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montanism. "Ces paroles de Sauveur . . . doivent justifier la méthode de l'évangéliste, et elles signifient l'action permanente de l'Esprit dans l'Église . . . l'infallibilité de l'Église si l'on veut ; mais dans un sens positif comme un don d'illumination conquérante, non seulement comme une assistance contre le danger d'erreur."<sup>1</sup> Yet *ex hypothesi* "ces paroles" are purely fictitious, and are merely attributed to the Saviour by an unknown idealist writer. They are, therefore, as incapable of justifying such inferences as a man is incapable of hoisting himself by his own waistband. The lamented Dr. Salmon dealt, I think, very successfully with that fallacious doctrine, "the infallibility of the Church." But surely his task would have been rendered easier of accomplishment had its Roman champions adopted the Abbé's methods.

ARTHUR C. JENNINGS.

(To be continued.)



## ART. II.—THE BOOK OF GENESIS (*continued*).

OUR attention must now be drawn to the second account of the Creation and to the history of the Fall of man. But before doing so we should like to bring forward what we consider to be two or three instances of perversity on the part of the modern school of critics.

1. The first words of Gen. ii. 4 are made a subscription to the previous section, instead of an introduction to the following one. It is allowed that *everywhere else* the formula stands at the head of a section. Why is it not allowed to do so here? The answer is clear. Everywhere else the formula is attributed to the document labelled P, which is held to have contained the superscription as well. Here the formula follows an extract from P (Gen. i. 1 to ii. 3), but is succeeded by a section from J (Gen. ii. 4b to iv. 26). It cannot be that such a formula—for this is the argument—could have been one used in common both by J and P; therefore it must be, contrary to its usage elsewhere, turned into a subscription, and the extract from J made to begin in the middle of a sentence. That this was the reason seems to be clear from the treatment of another passage where the same difficulty

<sup>1</sup> "Le Qu. Évang.," p. 756.

occurs (xxxvii. 2). There the words, "These are the generations of Jacob. Joseph, being seventeen years old," are ascribed to P, whilst an extract from J begins, "was feeding the flock with his brethren." This is surely making mince-meat of a narrative, and we are confirmed in our opinion by finding that in that chapter various verses or parts of verses are assigned to the original documents in the following way: P—J—E—J—E—J—E—J—E—J—E—J—E—twelve changes of source in thirty-six verses!

2. In the first account of the beginnings of things the division of the work of Creation is made by what are called "days," though authorities have never agreed upon what is the exact meaning of the term in the first chapter of Genesis.<sup>1</sup> It must be wrong, however; there can be no such division scientifically. Granted, for the moment it is so. Why, then, when we get to the second account, and there is no mention of "days" or of time at all, but only an outline sketch of the work of Creation contained within the short compass of three verses, are we told that its order of events is all wrong as to its chronology? I have already dealt with the difficulties suggested with regard to this narrative. I only mention it here to show the perversity of treatment of the two narratives. And this perversity continues. In Gen. ii. you may make the rivers of Eden refer to a system of canals, but in Gen. iii. you must not identify the serpent of the narrative with the Evil One.

3. The conservative critic is told that he must not read anything into the text that is not there. Well, then, neither must the "Higher Critic" do so. Yet, take the book we are at present engaged upon, and if we examine the notes on Gen. ii. 4b-25 we shall find the following statements:

(a) "5. There was not a man to till the ground, and, it is to be understood, to supply the deficiency of rain by artificial irrigation.

(b) "10-14. Provision is made for the irrigation of the garden. The reference is implicitly to a system of canals, such as existed in Babylonia from at least the time of Hammurabi (*circa* 2300 B.C. onwards), conveying the water from a main stream to different parts of the land.

(c) "19. First of all, beasts and birds are formed, also from the ground, and brought to the man to see how they would

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<sup>1</sup> In his note on Gen. ii. 4b, 5, Dr. Driver says, on the words "in the day," "*i.e.*, at the time, Hebrew usage compressing often what may have been actually a period of some length into a 'day' for the purpose of presenting it vividly and forcibly" (p. 37).

impress him, and *whether they would satisfy the required need [i.e., of an help meet for him].*<sup>1</sup> Fishes are not mentioned, *the possibility of their proving a 'help' to man being out of the question.*"

Now, these statements may be some, or all of them, true or false, but they are certainly read into the Biblical narrative; and the last words of (c) tend to raise a smile, though very likely not intended, as if the whole story were puerile.

