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doubt that the Israelites (and especially their leaders) who left Egypt at the Exodus were well acquainted with such writing materials, and their scribes must have made use of similar outfits. Another interesting discovery in the tomb is a 'lighter' or apparatus for creating fire. Neither the Hebrews nor the Egyptians knew anything of the combustible materials like phosphorus and sulphur, which easily take fire when rubbed on any rough surface, nor did they know of agents such as flint and iron with tinder. Their 'lighter' was of a very primitive nature. They created fire by rapidly rotating a piece of stick in a round hole in a stationary piece of wood. For the rotation they applied the principle of the bow-drill with which they were familiar. The holes (for there were generally several) were made at the edge of the wood, so that the spark could have free access to the tinder. In some 'lighters' the holes were treated with resin to promote friction, and thus facilitate the creation of heat. Among other 'finds' in the tomb are two slings, with a few smooth stones beside them, reminding us forcibly of David and Goliath. The sling was a common weapon in warfare from barbaric times downward (cf. 2 K 3²⁵, 1 Mac 6⁵¹). The Benjamite left-handed slingers were famous (Jg 20¹⁶, 1 Ch 12²). Here in Tut-ankh-amen's chest of the fourteenth century B.C. the slings are of plaited linen thread, each neatly made with a pouch, and a loop at the

end of one of its chords to hold it firmly on the little finger, while the second chord is left quite plain for loosing between the thumb and first finger when dispatching the missile. This form of sling is similar to those depicted on the Assyrian reliefs, and would doubtless be the kind that young David used against the Philistine giant.

Palestine has now become one of the main centres of research in prehistoric archæology. In an expedition which has recently been made through the desert of eastern Transjordan, led by Mr. George Horsefield, Director of Antiquities there, and Dr. Nelson Glueck of the American School, Jerusalem, some remarkable prehistoric rock-drawings have been discovered at Kilwa (in the *Jebel Tubaïq*), not unlike those in the cave at *Um Qatafa*, seven miles from Bethlehem. They occur on the sides and top of a hard sandstone hill, and consist of carved figures of animals, mostly of the ibex type. They have been sketched at all angles and superimposed one upon another in bewildering confusion. The lines are sharp and clear, and the flint chisel marks are still quite visible. It is evident that in palæolithic times, probably as far back as 12,000 B.C., there were people living round about Kilwa, and they have immortalized their stay with these ineffaceable records, similar to what we find on numerous prehistoric sites in Europe and Africa.

Recent Foreign Theology.

Early Asceticism and Monasticism.¹

ANOTHER of the admirable source-books for which students are indebted to this firm. Professor Koch and his publishers deserve real gratitude from all who would go below the surface of early Church history and investigate at first-hand the rise and variations of the phenomena which mark asceticism and the monasticism which was its chief sequel. In this textbook we have extracts in Greek and Latin, with brief textual and bibliographical notes, to illustrate first of all (i) the characteristic phases of primitive asceticism, and then (ii) the salient

features of the monastic development as it took shape in the East and in the West. In (i) the Eastern series, the selections begin with quotations from the Didaché and Ignatius, and the climax is a passage from Chrysostom's *De Virginitate*. It is one serviceable feature of the textbook that the editor includes data about the organization of the ascetic principle, both here and in dealing with the Western form (p. 62 f.), which starts with Clement of Rome and ends with citations from Jerome's epistles. In (ii) the survey of monasticism, the Eastern branch is treated geographically, in Egypt, Palestine, and Syria, then in Rome and Constantinople. Similarly the Western movement is followed first in Italy, then in Africa, and finally in Spain and Gaul, with two closing extracts upon Benedictine monachism. The choice of passages is happy; the

¹ *Quellen zur Geschichte der Askese und des Mönchtums in der alten Kirche*, herausgegeben von Professor Dr. Hugo Koch (Verlag von J. C. B. Mohr, Tübingen; 1933; M. 5.80).

arrangement is lucid; and the general effect is a true reflection of the subjects, such as one might expect from a masterhand like that of Professor Koch. It might have been useful to print a section, however, containing definite criticisms of the movement, from serious opponents. No doubt some of the selections bring out the other side, as, for example, those numbered 93 and 103, but these are isolated, and the similar passages from the Didascalia are too minor to suggest the full weight of the opposition. Otherwise, the pages of this textbook supply a long-felt want. They are a capital aid to any thorough study of the subjects at first-hand.

