. Garland, M.A. (Rivingtons, 1878). Nor, from a critical or grammatical standpoint, can we commend the voluminous commentaries on the Pentateuch of Rabbi S. R. Hirsch, of Frankfort-on-Maine, although from some points of view even they are interesting. The volume on Genesis appeared in 1867, and a second edition in 1883. That on Exodus succeeded in 1869, Leviticus in 1873, Numbers in 1874, and Deuteronomy in 1878. Each volume ranges from 414 to 750 pp. On the Jewish side we much prefer the older and more condensed works on the Pentateuch by Philippson (1839) or Herxheimer (1865). The edition of the Scriptures in Hebrew and English, with notes by De Sola, Lindenthal, and Raphall (Bagster, 1844), never went beyond the first volume, that on Genesis. The most important work for English students of the Hebrew of Genesis (well worthy, too, of the attention of advanced scholars) is *Notes on the Hebrew Text of the Book of Genesis, with two Appendices*, by G. J. Spurrell, M.A. (Oxford Clarendon Press, 1887). The writer

fully endorses the commendation meted out to this work by Professor Cheyne in THE EXPOSITOR for January, pp. 74, 75. The grammatical notes in the volume are well up to date, and are exceedingly valuable.

Most of the matter contained in Bunsen's *Bibelwerk* on the Pentateuch (1858) worthy of the attention of the student will be found better given in later works. It is much to be regretted that Professor Ebers' most valuable monograph on *Egypt and the Books of Moses*¹ remains a fragment. Paul Isaac Hershon published in Hebrew, in 1874 (Bagster & Sons), *The Pentateuch according to the Talmud—Genesis*, and somewhat later an English translation of Rabbi Jacob's *Tzeénah Ureénah* (A.D. 1648) under the title of *A Rabbinical Commentary on Genesis* (1885). The *Bibliotheca Rabbinica* of Dr. August Wünsche² is a really important work, being a translation into German of the Midrash Rabba and other old Midrashim, with occasional critical notes. The work was published in parts, and its extent will be better understood by observing that the portion on *Genesis*, which appeared in 1881, embraces (without reckoning the introduction) pp. 588, *Exodus* (1882) pp. 408, *Leviticus* (1884) pp. 300, *Numbers* (1885) pp. 676, and *Deuteronomy* (1882) pp. 184.

The present position of Pentateuch studies has been largely influenced by the writings of K. H. Graf (*Die geschichtl. Bücher des A. T.*, Leipzig, 1866), whose views were considerably improved upon by J. Wellhausen, sometime Professor in Greifswald and Halle, now belonging to the Philosophical Faculty of Marburg, in his edition of Bleek's *Einleitung* (Berlin, 1878). Wellhausen's most important work on the subject is his *Prolegomena zur Ge-*

¹ *Ägypten und die Bücher Mose's*. Sachlicher Commentar zu den ägyptischen Stellen in Genesis and Exodus von Dr. Georg Ebers. Erster Band. Leipzig, 1868.

² *Bibliotheca Rabbinica*: eine Sammlung alter Midraschim zum ersten Male ins deutsche übertragen. Von Lic. Dr. Aug. Wünsche. Leipzig: Otto Schulze.

schichte Israels (1883). Ed. Reuss, who was really the teacher of Graf, set forth his own views somewhat later than his distinguished pupil in *La Bible: Ancien Testament III., L'histoire sainte et la loi* (Paris, 1879); also in *Gesch. der heilig. Schriften alt. Test.* (Braunschweig, 1881). Ad. Jülicher contributed to the discussion in several articles on the sources of Exod. i.-vii. 7 and of Exod. vii. 8-xxiv. 11, in the *Jahrb. für Prot. Theol.*, 1882. More important in the same negative direction were the writings of Prof. A. Kuenen, of Leyden, especially his *Godsdienst van Israel* (2 vols., 1869), and in the first volume of his *Historico-critical Introduction to the Books of the Old Testament*, which Prof. Th. Weber of Halle is now bringing out in a German translation, parts of which have already been published. The portion of this work which treats of the Hexateuch has been translated into English, and published by Macmillan in 1886. The Graf-Wellhausen hypothesis, which practically relegates the production of the Pentateuch in its present shape to the period after the Exile, has been popularised in this country by Dr. W. Robertson Smith's book on *The Old Testament in the Jewish Church* (Edinburgh, 1881).

