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Miscellanea

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4.

B. 13. Auch Menschenfurcht stammt aus dem Unglauben. Wahrer Glaube spricht mit Paulo: 2 Kor. 4, 13, und mit Petro: Apost. 4, 20. Bekenntnisfurcht ist Unglaube und verdammlische Sünde, Matth. 10, 33.

Schluß: Prüfung, ob wir nicht der einen oder andern Art des Unglaubens uns schuldig gemacht haben. (Lied 130, 1. 2. 4.) E. L.

Miscellanea.

Thothmes III. und Hat-shepsut.

Im *American Journal of Archeology* (No. 2, Vol. XXXVI, 1932) findet sich ein ganz kurzer Bericht über das Resultat der fünfundzwanzigjährigen Arbeit der ägyptischen Expedition des Metropolitan Museum of Art. Ein Teil des Berichtes redet besonders von den aufgefundenen Statuen und ihrer Bedeutung: "Nine statues of Queen Hat-shepsut are on exhibition. The story of the unearthing and piecing together of these statues demolished by Thothmes III in revenge for his subjection for a score of years at the hands of his stepmother forms one of the most exciting records of recent archeological discovery." Vergleicht man dies mit den vor kurzem erschienenen Berichten von Albright, Thomsen und andern, so ergibt sich hier die Möglichkeit, die Chronologie des Auszugs des Volkes Israel noch weiter zu fixieren. (Vgl. Lehre und Wehre, Bd. 71, 1925, S. 180 ff.) Das dort angenommene Datum ist 1450 (oder 1440), und der Pharao der Bedrückung ist Thothmes III. Nach Garstang fand die Eroberung Hebrons durch Kaleb ca. 1443 v. Chr. statt und der Einzug in das Gelobte Land 1450. Die Regierungszeit Thothmes' III. wurde bisher immer angegeben als 1501 bis 1447, aber es scheint, daß Thothmes II. das Heft von 1496 bis 1493 in der Hand hatte, während Hat-shepsut von 1493 bis 1493 die Zügel der Regierung für ihren Stiefsohn führte. Nach dieser Chronologie fand der Auszug der Kinder Israel schon im Jahre 1490 statt. Als weitere Daten werden angeführt: Naches (von der 18. Dynastie, die auf die der Hysos folgte), Pharao der Bedrückung, 1580 (oder 1570) bis 1557; Amenhotep I., 1557—1541; Thothmes I., 1541—1501. Diese Berechnung paßt sehr fein in die biblische Chronologie. P. E. S.

„Zöllner und Sünder.“

Über diesen Ausdruck hat Prof. Jeremias-Greifswald ziemlich umfangreiche Forschungen angestellt, die er in einem Artikel in der „Zeitschrift für neutestamentliche Wissenschaft“ zusammenstellt. Auf Grund vieler Stellen im Talmud weist er nach, daß allerdings gewisse Verufe und Gewerbe bei den Juden einfach als sündlich galten und mit dem Verufe der Zöllner zusammen genannt werden. Er zeigt, daß in der Wendung „Zöllner und Sünder“ mit dem Worte „Sünder“ teils Leute gemeint seien, deren unmoralischer Lebenswandel bekannt war — wie Ehebrecher, Dirnen, Mörder, Räuber, Betrüger —, teils Leute, die einen unehrenhaften Verufe ausübten. Zu den letzteren gehörten in erster Linie Würfelspieler, Bucherer, Veranstalter von Taubenwettkämpfen, Händler mit Früchten des Brachjahres, dann aber auch solche, deren Verufe leicht zu licherlichem und betrügerischem

Besen führte, wie Lötter, Flachshechler, Schärfer von Handmühlsteinen, Hausierer, Weber, Scherer, Wäscher, Aderlasser, Bademeister und Gerber. Jeremias bemerkt zum Schluß: „Es war eine Ungeheuerlichkeit, daß Jesus einen Jöllner in den engsten Kreis seiner Jünger aufnahm und daß er den Geächteten seines Volkes, den Jöllnern und Sündern, die Frohbotschaft auch in der Wildersprache der Tischgemeinschaft verkündigte — ja ihnen zuerst.“

P. E. S.

„Wir dürfen niemand töten.“ Joh. 18, 31.

Diese Aussage, die schon oft bestritten worden ist, hat neuerdings F. Wüchsel in der „Zeitschrift für neutestamentliche Wissenschaft“ in einem brillanten Artikel unter der Überschrift „Die Blutgerichtsbarkeit des Synedrions“ verteidigt. Er bezieht sich dabei besonders auf Josephus und auf die eingehenden Forschungen Mommsens und Schürers. Seine Schlußfolgerungen finden sich im letzten Paragraphen zusammengestellt, wo er schreibt: „Also ergibt sich: Da erstens Josephus eine unbeschränkte Blutgerichtsbarkeit für das Synedrium nicht behauptet, vielmehr Ant. 20, 197—203 zeigt, daß der Hohepriester seine Befugnis überschritt, wenn er dergleichen in Anspruch nahm; da zweitens unbeschränkte Blutgerichtsbarkeit einheimischer Gerichtshöfe in den römischen Provinzen nicht nachgewiesen ist und mit dem Imperium der Statthalter im Widerspruch steht, haben Synedrium und Hohepriester die unbeschränkte Blutgerichtsbarkeit nicht besessen. Die Juden haben freilich den Anspruch auf dies ihnen von Gott verliehene Recht trotzdem festgehalten.“ Diese Darlegung wirkt auch ein Schlaglicht auf die Verurteilung des Stephanus, die Lukas mit Recht als einen vom entmenschten Pöbel verübten Mord beschreibt.