Nineteen introductory selections exhibit the idea of asceticism as a pre-Christian and extra-Christian force. These are rather scrappy, starting with a single sentence from Empedocles, two passages from the Phædo, and including data about the Serapiscult in Egypt, the Neoplatonists, and the phenomena of the Essenes and the Therapeutæ. Still, they serve to set the Christian movement in its pagan and Jewish context, and they will prevent the student from supposing that the Church's use of the principle, for all its idiosyncrasies, was an isolated phenomenon in the early centuries.

Considerations of space have obliged the editor to confine his survey to the Greek and Roman world, and even so he has obviously had to leave out material. He rightly supposes that the Rule of Benedict, for instance, is already accessible to the student elsewhere. On the other hand, it is specially serviceable to have so many decisions of synods and councils collected, and to be provided not only with the extracts from pseudo-Dionysius, but with Jerome's translation of the Rule of Pachomius.

The book is elaborately indexed, even to the extent of noting the Greek and Latin terms employed in the vocabulary of the two movements. This adds materially to its value for the student of the texts; indeed, it is almost as praiseworthy as the traces of evident care spent upon the text. On p. 45 (line 16) read 'aequum'; the commas are wrong on p. 53 (lines 35, 36); on p. 56 (line 12) for 49 read 42; on p. 61 (line 8) read 'Marriott.'

The bibliographies are a model of sound work, but since they are naturally intended for German students, English readers will require to supplement them at several points. Thus—to give only a few instances—the opening sentence from Empedocles should be read in the light of Capelle's article in *THE ENCYCLOPÆDIA OF RELIGION AND ETHICS* (ii. 81 f.), a work to which, so far as I see, Professor Koch does not refer at all. Augustine's *Epistle* (ccxi.) can be studied in Professor Baxter's *Loeb*

selection of the saint's correspondence; there are English versions now of Pourrat's *La Spiritualité Chrétienne* as well as of Harnack's *Das Mönchthum* and Troeltsch's *Soziallehren*, and the literature on p. 32 should include Mr. Metcalfe's version (S.P.C.K.). The phenomena of Egyptian monasticism are illuminated by data collected in Mr. H. G. Evelyn White's handsome volumes (i. 1926, ii. 1932) on *The Monasteries of the Wadi'n Natrun*, and the monastic treatises cited on p. xii should include Butler's survey of Monasticism in the first volume of the *Cambridge Mediæval History* and I. Gregory Smith's *Christian Monasticism* (1892), just as Dr. Lowther Clarke's translation of *The Ascetic Works of St. Basil* (S.P.C.K.) falls to be inserted on p. 145. For the seventh book of Clement's *Stromateis* (p. 28 f.), the best edition in any language is Hort and Mayor's. On the general topic of monastic asceticism and the clerical vocation, consult further the fourth chapter of Wordsworth's *Ministry of Grace* (1901); for the Council of Elvira, A. W. W. Dale's treatise, which has not yet been superseded; and for the subject handled on p. 163 f., the admirable sketch by Dr. Scott Holmes in *The Origin and Development of the Christian Church in Gaul* (1911). I would add, further, that for students other than German the 'neueste Uebersetzung' of the Wars of Josephus (p. 196) is either Mr. Thackeray's, in the Loeb series, or the French work, now completed (Leroux, Paris), by René Harmand and Théodore Reinach; on p. xi the student should consult A. L. Schmitz's article in *Röm. Quartalschrift* (xxxvii. 189 f.); the ascetic ideas of Porphyry and the later Neoplatonists are discussed by Geffcken in his *Ausgang des Griechisch-Römischen Heidenthum*, (pp. 70 f., 197 f.), and Tertullian's by D'Alès in *La Théologie de Tertullien* (p. 295 f.).