Other points mentioned in connection with Gen. ii. have already been dealt with (pp. 344, 345). One question remains which has exercised, quite unnecessarily, we think, many minds in the past, and that is

#### THE SITE OF PARADISE,

or the Garden of Eden. It is quite possible—and we speak advisedly—to admit that we cannot assign to it a locality, and yet at the same time to assert that it existed. We have two or three points to remember which will help us to arrive at this determination. (1) The existence of the Garden of Eden, as it is described to us, can be pushed back into the countless ages of the past (compare pp. 405, 406). (2) During those countless ages the configuration of the surface of the earth may have altered considerably. Certain known facts—putting aside the action of the Flood of Gen. vi.-viii.—can be adduced to prove that such natural changes in the earth's surface have been going on and are still in progress. There is, for instance, the constant formation of land at the mouths of rivers—as in the Delta of the Nile and at the mouth of the Euphrates. Calculations have been made, based upon the historical statements of the cuneiform inscriptions, as to the annual growth of visible land at the mouth of the latter river for countless centuries. Besides, there is the constant alteration that seems to be still going on of the courses of rivers in Central Asia. Travellers like Sven Hedin convince us that this rearrangement of the earth's surface is by no means as yet completed, for they find that these rivers are constantly shifting their courses. And as for names. It by no means follows that the rivers of the Garden of Eden are necessarily the rivers of to-day that bear their names. Peoples, when they migrate, carry their place-names with them. We need but look across the Atlantic to the towns of our cousins in the United States of America, where we can find even the name "London" reproduced; and in our country we have

<sup>1</sup> The italics and words in brackets are mine.

Old Sarum side by side with the more modern city of Sarum. We might very well reason, then, that the old names were carried out by the emigrants (of compulsion) from the Garden of Eden, wherever it was, into the world outside. The giving of names seems to have been one of the special works of man in that garden.

Another question that meets us in Gen. ii. is the origin of sex. As scientists tell us, there can be non-sexual reproduction as well as sexual reproduction, and that non-sexual reproduction can be arrived at by germination or fission (Nicholson's "Manual of Zoology," seventh edition, p. 47). It may be some such process which is indicated or hinted at in popular language by the account of the formation of Eve, for Adam had to all intents and purposes, till that formation, been in a certain true sense, though not, most probably, physiologically, non-sexual. In this, again, I am very anxious not to make any dogmatic statement about the origin and formation of woman, or even to assert that Adam was in the first place sexless. I am quite aware that the instances of fission and germination known to scientists only occur in the very lowest forms of life. All I intend to assert here is (1) that a process which is recognised as possible for one form of life, or something analogous to it, may have been used by the Creator, under such special circumstances as the appearance of the first *anthropos* in the world implies, for the creation of woman; and (2) that there is, at any rate, sufficient reason for maintaining that no one can assert positively that on this point Science and the Bible are absolutely divergent.

We turn now to the account of

#### THE FALL AND ITS CONSEQUENCES.

The difficulties that have been felt about this narrative are a great deal older than the Higher Criticism. We suppose it will always remain an open question for discussion whether the narrative is absolute history or parabolic in form. But that it represents in many ways a common tradition of large portions of the human race is quite certain. Whence came the current traditions of very many ancient nations that the human race began in a golden age of perfect happiness? Whence came the idea of a garden with wonderful trees in it? It is not a sufficient explanation to say that they are mythological. Myths are not purely and simply inventions; they have something behind them. When learned men have tried to explain some of the myths as solar, and illustrating the phenomena of the heavens, they have shown that they

feel the necessity for this background for the story. And when we are told that the Babylonian and Biblical stories of golden age and paradise are mythological, we must at once ask, Is there not a Divine revelation behind them, and does not the purest and simplest form of these narratives represent to us not so much what is mythological as a true statement—in popular language or in parabolic language it may be, but none the less a true statement, which cannot be gainsaid, of the beginnings of the human race, its original happiness and sinlessness, and then of its terrible fall? This is far from saying that the intellectual capacities of our first parent were as great as those of the most learned men of to-day. The mind of man has been trained and cultivated through many generations. But the young child who is happy because of his ignorance of evil and because of his innocence may with much more reason give us some idea of what the state of man was before the Fall. His intellectual capacities have to be developed, but his happiness and innocence are independent of them.

The question of the speaking serpent, as of the speaking ass in the story of Balaam, is a difficulty that is made a great deal of sometimes. If the narrative of the Fall is parabolic it scarcely calls for observation. If not, then we may, I dare to think, still venture not to be afraid of dealing with it. Many will be content to accept the account as of something miraculous. But those of us who have eyes to see and minds to notice and reflect cannot help observing what *humanity* there is in the expression and the intelligence of certain animals, and how speaking their looks are, though they do not attain to actual words. The dog in disgrace, the dog in delight at the return of his master, the dog in pain, the dog showing by his reproachful looks a sense of unjust chastisement, shows his feelings in a most human way, and so do other animals as well. The dog speaks to us when he draws our attention to something which he wishes us to see; the cat does the same when she brings her slaughtered victim and lays it at our door. And this may be what is meant, though expressed in more direct and poetical language than we of these latter days are used to, by the speaking of the serpent and the ass.<sup>1</sup> So Job says of the war-horse "As oft as the trumpet soundeth, he saith, Aha!" (xxxix. 25); man interprets the noise the horse makes as a kind of equine shout of exaltation. It may be, then, that in these verses the necessary interpreta-