P. E. S.

Apost. 14, 17.

Der zweite Teil des obigen Verses lautet bekanntlich in der Lutherischen Übersetzung: „Hat uns viel Gutes getan und vom Himmel Regen und fruchtbare Zeiten gegeben, unsere Herzen erfüllet mit Speise und Freude.“ Diese Übersetzung wie auch die vieler neueren Übersetzer, von De Wette bis auf Holzmann, bietet dem Ausleger erhebliche Schwierigkeiten. Eine interessante Lösung der Schwierigkeit bietet ein Vorschlag Dr. O. Lagercrantz' in Upsala, der zunächst für *καίρος* die Übersetzung „Wetter“ annimmt und dann ein doppeltes Hendiadys in dem Satz findet. Seine Übersetzung lautet: „da er euch fruchtbares Wetter durch Regen vom Himmel gegeben und eure Herzen mit Freude über Nahrung erfüllt hat“. Er bemerkt dazu: „Das konkrete und anschauliche Bild, das dadurch entsteht, legt kein verächtliches Zeugnis von der Stilkunst des Verfassers ab.“

P. E. S.

Elevation — Adoration of the Elements.

The present liturgical renaissance is not without its dangers, some of them of a nature to react upon doctrinal considerations. This is true not only of many “home-made” orders of service, with their improper liturgical structure and their sectarian innovations, but also of ceremonies which may at one time have been integral parts of some great liturgy, even of a Lutheran church order, but which have lost their status of *adiaphora* for reasons of confession and doctrine. Thus there is much uncertainty and some confusion concerning the *elevation* and the *adora-*

tion of the elements. A ceremony may, in its original introduction and intention, have been edifying enough, but the situation may have been changed to such a degree as to make the use of a one-time innocuous ceremony a menace, even a denial of the truth. We must make a clear distinction even with regard to the ceremony of *elevation*. In the early church liturgies of the East it is apparent that this ceremony was not a part of the consecration proper, but followed upon the Lord's Prayer in the prefatory service. It was only with the general use of the Mozarabic and Ambrosian liturgies that the *elevation* became an integral part of the act of consecration. Bingham (*Antiquities*, Book XV, chap. v, § 4) states that there was no *elevation* of the host for divine adoration in the ancient Church till the rise of transubstantiation. As for the *adoration* proper, this was certainly not in use before the twelfth or the thirteenth century. The ceremony was then, according to most liturgies, attended with the ringing of a bell, to indicate to the assembled congregation that the time for adoration had now come. Bingham offers sixteen reasons, chiefly of a historical and liturgical nature, why the *adoration* of the elements should not be practised in the Protestant Church. Having quoted these reasons with his approval, chiefly from Daille, he adds five further reasons from Whitby. (*L. c.*, § 5.) Gerhard (*De Sacra Coena*, c. XXVI) very properly combines the two ceremonies in his rejection: "Sic δεξιῶν sive ostensionem satius est omittere quam adhibere, cum sit additio in verbo institutionis non expressa, fomentum opinionis de transubstantiatione et locali inclusionem, causa ἀπολατρειᾶς et ignota antiquitati ceremonia." It is true that Luther, with his usual liturgical conservatism, as late as 1522, speaks of a proper adoration of Christ in the Sacrament as an *adiaphoron*, but he would have been the last man to sanction the reintroduction of the ceremony after the Leipzig Interim. During the intervening four hundred years the *adoration* has been so completely identified with the notion of transubstantiation that no amount of specious explanation will remove the σκάνδαλον.

P. E. K.

Graduate Schools of Roman Catholic Institutions.

According to information offered by the Catholic weekly *America* there are seven institutions of that Church which have fully organized graduate schools, namely, the Catholic University, Fordham, Georgetown, Loyola (Chicago), Marquette, St. Louis, and Notre Dame. The enrolment in the graduate schools is as low as 56 at Notre Dame and as high as 649 at Fordham. The number of departments offering graduate instruction is as high as 41, at St. Louis University. Among the departments represented are Astronomy, Biology, Chemistry and Biochemistry, Classical Languages, Economics, Education, English, History, Mathematics, Medical Sciences, Philosophy, Physics, Political Science, Psychology, Scripture and Oriental Languages, Seismology, and Sociology. Some of the teachers in these institutions have a national and even an international reputation in their respective field. It is true that these institutions, like most others, are in need of endowments and funds for research, of more laboratories and larger libraries, and yet the catalog of their activities shows constant progress. In studying the needs of our own Church, we may do well to take note of the efforts of others in the field.