The Sacred Rock.¹

IN his fascinating volume, *Tent and Testament* (1907), a book too little known, but full of vivid comments upon the Bible, Mr. Herbert Rix describes the thrill which he felt on reaching the sacred Rock in Jerusalem with its oratory or Dome for private devotion, consecrated not only by Islamic associations, but by the earlier traditions of the Jewish temple-worship. 'I confess that it was with deep emotion that I approached this venerable rock. . . . I began to get an inkling of what the Prophet

¹ *Der Heilige Fels in Jerusalem*, by Hans Schmidt (Mohr, Tübingen, 1933; M.4.50).

meant by his "night-journey to heaven" when he knelt upon this rock. This fascination was due to my firm conviction (and subsequent study has not shaken it), that this was the actual spot upon which stood the altar of burnt-offering in the Temple of Solomon, in the Temple of Zerubbabel, and in the Temple of Herod. . . . And it was upon this same spot that His eyes too were fixed at the hour of sacrifice when He came up to His "Father's House," a lad of twelve, and when in after-years He attended the feasts with His friends or His disciples' (p. 229 f., see p. 304). But study had and has led others to a different conclusion. Only two years later Colonel Conder, in *The City of Jerusalem* (pp. 55 f., 124 f.), reiterated his conviction that the sacred Rock represented the stone of foundation within the Holy of Holies. That is, he adhered to the Jewish tradition, dating from the Mishna, that instead of being the unhewn rock facing the Holy Place, it is to be identified with the stone or rock of foundation itself, which marked the centre and site of the Sacred Place. Professor Schmidt has not seen Colonel Conder's work, he admits (p. 39), but from personal investigation he is convinced that this is the correct view, and he has written a monograph to prove his case. It is, of course, a well-known problem of archæology, in which the balance of opinion recently has been in favour of the view that the Rock corresponds to the site of the altar of burnt-offering. The arguments are partly based on measurements, partly on the interpretation of literary references in Josephus and the Mishna. Into all these details Professor Schmidt enters with full attention. Maps and illustrations supplement the arguments of the text. The result is an exceptionally keen statement of the theory, or, it would be more accurate to say, the tradition, as against the dominant view. Whether or not the author will carry conviction among archæological experts, remains to be seen. He admits that when he put his case before Dr. Gressmann and Professor Dalman, both scholars demurred to his ideas. Still, even readers who may not feel disposed to shift their allegiance, will learn much from the chapters upon the prestige of the Rock in the Bible (pp. 17 f., 40 f., 78 f.), notably in connexion with passages like 2 S 24^{11f.}, Ps 99⁹, and Is 28^{14f.}. These pages justify the sub-title of the monograph as 'eine archæologische und religionsgeschichtliche Studie,' although the last twenty-four (pp. 78-102) run directly counter to the thesis which is acutely argued in Dr. H. W. Hertzberg's article upon 'Der heilige Fels und das Alte Testament' in *The Journal of the Palestine Oriental Society* (xii. [1932] 32-42).

Christianity and Civilization.¹

IN this lucid and independent lecture, delivered at the University of Helsingfors last September, Professor von Soden handles a subject on which most of us have listened to great argument from sage and saint, and on which, as the lecturer admits, his fellow-countryman Spengler has spoken gravely although 'in highly arbitrary categories.' Taking 'Kultur' to mean man's realization of the possibilities of mental and moral life on the basis of his inheritance in the natural order, he outlines, first of all, the historical relations between faith on the one hand, and the complex of art, science, and the economic or social order upon the other, beginning with the primitive phase in which the Church had no political or social programme at all, passing on to the Gnostic controversy in which, he points out, 'the apologists and early catholic fathers were influenced particularly by a sense of responsibility for civilization' (p. 15), and then discussing the recognition of a Divine sanction within the natural order, adumbrated by Augustine in his *City of God* (p. 20 f.). The mediæval synthesis is then outlined, on familiar lines, concluding with an estimate of Luther's attitude and the developments in later Christianity. The author pleads for a genuine 'liberalism' ('I am not ashamed to use a term which is despised nowadays in Germany') in the universities, and insists that Christianity, breathing a spirit of free inquiry, is never anti-social, though it is critical of the forms of civilization. There have been, he protests, as serious crises as the present; any student of history knows that (p. 41). It is no discredit to the faith that tragic happenings overtake mankind. Christianity as real religion has simply two things to say to contemporary civilization. One is, that the Christian neither glorifies nor blackens it, and the other is that Christians still are 'the salt of the earth.' This is certainly frank, but not more frank than his claim at the end of the essay, that in Germany there is an incomparable opportunity nowadays of testing the fundamental question, whether it is the Roman Catholic or the Protestant application of 'the salt of the earth' theory which is correct, since Germany, though outsiders do not always recognize this, exhibits an inner Protestantism within the Roman pale and a catholic

¹ *Christentum und Kultur in der geschichtlichen Entwicklung ihrer Beziehungen*, by Professor Hans von Soden of Marburg (Mohr, Tübingen, 1933: No. 165 in the 'Sammlung gemeinverständlicher Vorträge'; M. 1.50).

inwardness within the Protestant. And how will the test go? Well, Professor von Soden is, at any rate, not unhopeful about the prospects. His address ends on a note of cautious, resolute courage, which is all to the good.

