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precisely with Mark's v.<sup>27</sup> in the presentation of the little parable of the 'strong man armed,' while Luke's vv.<sup>21, 22</sup> differ very widely from them,<sup>1</sup> as has been already noticed.

vii. The use of Mark by Matthew is further supported by the fact that they both subjoin immediately to the verses now under consideration the passage on the blasphemy against the Holy Spirit (Mt 12<sup>31, 32</sup>, Mk 3<sup>28, 29</sup>), and their versions of it agree not only exactly in position but generally in form and substance, the few and easily accounted for exceptions being (a) the absence in Matthew of the plural *ἰδι τῶν ἀνθρώπων*, which, though common in the O.T., is almost disused in the N.T., being found besides only in Eph 3<sup>5</sup>; (b) the expansion by him of Mark's *εἰς τὸν αἰῶνα* into the then familiar Jewish eschatological terms *οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι* (see Schürer, *H.J.P.* ii. 2. p. 177, and especially the references there to *Pirqe Aboth*, and 4 Esdras;<sup>2</sup> and (c) his omission of the profound saying *ἔνοχος ἔσται αἰωνίου ἁμαρτήματος*, the difficulty of which is proved by the later introduction of a *facilior lectio* even into the Marcan text itself. While, on the other hand, we have seen previously that the corresponding Lucan saying is considerably more compressed, besides occupying an entirely different position (12<sup>10</sup>).

<sup>1</sup> Matthew agrees with 23 words or parts of words out of the 26 words used by Mark, but with only 7 words or parts of words of the 33 words used by Luke.

<sup>2</sup> But see also Dalman, *The Words of Jesus*, p. 140 (Eng. trans.).

viii. Finally, the few words in Mt 12<sup>24-30</sup> which remain after deducting those which we have seen to be assignable to Mark and Luke (or their sources) respectively, are just such as would be used by a compiler. For almost all of them are either quite colourless and commonplace, as *ἀκούσαντες*, and the use of *πόλις* as a third illustration intermediate between *βασιλεία* and *οἰκία*, or else they are such as we know to be characteristic of the same writer in other parts of his compilation, viz., *ἐνθυμήσεις*, and, at least against Mark, *Φαρισαῖοι*. The only alteration made by Matthew from his presumed sources which would not come under either of these descriptions is his use of *πνεύματι* (v.<sup>28</sup>), which might well seem to him a more easy and intelligible expression for the divine power as exercised against demons than *δακτύλω*, which is found in Lk 11<sup>20</sup>, being probably suggested by the language of Ex 8<sup>10</sup>.

These eight observations combine to prove almost irresistibly that Matthew 'conflated' his record of this discourse from two sources, which we have substantially before us in our Luke and Mark. And the insignificance of the only three resemblances which could be found between these two latter, and between them only, shows with almost equal cogency that up to the time of the employment of them by Matthew, they had been quite independent of one another, though they embody traditions either of the same controversy or at least of the same class of controversies.

(To be continued.)

## What I Saw at the Orientalist Congress.

BY AGNES SMITH LEWIS, HON. PH.D. (HALLE), HON. LL.D. (ST. ANDREWS), CAMBRIDGE.

THIRTY-SIX hours from Harwich on a calm sea, and three days in the thriving city of Hamburg, were a fitting prelude to five days of feasting on the best and latest which Germany has to offer in the way of Biblical and Eastern lore for the delectation of her scholar-guests. Many things conspired to make the thirteenth Congress of Orientalists a conspicuous success; so that we shall in future have no difficulty in replying to a

question which was more than once put to us by the intelligent burgesses of Geneva: 'What profit is there in these gatherings?'

To begin: the initial Bureau for the transaction of business, opened on the evening of Thursday, 4th September, was a triumph of German methodical good sense. When we remember the confusion which was rampant in Paris, and how invitations addressed to us and to others remained unposted

until after the banquets and receptions to which we were bidden took place, and how the very courteous and learned secretaries were distracted about the satisfying of quite reasonable demands,<sup>1</sup> it was truly a pleasure to find the Bureau divided into compartments, each labelled with the title of the excursion or other festivity for which it would supply tickets. There was here no confusion, no disappointment, and none of that swarming of men like bees about a *guichet* or a table in which we suspect that Frenchmen take a real delight.

Two small shortcomings only deserve mention. The books presented to the Congress might have been placed in an apartment where they would have been easily accessible to its members, instead of being relegated to the reading-room of the Johanneum. And persistent inquiry has failed to ascertain the name of the Jewish Rabbi whose portrait, taken from a Hamburg manuscript, adorns the tasteful silver badge, so effective on the black coats of its members.

