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the two countries, Palestine and Syria, the great rivers of the two countries must have been prominent objects of comparison; in many respects the 'rivers of Damascus' must have, to a Syrian, appeared far finer than the comparatively useless though larger and longer Jordan.

With respect to the two rivers themselves, the larger, more important, and the one that must under all circumstances have been mentioned first, must have been the present Barada, which therefore is the Amana. Some slight support to the identification of the Pharpar may be derived from the present name *Jebal Barbar*, in the neighbourhood of one of the tributaries of the Awaj. I think Dr. Wright is quite correct in saying the 'Wady

Barbar' and also, I may add, the *Nahr Barbar* which figures large in the Palestine Exploration Map, have no existence. Mr. Crawford, who has unusual facilities for knowing this district, also tells me, 'I have never been able to find a native who said "Nahr Barbar." The river you and I crossed near *Ain esh Shaara* takes its rise at *Uruch* and sweeps around the base of *Jebal Barbar*, which everybody knows by that name. There is no *Wady Barbar*, and the river is not known by that name in any of the villages near its source.'

On the whole, modern names do not help us much, and I think a satisfactory identification can more surely be obtained on the broad lines given above.

Recent Foreign Theology.

The New Edition of 'Schürer.'

AMONGST those books which, by no figure of speech but in the most literal sense, are indispensable to the student of Scripture, all competent judges will accord a place to Schürer's *Gesch. d. Jüd. Volkes*, or *History of the Jewish People*. The frequency with which, in our Bible dictionaries, commentaries, etc., we find the reference *G.J.V.* or *H.J.P.* is the best testimony to the reputation of the book. It is some time since vols. ii. and iii. appeared, and were noticed by us in these pages, and many have been waiting with eager impatience for the publication of vol. i. This has now happily been issued from the press, and when the Index, which is promised shortly, makes its appearance, we shall be provided with all that we need in this department of study for many years to come. The general character of a work so well known needs no description. Accordingly we will confine ourselves to a few points that distinguish the new edition.

As in the case of the other two volumes, the principal feature of the new edition of vol. i. is found in its additions. These have enlarged the

volume by more than a hundred pages. They have been necessitated partly by the fresh literature that had to be taken account of, and very largely by the numerous recent discoveries of inscriptions and papyrus texts. Witness, for instance, pp. 65-70 (on the history of the persecutions of the Jews at Alexandria), and pp. 514 ff. (*ἀπογραφαί* in Egypt). Similarly, the extremely valuable account of Josephus has been expanded from twenty-five to thirty pages.—The burning question of the shekels and half-shekels attributed by many numismatists to Simon the Maccabee is investigated afresh, and the author shows even more inclination than before to assent to the view of such experts as Reinach, Imhoof-Blumer, and Babelon, that these coins really belong to the period of the rebellion, 66-70 A.D. In this he is at one with Professor A. R. S. Kennedy in his article 'Money' in vol. iii. of Hastings' *D.B.*, an article by the way which our author describes as a 'sehr gute Zusammensetzung.'—The Excursus on the Census of Quirinius occupies thirty-five pages as against thirty in the previous edition. In view of Professor Ramsay's defence of the accuracy of Lk 2, as put forward in his book, *Was Christ born at Bethlehem?* and in his recent articles in the *Expositor*, many will turn with interest to ascertain what is Schürer's final verdict. He sees no reason to alter his former conclusion that St. Luke has perpetrated a twofold slip: (a) in attributing to Augustus the order that

¹ *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*. Von E. Schürer, ord. Prof. d. Theol., Göttingen. Dritte und vierte Auflage. Erster Band: Einleitung und politische Geschichte. Leipzig: J. C. Hinrichs, 1901. Price M.18; bound, M.20.

a census should be made throughout the whole empire; (b) in placing the census, *which was actually made by Quirinius*, some ten or twelve years too early. In particular, Schürer urges that it would be very strange, upon Professor Ramsay's theory, that St. Luke should date the census by Quirinius, who, *ex hypothesi*, held simply the *military* command, instead of by Saturninus (or Varus), who had charge of the *internal* administration, and therefore of the census. Probably Professor Ramsay will have something more to say on this point. His last article in the *Expositor* (November 1901) shows that he is still engaged on the problem, and that he is by no means despondent of solving it on the lines he has been following.

We take our leave of this great work by offering our hearty congratulations to Professor Schürer on the accomplishment of a colossal task, by which he has laid us all under a new and heavy obligation.

