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absent from sacrifice as it appears in the Bible.' More still will be staggered at his attempt to eliminate all idea of expiation from the words of Mk 10⁴⁵ ('to give His life a ransom for many') and from Mk 14^{23f.} ('My blood of the new covenant'). After a sketch of the apostolic, patristic, and later theories of the Atonement, the author seeks to conserve the essential elements of truth that he holds to have been embedded in the perishable and now worn-out forms. Students of *symbolo-fidélisme* will know what to expect here. We will not pretend that Professor Sabatier has satisfied us, but we have read his work with real interest, and have been impressed alike with the literary skill and the moral earnestness of its late lamented author. It is a book from which much may be learned.

Professor O. Baumgarten of Kiel has published a volume of sermons that were preached in the 'Universitätsaula' (*Predigten aus der Gegenwart*; Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1903, price 3s. 6d., bound 4s. 6d.). These cover a very great variety of subjects, commencing with an Advent sermon on Ro 13¹¹⁻¹⁴, and then taking up a number of points connected with the work of Christ, unfolding the meaning of some of the petitions in the Lord's Prayer, handling several important social questions, etc. etc. There are 37 sermons in the book, which contains 272 pages, so that each sermon occupies on an average little more than 7 pages. The style is marked by extreme simplicity; scholarship underlies the exposition, but is not obtruded on the attention; and the volume may be heartily recommended as qualified to minister both to instruction and devotion.

Seldom have we come upon a more interesting discussion of Miracles than is contained in the two *conférences* on the subject by Dr. (of Med.) Pierre (*Deux conférences sur le Miracle, faites à l'Université Populaire de Rouen*; Paris: Fischbacher, 1903, price 1 fr. 50). The first deals with the Doctrine, the second with the Facts. The definition of a miracle is very carefully considered, and much stress is laid upon the distinction between *absolute* and *relative* miracles. The second part of the book, where the principles established in the first part are applied to the biblical, especially the N.T., narratives of miracles, will be found specially interesting. If some disappointment will be caused by the author's reserve or scepticism regarding the turning of water into wine, and the alleged resurrection from the dead of Jairus' daughter, the widow's son, and Lazarus, there will be all the greater satisfaction with his treatment of the most important of all these narratives, that of our Lord's own resurrection. After a most rigorous examination of the evidence and of the theories ancient and modern that have sought to explain away the resurrection, Dr. Pierre concludes: 'I admit that the resurrection of Christ is a real fact, which we cannot comprehend, but which it is necessary to accept if we are to escape imagining something still more impossible. In presence of this fact, rather mysterious than miraculous, and which eludes all our scientific tests, I do not comprehend, I do not imagine, but on weighty grounds, rational, moral, and historical, I believe.' The author writes throughout not as a theologian but as a man of science, a circumstance which lends freshness and originality to his arguments.

J. A. SELBIE.

Maryculter, Aberdeen.

The New Edition of the 'Didascalia.'

BY PROFESSOR EB. NESTLE, D.D., MAULBRONN.

'THE *Didascalia* is the name now generally given to the old basis of the first six books of the *Apostolic Constitutions*, which is found in Syriac, Arabic, and Ethiopic, and to some extent in Latin, in a fairly original form. Lagarde, in 1854, made an attempt to recover the Greek by comparison of the interpolated form with the much shorter

Syriac; and the "Didascalia purior" so constituted is of some importance. But the work, according to Mr. Burkitt, was hastily and imperfectly done, and, further, is not very easy of access. *A new edition is much to be desired.*'

This was written by the Bishop of Salisbury, John Wordsworth, a short time since in his

Ministry of Grace (2nd ed. 1903, p. 35 f., first ed., Pref. 24th August 1901); and now we have the pleasure of introducing to the readers of THE EXPOSITORY TIMES not only a new edition, but also a translation of the *Didascalía* into English.¹ But before describing the merits of the new edition, I must give a general idea of its contents, which, from the reasons hinted at by the Bishop, cannot be known to many; better, however, than by my own words, I do so by the description given by Wordsworth at the place just mentioned.

