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will not count life dear if He calls us to give it up. Let us learn from Paul how to blend the utmost gentleness and tender responsiveness to all love with fixed determination to glorify the Name. A strong will and a loving heart make a marvellously beautiful combination, and should both abide in every Christian.

Pramenchoff is only fifty-six years of age, but his hair and beard are grey, and his appearance leads one to think that he has passed the threescore years and ten of the Psalmist. There was hardly another man in the Russian Baptist Congress of 1910 who had such a record.

Baptized in 1884, he immediately began to preach the gospel. Thus was he brought into conflict with the authorities. Twice his house and goods were utterly destroyed, thrice was he beaten until the blood streamed down his back, and unconsciousness alone stayed the hands of his flagellation.

Imprisonment followed his beating, but the hero was undaunted. At last he was sent into exile by *administrative order*—i.e., without trial. Two years later he was liberated, and returned home to preach again. In a week he was in a prison-cell, and finally was exiled for life to the far-off, dreaded Siberia.

For seven and a half months he never had his chains off,

day or night. He was compelled to work with the lowest and vilest criminals. In the providence of God, the birth of an heir to the Tzar brought about his liberty, after the lapse of fourteen years. On leaving exile he was not provided with shoes, and he had to walk 264 versts barefooted over the frozen ground.

Altogether he has been in prison fifty-two times, having sampled the interiors of no less than twenty-one different gaols. Even now he is forbidden to return to his native place, and has had all civil rights taken away from him.

In reply to a question from me, he said, 'The love of Jesus more than compensates me for all I have endured. I thank my God that He counts me worthy to suffer for the sake of the Kingdom of God.'¹

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¹ C. T. Byford, *Peasants and Prophets*.

Recent Biblical and Oriental Archaeology.

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

THE latest publication of the Jews' College in London is a very interesting little monograph by Dr. Samuel Daiches on *Babylonian Oil Magic in the Talmud and in the later Jewish Literature*. Oil, as Dr. Daiches says, 'was regarded in antiquity as a mystic element, and was used for consecration and dedication.' Hence came the employment of it for consecrating stones and priestly or semi-priestly personages both in Babylonia and among the Israelites. It was also employed in magic. In the magical texts of early Babylonia it plays a conspicuous part: 'the oil of life,' or, as it is also called, 'the oil of the incantation of Ea and Merodach,' assisted the sick man to recover. A ritual text gives instructions for the consecration of the oil which was poured on the water of the libation; when the oil is 'faultless,' we are told, 'the great gods come near.'

Dr. Daiches shows that both in the Talmud and in later Jewish writings the Babylonian use of

oil for magical purposes was known and copied. It was supposed not only to be efficacious in healing, but also to contribute to a knowledge of the future. A common way of discovering the future was by pouring oil on the thumb-nail of a boy, who, after gazing earnestly at it, would see certain spirits invoked by the diviner and learn from them what was to happen. Sometimes the oil was placed on the palm of the hand instead of the nail, reminding us of the similar use of ink in modern Egypt, which has been made famous by Lane. In the case of possession a demon could be expelled by pouring oil over a pot filled with water and repeating a psalm as an incantation. This is purely Babylonian, the Biblical psalm merely taking the place of the Babylonian psalm, which was utilized for the same purpose. The belief that sickness is due to demonic possession was itself of Babylonian origin.

Dr. Daiches notes that a magical influence

similar to that of oil was also ascribed to the egg, and refers to Hilprecht's statement that eggs have been found in Babylonia under incantation-bowls. An egg-shell inscribed with an incantation in Hebrew letters was discovered at Nippur. Can this magical influence have had anything to do with the practice of burying ostrich eggs in tombs, which extended even as far as Etruria?

Thanks to the excavations at Carchemish we are beginning to know something about the burial customs of the Hittites. Mr. C. L. Woolley, who has been working there, has lately published an illuminating article on the subject in the *Annals of Archaeology and Anthropology* (February 1914). He divides the periods represented by the cemeteries hitherto explored into six, or rather seven. We begin with (i.) the Neolithic age, when the bodies of the dead in an upright position were buried in large pots under the floors of the houses, and were accompanied by painted pottery similar to that discovered by Garstang at Sakje-Geuzi, by de Morgan at Susa, and by Pumpelly near Askabad. It is evident that this neolithic culture must have extended over a large part of Western Asia Minor and have lasted for a very long period of time. There is a neolithic cemetery in the lower levels of the great mound at Carchemish. Secondly, we have (ii.) the Early Bronze age, characterized by cist-graves of large stone slabs and wheel-made pottery, usually unpainted, and including cups which resemble gigantic champagne glasses. Bronze, moreover, takes the place of stone, while the dead man is laid on his left side in a contracted position. It is evident that a new race has appeared upon the scene.

Somewhere about B.C. 2000 comes (iii.) the Transition period, when the 'champagne cups' disappear, and the forms of culture lead on to (iv.) the Middle Hittite period, which Mr. Woolley dates from B.C. 1750 to 1100. I should myself place its close a century earlier. The pottery becomes finer in quality, and cylinder-seals occur with the so-called Syrian geometric patterns. The Late Hittite age (v.) is divided by Mr. Woolley into two periods—the first extending to B.C. 718, when Carchemish was captured by the Assyrians and became an Assyrian prefecture; and the second to B.C. 605, when the city was destroyed by

Nebuchadrezzar and lay waste for a considerable time. After this comes (vi.) the Persian period.

The 'Late Hittite' age was the epoch when, as I believe, Northern Syria was under the control of the Moschians—the Meshech of the Old Testament—who had succeeded the Hittites of Boghaz-Keui as the representatives of the Hittite empire. They brought iron with them, as well as the practice of cremation and a new kind of pottery which owes its inspiration to the art of Cyprus and Cilicia. Cypriote pottery also, together with bronze fibulæ, was imported, as well as Egyptian scarabs and amulets and cylinder-seals of Hittite manufacture. The ashes of the dead were deposited in cinerary urns which were covered with an earthenware saucer or bowl of gilt-bronze over which was laid a krater or bath-like dish. Objects covered with blue glaze are met with as well as terra-cotta dolls. Paste cylinders, roughly engraved, are common, but along with them well-cut seals of hard stone with Hittite characters are found. It would seem that the Hittite script continued to be used down to the time of Nebuchadrezzar.

Like myself, Mr. Woolley supposes that the iron-using people to whom the later Carchemish owed its civilization were the Muskâ or Moschians of the Assyrian records. I had been led to that conclusion by my decipherment of the hieroglyphic texts which specifically name them Moschians; Mr. Woolley's views are based upon archæological considerations. This agreement between the philological and archæological data increases the probability that our conclusions are right. As I have pointed out in the *Proceedings* of the Society of Biblical Archæology, the existence of a second Hittite empire, which corresponds to the Cilician empire of Solinus, will explain the old saying quoted in Gn 9²⁷. Japhet or Iapetos was a Cilician deity, as we learn from Stephanus of Byzantium, and the inscriptions show that the centre of Moschian power at the time of the Moschian occupation of Syria lay in Cilicia. For some centuries, Iapetos, its representative, actually occupied 'the tents of Shem,' and since, according to Solinus, the Cilician empire at one time extended to the frontier of Egypt, Canaan would have been its 'servant.' It is possible that Chushan-rishathaim of Aram-Naharaim, that is to say, of Syria west of the Euphrates, was a Moschian Hittite.