*Sission and Fusion in Godland.*¹

As this very suggestive lecture was delivered to a society of Egyptian archæologists in Berlin, it has a special number of allusions to the cults of ancient Egypt, but the theme is broader than any one religion of the ancient world, and Professor Bertholet's range of knowledge enables him to illuminate his thesis with data from various cults, from Hebrew religion to Chinese Buddhism. On one side, as he shows, deities become divided; there are local differentiations of a single god. The Canaanite Baal appears in a variety of forms, like the Istar of the Babylonians and the Juno of the Romans. A deity becomes also split into a male and a female manifestation; the Rig-Veda pantheon furnishes rich evidence of this. Partly this is due to the desire of finding a god in closer touch with man than the original conception of the deity suggested (p. 12 f.). On the other hand, there is a movement in the direction of fusing ideas of deity into one, at certain epochs, as is well known to have been the case in all syncretistic tendencies. The Hebrew Yahweh is identified or collated with the Canaanite Baal, Zeus with Helios, and Apollo with Asclepius. Sometimes this occurs when a local or national deity is taken up into the cult of a nature-god (p. 17 f.); political exigencies may determine a combination of the two.

The limits of the lecture do not permit much analysis of the factors which enter into these curious movements in religious thought and ritual, though Professor Bertholet shows himself well aware of the problems. It would have been helpful to have had the historical and philosophical implications worked out, especially in connexion with the recurring tendency to syncretism. But, as it is, the pages of this monograph lay bare a fascinating issue within comparative religion; they draw together material from a wide field, converging on the dual tendency to split up a deity into several deities, and to fuse a number of deities into a single god. The

¹ *Göttespaltung und Göttervereinigung*, by Professor Alfred Bertholet (Mohr, Tübingen, 1933: No. 164 in 'Sammlung gemeinverständlicher Vorträge'; M.1.50).

Old Testament student will find useful discussions of passages like 2 S 15⁷ and Mal 1¹¹.

JAMES MOFFATT.

New York.

Varia.

A USEFUL volume for the study of the prophets² has been written by J. Chaine, who has appended to it a map and some photographs taken during a recent residence in Palestine. His object was 'to write a simple guide which endeavours to place the writings of the prophets in the historical environment for which they were composed.' In this he has been eminently successful, as is shown not only by his introductory and concluding chapters on 'The Jewish people from the schism of the twelve tribes up to the time of Amos and Hosea' and 'The Hellenization of the Orient' respectively, but by the adroitness with which he has woven the history into the messages of the prophets, and by his treatment within the same chapter of contemporary passages from the hands of different prophets; for example, Isaiah and Micah, and of Jeremiah and Ezekiel.

On critical questions the writer expresses himself cautiously. While admitting that the book discovered in 621 B.C. was Deuteronomy in whole or in part, he is inclined to claim Is 14 and 19¹⁹⁻²⁵ for Isaiah. He regards Is 2²⁻⁵ as an interpolation from Mic 4¹⁻⁵, a passage which he ascribes to Micah himself. The Book of Daniel, as we now have it, represents an older text retouched in Maccabean times by an 'inspired redactor.' He makes the suggestion that Ahaz's sacrifice of his son (2 K 16³) was connected with the Syro-Ephraimite menace in 735 B.C. Naturally he regards the prophetic passages which seem to attack the cult as attacks only upon the formalism encouraged by it. How deep is the cleft between the Protestant and the Roman Catholic approach to the Bible is evidenced by the introduction to his discussion of Deutero-Isaiah. While admitting the difficulties of Isaianic authorship, he goes on: 'The Biblical Commission in its decree of June 1908 has declared that there is no sufficient reason for rejecting the unity of authorship'—*i.e.* with the earlier Isaiah—'and that Isaiah speaks to the captives and comforts them as if he was living among them. It is precisely because Isaiah expresses himself as if he were living in Babylon that we have deferred the exposition of his message till

² *Introduction à la Lecture des Prophètes*, par J. Chaine (Librairie Lecoffre, Rue Bonaparte 90, Paris; pp. 274; 20 fr.).

now'—when he is discussing Cyrus and the Exile. When he further says, 'The best way to understand the chapters devoted to the exiles is to study them in the historical and psychological environment for which they were written,' a Protestant scholar may be excused for believing that, if Chaine were free to speak his mind, he would claim an exilic origin for these chapters.

