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world unto Himself”), and (2) man’s reconciliation to God, the removing of enmity and alienation on our part (as in Rom. v. 10, viii. 7; Ephes. ii. 16; Col. i. 21; Jas. iv. 4); the word *θυσία*, meaning sacrifice, and the term used for animals slain in sacrifice (as in Heb. x. 12, “but He, when He had offered one sacrifice for sins for ever,” etc.; and, lastly, the word *ἄφεσις*, meaning remission or sending away (as in Heb. ix. 22, “apart from shedding of blood there is no remission”; and Matt. xxvi. 28, “My blood of the covenant which is shed for many unto remission of sins”). Now, it is to be observed that all these plain and significant terms are used in connection with *the death of Christ upon the cross*, and therefore, “if words mean anything, these must mean that the Atonement of Christ made a change in the relations between God and man from separation to union, from wrath to love, and a change in man’s estate from bondage to freedom. In it Christ stands out alone as the one Mediator between God and men; and His Sacrifice is offered once for all, never to be imitated or repeated.”

(*To be continued.*)



“Not of Moses, but of the Fathers.”

BY THE REV. G. E. WHITE, D.D.

AFTER citing from the Old Testament, our Lord in this instance added His own explanatory words—“Moses hath given you circumcision (not that it is of Moses, but of the fathers”—John vii. 22). The Book of Genesis relates how God made a covenant with Abraham, and appointed circumcision as its sign. We are told that this rite already prevailed among the Arabs, Egyptians, Phœnicians, and other peoples; although, rather remarkably, circumcision was not practised by the Canaanites, to whom scholars of the Wellhausen school attribute so much of Israel’s culture. The Father of the Faithful received circumcision as the token of a religious covenant for

himself and all his house, and the custom was later confirmed by Moses for the Israelites, who were already familiar with it.

The trend of Old Testament studies now seems to be in line with the clue thus given us by our Lord. The religious ideas and institutions proclaimed by Moses under Divine inspiration were, at least in some cases, far older than the Exodus out of Egypt. They were not later than Moses in origin, but earlier. We may liken them to the dust of the earth into which God breathed the breath of life to make a living soul. Some of the original dust, perhaps, was never brushed off, and a spiritual touch was always necessary to keep rites and ceremonies from becoming dead forms or worse. Some, certainly, of the early Israelite institutions and conceptions were shaped out of material hewn from a quarry older and wider than the Israelite nation, and were used by the Spirit of God for the guidance of men under the Old Covenant and to prepare the way for the New. No doubt growth in grace and in knowledge went on in the long stages subsequent to Moses, under the continued guidance of God, who spake unto the fathers by the prophets "by divers portions and in divers manners."

We no longer say "the world was made out of nothing," as our fathers did; but we hold more closely to Scripture in tracing its development from "the beginning," under the directing hand of God. Similarly, one must disabuse his mind of the notion, so far as it still lingers, that separate articles of the codes prescribed by "the Speaker of God," as Mohammedans love to call Moses, had no existence before his day. The Lawgiver clothed with the force of public enactment customs, with some of which his people were already familiar. And those features of the inherited primitive religion which with Divine inspiration he *rejected* were not less remarkable than those which he retained. Prior to the Christian era there is, perhaps, no one religious step recorded of equal importance with that taken by Moses when he taught Israel that Jehovah was one God and had no female consort.

Explorations and excavations in Troy, Crete, Boghaz-keuy,

and other sites in Asia Minor, Arabia, the Sinaitic peninsula, and far more in Egypt, Assyria, and Babylonia, have begun to furnish materials with which to paint before our eyes a new picture of the world as it was by, and long before, the days of Moses. Civilization and culture are shown to be old, and religion was the chief concern in life, at least, as truly as it is to-day. The Hebrews emerge into an historic position with an extensive religious background beyond them. These researches are not characteristically speculative, but deal with inscriptions and sculptures, with cities, palaces and temples, with objects used in worship wrought in stone, metal, or baked clay, and with abundant literature in several different languages recovered or in process of decipherment. It is most interesting to look upon sculptured stones still standing in position, which depict the worship of days prior to the Exodus, or to watch a German archæologist as he unearths literary treasures buried 3,000 years ago. That humble instrument the spade is furnishing important materials for the interpretation of parts of the Old Testament. The archæologist and student of religious history represent the inhabited world of 1200 to 1500 B.C. as overspread by a considerably advanced and fairly uniform civilization, which had been already several thousand years in maturing, and which had its chief source and centre in Babylonia. Semitic Israel shared in this general culture to a greater or less degree. We begin to understand how God prepared the way for the Advent of Christ by a process the beginnings of which go back to the cradle of the race, and how Moses was not a voice crying in the wilderness alone.

