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to them in the prophetic protests. But the cult was probably private, and anyhow, as Herr Galling suggests, they were consorts of the more important male deities, whose public worship attracted criticism.

This is the first part of the long-expected edition of Eckard's Latin works,¹ and Dr. Raymond Klibansky has risen to the occasion. The short tract is printed with some brief notes, mainly upon textual problems, but also on earlier patristic exposition. For in this early tract Eckard refers to writers like Chrysostom. He follows the great Greek preacher, for example, in maintaining that 'in earth as in heaven' applies to all the three petitions of the prayer. Eckard's mysticism determines his own exposition. He insists that the prayer is spiritual, like all prayer. 'Note, we must not ask God for anything temporal.' This high-flying view is opposed to the simplicity and reality of Jesus, and the reader is perplexed to think what becomes of the petition for daily bread. But Eckard here is better than his theory, and allows that daily bread is included; though, he adds, we must not ask for delicacies. In expounding 'deliver us from evil,' he remarks that this means 'from sin already committed,' from the risk of temptation, and from the devil, as well as from the evil of asking what is outward, appealing to Augustine for the last-named interpretation.

The teaching of the tract is developed in his other works. But it is valuable to have this

¹ *Magistri Eckardi Opera Latina*, Auspiciis Instituti Sanctae Sabinae ad codicum fidem edita I. Super Oratione Dominica, edidit Raymundus Klibansky (Felix Meiner, Leipzig; M.2.50).

youthful pamphlet in such admirable form. Dr. Klibansky's attention was first called to it as he studied Nicholas of Cusa, who was almost the last to read and value Eckard. For four centuries the great mystic's Latin works suffered from the suspicion of the Church, and lay neglected. Now we are to have a final edition of them, initiated by the Dominicans, and it is creditable that Dr. Klibansky should have been entrusted with the task of opening the series.

It is the old problem which Dr. Kuhlmann raises in this pamphlet.² Man is the highest of the animals, and lord of creation; his dominion leads to a healthy self-assertion in which he feels himself master of the world, a god in the cosmos, developing his natural powers, as he reflects upon his capacities. Yet he is confronted with God, before whom he bows in awe and humility. In other words, there is a transcendental element in his being, and the problem of religious metaphysics is to account for the tension between this and the other consciousness of self-development. Must he not will to be thus humble? Is it not possible that by a sort of paradox the human person must turn to something deeper than logical idealism if he is to understand his destiny and existence here, as creative and yet a creature in the cosmic process? Such is the question put by this vigorous, philosophical plea for religious metaphysics.

JAMES MOFFATT.

New York.

² *Theologische Anthropologie im Abriss*, Sammlung gemeinverständlicher Vorträge und Schriften, by Gerhardt Kuhlmann (Mohr, Tübingen; M.1.50).

Entre Nous.

Ancient Finger Prints.

One of the latest volumes on excavations in the Near East—we refer to Dr. Badè's *Manual*—shows how the past is being revealed in some remarkably modern ways. 'It is no reflection,' he says, 'on the characters of ancient potters of Mizpah to say that we are recording their finger prints with the aid of the noted criminologist August Vollmer, now Professor of Police Administration in the University of California.' The finger marks are

generally found on the inside of moulded lamps, or on the handles of pottery vessels at the points where these are joined to the vessels. They are expected to be useful in correlating contemporaneous levels on different parts of a mound. It is known that, in ancient times, when new cities were built upon old ones, the underlying stratification was often disturbed, and pottery from different levels and periods was apt to become mixed. Where the same potters, however, have left their

finger prints, it is possible, Dr. Badè believes, to separate the vessels into their different occupation layers. How minute modern investigation is may also be seen from the fact that pottery still containing the impress of textiles has been subjected to careful microscopic examination, from which excellent evidence has been furnished of the nature of the raw material, the arrangement of the warp and woof, and the variety of the cloth.

A New Babel.

Apropos of excavations, Professor Speiser, in his Report on *Tepe Gawra*, reviewed in the 'Literature' section this month, states (p. 188) that 'within a radius of fifteen miles from the site there live to-day at least six distinctive groups speaking different languages or dialects, and covering the range of worship from God to the Devil.' This, of course, is not strange in these regions, but must be a legacy from the past, for *Tepe Gawra* is a mound near Nineveh. Was it not in or near these parts, according to the Biblical legend of Babel, that the 'confusion' of tongues took place? The legend must have been based on facts and shaped by the diversity of languages existing around in early times. The 'confusion,' indeed, probably goes back to prehistoric ages, long before the Tower of Babel was thought of.

One cannot read Professor Speiser's report of the numerous 'finds' without being struck by the large amount of jewellery, beautiful ornaments, and precious metal unearthed. The same is true of nearly all the sites which have been excavated in the Near East, including those in Palestine. One characteristic which really distinguishes these early ages seems to be their exceptional wealth. Even the graves of ordinary people frequently contain ornaments or weapons of gold, silver, copper, and other valuable material. It is clear that in early historic or even prehistoric ages there were goldsmiths and other workers in metals who could braze, solder, and make filigree work for ornamentation. Oriental dress, including that of well-to-do Israelites, lent itself to ornamental treatment, and jewellery was often worn to such an extent that it became a temptation to the covetous. There is hardly a site of any importance in Palestine or Mesopotamia but has yielded armlets, anklets, bracelets, crescents, earrings, pendants, necklaces, beads, and other ornaments in profusion. It must be remembered, however, that such things were not always worn for display, but often as amulets for protection against evil influences.

Divers Colours of Embroidery.

