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Catalogue, vol. iv. p. 1824: 'Part of an inscr. of an Assy. king; mention is made of (*mât*) *Pi-lis-ta-ai*, (*mât*) *Mar-tu-ki* (= *Amurrû*) and (*alu*) *A-za-ka-a*, i.e. *Azakai*, *Azakites* (to be derived from a city-name *Azikat*).¹ Since the Philistines are spoken of, the reference can, of course, be only to the biblical 'Azeka. In the Index (Cata-

¹ Cf. Arab. *Madīnat* (= Medina) but *al-Madant* (= Medinities).

logue, vol. v.) C. Bezold gives only 'Azaka, city, not 'Palestinian city' or the like, so that I have considered it a matter of importance to bring to the notice of a wider circle this note that is buried in the Catalogue. It is very desirable that the fragment of twenty lines should speedily be published, with a transcription and translation.

FRITZ HOMMEL.

Munich.

Entre Nous.

The *Church Quarterly Review* opens a new volume in October with a new editor and a strong number. The new editor is the Rev. A. C. Headlam, B.D., whose articles on the Theology of the Epistle to the Romans in THE EXPOSITORY TIMES will be remembered. He is joint-author with Dr. Sanday of perhaps the richest commentary in our language, the 'International Critical Commentary' on *The Epistle to the Romans*.

The number of the *Church Quarterly* for October opens with a criticism of Schmiedel's recent article on the Acts of the Apostles. The article has been handled before, but nowhere so severely as here. One wonders what has brought Professor Schmiedel to the front. The word 'certain,' one of the most influential words in the English language, has done much for him. 'The section,' says Professor Schmiedel (one example will do), 'in which, as an eye-witness, the writer gives his narrative in the first person plural (16¹⁰⁻¹⁷ 20⁵⁻¹⁵ 21¹⁻¹⁸ 27¹ 28¹⁶) may be implicitly accepted. But it may be regarded as equally certain that they are not by the same writer as the other parts of the book.' Says the reviewer in the *Church Quarterly*: 'It would be perfectly legitimate for any Christian apologist to maintain the thesis that St. Paul wrote the Epistle to the Hebrews, and if his arguments were good they would demand respectful attention; but if he began by asserting that the Pauline authorship was certain he would be looked upon as a writer who did not know what he was talking about.'

As Mr. Milligan showed in his paper in THE EXPOSITORY TIMES last month, Professor Harnack's contributions toward the problem of the Western Text are against its priority. He does not agree with Professor Blass that that text, represented by Codex Bezae, is St. Luke's first draft. The best summary of the arguments against Professor Blass's theory will be found in an appendix to the new edition of Mr. Page's *Acts* (Macmillan).

Mr. Fisher Unwin is going to publish a cheaper edition of the 'Story of the Nations' Series on the instalment plan. The prospectus should be sent for; it is attractive.

A beautiful and most useful booklet has been published by Messrs. Mabie, Todd, & Bard, the manufacturers of the 'Swan' pen. It is called the 'Swan Pen Christmas Shopping List.' It contains an alphabetical list of all likely gifts for Christmas, and space to enter the names of those for whom gifts are to be bought, as well as the articles and their price. It costs nothing, and is sent post free from 93 Cheapside.

The author of an article in the *Church Quarterly Review* for October on Bishop Westcott says that he well remembers the Bishop's horror on discovering in Blass's *New Testament Greek* the statement that St. Luke used a particular tense because he liked rolling, loud-sounding words. He did not make the mistake of supposing that there is no difference between Classical and Hellenistic Greek; but he maintained that each had its own exactness; that in neither were words or tenses used indiscriminately; and that there was no excuse for neglecting any minute detail that could possibly be induced to yield a meaning.

The same writer says that the letters which passed between Westcott and Hort while they were engaged on the text of the New Testament are still in existence, and he hopes that some of them may yet see the light.

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