P. E. K.

Tahiti and the Crisis.

Tahiti is a French colony with 6,585 inhabitants, the majority of whom, owing to the labors of the French Protestant Mission, were converted to Christianity. Under the influence of the world crisis a movement has now originated among these people to abandon the modern manner of living and to do without all luxury, to give up trading, and to return to the primitive manner of living of their forefathers.

The Runic Inscription of the Kensington Stone.

This stone was found in Douglas County, Minnesota, near Kensington, by Olaf Ohman, a Scandinavian farmer, in 1898. It was embedded in the roots of a poplar-tree, about nine inches in diameter. The inscription was thought by many to be a forgery, but its genuineness has been ably defended by men like Holand and Hovgaard. The inscription, as transcribed into Latin letters, reads as follows:—

8 gūter ok 22 norrmen po
opdagelse fard fro
winland of west wi
hade lāger wed 2 skjar en
dags rise norr fro deno sten
wi war ok fiske en dagh ūptir
wi kom hem fan 10 man rōde
af blōd og ded AVM
fraelse af illy
har 10 mans we hawet at se
ūptir wore skip 14 dagh rise
from deno ūh ahr 1362.

The inscription, as translated by the best authorities, reads as follows:—

8 Goths [Swedes] and 22 Norwegians on
exploration journey from
Vinland over the West (through the Western region). We
had camp by 2 skerries (*i. e.*, by a lake in which were located
two skerries, or rocky islets) one
day's journey north from this stone
We were out and fished one day After
we came home found 10 men red
with blood and dead Ave Maria
Save from evil
Have 10 of our party by the sea to look
after our ship 14 days' journey
from this island. Year 1362.

Mr. Holand and others have carefully compared all the geographical and historical references of the inscription. He writes: "Removed as it is more than three hundred years from the time of the Norse discovery of America, it seemed so remote, so incompatible with known facts that this unique date more than anything else has prejudiced the critical mind against it. . . . However, a careful study of documents dealing with the history of Greenland shows that this date is most fitting. We learn from these documents that immediately prior to the date on the stone there was a considerable revival of Greenland commerce. Traffic to America is implied, and a Norse expedition was actually sent to America by the king of Norway and Sweden in 1355. This expedition seems to have returned in 1364."

As Paul Noerlund showed (*Art and Archeology*, 1929, 201 ff.), the Scandinavians, who for a while had at least two bishops, occupied a large part of Greenland until the end of the fifteenth century, Gardar being the greatest settlement. These Norsemen had constant communication with the North American continent, and therefore it was an easy matter for an expedition from Scandinavia to be directed by these settlers. Whether or not there were priests in the expedition which reached the present State of Minnesota, there is an expression of their faith in the "Ave Maria" and in the Seventh Petition in the inscription of the Kensington stone.

P. E. K.

New Translation of the Bible.

At the annual meeting of the Netherlands Bible Society, June 21, the question of the new Bible translation was discussed. As is known, the Netherlands Bible Society has assumed the important task of giving, if that is possible, a new national Bible translation to the Netherlands churches. However excellent the States Bible was in its time and however useful it still may be for the churches, the good should not be allowed to stand in the way of the better, and a better translation is possible. The Netherlands Bible Society found the most competent translators prepared to lend their cooperation. According to the annual report the work is so far advanced that the first, test translations, *viz.*, of the Gospel of St. Matthew and the Epistle to the Romans, now see the light together. On the eve of this important event the Bible society invited Dr. H. W. Van der Vaart Smit of Zwijndrecht to open the discussion as to "what ought to be done to promote the introduction of the new Bible translation."

Dr. Van der Vaart Smit said that its introduction depended chiefly, indeed, in the first place, on the Netherlands churches. The new Bible would really be introduced after the churches had approved of it and practically adopted it. Now the first test translations were published, and the time had come to notify the Netherlands churches of the fact and to seek contact with them over the question of the translation. In the second place, the fact should be emphasized that forthcoming test translations should be regarded solely as tests and that the right of the churches to a voice in the matter should be recognized. Finally, an eventual introduction would be promoted if the new translation of the Old Testament (with which a beginning has already been made) is completed not too long after the New Testament. Otherwise an inconvenient *lacuna* would arise. A complete introduction can take place only when the complete translation can be judged as a whole and will find approval as a whole.

The Netherlands Bible Society accepted this program unanimously.

Certainly it will take several years to complete the whole new national translation, but the beginning has been made, and the first test translations are meeting with great favor. — *Evang. News Bureau*.

The Stolberg Library.

The famous library of Stolberg-Wernigerode, owing to the absence of a purchaser in Germany, has partly been sold to the library of Harvard University. The part sold is the juridical section, consisting of 20,000 volumes. Sixty of the works were printed before the year 1500.