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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

and so on. Kut and Kush may, therefore, very well be identical.

There are, then, strong reasons for thinking that Gihon may be identified with the present Tigris from Kut-el-Amara to the sea, when the latter was much farther inland than it is now.

'The name of the third river is Hiddekel: that is it which goeth toward the east of Assyria.' Hiddekel is the old name for the Tigris, and the description obviously refers to the whole course of this river; which, turning south below the site of the present city of Kut-el-Amara, continued a direct course to the sea, passing Lagash and Larak on the way. The Shatt-el-Hai now turns aside at Shatra, and loses itself in the marshes; but the dried-up channel, in which it continued its ancient course southward to the sea, may still be seen below Shatra.

'The fourth river is Euphrates.' In the author's mind no further description is required, for did not the Garden itself stand upon its right bank?

The explanation of the river dividing into four heads seems therefore clear, and would be familiar to any one accustomed to trade along the shore of the Gulf, and as far as was safe up each river. Furthermore, they are in the correct order from east to west.

Recent Foreign Theology.

Varia.

In accordance with a genial German custom, a volume of Essays [1] has been presented to Professor Ernst Sellin by friends and colleagues on the attainment of his sixtieth birthday. There is no more versatile or stimulating teacher of the Old Testament living to-day than Sellin: he is a distinguished archæologist as well as a critic, historian, and commentator, and most of the interests to which he has devoted his fruitful life are represented in this volume.

Dürr pleads for the unity of Ps 19, pointing out that in the ancient Oriental world the sun and righteousness are frequently and naturally connected (cf. Malachi's 'sun of righteousness' and Hammurabi's stele), and he assigns the psalm to the period of Josiah's reform. Steuernagel argues that Ps 51 is an individual psalm (for the cultic purification of the sick) worked over—before the building of Nehemiah's wall—into a community psalm, and that the profound and non-legal quality of its penitential note is an agreeable contrast to much post-exilic piety. Schmidt treats Hos 6^{1-6} as an idealized penitential prayer (of which he gives other illustrations from the Old Testament), followed by the prophet's answer in the name of Jahweh: in his opinion it has no reminiscence of the resurrection of Adonis or Osiris. In 6^{5} he emends to מֵהַר and suggests הִגַּדְתִּי (I proclaimed it *from the mountain*, i.e. Sinai). Deuteronomy is twice discussed—by Caspari, who concludes that neither in $12^{13f.}$ nor in $12^{11.\ 21.\ 26}$ is there any clear demand for centralization, and by Staerk, who pays a compliment to Dr. Welch and argues, like him, that D demands the purification but not the centralization of the worship.

Albright, in a discussion of Egypt and Palestine in the third millennium B.C., maintains that the Egyptian empire in Asia goes far farther back than is commonly believed, and that 'in the third millennium B.C. Egypt was still the dominant factor in Palestine.' Alt argues that the description of the tribal boundary lines in the Book of Joshua rests upon an ancient and reliable document and deserves to be classed among the valuable sources for the early history of Israel. Galling, collating the results of excavations at Shechem with allusions in the Old Testament to palaces, concludes that the palace was adjacent to the city wall. Praschniker describes a bronze head in the museum at Klagenfurt, a good specimen of early Greek art, which he assigns to a period not much later than 600. Jirku, discussing the gods of Palestine and Syria, suggests that שָׁאן (in Bethshan) is the name of a Babylonian god, and that שֵׁם (Shem) is the name of another god, concealed in the Hebrew proper name שְׁמִידָע (Nu 26^{32}), which he thinks should be pointed שְׁמִידֵע. Kittel, in an essay on the Religion of the Achæmenidæ, concludes that, while the Persian emperors—certainly from Darius, probably from Cyrus—were followers of Zarathustra and worshippers of Ahuramazda, that cult was probably confined to a com-

[1] *Sellin-Festschrift* (Deichertsche Verlagsbuchhandlung, Leipzig; Mk.7).

paratively narrow circle: Herodotus makes no mention of it. The older religion, like the other religions of the empire, lived on, and they were respected, or at least tolerated, by the emperors.