Among household objects from *Tepe Gawra*, it is interesting to note that needles greatly exceed in number any other type of metal implements found. More than one hundred intact specimens of various lengths and thickness have been discovered. Probably they were used for embroidery, which was valued not only in Babylonia, where it seems to have been invented, but equally so in Palestine, as Jg 5³⁰ shows, where we read of 'divers colours of embroidery' worn by the people. In the *Tepe Gawra* specimens, the needles (with a few exceptions, in the case of broad-headed types) were formed of fine strong wire, one end being hammered down to a thin shape and then bent over to make a loop or eyelet, which was closed by further hammering. The work in most cases, though four thousand and more years old, has been done so well that the method is not immediately detectable, the eyelets appearing to have been pierced.

The 'Sheep of Israel.'

Such is the name given by the Arabs to the 'coney' or rock badger, a small rabbit-like animal, with short ears and a mere stump of a tail. According to a correspondent, one of these animals, which has been kept for several months in a cage at the French Consulate at Jerusalem, has adapted itself wonderfully to its new life, and does not exhibit the savage propensities usually attributed to this little nocturnal creature. 'On anyone passing his finger through the bars of the cage,' he says, 'it generally comes forward and licks it in a friendly way; and recently, on its escaping through a door accidentally left open, there was no difficulty in persuading it to return to its domestic life.' The coney can be seen as a rule only between sunset and sunrise, and disappears into its rocky fastness with the greatest rapidity on the slightest approach of danger. On this account it is very difficult to capture. The one at the French Consulate was caught by some natives in a snare, and was handed over to M. Neuville, the Chancellor at the Consulate. It is willing to eat almost any kind of green stuff, though it has been fed mostly on bran, and a little 'teasing' of it has been found sufficient to call forth its sharp and raucous cry. One thinks of the wise man's remark (Pr 30²⁰), 'The conies are but a feeble folk, yet make they their houses in the rocks.'

Beyond Modernism.

This is the new battle-cry which Dr. Fosdick urges upon the Church. 'The Church had to go

as far as modernism, but now it must go beyond it. It started by taking the intellectual culture of a particular period as its criterion and then adjusted Christian teaching to that standard. Herein lies modernism's shallowness and transiency; it took a special type of scientific thinking as standard; it became an adaptation to, a harmonization with, the intellectual culture of a particular generation. That, however, is no adequate religion to represent the Eternal and claim the allegiance of the soul. . . . To adjust Christian faith to the new astronomy, the new geology, the new biology, is absolutely indispensable. But suppose that this modernizing process, well started, goes on and Christianity adapts itself to contemporary nationalism, contemporary imperialism, contemporary capitalism, contemporary racialism—harmonizing itself, that is, with the prevailing social *status quo* and the common moral judgments of our time—what then has become of religion, so sunk and submerged in undifferentiated identity with this world? . . . In that new enterprise the watchword will be not, Accommodate yourself to the prevailing culture! but, Stand out from it and challenge it!

Hindrances.

In *The Christian Highway* (Lutterworth Press; 3s. 6d. net) the Rev. James Colville writes, to those who have found the way and are striving to persevere in it, of the helps and hindrances they will find. The helps in the journey, to each of which he gives a chapter, are the limited requirement, the value of the beaten path, the power of the Christian virtues, the hidden riches of secret places, the accumulation of reserves, the divine mirror in nature, the message of Jesus, and the help of God.

There's power in me and will to dominate
Which I must exercise,

says Bishop Blougram. One of the hindrances is this love of pre-eminence. Mr. Colville aptly quotes Professor Jacks in 'The Lost Radiance.' 'Is it not a strange thing that century after century the history of our civilization, in large affairs as in small, has turned on that forbidden question, who shall be greatest?—a question which assumes Protean forms, but which, in its newest forms as in its oldest, is utterly alien to the Christian conception of man, and has no place whatever in the religion of the spirit. Hence that hideous struggle for power that moves for ever in a vicious circle, now breaking out into terrific conflicts between nation and nation, now into class wars that are

hardly less destructive, strewing calamity at every stage of its futile progress, until at last it brings the world to the verge of social and political anarchy.'

Another hindrance to the Christian way is a want of grip. 'There is a striking confession in a recent book by Dr. Percy Gardner. Referring to a diary which he has kept for many years, he writes: "In reading it I find expressed my unflinching conviction that anything I have done which was good was due to the constant help of God; and that when I fell away, as I so often did, from reliance on that help, my life at once began to slide down to a lower level, and my usefulness to diminish. I am sure that the experience I report is a real thing."' These short addresses will be found helpful.

Renunciation.

'All self-transcendence is a dying to live, an activity that functions only by passing from what self is to what it is not. Willing is to renounce what we are for the sake of something we are not. The law of self-transcendence has a twofold aspect, renouncing and winning. And when will seeks a purely spiritual end—truth, goodness, love—as when it seeks an end in time, it does no more than function according to this law.

"He that will lose his life for my sake and the gospel's, the same shall find it."

'Renouncing and winning; the process is one. Renunciation without the vision, and the vision without renunciation, are alike fruitless of results. The higher brings to the immediate response the demand to renounce. And the renunciation of the immediate for the higher end brings the attainment of the higher. Renunciation is not an end in itself. Much less has renunciation a reward other than its present good. The good is present in the very act of renunciation, in the identification of self with the higher end.'

This quotation is from *The Christ of Experience*, by Beatrice Ferguson (Longmans; 6s. net), a book which might be used with profit for meditation this Lent. It has a careful introduction outlining the thought of the volume.

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