Our first informal social gathering took place in the great hall of the Concert-Haus Hamburg, where some partook of light refreshments, whilst all enjoyed the rare pleasure of a few minutes' talk with old friends, or with men who had been to us till that moment bodiless phantoms of the brain. But hardly had we been introduced to some great scholar, hitherto known to us only by his writings, when, as we were coining some suitable phrase wherewith to express our gratitude for illuminating or discriminating strictures on our own efforts, the band struck up, and the crash of drum, trumpet, and clarion completely overpowered all our attempts at speech. The social life of the Congress therefore sought other channels than those officially marked out for it. We, who had established ourselves in a small hotel overlooking the busiest part of the river and docks, had no difficulty in wiling away a few chosen friends to their mid-day meal; and rumour had it that in a *café* near the Alster basin a *séance de nuit* was held, where the chief speeches and speakers of the Congress were very wittily parodied. Music and conversation at length gave up struggling with each other as we listened to the able but somewhat lengthy speech of the President, Herr Behrmann, who justified

<sup>1</sup>I am told that things were worse at the Roman Congress.

the choice of Hamburg as the meeting-place for our Congress, on the ground that it was traders who first brought the treasures of the East home for the study of European scholars.

This speech would have been thoroughly enjoyable if it had been postponed till Friday morning.

Friday morning was devoted to a *Plenarsitzung*, when an inaugural address was delivered, and short speeches made by the delegates from foreign governments. Some disappointment was expressed at the discovery that the great English-speaking nations were so poorly represented. The Government of the United States sent only one official delegate. Our own Government sent none; and the speech of Sir Charles Lyall, who represented the Government of India, was almost inaudible. It is difficult to make foreigners understand why we Anglo-Saxons, or Anglo-Celts, leave to private initiative what is with them a department of the State.

An apology was offered to the real Oriental members, because over the prettily illuminated card of membership the date of the Congress had been printed over the Arabic text of the *Fatha*, or first Sura of the Corân, which Moslems hold in peculiar veneration. This was frankly acknowledged to be a mistake, due to the inexperience of the Hamburg Committee. They might, however, have urged that the under-script of a palimpsest is always presumed to be the most valuable.

The real work of the Congress began on Friday afternoon, when it split into its several sections. Mr. Pinches led the way in the General Semitic section. Then a very interesting paper on the newly discovered fragments of the text of Ben-Sira was read by Dr. Ryszel of Zurich; two of the discoverers, Mr. Cowley of Oxford and Dr. Gaster, being present. No discussion followed; for there was no one to contradict the assertion that the variants on the margin of Codex B, the manuscript of which includes the very first leaf found by Dr. Schechter, have been copied from the Codex C, as is clearly shown in the single leaf of it belonging to Dr. Israel Levi, and that they are not the alternative renderings of a translation from a Persian version of the Greek, according to the theory of Professor D. S. Margoliouth.

On Saturday morning an ingenious paper on Semitic family pet-names by Dr. Lidzbarski of

Kiel was disputed by several scholars, who held that Abishai is not a diminutive of Absalom, but that it may mean 'my father was something'; and we thought it remarkable that one of David's captains should have the same kind of title as a Spanish *hidalgo*, '*hijo de algo*.' Professor Karl Budde threw a new light on some verses in Jeremiah; and Professor Curtiss of Chicago showed us how existing remains of ancient sacrificial altars corroborate the old Hebrew ceremonies. Dr. Oppert expounded the writing on an Assyrian cylinder with his usual perspicuous vivacity; but a paper by Dr. Guidi of Rome on the pronunciation of the '*sere*' was provokingly inaudible, owing to the hum of conversation which had unfortunately begun before he rose to read it.

In the afternoon I missed the first half of my friend Dr. Nestle's paper on a 'Baal tetramorphos.' But I was greatly pleased with the practical result of the discussion on the new Cambridge edition of the Septuagint, which was elicited by his communication. This was, that a commission of the Congress should be appointed to confer with the editors, Messrs. Brooke and Maclean, and to make them acquainted with the wishes of German scholars.

On Monday morning a *Plenarsitzung* was held in the large Concert Hall. The first paper was by Count de Gubernatis, on the story of a Chinese goddess who has reappeared in Europe under the name of St. Ursula, and is worshipped at various shrines in the north of France. But I heard only fragments of this paper; and the audience was by no means worthy of the speaker. There was a disagreeable echo in the hall, which only a powerful voice could overcome; moreover, while I love the French language on the lips of a Frenchman, I dislike it from those of any other nationality. I believe that if the Count had spoken in his own vigorous and musical mother-tongue, Englishmen who were innocent of both French and Italian would have understood better what at least was the drift of his argument.

The most important, and I may add audible, paper which followed was that by Dr. Merx of Heidelberg, about the influence of the Old Testament on the development and formation of Universal History. We shall be glad to see both these papers in print, as we feel sure that in both there will be a mine of information.

The afternoon sitting of the Semitic section began with a paper by Dr. Ginsburg on the Paseks in the Hebrew Bible. The Pasek is a small perpendicular stroke; and a discussion on it did not quite settle the question as to whether its use can be reduced to grammatical rules, or whether, as Dr. Gaster suggested, it was introduced by a scribe to mark off words from each other when he found that he had written them too closely.