'The *Didascalía*,' he says, 'is rather a somewhat rambling discourse on church life and society than a church order. . . . The *first* book consists of precepts for the laity. The *second* is on the duties and rights of the clergy, bishops, presbyters and deacons—but especially of bishops, on church courts, and on the internal arrangement of a church. The latter is interesting from its arrangement of the women behind the men, and not in a separate aisle, and from having no mention of bema, altar or baptistery, or any reference to daily service. This is the most primitive description of a church that we possess. The *third* book is on widows and on baptism. Baptism by women is dissuaded on the ground that if it had been right, our Lord would have been baptized by His mother and not by St. John. A deaconess, however, is to assist in the baptism of women. The *fourth* book is on orphans and their adoption by Churchmen. The *fifth* is on the care and honour due to martyrs and confessors, and on Christian festivals. The Sibyl is quoted, and the history of the Phoenix given as a type of the resurrection. Sunday, though a feast, is not to be a day of disorderly pleasure. The Paschal fast is described at great length, and apparently contains a mixture of two inconsistent accounts, one making it six days, the other nine. . . . The chronology of Holy Week is peculiar, and inconsistent with the Gospels. . . . As regards the fast, it is rather fully developed, and this is a point against very early date. . . . The Easter Eucharist is to be at the

third hour of the night after the Sabbath. No other feast is mentioned. Then follows, in an awkward position, a short chapter on the discipline of children. The *sixth* book is on heresies and schisms. The only names of heretics mentioned are those of Simon Magus and Cleobius. . . . This section presupposes the legend of Simon Magus and St. Peter. There is also an attack upon Jewish Mishnic and Judæo-Christian traditions as to cleanness and uncleanness, from which, as from other indications, we may clearly gather that the book was written in Syria or Palestine. This section also contains one of the rare references to details of public worship. . . . Much of the argument on ceremonial uncleanness shows good sense, and there is a similar opposition to austerity in the rules about discipline and penitence which may be anti-Montanist. There is no sufficient evidence that it is anti-Novatian. The date is somewhere between 200 and 250 A.D.'

To make such a book generally accessible is no small merit. It would have been meritorious, if the new edition would have been a mere reproduction of Lagarde's edition of 1854. For this book was printed in one hundred copies only, so that it is now almost impossible to obtain it.² But the new edition is based on a new MS., which was procured by Rendel Harris from the East. Its copyist says in a note (not translated by Mrs. Gibson), that the copy from which he worked was written in Estrangelo, 1347 years ago—that would be, as he himself wrote in the year 1899, the year 552. I do not know whether this statement can be trusted; in many respects the Paris MS. used by Lagarde seems to be the better of the two, but at other places we now get for the first time important parts of the *Didascalía*, and it is a pity that Professor Nau, who published a French translation in the *Canoniste Contemporain*, 1901-02, and separately, Paris 1902, did not wait for the present edition. First of all, the Introduction has been completely missing hitherto. It begins—

'We twelve Apostles of the only Son, the Everlasting Word of God, our Lord and God and Saviour Jesus the Christ, being assembled with

² Besides the copy from the library of Professor Gilde-meister in Bonn, acquired by myself, I have noticed in the course of twenty-five years only one copy offered for sale by Williams & Norgate at the price of 25s.; and Bunsen's *Christianity and Mankind*, vol. vi., 'Analecta Antenicæna, ii.', which contains Lagarde's retranslation of the *Didascalía* into Greek, is equally rare.