Students of the family and of marriage will find an abundance of material in the proceedings of the Congress held at Luxembourg¹ from 16th to 22nd September 1929. One of the objects of the Congress was to secure the revision of current opinions on sociological questions. All the contributions are in French or German, with the exception of one which is in Italian. There are papers on Comparative Religion, Religious Psychopathology, The Irrational in the Religious Life, Flemish Folk-Lore, etc.; but the bulk of the discussion was devoted to the Family. There are papers on The Family among Primitive Peoples, in Japan and Korea, in Islam, in the Congo, among the Bushmen, among the Sumerians, Babylonians, Assyrians, and Hittites, in South Africa and many other parts of the world. Marriage and marriage customs in Luxembourg, in Dutch folk-lore, and among the Aztecs, etc.; exogamy, social and religious evolution, the relation of religion to the family—these and many cognate questions are discussed with the fulness and the accuracy which we have a right to expect from experts. It is impossible in a brief notice to give any idea of the richness of a volume whose contents are so varied; suffice it to say that the discussions were entrusted to specialists, the usages of primitive peoples, for example, being presented by missionaries who were thoroughly familiar with them through a long residence in the country.

To the German Roman Catholic Commentary on the Bible two additions, together constituting the

¹ *Internationale Woche für Religions-Ethnologie* (Librairie Orientaliste Paul Geuthner, Paris; pp. 367; 57.50 fr.).

seventh volume, have recently been made—the commentary on Lamentations by Dr. Tharsicius Paffrath and that on Baruch by Dr. Edmund Kalt.² Both are scholarly and both are conservative in their temper and conclusions. After dealing with the acrostic form of La 1-4, which Paffrath argues forms no obstacle to the Jeremianic authorship, he discusses in detail the other objections to that authorship based upon the attitude to Zedekiah in 4²⁰ and to Egypt in 4¹⁷, the reference to the prophets in 2⁹, etc. He argues that in the two former cases Jeremiah is speaking in the name of the people, and that none of them is essentially incompatible with the LXX tradition which assigns the book to Jeremiah. In 3²² he prefers the traditional יְהוָה. ('It is of Jahweh's mercies that we are not consumed') to יְהוָה, which is supported by some of the versions and which yields a much better parallelism ('J's mercies cease not, His compassions fail not').

Kalt, while admitting that the Book of Baruch falls into two distinct parts, 1¹-3⁸ and 3⁹-5⁹, and that the second strikes a different note, yet argues that the whole book is from the pen of Baruch, and defends it against the attacks upon its authenticity based on its alleged historical inaccuracies and its apparent knowledge of late Wisdom literature and even of Alexandrian ideas. The argument that its authenticity is strongly supported by 'the astonishing familiarity of the author with the book and the language of Jeremiah' will carry little conviction to one who remembers how well acquainted later writers were with older scriptures. To the Book of Baruch is appended the 'Epistle of Jeremiah,' which Kalt assigns to the period before the Fall of the Babylonian empire.

All three books are provided with a translation and an adequate commentary, whose aim is to emphasize religious values rather than textual difficulties.

JOHN E. MCFADYEN.

Trinity College, Glasgow.

² *Die Heilige Schrift des Alten Testaments*, Bd. vii. (Peter Hanstein Verlagsbuchhandlung, Bonn: geh. Mk.3.40, geb. Mk.4.70).

Contributions and Comments.

'Turned the World upside down.'

LOOKING over the Urdu translation of the New Testament, recently reprinted, one is struck with

the fact that this picturesque but misleading translation of ἀναστατώσαντες in Ac 17⁶ has not been amended in R.V. As is well known, this is a Greek O.T. word, meaning to stir up, excite, or unsettle.