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(3) דרך אֲנִיָּה בִּלְבַב הַיָּם, the way of אֲנִיָּה in the heart of the sea.

But a ship does not move in the heart of the sea, but on the surface.

(כָּל־בָּיִת certainly means beneath the surface, as is proved by the two passages, Exod. xv. 8, and Prov. xxiii. 34.)

Hence, in Prov. xxx. 19, the three wonderful things almost certainly belong, without exception, to the natural world, as well as the fourth which follows. Hence אֲנִיָּה here most probably means a marine animal, whose path through its own element is as marvellous as the paths of the eagle and the serpent.

VII. A similar argument holds good with regard to Job ix. 26 :

“My days pass as אֲנִיּוֹת אֶבֶר as the eagle that hasteth to his prey.”

Here again we should expect two natural emblems; here again אֲנִיָּה is joined with the eagle, as the nautilus sinks suddenly and the eagle swoops.

VIII. We conclude, therefore, that the rendering “Here walk the nautiluses,” is worthy of consideration.

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## Review.

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*Deuterographs. Duplicate Passages in the Old Testament: their bearing on the Text and Compilation of the Hebrew Scriptures.* Arranged and annotated by ROBERT B. GIRDLESTONE, M.A., Honorary Canon of Christchurch, and formerly Principal of Wycliffe Hall, etc. Clarendon Press, 1894.

THIS is a long title, much after the fashion of former days, but one which is in this case of very real advantage to the reader as explaining to him what he is to expect.

It exactly describes the nature of the book, which is an exhibition to the eye of certain facts connected with the Old Testament, which to most of us have been entirely unknown, though actually lying before us whenever we read certain considerable parts of it, and especially the Books of Samuel, Kings, and Chronicles. I venture to express an opinion that though we have all known that there were passages repeated out of one book in another, it will to most be a revelation, as I confess it was to me, to see these “deuterographs” tabulated as Canon Girdlestone has done, and to learn how much the later writer has borrowed from those which are earlier.

The work is one rather of facts than of inferences, but when the reader sees the long portions in Samuel and Kings repeated in Chronicles he cannot help inferring that, whatever the purpose for which they were written, and whatever their relation to one another, they have a unity among themselves, and are not two altogether separate monuments of antiquity, but depend the one on the other.

What that dependence is is one of the questions to which Canon Girdlestone directs attention. He takes for granted that in the royal archives, both of the kingdom of Judah and of the kingdom of Israel, there were chronicles of the various reigns. These chronicles were secular; but there was besides a series of prophets who composed the Books of Samuel and the Books of Kings. That the Books of Chronicles which are quoted in Kings were not our present Books of Chronicles is clear from what may be considered certain, namely, that the latter were written long after the Books of Samuel and Kings. But our present Books of Chronicles contain references to the works of prophetic writers,

who were more or less contemporary with the events—Samuel, Nathan, Gad, Ahijah, Iddo, and Shemaiah, who may reasonably be looked on as substantially the authors, or, at all events, the sources of the religious history of the Kings of Israel and Judah, which appears in the Bible as the Books of Samuel and Kings. These works were thus written by a succession of prophets who reached down to the days of Jeremiah—himself probably the last of these prophetic writers of the history. The theory thus elaborated fits in with the fact that these Books of Samuel and Kings, as well as Joshua and Judges, are, and always have been, reckoned by the Jews as the writings of the “Prophets,” as distinguished from the “Law” and the “Psalms,” or Hagiographa. The editor of the whole work, to use a modern phrase, was also doubtless a prophet, and the books rank as fully inspired documents.

The Books of Chronicles may have had more than one writer, though Canon Girdlestone inclines to the belief that there was only one, who lived, not much if at all later than Nehemiah. The Second Book of Chronicles is actually overlapped by Ezra (2 Chron. xxvi. 22, 23, and Ezra i. 1, 2, and a part of verse 3 being identical) a fact which seems to show conclusively that Chronicles was written before Ezra, and that Ezra was really only a continuation of Chronicles. Then, in what relation must the Books of Chronicles stand to Samuel and Kings? The purpose of the writer was to give the history of the Southern Kingdom, so that its lessons might be learned by the Jews on their restoration. After nine chapters of a genealogical character, the writer commences his history with David and Solomon; but when the division of the kingdom takes place he confines himself to the Kings of Judah, and traces the history of Judah up to the captivity, whilst the Books of Ezra and Nehemiah relate the return from exile. Wellhausen's deep antipathy to the Books of Chronicles is one of the salient points in his writings. He expresses, over and over again, his dislike for them, and his contempt of their religiousness. In a totally opposite spirit, Canon Girdlestone states the true character of these books. “A lesson of confidence in God is constantly being impressed on the reader, and the need of loyal obedience to His Word is shown to be the secret of national prosperity.”