¹ *Horæ Semitica No. I. The Didascalía Apostolorum in Syriac*. Edited from a Mesopotamian Manuscript, with Various Readings and Collations of other MSS, by Margaret Dunlop Gibson, M.R.A.S., LL.D. (St. Andrews). London: C. J. Clay & Sons, 1903. 4to, pp. x, 236. 15s. net. —*Horæ Semitica No. II. The Didascalía Apostolorum in English*. Translated from the Syriac by Margaret Dunlop Gibson, M.R.A.S., LL.D. (St. Andrews). London: C. J. Clay & Sons, 1903. Pp. xviii, 113. 4s. net.

one accord in Jerusalem, the city of the great King, and with us our brother Paul, the Apostle of the Gentiles, and James the Bishop of the above-mentioned city, have established this *Didascalia*, in which are included the Confession and the Creed, and we have named (nominated, instituted) all the Ordinances, as the ordinances of the Heavenly ones, and thus again the Ordinances of the Church.' After mentioning bishop, elders, deacons, sub-deacons, lectors, and psalmists, they state that they send this book by the hand of Clement their comrade. As if to remove any doubt that this introduction is translated from the Greek, ΔΙΑΚΑΗΜΕΝΤΟΣ is here rendered באירי אקלימנטוס, and this mentioning of Clement at the outset is especially important, because it fixes at once the place of the *Didascalia* in the range of that vast literature connected with the name of Clement of Rome.

In the book itself we do not get similar additions; on the contrary, at several places leaves must have been absent in the Mesopotamian Codex, the contents of which are preserved by the Paris MS. At one place a confusion of leaves has happened; what we now read pp. 63, 15-68, 10 belongs before 55, 1. At another, an intrusion found place of materials not belonging to the *Didascalia*, but a very welcome one. For what we read from 16, 17-33, 10 is parallel to a part of the so-called *Testament of our Lord, The Doctrine of the Apostles*, and *The Doctrine of Addai*, published by Lagarde, Cureton, Rahmani, and Arendzen, and offers interesting variants to these texts. Once a marginal note tells us that the Mesopotamian Codex had been compared with another one, giving us the reading contained in the Paris MS.

But Mrs. Gibson was not satisfied to compare her text with Lagarde's edition and the Codex itself, on which it is based, but she was able to use another MS. brought by Harris from the East, which, together with the Mossul Codex utilized by Arendzen, gives two long passages in the insertion just mentioned; further, the Cambridge MS. 2023, which became known to her only after more than 100 pages were already printed; the Malabar Bible of Cambridge; the Borgian MS., known since Rahmani, and one of the British Museum.

Beside its importance for the history of ecclesiastical life, the *Didascalia* is interesting for its biblical quotations, for those from the Old Testament as well as those from the New, especially

from the Gospels. For Lagarde seems to be right, who believed that its author used a harmony of the Gospels. The quotations from the Gospels remind one sometimes of Justin Martyr (comp. 'As our Lord and Saviour Jesus said: *There will be heresies and schisms*'), sometimes of the Gospel of Peter, especially in the history of the Passion with the strange notice of a visit of the risen Lord to the house of Levi, whom the *Constitutions* seem to have identified with Cleophas (= Alphæus, Mk 2¹⁴?). One quotation from the O.T. not recognized by Nau hints at the use of the recension ascribed to Lucian, and raises the question whether the *Didascalia* is not later than has been hitherto supposed. But this is not the place to enter upon this very difficult question.

There remains a word to be said about the English translation. Mrs. Gibson brought the translation to a close at the end of chap. 26, which Professor Nau considers to be its natural termination. The last chapter is indeed an appendix, but a very important one: 'It teaches'—thus runs the heading of the new text—'what is the Law and what the *Deuterosis* of the Law, and is a warning to all Christians to flee from the bonds of the Deuterosis of the Law, and not to seek to bear them; and he who wishes to bear them is subject to the curse of the Law, while he confirms also the curse on our Saviour. Close of the *Didascalia* and *Apology* on account of it.' Those who are not acquainted with Syriac must seek its translation in Nau, pp. 142-160. I have not compared anew the translation with the original. I have noticed a slight mistake in the heading of chap. 26. There it must be that the apostles turned *again* to the churches of the Gentiles, not 'from the first.' Another mistake happened to the Syriac translator himself. The author, who from Polycarp had taken the beautiful saying that the true widows are the altar of God, knew also of other widows who, according to his pun, are not χήραι but πῆραι. The Syriac renders it 'blinded'; I wonder whether without the help of the *Constitutions* this mistake would have been found out so easily.

