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A MEMORIAL ADDRESS*

Princeton Theological Seminary is walking today in the shadow of an eclipse which in various degrees of visibility has been observed, I doubt not, throughout the greater part of the Christian world. Men may agree with Dr. Warfield or they may differ from him, but they must recognize his unswerving fidelity to what he believed to be the truth. Students of theology in whatever Christian communions they may be found must recognize him as an earnest co-worker in defending the authority and contents of the New Testament and in vindicating the central doctrines of our common Christianity. Nothing but ignorance of his exact scholarship, wide learning, varied writings, and the masterly way in which he did his work should prevent them from uniting with us today in the statement that a prince and a great man has fallen in Israel.

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I remember the shock which passed through this community when word went out that Dr. A. A. Hodge was dead. He had succeeded his father as his father had succeeded Dr. Archibald Alexander in the Chair of Systematic Theology. Less learned than his father, he was a man of greater genius. He was a deductive theologian. While giving proper regard to the exegetical support in behalf of each doctrine of the New Testament, the fact that it was the obvious and necessary consequence of another doctrine

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3. It yet remains for some philosopher to arise, who will use language consistently with its fixed intent and, once fixing a technical meaning for a term, will adhere to that exact meaning and not waver between that and some other meaning of the term; who will live his intellectual life in the fearless faith that he is not by nature a constituted dupe instead of attempting to enlarge his comprehension by shearing away some of his inescapable convictions; and who will use every available source and means of learning new beliefs, of criticizing and correcting his existing beliefs and the statements of them, and of organizing them into a complete system, instead of standing aloof from certain facts.

If Christianity is true, no philosophy can be true that is not in harmony with Christianity; if Christianity is false, no philosophy can be true that does not deny Christianity. Since the philosophy of this book, which the author modestly calls a fragment, might be held by a mind that has not decided about Christianity and by a mind that has decided about Christianity, it is not a system of philosophy but an intellectual plaything.

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F. P. RAMSAY.

A Handbook to the Septuagint. By RICHARD R. OTTLEY, M.A. London: Methuen & Co.

"The object of this work is to induce people to read the Septuagint." The author tells what the Septuagint is, its age, its manuscripts, its history, the modern study of it, especially of its text, the character of the translation and the value of it in the study of the Old Testament. In conclusion, he shows how to work at it and gives a summary of the best books to use in its study.

To those who are familiar with Prof. Swete's "Introduction to the Old Testament in Greek," it will be evident that this book covers approximately the same ground as the earlier volume. It supplies a large number of new illustrations especially in the region of grammar and textual criticism. It is a valuable suggestion, that the Greek future is frequently employed in a representative capacity as the equivalent of the Hebrew imperfect and the Greek aorist for the Hebrew perfect.

We think Mr. Ottley sometimes finds variants in the texts where no variant really exists. Thus, in Ps. civ. 17 the Greek as it stands is a good rendition of the Hebrew, if we read בְּרוֹשִׁים for בְּרֹאשִׁם. This phrase *berosh* is translated by some form of ἡγέομαι in Deut. i. 13, Mi. ii. 13, 2 Chr. xx. 27. "The stork's house leads them," or (as the Vulgate has it) *herodii domus dux est eorum* makes good sense and is a literal translation of the Hebrew with changes only in two vowel letters.

The Hebrew phrase in Isa. xxi. 20 which the English version, following the Vulgate, renders "like a wild bull in a net," the Greek translates by "like half-baked beets." If we can extend the meaning of σεντλιον so as to mean *herbs*, the Hebrew word תֹּנִא may be the equivalent of the Babylonian *tu'utu* "victuals," a synonym of *iptennu* "meal" and *makalu* "food." The root *ta'au* is a synonym of *akalu* = אָכַל

"to eat." *Half-baked* would then be a rendering of a word derived from the New Hebrew and Aramaic כָּמַר "to warm." One would be tempted to connect the word תוֹא with the Babylonian *tamu* "enchantment" (compare *Shosh* for *Shamash*), and כֹּמֶר with the word *komer* "heathen-priest." The sentence would then read: "Like the enchantments of heathen-priest-craft, which are full of the wrath of Jehovah, of the rebuke of thy God." In any case, the text may have been substantially the same.

In view of the fact that the root *akalu* means in Assyrian "to be sorrowful" we doubt the necessity of changing the *akal* of Ecc. v. 16 into *abel*, although there is no doubt that πένθος is the only translation used for the latter in the LXX.

The discussion of Ecc. iv. 7 is somewhat ambiguous. Surely, it cannot be meant that הִיטִיב followed by an infinitive is not correctly rendered by an adverb. Similar phrases in Jer. i. 12 and Prov. xv. 2 are translated in the same way as here. Besides, in Hebrew the principal idea is often contained in the subordinate infinitive, while the governing verb contains only an adverbial statement, best rendered in English by an adverb (Gesenius' *Heb. Gram.* § 114, n, note).

It is to be hoped that this attempt to further the study of the Septuagint, that great bible of the early church, will meet with success. Surely, it is worth while that our ministers at least should become acquainted with the book ordinarily used by the writers of the New Testament and by those who formed the great oecumenical creeds of Christendom.

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R. D. WILSON.

Jesaias II: Commentar über den zweiten Teil des Propheten Jesaias (Kapitel 40-66). Von AUG. PIEPER, Professor am Prediger Seminar der Ev.-Luth. Synode von Wisconsin u.a. St. zu Wauwatosa, Wis. Milwaukee: Northwestern Publishing House. 1919. 40 pp. lv., 681.

This commentary represents the result of sixteen years of exegetical study and teaching. It was published at the request of Professor Pieper's students and of pastors of the Wisconsin Synod. The viewpoint of the writer is set forth clearly in the Preface where Professor Pieper tells us: "Isaiah is the evangelical heart of the Old Testament. All other Old Testament writings taken together do not reveal to us Christ, His salvation and rule, as set forth in the New Testament, with such clearness, depth and fullness as this one man,"—a sentence which makes it plain that he rejects the divisive hypotheses of the modern higher critic and believes that the entire book is of Isaianic authorship. At the same time Prof. Pieper considers it "quite probable that we have in Isaiah not only occasional corruptions of the text, but also passages which come from another hand—perhaps under Isaianic influence, as Delitzsch, Bredenkamp and Klosterman assumed, perhaps not. Through such additions or insertions the