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

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

instead of 'Judæa' in Ac 2<sup>9</sup> the Latin 'Judæi' offers the original reading; this is rejected by Professor Ropes in his recent text, but Professor Bertram maintains that it is the one satisfactory reading, when taken to mean not born Jews but members of the Jewish faith. The notes on Euhemerism (pp. 124, 128) and Is 19<sup>16-25</sup> (pp. 131 f.) are excellent, as well as the remarks on the Septuagint (pp. 134, 137, 141, and 143). The brief discussion (p. 149) as to whether Judaism had any 'sacramental' elements should be compared with Dr. D. C. Simpson's observations in *Christianity in the Light of Modern Knowledge* (pp. 159 f.).

The monograph, therefore, lights up the Hellenistic and Oriental world between the third century B.C. and the third or fourth century A.D., challenging students to revise some of their hypotheses about the spread and spirit of Judaism in that syncretistic period. Even when its definite arguments are set aside, it furnishes the reader with plenty of data for a new insight into the intricate developments of race and religion during these centuries. Indirectly, of course, it bears upon the rise of Christianity also, for if Herr Rosen is correct the propaganda of the Christian faith must have been helped as well as anticipated by the Diaspora as a monotheistic enterprise undertaken for the inner mission of Judaism, *i.e.* of Judaism interpreted along the lines of the nobler prophets.

JAMES MOFFATT.

New York.

### Jesus and History.

PROFESSOR H. PINARD DE LA BOULLAYE, S.J., the author of two large and learned volumes on Comparative Religion—'L'Étude comparée des religions'—has recently published a series of six addresses originally delivered at certain Conferences held in Paris in the spring of last year. The scope of the addresses is indicated by the title of the book, *Jésus et l'histoire* (Éditions Spes, Paris; 12 fr.). On a smaller scale the book attempts the

task undertaken by Bishop Gore in his 'Belief in Jesus Christ.' The first address treats the babel of opposing opinions regarding Jesus Christ, and discusses their origin in current philosophical and historical methods and presuppositions. This study is followed by a competent survey of the opinions of the friends and enemies of Christianity, and of those who were indifferent to its claims, down to the death of Marcus Aurelius; and then by a discussion of the witness of the orthodox Church, its sacrifices, fidelity to tradition, and unanimity. Much the best chapter is the fourth, which examines the witness of Paul. The charges he had to face, we are reminded, did not turn on questions of orthodoxy: 'It is impossible to discover in his writings the least allusion, the least response to such accusations or the trace of such an opposition' (p. 138). The fifth address, on the value of the Gospels, is rather general in character, and suffers in consequence of the official Roman Catholic attitude to source-criticism. It contains, however, the very striking admission that, if the author were forced to choose between the Eucharist and the Gospels, he would choose the latter, since the Host is silent while the Gospels give us Jesus living and speaking. 'After two thousand years His heart still beats in these pages, like that of our parents and our departed friends in their letters to-day yellow with time' (p. 181). The last essay answers the objection that the original Christian tradition has been radically altered in the course of its transmission. This question has been much debated in France, as elsewhere, and the author effectively reverses several popular objections. The authentic tradition, he contends, was not transformed by the love of the first Christians; on the contrary, just because of their love, it was maintained with the greatest strictness (p. 214). Alike popular and scholarly in treatment, the book is a valuable study of present-day problems of faith. The reasoning is close, the illustrations felicitous, and the style frequently rises to heights of real eloquence.

VINCENT TAYLOR.

Aberdeen.

## Contributions and Comments.

### Manna

THERE has always been among scientific workers a wide divergence of opinion as to the true nature and origin of the manna, which was for God's people,

during their wilderness experiences, the bread of heaven which He gave them to eat. The most widely accepted suggestion as to its nature has been that it is sap of the *Tamarix*, and it is considered to be either a physiological secretion of the plant, or its

sap flowing from the wounds caused by insects. That suggestion is now abandoned. Manna is a plant. It is one of the Lichens. Its scientific name is *Lecanora esculenta*, or the edible Lichen. It is greyish-yellow in colour and grows on grey limestone rocks, in the form of a wrinkled crust so like the rock itself that it is easily overlooked. Neither of these could be the manna of Exodus, which was a miraculous substance.

