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THE UNION SEMINARY REVIEW

Vol. XL.

OCTOBER, 1928.

No. 1.

FORTY YEARS OF NEW TESTAMENT RESEARCH.

BY REV. J. GRESHAM MACHEN, D. D.,
Princeton Theological Seminary.

The forty years that have elapsed since the founding of the UNION SEMINARY REVIEW have been a period of such activity in the field of New Testament research that even the barest cataloguing of what has been done would exceed the limits of the present article. The most that we can possibly attempt here is a brief characterization of certain tendencies that have been at work.

In the field of textual criticism, there has been tireless activity. The really decisive labors, it is true, were performed prior to 1888; for by the researches of Tischendorf, Tregelles and others the principal documentary materials of textual criticism were made available; and the epoch-making edition of Westcott and Hort, which appeared in 1881, established on a firm foundation the principles of the science and the methods of its application to the New Testament. Nevertheless, there has been work in plenty for more recent scholars to do. No new critical apparatus has, indeed, succeeded in taking the place of Tischendorf's monumental eighth edition: for von Soden's apparatus, despite its undoubted value, suffers from an unsatisfactory method of presentation and is generally felt not really to meet the need; while Casper René Gregory, who might well have accomplished what is required, met an untimely end in the Great War. But if a satisfactory critical apparatus is still lacking, the materials for its production are being collected with an ever-increasing fulness. Best known,

NEW LIGHT UPON THE BIBLE.

BY REV. PARKE P. FLOURNOY, D. D.,
Washington, D. D.

1. How the New Light Came.

Until a comparatively recent period cuneiform script was a great mystery. Now, however, it is read on many thousands of clay tablets, as well as cylinders, steles, &c., found in Assyria and Babylonia; but this was first accomplished by the study of the inscriptions on the face of the great rock mountain of Persepolis, the old capital of Persia. Paul Emile Botta investigated the ruins of Nineveh. He found the great palace of Sargon II, with its array of bas-reliefs. He was followed in 1851 by Victor Place, who excavated the ruins of Kohrsabad, near these ruins. In 1845 Sir A. Henry Layard discovered the great palace of Sennacherib, who ruled Assyria 705-681 B. C. Eventually, Sir A. Henry Layard succeeded in reading the inscriptions on the great rock at Persepolis, and translated them into English. So the cuneiform now sends forth great new lights on the past and on Bible History.

Subjects.

THE CREATION AND THE FLOOD.

To compare the Bible accounts with the far older Chaldean records see "*Light on the Old Testament from Babel*", by Professor A. T. Clay, of Yale University.

Names of Persons, Cities and Countries in the Bible and Cuneiform records. *Ibid.*

NIMROD AND HIS PREHISTORIC CITIES, IDENTIFIED. *Ibid.*

See Koldewey's "*Excavations at Babylon*" and Hilprecht's "*Excavations in Babylonia and Assyria*".

Abraham's Birthplace, Ur of the Chaldees, and his second home. Remarkable finds. Reports of the American and British Excavators of Ur.

See also *Bible and Spade*, by Professor E. J. Banks.

Israel in Egypt and Sinai.

See Professor E. Hull's "Mount Seir, Sinai", &c., and especially Professor Flinders Petrie's "*Egypt and Israel*".

THE EXCAVATIONS AT BETHSHAN, AND ISRAEL'S FIRST THREE KINGS.

Account by Dr. George Byron Gordon, Director of University of Pennsylvania Museum.

THE GREAT REVOLT AND THE INVASION OF SHISHAK.

I Kings, twelfth chapter, 14-20.

Compare Nimrod Tablet, *Cuneiform Parallels*, p. 322; by R. W. Rogers, Ph. D., Leipzig.

AHAB AND JEZEBEL.

I Kings 16:29-32; 2 Kings 9:30-37, &c.

See Harvard Theological Review for January, 1911, telling of exploration of the ruins of Ahab's palace at the site of the city of Samaria.

Ahab as a great soldier is shown in his contests with Benhadad of Damascus and also on the monument of his great enemy, Shalmanezar III. On Shalmanezar's monolith we find Ahab mentioned in the battle at Quaquar thus:

"10,000 men of Ahab, the Israelite." On this monolith we have also the name of Jehu, the founder of the last Israelite monarchy, indicating that he had yielded to Shalmanezar, and that Israel was now under Assyria. On the monolith is a picture of Jehu bringing "the tribute of Jehu" to Shalmanezar.