It would be impossible here to give even an outline of this controversy, which is very far from being closed. We cannot coincide in the conclusions arrived at by these critics. Numerous have been the protests from opposing scholars. Professor David Hoffmann of the Rabbiner-Seminar in Berlin, has written against the theory in his *Abhandlungen über die pent. Gesetze* (1878), and in articles on the latest hypothesis concerning the Priest-codex in the *Magaz. für die Wissenschaft des Judenthums* (1879, 1880). Important articles have appeared by R. Kittel on the same subject, in the *Theolog. Studien aus Wittenberg* (1881, 1882). Fr. Roos has entered the same field (Stuttgart, 1883), as well as Prof. Bredenkamp of Greifswald, in a work on

the *Law and the Prophets* (Erlangen, 1881), while Prof. E. Böhl, of the Protestant Theological Faculty of Vienna, has published a book entitled, *Zum Gesetz und zum Zeugniß* (Wien, 1883), which is an attack on the new critical school of Old Testament investigations. Numerous articles in theological journals in England, America, and the Continent have appeared on this subject; the most important being the series of *critical studies* on the Pentateuch contributed by Prof. Dr. Franz Delitzsch to the *Zeitschrift für kirchl. Wiss. u. kirchl. Leben*, Nos. i.-xii., in 1880, and that on the Mosaic portions of the Pentateuch (*Urmosaïsches im Pent.*), Nos. i.-vi. in the same journal in 1882. In the same *Zeitschrift* have appeared other important articles, especially those of Prof. Dr. F. Eduard König, now called to Rostock, the author of a most valuable *Hist.-krit. Lehrgeb. der Heb. Sprache*, whose *Hauptprobleme der altisrael. Religionsgeschichte* (1884), unfortunately terribly caricatured in an English translation published under the title of the *Religion of Israel*, touches upon some of the most important questions connected with the Pentateuch. In the *Contemporary Review* for 1887 an important series appeared by Capt. Conder, Dr. R. S. Poole, Dr. W. Robertson Smith, closing with two articles in this year's issue on the *Age of the Pentateuch*, by the Dean of Peterborough.

The most important works which have recently appeared on the Book of Genesis are unquestionably the following: (1) The fifth edition (1886) of the commentary on that book by Prof. Aug. Dillmann, specially distinguished as an Æthiopic scholar. Prof. Dillmann was the editor of the third edition of Knobel's Commentary which appeared in 1875. The fourth edition (1882), was almost an independent work, and though the fifth edition has not been completely re-written, it contains much new matter of value, especially in relation to the views of Prof. K. Budde of

Bonn and Prof. Kuenen. Dr. Dillmann's Commentary on Exodus and Leviticus (Leipzig, 1880), and on Numbers, Deuteronomy, and Joshua (1886), are among the most important Biblical works of modern times. (2) Prof. Franz Delitzsch, the veteran commentator, has issued a *Neuer Commentar über die Genesis*, 1887. An English translation of this is in progress, and will shortly be issued by Messrs. T. & T. Clark of Edinburgh. Delitzsch has conceded more in this work to the critical school than we are inclined to believe is really necessary. Those who are blindly wedded to traditional opinions will not be slow to condemn the veteran champion of orthodoxy for every concession he has made, like those who in days gone by regarded Hengstenberg's *Commentary on the Psalms* as a sad declension from that theologian's book on the *Christology of the Old Testament*. There are those, alas! who look upon every deviation from the old traditional views as akin to apostasy from the faith. But they who are really gifted with a firmer faith in "the oracles of God," and are indisposed to think "the ark" in danger, because the oxen that carry it happen to "stumble" (2 Sam. vi.), will, even though differing in many points from the conclusions arrived at, welcome this work of Delitzsch as a most valuable contribution to Pentateuch literature.

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