In order to solve this problem, the Hebrew University in Jerusalem organized in 1927 a small expedition to the Sinai Peninsula, and the leaders of that expedition, Dr. F. S. Bodenheimer and Dr. O. Theodor, have just published a very interesting account of their investigations, under the title *Ergebnisse der Sinai-Expedition, 1927, der Hebräischen Universität, Jerusalem*. Pp. 143 + 24 tafeln. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1929.)

The expedition visited some classical localities where manna was recorded. In the course of investigations, it was established beyond doubt that the appearance of manna is a phenomenon well known in other countries under the name of 'honey-dew,' which is a sweet excretion of plant-lice (*Aphidæ*) and scale-insects (*Coccidæ*). Two scale insects mainly responsible for the production of manna were found, namely, *Trabutera mannipara*, Ehrenb., occurring in the lowlands, and *Najacoccus serpenterius* var. *minor*, Green, which replaces the former in the mountains. Two other Hemipterous insects, *Euscelis decoratus*, Haupt, and *Opsicus jucundus*, Leth., also produce manna, but to a lesser extent. All these insects live on *Tamarix nilotica* var. *mannifera*, Ehrenb.; no manna was observed on other species of *Tamarix*, a fact probably due to some physiological peculiarities of the former. The authors observed the actual excretion by the insects of drops

of clear sweet fluid, and proved by experiments that the fluid is ingested by the insects from the vessels of the phloem. When in an experiment a twig bearing the insects was placed in water, the bark was cut below the insects, the production of manna continued in a normal manner, but it stopped as soon as the flow of carbohydrate solution from the leaves was interrupted by cutting off the bark above the insects. The dry desert climate of Sinai causes the syrup-like fluid excretion to crystallize, and the whitish grains thus produced, which cover the branches or fall to the ground underneath them, constitute the true manna of the Bible.

A chemical analysis of the manna demonstrated the presence of cane sugar, glucose, fructose, and saccharose; pectines were also found, but there was no trace of proteins.

Detailed descriptions of the manna insects are given in the report, which includes very good photographs of various stages of the production of the manna. Notes on the course of the expedition and on the fauna of the Peninsula of Sinai in general provide very interesting reading on that still practically unexplored country.

Accepting the findings of these savants does not affect the miraculous character of the manna of the Israelites. As Dr. M'Laren maintained, 'It was miraculous in its origin—"rained from heaven,"—in its quantity, in its observance of times and seasons, in its putrefaction and preservation, as rotting when kept for greed, and remaining sweet when preserved for the Sabbath. It came straight from the creative will of God, and whether its name means "What is it?" or "It is a gift," the designation is equally true and appropriate, pointing, in the one case, to the mystery of its nature; in the other, to the love of the Giver, and in both referring it directly to the hand of God.'

ARTHUR S. LANGLEY.

Wednesbury.

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## Entre Nous.

### Adventurous Faith.

Dr. Hugh Black, formerly of Free St. George's, Edinburgh, and now for many years Professor of Practical Theology in Union Theological Seminary, New York, has contributed the last volume to Messrs. Hodder & Stoughton's 'People's Library' (2s. 6d. net). It is necessarily a small book but it is richly suggestive. Dr. Black reminds us that he is not a young man—his memory goes back earlier than

most of the scientific discoveries of our age, to the time when Dr. Bell could not find any one courageous enough to advance him the necessary money to finance his early experiments in the use of the telephone—but his attitude is essentially modern. The title of his book is *The Adventure of being Man*, and the purpose of it is to suggest a way of looking at the mysterious universe and man's mysterious life from the point of view of adventure. He