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A table of contents for *The Expositor* can be found here:

[https://biblicalstudies.org.uk/articles\\_expositor-series-1.php](https://biblicalstudies.org.uk/articles_expositor-series-1.php)

1882), a pamphlet of eighty-four pages in which, together with some interpretations which are more than doubtful, some light is shed on the real meaning and true place of baptism. The author however has restricted himself too much to one aspect of the rite.

MARCUS DODS.

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BREVIA.

**On the Book of Judith.**—More pressing subjects than the Apocrypha have lately engrossed the attention of Biblical students. But a few, it appears, have at least as a *πάρεργον* occupied themselves with "that noble tragedy," the Book of Judith. The latest of these writers is Bishop Neteler. But an article by the Rev. E. L. Hicks, well known in connexion with Greek inscriptions, deserves to find a record here, as not very many Bible students may have access to the *Journal of Hellenic Studies*. The author "arrives at much the same result as Ewald, though by a very different path." One of the coins which Mr. Clarke brought from Prienè in 1870, and now in the British Museum, bears the legend, "King Orophernes the Victorious." This acquisition led Mr. Hicks to study the life of Orophernes II., king of Cappadocia, who is undoubtedly the king whose features are reproduced on the coin. "The conviction thus became irresistible, that the author of Judith could hardly have learned the alien name Holofernes through any other channel than this, and therefore that the date of the book cannot be earlier, and is probably not much later, than B.C. 150." He thinks that the story of the sending out of Holofernes was suggested by the expedition of Nicanor under Demetrius I. Soter, who was gloriously defeated by Judas Maccabeus. (Ewald had thought of Demetrius II.)

T. K. CHEYNE.

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**On Job vi. 25.**—

"How far from grievous are straightforward speeches,  
But how little is proved by your reproof!"

This is substantially Kleinert's view of the passage ("die vielgequälte Stelle"): he takes *הַיָּד* in both lines in the negative sense which it occasionally has elsewhere in Hebrew, and constantly in

Arabic; what, as an exclamation, being equivalent to "how absolutely not, or nothing." Comp. Job. ix. 2; xvi. 6; xxxi. 1; and the characteristic use of *כִּי־בָרָא* "how seldom," xxi. 19. Kleinert remarks that the problem of suffering has found such a pointed and classical expression in the Book of Job, because the conceptions of religious morality in Hebrew (in this respect not very unlike Assyrian), took a thoroughly forensic form. (Comp. Fremantle, *Bampton Lectures*.) It is a mark of later date, he thinks, in the speeches of Elihu, that the phraseology of this part of the book is not forensic. The speaker leaves the sharp lines of a judicial exposition of the case between Job and God, and passes into a purely didactic and hortatory investigation of the question. Kleinert, like Delitzsch, holds the Elihu portion to be a later addition to the Book of Job, but remarks that the instruction and edification to be gained from these speeches is so great that no one would wish them away. See his well-written article, "The specifically Hebrew element in the Book of Job," in the *Theolog. Studien und Kritiken*, 1886, Heft 2.

T. K. CHEYNE.

On Ps. cxxiii. 2.—Notice the beautiful surprise prepared for us. We should expect "even so our eyes wait upon our Master" (*אֲנִי־יְיָ*, comp. cxxxv. 5); but the Psalmist remembers that his God is more than a taskmaster, that he is a personal Friend with a personal name—Yahvè.

T. K. CHEYNE.