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<sup>1</sup> It is the word אָמַר that is used, not the word דָּבַר, in both Gen. iii. and Num. xxii.

tion is put upon the looks, or attitude,<sup>1</sup> or even the voice (in the case of the ass) of the animal, and is expressed for us, just as we are intended to make it for ourselves in the passage from Job quoted above. Language goes one step further still when we find such language in Hebrew poetry as the following:

“ The deep saith, It is not in me :  
And the sea saith, It is not with me ”  
(JOB xxviii. 14)

where the same Hebrew word is used for “ saith.”<sup>2</sup>

When we reach the Protevangelium (iii. 15) the warning, disregarded in Gen. ii., is revived that “ we must not read into the words more than they contain.” But we venture to think that all is not made of the words which is to be found in them. Not a word is said of the far more vital importance of the *head* than of the *heel*. Herein lies, surely, the great value of the Protevangelium. The damage done by evil may be only temporary; but evil itself is eventually to be stamped out and destroyed utterly. This is the way in which the meaning of the passage may surely be legitimately presented. We remain unsatisfied and dissatisfied when we are told that “ No *victory* of the woman’s seed is promised ” (p. 48). This seems scarcely consistent with what we are told somewhat later: “ It is, of course, true that the great and crowning defeat of man’s spiritual adversary was accomplished by Him who was in a special sense the ‘ seed ’ of the woman ” (p. 57). But what apparently is meant is that we must not look upon the passage itself as in any way promising to the original hearers a personal deliverer; and to this we demur. We have only to look on to Gen. iv. 25 to see the word “ seed ” used of a particular individual; we might almost say that verse looks back to this promise.<sup>3</sup> Both passages are assigned to the same original source (J).

<sup>1</sup> This might be illustrated from the Babylonian cylinder, which is supposed to represent the story of the Temptation, one feature of which is a serpent coiling upwards by a fruit-tree, as if to draw attention to its fruit, whilst two figures are seated by the tree (see Ball’s “ Light from the East,” p. 25). It is, however, matter for grave doubt whether the design on the cylinder refers to the Fall at all. With regard to the Balaam story it must be remembered that in the New Testament we are told that “ a dumb ass spake with man’s voice and stayed the madness of the prophet ” (2 Pet. ii. 16).

<sup>2</sup> It will be remembered that of late years attempts, though certainly unsuccessful, have been made to interpret the language of apes.

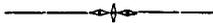
<sup>3</sup> Jewish tradition in later days held this view of the passage, when every woman in turn nourished the hope that she might bear *the* seed.

We need dwell but for a moment upon

THE CHERUBIM.

There are two points to be noticed with regard to these creatures about whom next to nothing is known, for they, at any rate for the present, cannot be connected with certainty with anything in the non-Hebraic world. The first point is that they are not said to have been visible; and it is a mistake of artists to represent them with a sword driving Adam and Eve out of the garden. This idea may have come first of all from the Greek version of Ezek. xxviii. 6 ("and the cherub led thee from the midst of the stones of fire"). The second point is one which brings one again (Gen. iii.) into relation with the history of Balaam's ass (both attributed to the source J). In the one we have "the Cherubim, and the flame of a sword," not, so far as we know, visible to man; in the second, we have "the angel of the Lord standing in the way, with his sword drawn in his hand" (Num. xxii. 23, 31), visible at first to the ass, who is represented as a humble and innocent instrument made use of by God, but only visible to Balaam after his eyes had been opened by the Lord. Whether this was a cherub or not does not appear, and what relation the cherubim of Gen. iii. 24 bore to the two cherubim of gold of the tabernacle (Exod. xxv. 18) and the two cherubim of olive wood in the temple (1 Kings vi. 23; in 2 Chron. iii. 10 two cherubim of image work overlaid with gold) is not in any way defined.

*(To be continued.)*



ART. III.—STUDIES ON ISAIAH.

CHAPTER V.

CHAP. V. divides itself into three parts: The song of the vineyard (vers. 1-7); five woes pronounced against the disobedient in Israel (vers. 11-24); and the description of the avenging army which will bring about the fulfilment of the woes.

I. The first point which strikes the reader of chap. v. 1-7 is that the word "song," as applied to a prophetic utterance, only occurs here and in chap. xxvi. 1, and that the idea of the vineyard in connection with a song reappears in chap. xxvii. 2. Both these latter chapters are assigned by the modern school of critics to another author than Isaiah. Of course, critics