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The Gospel of Jesus.

Jesu Evangelium, with the sub-title 'A Historic Account of the Preaching of Jesus,'¹ is a volume of supreme merit, from the pen of Dr. Sir Lyder Brun, one of the most distinguished professors of the Norwegian National University. The book treats of Jesus and the forms and methods of His preaching and teaching; His relation to Scripture and tradition; His thoughts about God and man and religion; His Messiahship and all involved in that; His influence on the disciples and their mission; and, finally, the gospel of Jesus, and the gospel about Jesus.

It is a pity that so few in our own land are acquainted with Norwegian, and so are unable to benefit by Professor Brun's great work. We know of no Scandinavian volume in the theological domain to compare with *Jesu Evangelium*, for its scholarship, freshness, interest, and practical value. The book is remarkably well balanced, the section on the Son of Man being the longest but particularly interesting. And we have never

¹ Forlag H. Aschehoug & Co. (W. Nygaard), Oslo, 1926.

read a more informative account of the condition of the country, the religion, and the time of Christ than in the section that deals with the historic presuppositions for the preaching of Jesus. We have found no specially Lutheran tendency in the book, nor any point on which we feel seriously inclined to disagree with the conclusions arrived at by the author. He himself, in the closing paragraph of the Introduction, says: 'Undoubtedly many may find my attitude to tradition too conservative and at the same time think that I have not escaped modernising Jesus. On the other hand, there will possibly be those who deem that my attitude to the authorities is too free, and that I have pushed Jesus away to a bygone age. I cannot expect that I have everywhere hit the proper mark. But it is my conviction that the union of reverence and criticism which I have sought to carry out in regard to tradition, and the wedding of accurate historic research and direct religious conception which I have striven to realise in regard to the words and personality of Jesus, indicate the right line of work.'

J. BEVERIDGE.

Pau, France.

The 'Chaldaeans' in the Book of Daniel.

BY THE REVEREND H. H. ROWLEY, SHANTUNG CHRISTIAN UNIVERSITY.

IN his book *In and Around the Book of Daniel*, Charles Boutflower says: 'It is one feature of the controversy which has so long raged round the Book of Daniel that points once looked upon as fatal to the early date of that Book are seen on further investigation to be proofs of its authenticity. This is the case with the "Chaldeans" who figure so prominently in the narrative portion. The defenders of the orthodox view would now be as sorry to lose the presence of those jealous, contentious individuals as to have the once much-debated, much doubted-of Belshazzar removed from the scene.'¹ In a former article (*Expositor*, Ninth Series, vol. ii. pp. 182 ff., 255 ff.) the present writer has shown that the account of Belshazzar in the Book of Daniel must still be regarded as fatal to the 'orthodox' view of its date. In the present article he proposes to re-examine the question of the 'Chaldæans,' both in the light of Boutflower's

arguments and in the light of other considerations which he leaves unnoticed, and to show that no sufficient reason has been advanced to dispute the verdict of Sayce,² that 'the use of the word *Kasdim* in the Book of Daniel would alone be sufficient to indicate the date of the work with unerring certainty.'

I.

The term 'Chaldæans,' wherever we meet with it in the old Testament, except in Daniel,—and it is found not infrequently, ranging from the earliest to the latest documents included in the Old Testament,³—is used in its ethnic sense. This use is particularly common in the writings of the prophets who were contemporary with the Neo-Babylonian Empire.⁴ That this is so is in no way surprising,

¹ Quoted in Driver, *Daniel*, p. 1.

² Gn 11²⁸ 15⁷ (J), 2 Ch 36¹⁷.

⁴ Jeremiah, Ezekiel, and Deutero-Isaiah.