Finally, I beg to call attention to the paper of Professor Funk, 'La date de la *Didascalie* des Apôtres,' in the *Revue d'histoire ecclésiastique*, ii. 4 (1901), not mentioned by Wordsworth in his *Ministry*, and to certain new dates about the *Audians*, with whom the *Didascalia* may have

originated, or was at least in use, which may be gathered from a publication of Professor J. B. Chabot in the *Journal Asiatique* (1901, Théodore Bar-Khouni et le livre des Scholies).

Surely this new series of the learned twin-sisters of Cambridge could not open better than by so important a publication done in such careful way.

Traces of Tree-Worship in the Old Testament.

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

WHEREVER in the Holy Land you find a spring gushing from the earth, you find also, tied to the bushes overhanging it, many small pieces of cloth. The Syrians of to-day have no uniform explanation of the practice. Some say it is done to avert the evil eye; others wish by it to appease the ginn of the spring; barren women strive thus to secure offspring; Sir Richard Burton thinks that the pieces of cloth are always taken from diseased persons and intended to be actual receptacles of the disease, just as in Thuringia to-day, a string of rowan berries, or a rag touched by some sick person, is hung on a bush by a forest path so as to transfer the disease from the sufferer to a way-farer.¹

The variety of those explanations shows that they are inadequate, and, besides, they do not account for the sanctity in which the water is held. It is the water itself that is the object of worship. With our climate it is difficult to understand the fascination which vegetation and running water have in the East. 'No one can tell how many voices a tree has who has not come up to it from the silence of the great desert. No one may imagine how possessed a landscape can feel—as if singled out and endowed by some divinity for his own domain and residence—who has not, across the forsaken plateaus of Moab or Anti-Lebanon, fallen upon one of the sudden Syrian rivers with its wealth of water and of verdure.'² When one looks back over some months spent in Syria and the Holy Land it is to remember, not the dust of the road from Jerusalem to Jericho, or the parched uplands of Judæa, not the dirt of Tiberias or the cold of Hermon, but the wadies of Moab with their delicious wooded shade, the oleanders fringing the sacred shores of the Sea of

Galilee, the splendid pool at Baalbek darkened by its wealth of trees, the cool rush and gurgle of Abana and Pharpar as they accompany you on your ride into Damascus under the rich green of the poplars. It is the very aridness of the land that makes its verdure so grateful. To us it brings the thought of home: to the Semite it brought the thought of God.

The worship of trees has, of course, had its place in the religious development of every people. Hidden behind some of our most sacred feasts are customs that have had their origin in pagan ceremonial; and the early Christian missionaries, instead of attempting to obliterate those deep-rooted rites gave them a new application, and endeavoured through them to turn men's minds to higher things. Certain it is that our great Christian feasts coincide in time, not with the most probable anniversaries of outstanding events in the life of Christ and of the Church, but with the critical points in the circle of the year. 'Easter' is derived from *Eostre*, the Anglo-Saxon goddess of spring. The Festival of St. John is the old festival celebrated on Midsummer Day.³ Christmas falls at the time of the winter solstice, and the customs connected with the Yule log and the Yule sheaf show that it is the continuation of a pagan feast with the most sacred of associations given to it. Whitsunday is in all Europe associated with customs showing that it was originally a feast connected with the powers of vegetation, an attempt to perpetuate the spirit of spring, and to ensure rain during the summer months by an act of sympathetic magic.⁴

If we thus find those customs connected with tree-worship so universal in Europe, where the moisture and the abundance of vegetation would

¹ Tylor, *Primitive Culture*, ii. 150.

² G. A. Smith, *Hist. Geog.* p. 88.

³ J. G. Frazer, *Golden Bough* (first edition), i. 274.

⁴ *Ibid.* i. 247 ff.