Baudissin's 'Einleitung.'¹

THE student of Scripture is at present very fortunate in having at his command a whole series of first-class Introductions to the Old Testament. In our own language we have Dr. Driver's unrivalled *Introd. to the Literature of the O.T.* (the familiar *L.O.T.* of references); in German we have the works of Cornill and Wildeboer and Strack (all three concise, but sufficient for their purpose) and König (more detailed, and, like everything that comes from the pen of that author, marked by thoroughness and independent research). And now we have to add to the number, Graf v. Baudissin, the well-known author of the *Gesch. d. A.T. Priesterthums* and of many other works, including the elaborate article 'Priests and Levites' in the forthcoming fourth volume of Hastings' *D.B.* He has given us a very full Introduction to the O.T., consisting of no fewer than 824 pages. One of the principal and most interesting features of the work is the attempt, often crowned with brilliant success, to give as clear and connected a view as possible of the general character and the contents of each book, before proceeding to

discuss questions of date, unity, text, etc. Our author's exposition is all the more easily followed, as his text is rigorously purged from all references, these being relegated to the bottom of the page.

The first part of the work (pp. 1-54) is occupied with a discussion of the scope and history of O.T. Introduction, and an account of the form and the transmission of the O.T. Interesting and valuable information is given regarding the speech the Hebrews brought with them to Canaan, and the extent to which Hebrew underwent development during the period covered by the literature of the O.T. Professor Baudissin, so far as we have observed, ignores the hypothesis maintained by Professor Hommel, that the Israelites, prior to the conquest, spoke a dialect of *Arabic*. A short account of Hebrew poetry is followed by the history of the formation of the Canon of the O.T., and this again by an account of the Text.

Passing to deal with the different constituents of the Canon, Professor v. Baudissin still adheres to his opinion that the Priestly Code as a whole is prior to Deuteronomy, his order of the sources being J, E (or perhaps E, J), Book of the Covenant [all these three probably belonging to the ninth century], H [in its present form much interpolated], P [which, however, he admits to have been practically unknown outside priestly circles prior to 444 B.C.], D. We need not enter upon the description of the processes whereby these constituents were welded together till the present Hexateuch was produced.

In dealing with the Prophetical Books, our author gives what appears to be still needed in some quarters—a convincing demonstration that Is 40-66 is not from the pen of Isaiah. The Ebed Jahweh passages are discussed with reference to most of the recent literature on that subject. On such points as the date of Joel and the extent to which Micah is post-exilic, our author is cautious; he is more certain as to the flesh and blood character of Hosea's wife, and of course he adopts the view now universally held by scholars that the Book of Jonah is poetry and not history. The Book of Daniel is very fully discussed, and much valuable material will be found in the pages devoted to it.

Among the Poetical Books, the Psalms naturally hold a prominent place. While our author is more inclined than some modern critics to admit that there may be truth in the tradition of Davidic

¹ *Einleitung in die Bücher des Alten Testaments.* Von Wolf Wilhelm Grafen Baudissin, Prof. an der Universität, Berlin. Leipzig: S. Hirzel, 1901. Price M.14.

Psalms, he points out that, the titles being of no weight, we are really without any certain criteria for deciding which are Davidic and which are not. A short list, which he would not be altogether unwilling to extend, of Maccabæan Psalms, is recognized by him. The genuineness of the Elihu speeches in Job is, as we should have expected, rejected. The sections on Proverbs and Ecclesiastes will repay careful study.

As a thoroughly readable, as well as up-to-date and exhaustive work, Professor v. Baudissin's *Einleitung* deserves the warmest commendation.

Siegfried's 'Ezra, Nehemiah, and Esther.'¹

It is needless to say that the high reputation of Nowack's *Hdkom.* is fully maintained by this addition to the series. The veteran Hebraist and critic, Dr. C. Siegfried, is well worthy of a hearing on the knotty questions that have arisen in recent years around the Books of Ezra and Nehemiah, and on the somewhat puzzling problem of the origin of the Feast of Purim.

The question of the sources used in Ezra-Nehemiah and of the process by which the book (for it was originally undivided) reached its present form is discussed with the fullest reference to all the recent literature on the subject. Dr. Siegfried finds that the Chronicler, who compiled the book, had at his command (1) an Aramaic work (written c. 450 B.C.) which contained a history of the rise of the Jewish community after the Exile, along with certain official documents relating to the history of the rebuilding of the temple and the walls. These documents Siegfried holds to be partly authentic Aramaic translations of decrees of the Persian kings. He thus sides mainly with Ed. Meyer as against Kosters and Wellhausen in the controversy on the genuineness of these decrees. (2) Memoirs of Ezra and Nehemiah. These are sometimes incorporated without change (e.g. in the 'I' passages), and sometimes worked over more or less by the Chronicler. (3) Other sources and documents, sometimes quoted *verbatim*, sometimes in a

¹ Nowack's *Hdkom.* z. A.T. I. vi. 2: *Ezra, Nehemiah, und Esther.* Von C. Siegfried, Geh. Kirchenrath u. o. Prof. d. Theol. in Jena. Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister, 1901. Price M. 3.80.

modified form. Then there is (4) the Chronicler's own work, to which Dr. Siegfried attaches far more value than is allowed it by Kosters, Torrey, and similar writers.