The name Jehovah, that of the covenant God of Israel, was not first used by the generation of the Exodus, but has been found in different cuneiform documents dating from the time of Abraham and earlier. Indeed, according to a lecture by Professor Ball, at St. John's College, Oxford, in 1907, there is a clear and authentic instance of the use of the sacred name about 3750 B.C. The generation of Moses would then be much nearer the time of Christ than to the first-known occurrence of the word

Jehovah. The important thing, however, is not the existence of a name, but the attributes it denotes. The Mohammedan Allah is a different being from the God of the New Testament.

Temples, Bethels, and sacred shrines were surprisingly abundant in the Old World, and upon the more elaborate structures a surprising wealth of toil and art was expended. There were recurring sacred seasons determined on both solar and lunar computation. Babylonia had its Sabbath, though without much spiritual significance attached to the observance of the day. As for the antiquity of the Passover meal, Wellhausen said: 'The Exodus is not the occasion of the festival, but the festival the occasion, if only a pretended one, of the Exodus.' Babylonian temples had their sacrifices, and two chief varieties—bloody offerings of animal life and bloodless offerings of fruits and grains—are distinguished. Their walls echoed with penitential psalms and hymns of praise. They had their sacred ark and loaves of shew-bread, their scapegoats, and the sacred numbers *three* and *seven*. Delitzsch affirms¹ that "the majority of the Ten Commandments were as sacred to the Babylonians as to the Hebrews."

The status of Hagar in the household of Abraham and childless Sarah is one provided for in the code of Hammurabi. Professor Pinches² derives the word *Nimrod*, "a mighty hunter before Jehovah," from *Marduk*, the Babylonian god who pursued and conquered the dragon personifying chaos; and to one who is in the habit of stripping a Semitic word of servile letters and reaching its triliteral root the derivation will seem reasonable, for the letters *m*, *r*, *d* are common, and apparently radical, in the two names.

On the evidence of Arabian inscriptions Nielsen claims³ that priests in the land of Midian at the time of Moses' flight thither were termed *lewri*; that is, there were consecrated Levites before Aaron was thus set apart. The same writer

¹ "Babel and Bible," p. 191. Translated by C. W. H. Johns.

² "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," by T. G. Pinches, p. 129.

³ "Die Altarahische Mondreligion," p. 130.

finds the use of incense and incense altars in this region so common that he suggests that the burning bush, in whose flame Jehovah was revealed to Moses, may have been an incense fire in the temple precincts of the high-priest Jethro. Nielsen labours to prove that much of Moses' teaching was drawn from the astral religion of the Arabian, and particularly of the Midianite, deserts—a religion comparatively pure and of monotheistic tendencies. As one part of the Semitic world, this region had at times very intimate relations with Babylonia, and certainly the Israelite tribes had much in common with their Bedouin cousins.

Here, then, Professor Petrie's description¹ of Serabit, and much of its ritual, becomes of exceeding interest. This was a Semitic shrine in the Sinaitic peninsula, whose beginnings go back to the days of the First Dynasty in Egypt, namely, to about 5300 B.C., but whose periods of greatest activity were about 3300 B.C., and again about two centuries before the Exodus. Abundant sculptures, dated with the name of the reigning Pharaoh, and inscriptions by officials, artisans, and common labourers, perfectly legible to the trained archæologist, make the general character of the place and its worship clear. Close at hand were turquoise mines, to which expeditions from Egypt periodically came for the precious mineral, and the men worshipped the deity of the place under the name Hat-hor. This was an Egyptian goddess, but Professor Petrie says: "All the ritual that we can trace is Semitic, not Egyptian." Sinai, though under the Egyptian Government, contained no resident Egyptians; its inhabitants were Semitic Bedouin, and visitors conformed to local customs of worship, as we should expect. A bed of fifty tons of ashes remains, after the winds and rains of fifty centuries have done their utmost, to testify to the burning of the fat and the blood of sacrificial animals. Fragments of cups, pots, and jars, found among the ashes, identify the period as about 3300 B.C., and suggest the sacrificial meal. There was a large tank at the main entrance to the extensive temple which

¹ "Researches in Sinai," by W. M. Flinders Petrie.

had been constructed, "presumably for a preliminary cleansing." A circular basin was set in the court for the next ablution. Yet a third tank stood by an inner door, and "a fourth tank supplied the final cleansing before approaching the shrine." "Such a series of ablutions must have belonged to a complex ritual," argues Professor Petrie,¹ and must have been not merely preparatory to worship, but a part of the worship itself; and he compares with this the laver of the Mosaic tabernacle, which stood between the altar and the sanctuary.