Hehn maintains that צוּר, in the sense of 'to fashion,' is not a genuine Hebrew word (like יצר), but that the texts in which it occurs have been influenced by Aramaic, where it is a common word, and should accordingly be emended: as צִיָּרָם in Ps 49[5] he emends to יְצָרָם. Sachsse, discussing the enigmatic words אנה ענה אש of the ZKR inscription, argues that ענה is not a place-name, 'a man of *Anno* (or Akko ?),' nor does it mean 'whose prayer has been answered,' but that, like ענו in Nu 12[3], it means 'humble' or 'pious.' This throws light, he thinks, on עני in Zec 9[9], which, so far from being Maccabæan, may come from the second half of the eighth century B.C.

Herrmann offers an interesting discussion of the tenth commandment, in which he maintains that חמד includes not only coveting but the often violent actions which may issue from this disposition, and thus brings it into line with the general externalism of the Decalogue. Gressmann, whose early death in 1927 was so grave a loss to Old Testament science, discusses with great acumen the Festal Cup under three heads—the cup of blessing, of victory, and of destiny. Seeberg deals with the problem of 'spiritual exegesis,' arguing that the Bible, like all the great literature of the world, has a quality which carries it beyond the intentions and horizons of its authors, and that spiritual exegesis takes into account this larger meaning, so that it is possible for a modern to understand an ancient author better even than he understood himself.

The book is a valuable contribution to Old Testament science as well as a magnificent testimony to the wide and varied influence of Sellin.

The four lectures of Karl Heim on 'The World-View of the Bible'[1] are instinct with ripe Christian wisdom. They frankly face life in all its tragedy and set it in the light thrown upon it by the Bible. The book begins by raising the question whether the Power behind the universe cares for us, who live in a world where Nature is a battlefield and life is shot through with competition and struggle. The answers of the pessimist, the optimist, and the Christian are then set forth. Nothing that we can do of ourselves, it is argued, can lift us to God—God Himself must come to the rescue, and He does in Christ, whose whole earthly pilgrimage was a way to the Cross. The Cross is central in Heim's interpretation of life; and it is there, he tells us, that the religions part company—there, too, that great thinkers, like Goethe, reveal their incapacity to enter into the uttermost secret of the world. If death is the final end of us, then is our hope vain and the nerve of our energy is severed: for no socialistic or other reform will succeed in abolishing death. So the Christian looks to the beyond, not only for the completion of his own broken life, but for 'a new heaven and a new earth.' Without this faith and hope, our earthly life can have little meaning. When we read these lectures, we do not wonder that they are now entering their fifth edition, nor do we wonder at the profound influence exercised by Heim on his own students and those from other lands.

[1] Karl Heim, *Die Weltanschauung der Bibel* (Deichertsche Verlagsbuchhandlung; geh. Mk.2.40; geb. Mk.3.50).

Of great value to all who are interested in the Latin Psalter will be Arthur Allgeier's discussion,[2] which rests on a wide knowledge of its history and a thorough examination of such MSS as were available and accessible. The book is divided into three parts: The first sketches the history of the investigation, beginning with Faber Stapulensis in 1508, and continuing through Sabatier (1724) and Bianchini (1740) to the present day; the second presents very fully the critical apparatus of variants furnished by the principal MSS, while the third is a valuable index of the Latin words used by these various psalters and of the places where they occur. The differences between the Psalters are sometimes important, and explicable only in the light of LXX: for example, Ps 86[5] *numquid* and *mater*; often they are unimportant, consisting in a change of tense (cf. 23[6] *ambulavero* and *ambulem*), or of word (cf. 91[12] *portabunt* and *tollent*), or of spelling (cf. 110[6] *bibit*, *vivit*). To a Protestant the confession of this Roman Catholic scholar in the Preface is unusually interesting. As an interpreter of the psalms, he knows that he must begin with the Hebrew text, but he realizes that it is with the Vulgate that his pupils will be later concerned when they become priests; therefore he feels that he must be just to both orders of interest. It does not seem to him fair to regard the Vulgate as of little *exegetical* value and to find its importance only in relation to textual criticism. Probably most Protestant scholars would take precisely the opposite view.