In dealing with Esther, our author gives a lucid account of the attempts that have been made by Lagarde and others to explain the real character of the book, and notably to throw light on the origin of the Feast of Purim. Special value is naturally attached by him to the views of Zimmern and, above all, of Jensen. Probably most will share his inclination to accept of the latter scholar's identification of the leading characters in the Esther story with figures that are found in Babylonian myth-lore, although a great deal must be allowed to the Jewish writer or writers who transformed the story for their own purposes and gave it a wholly different colouring.

The Commentary proper is, throughout, all that could be desired.

König's 'Fünf neue Arab. Landschaftsnamen.'²

PROFESSOR KÖNIG has rendered a real service by the publication of this work. For years past, certain views, of which Professor Hommel has been a principal exponent in THE EXPOSITORY TIMES, have been put forward regarding the connotation of a number of place names in the O.T., which differ widely from those that have hitherto been generally held. Professor Hommel himself will be one of the first to welcome the work before us, for he has frequently challenged criticism of his views, and he will also concede that Professor König has written throughout in a tone to which no exception can be taken. Having read the *brochure* with some care, we have no hesitation in saying that for patient scholarly study and clearness of exposition it is surpassed by nothing that has come from Professor König's pen.

(1) There is first the question of a N. Arabian tribe of 'A'sûr held by Hommel and others to be repeatedly represented in the O.T. by אַשּׁוּר. Grant-

² *Fünf neue Arab. Landschaftsnamen im A.T.* Beleuchtet von Ed. König, o. Prof. d. Theol. in Bonn. Mit einem Excursus über die Paradiesesfrage. Berlin: Reuther & Reichard, 1902. Price M. 3.

ing the occasional equation *Aššûr* = Edom, has this *Aššûr* anything to do with the tribe of Asher? And is there anything in Hommel's גֶשׁוּר (Geshur) — גִּי אֲשֶׁר? (2) Then comes the equation contended for by Hommel, *Mošar* = Midian, or, in other words, the contention that *Mizraim* in the O.T. frequently stands not for Egypt, but for a N. Arabian *Musri*. (3) There is Hommel's *Eber ha-nahar*. (4) Does the O.T. recognize a territory of *Kûš* (or *Kôš* or *Kevoš*) in Arabia? (5) What about the kingdom of *Aribi* which Hommel finds in the *Jareb* of Hos 5¹⁸ and 10⁶. All the passages cited by Hommel in support of his contentions under those five heads are subjected to a thorough examination, for the results of which we must refer

our readers to the book itself. Finally, we have (6) an examination of Hommel's identifications of the four rivers of Paradise, and his views in general on the Paradise question.

We have the greatest pleasure in recommending this work as absolutely indispensable to all who are interested in the above questions. Its appearance is most opportune, and we feel certain that Professor Hommel will acquit us of any discourtesy if we add that its author, if inferior to his Munich colleague in forming daringly original combinations, seems to us to be his superior in adducing convincing arguments.

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Prophetic Ecstasy.

BY THE REV. R. BRUCE TAYLOR, M.A., ABERDEEN.

II.

WE have seen that ecstasy is not only a common enough feature among the Semites from their earliest history down to the present day, but that it was considered to contain, as far back as we can trace it, a Divine element. Here there was an opportunity lying ready to the Spirit of God, and the opportunity was taken and used till it had its full result in the bursting upon the world of the great prophets such as Amos and Isaiah. That the Spirit should use such a means as the vehicle of His communication need occasion us no surprise. 'No permanent change takes place in the usages of a race which is not rooted in the existing beliefs and usages of that race. The truth which Aristotle enunciated, that all intellectual teaching is based upon what is previously known to the persons taught, is applicable to a race as well as to an individual, and to beliefs even more than to knowledge. A religious change is like a physiological change, of the nature of assimilation by, and absorption into, existing elements.'¹ And we find that in its origins the religion of Israel has almost everything in common with the beliefs and customs of the general Semitic stock. There was, in point of fact, no such primitive setting apart of Israel as the people of God, no such special re-

ligious revelation given to her, no such care taken to preserve her separateness from other peoples as the historical books of the Old Testament have tried to establish. Had there been such, the subsequent declension and absolute ignorance of Israel as to the law that had been given her would be altogether incomprehensible. Israel's God was, till the time of David, at all events, a tribal God, and His relation to Israel was thought of as identical with the relation of Chemosh to Moab. 'The ritual of Israel is full of exact analogies to the ritual of Semitic sanctuaries from Cyprus to Southern Arabia. The sacrifice of certain animals at certain seasons of the year; the smearing of lintels and other objects with blood; the anointing of pillars in honour of the Deity; the presence of human sacrifices with as much infrequency and sense of the awful crisis that demands them as elsewhere in the Semitic world; the worship of images by Jacob's family, by David, and at the sanctuaries of the northern kingdom; the discovery of the Deity's will through dreams, in ecstasy, or by lot . . . all these things have not only for the most part the same names as in other Semitic languages, but—except for a higher moral character, which, however, only sometimes distinguishes them—they are the same as among

¹ Hatch, *Hibbert Lectures*, p. 14.