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BREVIA.

Book-jewels (*Bücherkleinode*).—This is a German counterpart to “books which have influenced me,” a collection of autobiographic papers which some readers may remember. It contains lists of books which have had the greatest influence on a number of German theologians, both professors and pastors, contributed by these divines themselves, with explanatory remarks. Need it be said that Delitzsch is one of the writers? Dr. Curtiss appears to have overlooked this in his very interesting memorial sketch of Delitzsch. True, there is nothing which he need have quoted, but the phraseology is characteristic, and a few lines may therefore be given here. “My education and scholastic instruction were rationalistic; the person of Jesus Christ remained shrouded in mist for me till my university time began in 1831. He remained so, as long as I sought truth and satisfaction in philosophy, through the fascination of the elder Fichte. But when He who is the truth and the life revealed Himself to me, the ascetic literature of our Church became to me the element of life.” The names which Delitzsch then gives are known to us already through Dr. Curtiss. But one of them deserves to be more correctly printed; it is not Nedderesn, but Neddersen, whose “unpretentious book” never ceased to be Delitzsch’s “dearest *vade-mecum*.” The author was a schoolmaster in East Friesland.

Delitzsch’s friends and colleagues, Gustav Baur, Lechler, and Luthardt, also figure here. The first of these gives the fullest account of his inner life. Schleiermacher, Tholuck, Hegel, Billroth, and Nitzsch are the authors to whom he professes himself to have been most indebted as a young student. But listen to this interesting sentence: “I can almost say that single utterances have done more for me than books. Tauler’s fine saying, ‘Where God is to enter, all other things must go out,’ is one of them. Another is this of Schiller, ‘The truly excellent character is made up of strictness towards oneself and mildness towards others.’” Of course, this lover of Dante lays stress in conclusion on the store of high teaching to be found in the *Divina Commedia*.

Lechler has much to say of the moral and intellectual stimulus which he received from England. Bentley’s *Remarks on a Late*

Discourse of Freethinking (1713) and Paley's *Horæ Paulinæ* (1790) are highly commended; also Vinet's *Essai sur la manifestation des convictions religieuses* (1842), for the light which it throws on the ethical contents of the gospel.

Luthardt gives a long list of books. The first two mentioned will surprise the reader. They are Nägelsbach's works on Homeric and post-Homeric theology. Then follow, among others, Thomasius' *Dogmatik*, Hofmann's works, Luther's sermons and his chief works, Shakespeare's principal dramas, Pascal's *Pensées*, the first part of Goethe's *Faust*, and especially the same poet's *Iphigenie*; lastly, among the ancients, Demosthenes and Sophocles.

Two other lists of *book-jewels* may be referred to—those of Siegfried (the Hebraist and student of Philo) and Schürer (whose great work on New Testament times has been translated). The former begins with Herodotus, "the eternal model of the historical view of things." He continues with Goethe's *Wahrheit und Dichtung*, "a secular bible"; Herder's *Geist der Hebräischen Poesie*, "a book which one has never done with reading, ever fresh as the hind of the dawn (Ps. xxii., title)"; Shakespeare's *Macbeth*, "for the development of sin"; Philo, "the foster-father of the old Christian exegesis"; Luther, "especially his exposition of Genesis"; Schleiermacher's *Reden über die Religion*; Ranke's *Deutsche Geschichte im Zeitalter der Reformation*; Hupfeld, *Beleuchtung dunkler Stellen in der alttestamentlichen Textgeschichte*.

Schürer mentions some important works by Rothe, Bleek, Schleiermacher, Ritschl, Wellhausen, and Harnack respectively. Rothe leads the way, because he once for all taught Schürer "that not only a living piety, but also a well-founded positive theology, is consistent with the freest attitude towards Holy Scripture."

Some of the less known writers shine by the beauty and suggestiveness of the comments on their favourite books (some of which are now and again English). Students of theology might do much worse than get *Book-jewels*. I am sorry that I have waited so long to draw attention to it. The publisher is Perthes, of Gotha.

1 Kings x. 22.—"Once every three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks." The usual explanation of אפיקים and תוכאים connects these words with the Sanskrit *kapi* (ape) and the Tamil *tôgai* (peacock) respectively. It hangs together with the theory, already held

by Josephus (*Ant.* viii. 6, 4), that Ophir was somewhere on the Indian coasts, perhaps Abhira, on the east bank of the Indus. But M. Halévy, placing Ophir in South Arabia, suggests that *kôfîm* and *tukkiyyîm* are the Hebraized forms, though in inverse order, of the *tuki kukupi*, which figure so often in the requests of the Asiatic princes in the (cuneiform) Tel el-Amarna inscriptions; *i.e.* bottles filled with perfumes derived from the spices of South Arabia. Comp. *κῶφι*, an Egyptian medicine mentioned by Dioscorides. "I think," says M. Halévy, "that the importation of perfumes during the luxurious reign of Solomon is much more probable than that of apes and peacocks" (*Revue des études juives*, avril-juin, 1890, pp. 63, 64). Still we do know that the Egyptian and Asiatic kings whom Solomon imitated thought a good deal of curious foreign animals.

Isaiah xix. 18.—"One shall be called The city of destruction." So the Revised Version renders, with the margin, "Or, *Heres*; or, according to another reading, *the sun*." In a valuable posthumous work by Riehm (*Einleitung in das Alte Testament*, ii. 552, 553), there is a thorough discussion of the competing readings, including that of the Septuagint, omitted in Revised Version, *viz.* "City of righteousness," which has been lately adopted by Kuenen and Dillmann. I cannot but think at present that Riehm's argument is better than Dillmann's; the former comes to the conclusion that the original reading was, "City of the sun," *i.e.* Heliopolis. Dillmann's objection (which was my own too in *The Prophecies of Isaiah*), that Onias, according to Josephus, appealed to ver. 19, not to ver. 18 *b*, is answered by the remark that the temple of Onias was not at Heliopolis, but at Leontopolis. Riehm points out too that in ver. 25 the Septuagint clearly expresses Egyptian-Jewish feeling; ἀσεδέκ (הצדק) is therefore probably an Egyptian-Jewish alteration for החרם.

Tatian's "Diatessaron."—Professor Moore remarks in a paper on this subject in the same magazine (*Journal of Biblical Literature*, 1890), that the way in which the author treats his sources is full of instruction for the friends and foes of Hexateuch analysis. For an answer to a good many of the common arguments against the analysis, it will be sufficient, as this careful scholar may be thought to have shown, to refer to Tatian.

T. K. CHEYNE.