[2] *Die altlateinischen Psalterien: Prolegomena zu einer Textgeschichte der hieronymianischen Psalmenübersetzungen* (Herder & Co., Verlagsbuchhandlung, Freiburg-im-Breisgau).

The *Zeitschrift für die alttestamentliche Wissenschaft*[1] is, as usual, full of interest. It opens with a discussion by Eissfeldt of *Jahwe as King*, in which he crosses swords with Mowinckel. He reminds us that 'king' is a very common and ancient epithet of a Semitic god, and declines to believe that an allusion to it necessarily presupposes a connexion with a myth or cult, or that it necessarily has an eschatological content, though it readily assumes an eschatological colour: the kingship of Jahwe shows itself largely as protection of the oppressed. מלך in the relevant psalms need not mean 'He *has become* King,' with reference to some cultic act in the festival service: it may equally well mean 'He *is* King.' Obbink argues that the Tree of Life in Eden was not a forbidden tree: the first man ate of it, and, had he been permitted to continue to eat of it, he would have remained immortal, but he was driven from it as a punishment for his sin in eating of the Tree of Knowledge. To Kahle's important article on Hebrew Bible-Manuscripts from Babylon, whose value is in the light they throw on the vocalization of Hebrew rather than on the consonantal text, seventy beautifully reproduced facsimiles are appended. Fullerton, discussing Dt 32^{26-34}, concludes that vv.$^{30-33}$ are not original. Against Staerk's criticism Rudolph defends his earlier thesis that the Servant in the 'Servant of Jahwe Songs' was an historical person who died and was buried, the different songs reflecting different moments in his career. Türck shows that the legal rights enjoyed by Jewish women in Elephantine, which were more liberal than in Judaism proper, were due to Perso-Babylonian influence. JOHN E. MCFADYEN.

Glasgow.

Professor Karl Bauer, of Münster, has made an exhaustive study[2] of the literary sources available for the period 1512 to 1521, with the result that 'the beginnings of the German Reformation' are placed in an altered perspective. The controversy regarding Indulgences is regarded as an important episode, but not as the decisive factor in Luther's experience. Prior to the Reformation of the Church, he endeavoured to reform the University; indeed, he became a Reformer when, as *Doctor biblicus*, he gradually came to insist on 'the proper sense' of the Scriptures, as distinguished from the fourfold interpretation. But this limitation to the literal sense established the supreme authority of Holy Writ. 'What became of the authority of the Church when the language of Scripture was seen to be opposed to the teaching of the Church concerning repentance, faith, and justification?'

How Luther differed from Erasmus and from the Mystics is shown in detail, also his dependence on Augustine. To state Bauer's contention in his own words: 'It was not the monk, whose striving to attain righteousness by his own good works ended in a fiasco, who set up his own experience as normal and normative. That is a modernist interpretation. . . . At the beginning of the German Reformation stands a German University Professor, earnest and conscientious and logical. But this professor does not proclaim his own wisdom. He is *Doctor biblicus* and is compelled by his conscience to limit his teaching to the kernel of Scripture ascertained by a new hermeneutical method. . . . Of the importance of this new knowledge he is deeply and vitally impressed. It must be taught in every university. It must be the common possession of all the people. Thus finally will there be improvement in the condition of the Church.'

Very skilfully Bauer draws out the parallel between the new Hermeneutics and the new Theology; its significance was only gradually perceived, but it led ultimately to differences amongst the Reformers, as, *e.g.*, Staupitz, Karlstadt, Dölsch, the Humanists, etc. The chapter which enlarges upon this theme is one of the most instructive in a work of real value.

Dr. Julius Richter has published a lecture,[3] delivered at the Jubilee Missionary Conference in Halle, in which he adversely criticises views expressed in articles contributed to the 'Jerusalem' number of the *International Review of Missions*. These articles discuss the relation of Christianity to non-Christian religions. Dr. Richter strongly deprecates the modern tendency to speak of any one of these religions as a *praeparatio evangelica*; to treat Christianity as a species in the genus 'religions' is held to be a *petitio principii*; those who compare the relative merits of Christianity and Muhammadanism are asked: 'Is not Christianity rather a holy war? . . . It is not a question of intellectual enlightenment, but of such a revolution in the life of a heathen as the Scriptures call conversion, a new birth, a new creation.'

