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suggest itself to the careful student of St. Peter's most detailed description of the sufferings of Christ, upon which in the light of the resurrection-glory he delights to dwell. To Harnack it is inconceivable that such men as the authors of these Epistles should have used a pseudonym; he therefore endeavours to prove that the 'addresses' in them are the work of a later writer. To many this attempt will be a strong argument in their favour.

The remaining pages of the first number of the *Rundschau* are occupied by five articles, which include the reviews of twenty-four new books under the following headings:—'Old Testament Introduction,' by Bertholet of Basel; 'Pauline Theology,'

by Grafe of Bonn; 'Dogmatic Theology,' by Scholz of Berlin; 'Liturgics,' by Achelis of Marburg; 'Socialistic Literature,' by Traub of Tübingen. This new magazine will doubtless make friends in this country. In a convenient form and at a small cost it supplies a trustworthy account of the work that is being done by some of the ablest and most devout of the advanced school of critics; it is full of instruction, and cannot but be helpful to students,—of every school of thought,—who are as anxious to weigh arguments against as they are willing to accept concessions to traditional views.

J. G. TASKER.

*Handsworth College.*

## Point and Illustration.

FROM THE BOOKS OF THE MONTH.

### 'We see Jesus.'

CHRISTIANITY is Christ, and while Christ remains to us as the Son of God it is more than conqueror over Infidelity, Agnosticism, and every other 'ism.' I am willing to give up, if needs be, many an old exposition of portions of God's word. It may be proved that Moses did not write the whole of the first five books in the Bible. What then? My eternal life does not depend upon that. It may be true that the book of Job is only a drama, although, as Carlyle says, the grandest thing ever written with pen; yet your eternal life does not depend upon the fact that Job was a real and not an imaginary character. We have already had to change our front as defenders of the old expositions of men, and we may have to do so again. But while Jesus remains we fear no enemy! Only a few years ago I remember visiting the battlefield of Waterloo. I spent hours there, and I was wise enough to go there alone without a lying guide to deceive me. I saw that most celebrated farmhouse in the world, which was considered the key of the battle. The marks of thousands of bullets yet to be seen there show how desperately Napoleon fought for this old farmhouse, knowing that if he could take that he would win the day. Wellington lost hundreds of his men in defending it. The French took the orchard, though surrounded by a high wall, but the higher wall around Hougoumont proved impregnable. Wellington held it, and won the day.—E. HERBER EVANS.

### 'Till I am through.'

AN American soldier has related that at the end of one battle in the Civil War there lay on the field one hundred men dead and dying. They were there all night. Lincoln heard of it, and hurried down from Washington. The soldier says: 'I saw him coming, and I knew him at once.

He said to me, "You are getting better." "Yes, sir," I replied. He saw a little fellow on a bed in a tent put up on the field. He had been a brave lad and was dying fast. "Can I do anything for you?" said Mr. Lincoln. "Yes, sir, if you will be so kind I should like you to write to mother. She does not know where I am to-day, and little knows that I am dying!" Lincoln wrote it and signed it with his own name. When the dying lad saw the name he asked in surprise, "Are you Mr. Lincoln? Well, sir, I did my best for you and the country!" "Yes my boy, I hear you have been a true soldier; can I do anything more for you?" "Yes," said he, "since you know I was true and faithful, will you take mother's place and hold my hand till I am through? I shan't be long!" Lincoln held his hand from four to five o'clock, and on until six, while the tears streamed down his face. Soon after six the lad died, after holding the hand for two hours of the master he had served so well.—E. HERBER EVANS.

### The Evolutionary Fall.

THE fall of man was an essential stage in human evolution. It was a fall from innocence into responsibility; from a condition in which holiness and sin were alike impossible, into a condition in which both are possible, and one or the other must be chosen. If it is not, as Lessing said, 'a fall upward,' it is a fall forward on to a plane where he cannot maintain his equilibrium, but must either consciously climb higher, or else deliberately sink lower than the plane of Nature whence he came. The fall of man marks the point where he ceases to be an obedient because blind servant of Nature, and is forced to become either a wilful rebel against divine and human law, or else a reverent child of his Heavenly Father and a loving brother to his fellow-men.—W. DE WITT HYDE.