There are various differences between these two documents, for we may consider Samuel and Kings as one, and Chronicles as another document, the composition of Kings having been concluded just before the exile, and that of Chronicles in the time of Nehemiah. These differences are of various kinds; many of them have respect to numbers, and are in great part owing to the extreme inaccuracy of copyists, even up to the time of the Masorites. That many of these errors in transcription were late, is proved by the fact that they arose from the resemblance of letters which are much alike in the “square” character used now, but were not at all alike in the ancient Hebrew character, in which the manuscripts were originally written. A collation of the manuscripts of Samuel and Kings, and also of the Chronicles with the Septuagint may give great help towards arriving at a correct text. “We must give due credit,” says Canon Girdlestone, “to the LXX. as frequently suggesting the true reading.” It is earnestly to be hoped that the thoughtful words of so accomplished a Hebrew scholar as Canon Girdlestone will lead to a more respectful treatment by Hebrew critics of that priceless document, however deficient it may be in literary skill and grammatical accuracy. Its value is not as a specimen of Greek scholarship or a model of translation, but as a witness to what was in the manuscripts from which they translated. It is fatal to all attempts to arrive at the true Hebrew text to neglect so ancient a translation, which was made when many of the corruptions to be found in the present Hebrew manuscripts had certainly not taken place.

The most difficult and laborious part of Canon Girdlestone's work, and which runs through it all, is the tracing the differences between the older and more recent books, as shown in the same passages—in spelling, especially as regards the insertion or omission of servile letters, in the use of prepositions, having nearly the same meaning, in the employment of words, short phrases or idioms, and in the use of the names Elobim and Jehovah. These variations are not uniform, but frequent enough to show a distinction in the ordinary *usus loquendi*, all of which put together form a proof that the language, like other languages, suffered changes in the course of years between Samuel's time and Nehemiah's.

The remarkable collection of facts which Canon Girdlestone has brought together will be found to have a great bearing on some questions of first-rate importance, especially in relation to what is called the "Higher Criticism," and also, less obviously, with respect to Inspiration. I cannot but regard this book as one in itself of very deep interest to all serious students, and as an earnest that destructive criticism is not in the future to have, as has been too much the case hitherto, a monopoly of painstaking investigation, and patient study of the minute details of style, and idiom, and words, and letters of the Old Testament Scriptures.

SAMUEL GARRATT.

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## Short Notices.

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*The Great Reconciliation and the Reign of Grace.* By EDWARD SEELEY, Vicar of the Martyrs, Leicester. Cheaper edition. Pp. 306. Elliot Stock.

This volume is a re-issue of a weighty book which has already attracted some notice. The importance of the subject is evidently very adequately realized by Mr. Seeley, who has brought to the exposition of the great doctrine of the Atonement a fund of learning and shrewd wisdom whose very magnitude is appalling to the lay mind. Many modern difficulties are courageously tackled, and the candid-minded agnostic, who was sufficiently fair to attempt a perusal of the arguments set forth by the author, would not be sent away empty. But this is not the invariable rule. Occasionally Mr. Seeley states a difficulty without supplying a reply. It is doubtless true to say that "it must be presumptuous unbelief for us to question the suitability of an instrument specially made by an all-wise Creator"; but, alas! presumptuous or no, men do raise questions which it is the duty of the Christian apologist to answer or to let alone. In many respects Mr. Seeley's work is luminous and helpful, though he does not aim at literary grace. Men nowadays do not want to be tickled by closely reasoned discussions, but require doctrine that, while it is clear and unmistakable in its foundations, shall be soaked with a knowledge of the language and of the weariness of a world of tired men and women.

*The Revelation and the Record.* By Rev. JAMES MACGREGOR, D.D. Pp. 261. Price 7s. 6d. Edinburgh: T. and T. Clark.

This volume of "essays on matters of previous question in the proof of Christianity," as the author somewhat curiously designates them, really forms the second part of an Apologetic series (to be completed in three parts), the object of which is to set forth the view that "the proof of Christianity is constituted by the whole historical appearance of this religion among mankind." The present instalment (the first appeared some two or three years back) is occupied with two points of main