[1] Töpelmann, Giessen; Mk.11.

[2] *Die Wittenberger Universitätstheologie und die Anfänge der Deutschen Reformation* (Tübingen: Mohr. M.9.60).

[3] *Das Heidentum als Missionsproblem*, von Professor D. Julius Richter (Gütersloh: Bertelsmann. M.0.50).

Dr. Richter rightly finds the 'classic' statement of the gospel message in Jn 3^{16} and 2 Co $5^{20f.}$. But he adds: 'Directors of German Missions are all convinced that no society is justified in sending out missionaries into the heathen world, unless those missionaries are quite sure that they have been called solely to discharge a commission from Almighty God to mankind. Without this certainty scientific conviction, however deep, of the superiority of Christianity is of no avail. The latter is secondary; the former certainly is primary and decisive.'

Reference is made to the complete agreement among *German* friends of missions in regard to the content of the gospel message, but there was also unanimity on this subject both in Lausanne and in Jerusalem. The difference of view is not between Anglo-Saxon and German, as Dr. Richter implies. The cleavage is rather horizontal than vertical, and on each side of the dividing line there are representatives of almost all the Churches.

Much is said, and admirably said, in opposition to any ecclesiastical syncretism of religions and concerning the *differentia specifica* between Christianity and heathen religions. But the views which Dr. Richter places in opposition are not mutually exclusive. Missionaries who sympathetically study non-Christian religions are more deeply convinced at the end of their investigation than at the beginning that Christianity, as a religion of redemption, is unique, *sui generis*. There is valuable information for all in the closing section of Dr. Richter's lecture; highly instructive is the comparison between the different methods of propaganda which are characteristic of the several religions. The great question abides: 'Will the extension of the Christian spheres of influence over all the world lead to the development of creative, ethical, constructive forces which will introduce a new era for mankind?' The answer given none will dispute: 'At all events nowhere, except in Christianity, are any such forces in sight.'

This comprehensive and learned work[1] owes its origin to the lectures delivered in the University of Greifswald, by the Professor of Law, on the new ecclesiastical constitution of the Evangelical Church in Germany. He has striven to combine theology with jurisprudence and gratefully acknowledges his obligations, as a student of law in Berlin, to the lectures given in the theological faculty by Harnack, Seeberg, and Deissmann. Book I. deals with the conceptions of the Kingdom of God and of the Church, and includes a detailed criticism of the theories of Sohm. Book II. studies, in historical perspective, the tendencies manifested in the discussion of problems of Church order in Germany from the beginning of the nineteenth century to the present day. Book III. brings out the distinction between Catholicism (Roman) and Protestantism in their respective theories of the Church, the relation between Church and State, the Episcopal office, etc. Book IV. is entitled *Problems of the Future*, internal as well as external.

The closing chapters contain an understanding and appreciative estimate of the Conferences at Stockholm and Lausanne. Dr. Holstein comments on the differences which emerged at Stockholm in regard to the idea of the Kingdom of God, and refutes the assumption that there was a division between German or Lutheran and Anglo-Saxon or Calvinistic conceptions. He points out that genuine Calvinism does not lack the eschatological element, nor does genuine Lutheranism lack the element of immanence. Methodism in Anglo-Saxon countries may be described as activist or synergist, but the same may be said of Wichern's social gospel in Germany. Moreover, the Canterbury Conference of British and German theologians showed that the influence of eschatological theories extends to Great Britain and to North America.

The author has not provided an index—intentionally—because he wishes his book to be read and not merely consulted. It is a standard work which will amply repay the most exhaustive study.

Christianity in the Light of Psycho-analysis,[2] by Lic. Hans Saalfeld, is a dissertation approved by the theological faculty of the University of Greifswald. The author has a wide acquaintance with the literature of the subject, and quotes freely not only from Freud, but also from Bumke, Ernest Jones, Jung, Rank, and especially from Pfister. He begins by examining in detail the suppositions underlying the statements made by psycho-analysts concerning religion. A justifiable protest is entered against using, of an infant, language which is appropriate only in maturity, though it is recognized that neurotic conditions may be induced in early life. The teaching that religious experience can be explained as the sublimation of man's lower

[1] *Die Grundlagen des evangelischen Kirchenrechts*, von Dr. Günther Holstein (Tübingen: Mohr. Pp. xii, 408; M.18).

