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author of the Pentateuch. We do not maintain that Moses did not write Babylonian cuneiform, but only that if he wrote the Pentateuch it is improbable that he employed this idiom and character.

1. Moses knew of a writing which might have been employed by him which was not cuneiform. This script was one which could be *wiped* out. 'Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written' (Ex 32³²).

2. He enjoins that the words of the 'oath of cursing' be written in such a script. 'And the priest shall write these curses in a book, and he shall blot them out in the water of bitterness . . .' (Nu 5²⁸).

3. The command given in Dt 27²⁻³ to cover the great stones with a coating of lime or gypsum and then write on them 'all the words of this law,' evidently points to a writing that was not cuneiform; and the fact that the people are commanded to write 'all the words of this law' in a script other than cuneiform shows that Moses had no such feeling as Professor Naville attributes to him about the unsuitability for the record of the divine words of characters other than those employed by Hammurabi.

4. In Nu 17² we read, 'Speak unto the children of Israel and take of them rods, one for each fathers' house . . . write thou every man's name upon his rod.' Evidently Moses not merely knew of some other mode of writing, but, on occasion, employed it. It is scarcely possible to believe that for a temporary purpose he went to the trouble of imitating on the rods the cuneiform characters; nor is it likely that he would employ on these rods, which were to be laid before the Lord, the hieroglyphic characters. They would, as Professor Naville says, be a violation of the second commandment.

5. The command to the people to write 'these words which I command thee this day,' 'upon the

door posts of thy house, and upon thy gates' (Dt 6⁹), compels the inference that the people knew of some form of writing other than cuneiform, and were not so unlettered as Professor Naville would have us believe.

6. The words of the law were to be learned by the people and taught to their children. We cannot imagine Moses summoning the people to learn commandments in a foreign idiom which to them must have been unintelligible. The words as written cannot, therefore, have been in Babylonian. This fact is brought out also by the additional statement that Moses 'took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath spoken will we do, and be obedient' (Ex 24⁷). The book of the covenant was evidently written in their own language, so that they understood it when it was read to them.

Another passage which leads to the same conclusion is Dt 31²², 'So Moses wrote this song the same day, and taught it to the children of Israel.' And again in v.³⁰ we read, 'And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.'

The conclusion we come to, therefore, is that if Moses wrote the Pentateuch he wrote in the language of the people, which was certainly not Babylonian; and we cannot believe that when he knew of a script which was not cuneiform, and sometimes employed it, he deliberately passed it by, seeing that he had no feeling that it was not suitable for the record of the 'divine words.'

In conclusion, we must again add that this statement of the case is made from the standpoint of Professor Naville, that Moses is the author of the Pentateuch. It appears to us to be quite possible that Moses did write in Babylonian cuneiform, and that much that we have in the Pentateuch may be based on traditions arising from his writings.

W. R. W. GARDNER.

Zeitoun, Egypt.

Entre Nous.

Prayers for Children, for Boys or Girls, for Young Men or Women.

Three books are offered for the three best prayers for children, three books for the three best prayers for boys or girls, and three books for the three best prayers for young men or women. The prayers may be original or quoted. Any volume may be chosen out of the *Great Texts of the Bible* series, or out of the series entitled *The Greater*

Men and Women of the Bible, or any of the following volumes—Clark Murray's *Christian Ethics*; Farnell's *Greece and Babylon*; Oswald Dykes's *Divine Worker*; Emmet's *Eschatological Question*; Forrest's *The Christ of History*. The prayers must be received by the Editor of THE EXPOSITORY TIMES before the end of August. If the prayers are not original, their source must be given exactly.

Norman Gale.

Messrs. Macmillan have published *Collected Poems*, by Norman Gale (6s. net). It is a fine generous volume, and generous are the thoughts it contains. And it is all instinct with adoration. There is no thought that is untouched by Christ, though no one can call the poems sacred. This is one of the most openly devotional, and it is, like the rest, very poetical.

LEAVING ALL.

It is not well that I should move
For ever in Life's easy street.
How should my feet not bleed for Love?
Love's bled for me. And Love is sweet.

I follow though the brambles tear,
And though the mountain track is rough.
How should I moan a cross to bear?
Christ went this way. It is enough.

Augustus H. Cook.

Dr. A. H. Cook is a great surgeon and a minor poet. He is a poet, though he has written but little and modestly. In *Eve Repentant* (Bell; 2s. 6d. net) he is strongest when inspired by home and friendship. This is one of the shortest poems in the book and quite characteristic.

FRIENDSHIP.

'Tis Christmas eve, and softly falls the cadence
Of silvery chimes where'er the traveller roams,
And that warm glow transfigures with its radiance
Bright faces in a thousand English homes.

These are not Magi, wrapt in adoration,
Who bow before the glory of the flame,
But lovers yet, who seal their consecration,
Still, heart to heart, eternally the same!

Katharine A. Esdaile.

The verse in Katharine A. Esdaile's *Lux Juventutis* (Constable; 3s. 6d. net) is mostly engaged in the service of love—human love, passionate and headlong.

The passion of night is on me, O my love,
The hot still night, that burns into my heart,
As that undying bark in fire once set
First ashen, glows now red, now violet,
Nor dies, nor scatters in dead dust apart,
So is my soul, lit from thy soul, O Love,
Burning, without or flicker or any start,
Unburned, though loving long and loving yet.

O fire of love, O strong, O burning flame,
Only when thou art gone are ashes grey,
Only the living know thy living name,
Only for them quickens dead night to day.
Love unto all in all the love-past came—
If life as love be mortal, who shall say?

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. McLean, Auckland, New Zealand.

Illustrations of the Great Text for September must be received by the 20th of August. The text is Gn 13¹¹.

The Great Text for October is Lk 17⁹²—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5²⁰—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51⁴—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4¹⁹—'And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.