"Many small altars found inside the shrine were used for burning," as one was deeply burnt on the top. The tops were quite flat, so that no liquid or semi-fluid could have been placed upon them. These altars "must have been for incense," and "this agrees with the Jewish custom of having a separate small altar expressly for the offering of incense."²

Summing up his description of the Serabit worship, Professor Petrie says:³ "We have here 'a Semitic cave-shrine, older than the Mosaic system or any other worship known to us in Syria or Arabia.' There was a great goddess, later associated with a god; her ritual was that of burnt sacrifices and incense offerings; many ablutions were required of the worshipper; sacred conical stones were dedicated in her temple; and oracular dreams were sought, and memorial stones were erected where the devotee slept. [As in the case of Jacob at Bethel.] The essential features of Semitic worship are here shown to us earlier than in any other instance. And we see how much of Mosaism was a carrying on of older ritual, how that movement was a monotheistic reformation of existing rites, and how the paganism of the Jews was but the popular retention of more than was granted in the state religion."

It is not supposed that Moses ever visited Serabit or drew upon its particular ritual; but rather that, legislating for a Semitic people, and having himself lived for forty years among the priests of the peninsula of Sinai, he revised what was a

¹ "Researches in Sinai," pp. 105, 106.

² *Ibid.*, p. 189.

³ *Ibid.*, 192.

more or less common religious heritage among the Semitic peoples of that part of the world, and enjoined the observance of rites to which the Israelites were already more or less habituated. As there is a natural man and a spiritual man, may we not say there is a natural religion and a spiritual religion, and regard Moses as an agent in the Divine providence for shaping the latter out of the former?

One would expect that the Hebrews, after living for generations in Egypt, with its high culture and its intensely religious character, would have patterned many of their own articles of faith and practice on the models of their masters. The glimpses of Egyptian life given in the Pentateuch are said by Egyptologists to be true to history, but beyond a possible rite or two, a possible vestment or two, what is there to reward one's search for Egyptian elements in the Israelite religion? Why is there so little from Egypt? Apparently because the religious ideas and practices received by the Israelite household from their Semitic ancestors, having their roots ultimately in the soil of Babylonia, were so well defined, at least in outline, that they felt no need or inclination to borrow from their foreign oppressors.

It now appears that Asia Minor was within the sphere of Babylonian influence in the second and third millenniums before the Christian era. Professor Sayce, lecturing at Oxford last year, stated that cuneiform tablets of the age of Abraham, found at Kara Eyuk, mention an oath as taken *on the top of a staff*. This explains the action of the dying patriarch Jacob narrated in Gen. xlvi. 31, a verse which has been a puzzle to commentators, but whose difficulty is now cleared up. The Hittite sculptures in Central Asia Minor depict some of the rites practised by a nation parallel to the Israelites in the time of the Tel-el-Amarna tablets. At Eyuk, near the door of the temple, is an altar sculptured in basalt, before which stands a bull on a pedestal to receive the worship offered by a priest, who stands behind the altar, while in the background a flock of three sheep and a goat are being led toward the altar by a temple minister.

The whole scene is strikingly suggestive of the somewhat later action of the Israelites in the wilderness, when they thought they had lost Moses, in making and worshipping a calf, and it shows from what the Israelites needed to be delivered. The main chamber in the Eyuk sanctuary is 21 by 24 feet square—a size comparable with the rooms of the Israelite tabernacle. Neither could contain a worshipping congregation, but only the ministering priests. A Hittite tablet from Boghaz-keuy—unpublished at the time this is written—gives the name of the god Khiba, who, it appears from the Tel-el-Amarna correspondence, was worshipped about the same time in Jerusalem¹: "Thy father was an Amorite, and thy mother an Hittite" (Ezek. xvi. 3, 45). When Professor Winckler deciphers and publishes his great store of Hittite literature from Boghaz-keuy, other interesting comparisons and contrasts between the early Hittite and Hebrew religions are to be expected.

It is well to bear in mind the proverb, "Truth is stranger than fiction," in following that literature, bewildering in its extent, that is being offered in exposition of the Old Testament. Many things which, because they seemed strange, had been set aside by some critics as fiction are being given back to us as true, and the lines of substantial history are being carried ever farther and farther back.



The Inquisition and Spanish Protestantism.

BY THE REV. THOMAS J. PULVERTAFT, M.A.

THE Holy Office of the Inquisition has been the object of more obloquy than any other organization of ancient or modern times. Rightly described as the most terrible engine devised by the wit of man for the destruction of civil and religious liberty, ecclesiastical controversialists have tried to transfer the shame of its existence and of its persistent cruelty from the

¹ Exactly and remarkably confirming the words of the prophet.