[2] *Das Christentum in der Beleuchtung der Psychoanalyse*: Versuch einer Darstellung und Kritik der psychoanalytischen Aussagen über das religiose Leben, von Lic. Hans Saalfeld (Gütersloh: Bertelsmann. Pp. 97; M.3).

appetites is rightly held to involve the destruction of religion in the Christian sense of the word. The psychological material of which psycho-analysts make use is shown to be scientifically inadequate, neither justifying the transition 'from ontogeny to phylogeny,' nor the tracing to egotism of Christian faith in God. In this connexion good use is made of Otto's *The Idea of the Holy.*

J. G. TASKER.

Leamington Spa.

Contributions and Comments.

Psalm lxxxiv. 4–7.

THE following is an independent translation and exposition, according closely with the tenor of the Hebrew text and the circumstances in which the pilgrims found themselves:

'Blessed are they that dwell in Thy house: they are always praising Thee.'

'Blessed is the man (or the men) whose strength is in Thee: there are (or they have) raised highways in their hearts.' (Not the miserable common tracks of the East, but good, prepared roads, such as were made for the progress of the king.)

'Passing through the valley of Baca (or Weeping) they turn it into a place of springs (or a spring of water), and it clothes Morah (or Grief) even with blessings' (or possibly—'and Morah is clothed even with blessings'). (The Arabic translation treats Moreh [rain] as the name of a place, but calls it Morah, and as Morah may mean in Hebrew, bitterness, grief, or vexation, it accords well with Baca.)

'On they go from one strong place to another, every one of them presents himself before God in Zion.'

I would treat vv.[4. 5] on parallel lines.

'*Blessed are they* that dwell in Thy house: (how? or why?) they are always praising Thee.'

'*Blessed is the man* (or the men) whose strength is in Thee: (how? or why?) they have raised highways in their hearts.'

What would be a source of grave anxiety to intending pilgrims? The state of the roads and the trials of the way. But with raised highways in their hearts they were independent of the state of the roads; come good, come ill, they could march steadily on with hearts upraised. And may there not be a suggestion here that the highways in their hearts were for the progress of the King, so that when they took their journey at God's command, they carried with them a greater than Cæsar and all his fortune, and had a Companionship that would never fail them?

But they must needs pass through the valley of Baca—the 'Weary Valley,' Moffatt calls it—and the adjoining land of Morah. Travellers in Eastern lands are familiar with such valleys, where the sun beats down pitilessly and there is no shade and no water and no verdure. But produce a spring of water there and it would blossom as the rose. This is what the pilgrims with the upraised hearts did for Baca. Possibly they did it literally, but in any case their very tears were transformed and they found the bitterness of Morah changed to sweetness. And the valley of Baca must be passed by all. Happy the man whose strength is in God; for he finds solace and comfort in the valley, and ofttimes his very sorrows are clothed with blessings.

'On they go from one strong place to another.'

The reference in this verse is probably to the walled towns which guarded the way, and formed safe places in which the pilgrims could rest and refresh themselves, and find provisions for another onward march; just like Palace Beautiful, the Delectable Mountains, and the Land of Beulah in the route of the heavenly pilgrims. Every one arrives safely and answers the roll-call in Zion—not one missing. Even Mr. Fearing gets safely home, in spite of all his doubts and fears; and the weak and feeble whom Greatheart guided had a safe and happy journey home. And to-day, every pilgrim Zionward may hear the promise of our heavenly Greatheart ringing in his ears, 'Lo, I am with you always'—all the way and all the day, even to the end.

I read of David Livingstone, that when alone in Central Africa he remembered this promise, and that he chose the Divine companionship and it sufficed him. And we, too, may make the same choice as he did and find it all-sufficient, no matter how lone and drear our way—a companionship that will never fail us, a friendship that will never cease.

DAVID MUIR.

Morocco.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.