On Tuesday morning we had perhaps the most important of all the communications made to the Congress, the description by Dr. Sellin of Vienna of recent discoveries made whilst working for the German Exploration Society. The good company of friends in our hotel made me too late to hear the beginning of his paper; but I understood that he has uncovered the foundations of three castles, one of which belongs to Solomon's time; that these are formed of Cyclopean stones, like those in the lower part of the Haram wall at Jerusalem; that near one of the three altars, built of unhewn stones, whose photographs he showed us, is a large cemetery of infant graves, and that some people think this points to the prevalence of infant sacrifices among the Canaanites. More startling, if possible, was the statement that under the foundation stone of several buildings lay a human skeleton. For this is the corroboration of a statement which exists in several legends, notably in the Coptic apocryphal Acts of St. John, that a girl or other specimen of humanity had been buried alive beneath a temple or a public bath-house. Thus tradition sometimes becomes verified fact, and we are now able better to estimate the character of the religion whose devotees Israel was commanded to extirpate.

Few things are rarer than an ancient inscription found beneath the soil of Palestine. I therefore esteemed it a privilege to hold in my hand for a few minutes a little dark green cylindrical seal discovered in one of Dr. Sellin's castles, and bearing an inscription both in hieroglyphics and in cuneiform. This was pronounced to be a genuine Canaanite production, although written in the script of two neighbouring nations.

Our section was enlivened by several disputes, edifying ones, for the combatants did not lose their tempers. Dr. Lidzbarski contested Dr. Hommel's

hypothesis about the ancestors (not the *origin*) of the Phœnicæan letters, viz., that some of them may have been named after the heavenly bodies, and some after parts of the human frame. One of Dr. Haupt's etymologies (about Tarshish) gave rise to opposition, and a point in Assyriology was contested with French vivacity by M. Halévy and M. Oppert.

Dr. Hommel has found in an Assyrian tablet the name Ammi-Abbi, 'my mother is my father.' He supposes that it was given to a boy who had no reason to be proud of his immediate ancestor, and that it is the earlier form of 'Moab.'

The final *Plenarsitzung* on Wednesday morning did much to vindicate the practical utility of Congresses. After short speeches had been made by the delegates of various governments, the Chinese one, with a gentleman who interpreted for him, appearing in native dress, the following proposals were made, and were carried unanimously.

That a recommendation be addressed to the chief university librarians of Europe, that they should always be willing to show to any one who works at a manuscript, a register of those who have had it out shortly before him, and that if two people persistently work at the same manuscript the librarian should make them both acquainted with the fact.

That, on the recommendation of a committee of Assyriologists (Dr. Oppert dissenting), steps be taken to form an international commission to watch the construction of the railway to Baghdad, and to prevent the destruction of any antiquities which may be exposed.

These were carried all but unanimously. A third proposal was somewhat disputed. It was that the papers read at the Congress be no longer published in a Report (for which past experience shows that we might have to wait several years), but that they should all be sent some time within the next two months to a Committee, which shall undertake to have them inserted, entire or abridged, in a suitable scientific journal. This resolution was not to be held binding on future Congresses. It effectually takes away the power of some resident at the Antipodes, who takes months to return his proof, to delay the whole publication for an indefinite period, until what was fresh shall have become stale. But perhaps it bears hardly on those who deal in little-read alphabets, such as cuneiform and Chinese.

The above account is necessarily very superficial, as it is written entirely from memory by one who kept persistently to one section, and who neither heard everything nor paid very close attention to what she did hear. Papers there were which will be most valuable in print, but which were read so rapidly that even those most familiar with the subject must have had a difficulty in following them: and all learned men have not the gift of impressing an audience. But the chief profit of a Congress does not appear in its public sittings. New plans are unfolded, perhaps conceived, and difficulties solved, to my certain knowledge, chiefly in the private conferences for which it affords so good an opportunity.

One word as to the entertainments. After the really overpowering hospitality which we experienced at Geneva, the grand receptions at Paris, and the background of hoary antiquity which lent such a charm to the festivities at Rome, we hardly expected a commercial city like Hamburg to devise anything so entirely her own as the sumptuous hospitality of the Rathhaus on Friday evening, the magnificent representation of Wagner's 'Die Walküre' at the Stadt Theater on Saturday, and the fairy-like procession of illuminated boats on the Alster basin on Tuesday,—a scene which surpassed anything Venice has to offer. We were too much interested in the doings of our section to avail ourselves of the kind offer of the Hamburg ladies to escort us anywhere. Like most of our countrymen, we were precluded by the obligations of our Puritan faith from taking part in the excursion to Cuxhaven on Sunday; and at the closing banquet in the Thiergarten, the allotment of seats being left to the waiters, we were placed at a table completely isolated from every one else, where it was impossible to hear a word of the speeches (delivered between the several courses) or to have the faintest notion as to whose health was being drunk. But we carried away with us a vivid impression of German kindness, and a more vivid one still of the superiority of German scholarship to that of most other nations.