**An Expositor.**

A GOOD genius, a capacious understanding, a fruition of the rich cordials of the gospel, an eminent growth in grace, a large measure of happiness or the possession of the supreme good, a competent knowledge of the original languages in which the Scriptures were written, a firm intrepidity of mind, which shall neither court the favour nor fear the censure of the Christian world, a most ardent love to souls, and a fervent zeal to promote the glory of Christ in the world—these qualities appear to me to be essential to a good expositor of Scripture.—JOHN COLLETT RYLAND.

**Friendship.**

WE must have been struck with the brilliancy of our own conversation and the profundity of our own thoughts, when we shared them with one with whom we were in sympathy at the time. The brilliancy was not ours; it was the reflex action which was the result of the communion. That is why the effect of different people upon us is different, one

making us creep into our shell and making us unable almost to utter a word; another through some strange magnetism enlarging the bounds of our whole being and drawing the best out of us. The true insight after all is love. It clarifies the intellect, and opens the eyes to much that was obscure.—HUGH BLACK.

**'If you love me, tell me so.'**

THERE is a pretty story told concerning the late Dr. Dale. He was travelling, I think, in the Colonies. Speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, he said that he often felt inclined to say to his own people, 'If you love me, tell me so.' The little speech reached England sooner than did the speaker, and when some months later the Doctor entered the hall in Birmingham in which a 'welcome home' had been arranged for him, almost the first object that met his eyes was a large scroll across one end of the building, 'We love you, and we tell you so.'—GEORGE JACKSON.

**Archaeological Commentary on Genesis.**

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XXIII. 2. Note that Abraham was not in Hebron when Sarah died there, and that it is no longer called Mamre, as it was when Abraham was still Abram (xiii. 18), but Kiriath-arba. The name has been interpreted 'the city of four (gods),' like the Assyrian Arba'il or Arbela; but according to Josh. xiv. 15 and xv. 13, Arba' was a 'great man,' 'the father of Anak.' The whole chapter reads as if it were a translation into Hebrew from a Babylonian cuneiform document, the phrases and style being those of Babylonian texts and the Tel el-Amarna tablets.

6. 'Mighty prince,' see note on ver. 20.

10, 11. That a legal transaction should be performed 'in the presence of the sons of my people' is in exact accordance with the Babylonian practice of the period, as may be seen from two Babylonian cases of disputed title to property, dated in the reign of Khammurabi, which have been published by Mr. Pinches. In one of them the dispute was about a plantation bought by Nahid-Martu from Ilu-bani, the adopted son of Sin-magir, which was claimed by a certain Sin-muballidh. The name of Nahid-Martu, 'glorious is the Amorite god,' shows that he was of Syrian origin, and accordingly Ilu-bani, after obtaining 'the king's warrant,' and going 'to the judges,' was taken by them along

with Nahid-Martu to 'the gate of the goddess of the Amorite land, and the judges of the goddess of the Amorite land.' There he declared that he had been truly adopted by Sin-magir. Next he and Sin-muballidh were taken to another gate, and there, in the presence of the assembled people, he made the same statement, confirming it by an oath. In the second case, two men enter into partnership with one another by going with a 'judge' to the temple of the sun-god, and there ratifying the deed. This was effected by the judge pronouncing certain words before the two parties and the assembled people, to which the people returned answer.

16. 'Current money with the merchant' means internationally current, not in Canaan only, but throughout Western Asia, like the manehs and shekels of Babylonia. In one of the Tel el-Amarna tablets, a Babylonian king agrees with the Pharaoh that duties shall be levied upon gold, silver, oil, clothing, and other objects, when they enter Egyptian territory, and, if necessary, shall be exacted by force. Babylonian merchants, it would seem, made their way as far as the Nile; and Burna-buryas, another Babylonian king, complains in a letter that some of them who had come to Canaan with Ahitob were there ill-treated and robbed by Shem-hadad, the son of Balumme (Balaam), and others from