The few cases mentioned are only examples of the vast number of corresponding records in the Bible and Babylonian and Assyrian cuneiform inscriptions. If readers could read

Cuneiform Parallels to the Old Testament, by R. W. Rogers, Ph. D. (Leipzig), Litt. D. (Dublin), D. Litt. (Oxon), &c., of 470 pages, besides a large number of illustrations, steles and plates, &c., showing inscriptions, they would see that only a few cases of coincidence have been mentioned here out of an almost incalculable number of such "parallels to the Old Testament". With the book before me, I am impressed with the proof of the historicity of the annals of the Old Testament as positively irrefutable.

As to the history of the New Testament, inquirers could do no better than to take up *The Bearing of Recent Discoveries on The Trustworthiness of the New Testament*, by Sir William M. Ramsay, D. C. L. Sir William began his career as a higher critic. But at the beginning of his work as a historian, examining critically the regions of the Apostle Paul's life work, one discovery convinced him that Luke, whom critics accused of error, was absolutely correct, while his critics were just as absolutely wrong. This fact was that Paul, in fleeing from persecution at Antioch of Pisidia to Lystra and Derbe, passed a provincial border line. The line was there in the first century; but in the beginning of the second century had been removed by Roman authority.

Turning to the 225th page of this book, the reader will find the following:

"A number of German critics, followed by many outside of Germany, used, until recently, to say without hesitation, that Augustus never issued a decree ordering a census; that there never was under the Empire any regular system of census; that where any casual census was held the presence of the wife was not required, but only [that] of the husband, and that his presence was never required at his original home."

He proceeds to prove that Luke was right and these critics wrong in all of these four assertions.

The correctness of Luke about Quirinius (Luke 2:2) has been fully established by finding the inscription on the stone dug up at Antioch in Pisidia. *Ibid*, page 285. (Plate showing the inscription, opposite that page.)

We can now see a parallel of Nebuchadnezzar's boast. Dan-

iel 4:30. Compare his "*Building Inscription*", *Cuneiform Parallels*, pp. 368-369. "The fortifications . . . of Babylon I strengthened, and made an everlasting name for my reign". See Koldewey's *Excavations at Babylon*, to learn of its vastness and the strength of the fortifications. Thousands of bricks stamped with his name are found in these ruins and other places too. Belshazzar, once declared to be mythical, is now found named on his father's (Nabonidus') clay cylinder. *Cuneiform Parallels*, pp. 378-79. His father's prayer for him we may read there:

"And as for Belshazzar, the first-born son of my body, do thou [Sin, the moon god] implant in his heart the fear of thy great divinity, &c."

THE SCENE OF BELSHAZZAR'S FEAST.

"If any one should desire to localize the scene of Belshazzar's eventful banquet, he can place it with complete accuracy in this immense room [the throne room], 17 metres broad and 52 metres long." Koldewey's *The Excavations at Babylon*, page 102.

The Conquest of Samaria. 2 Kings 17:3-6. Sargon's parallel account.

Annals, lines 10-17.

"In the beginning of my reign [722] and in the first year of my reign [721] . . . Samaria I besieged and took [three lines lost] (15) 27,290 inhabitants I carried away, 50 chariots I collected as a royal force. . . .

(16) I set up again and made more populous than before. People from lands I had taken I settled there (17) My men I set over them as governors. Tribute and taxes, like the Assyrian, I set over them." *Cuneiform Parallels*, page 326.

And now we learn of one of the greatest discoveries ever made, that of the tomb of Cyrus the Great. We read of Cyrus the Great in Isaiah 44:28-45.

"Thus saith Jehovah, thy Redeemer 44:24 . . . that saith of Cyrus: "He is my shepherd, and shall perform all my

pleasure, even saying of Jerusalem, She shall be built: and of the Temple, Thy foundation shall be laid."

"Thus saith Jehovah to His anointed, to Cyprus, whose right hand I have holden to subdue nations before me, and I will loose the loins of kings to open the doors before him; and the gates shall not be shut . . . that thou mayest know that it is I Jehovah who call thee by thy name, even the God of Israel. Isaiah 45:2-3, &c."

A MARVELOUS DISCOVERY.

Earth Gives Up Lost Capital of Cyrus the Great.

From the Herald Tribune, Berlin Bureau, Inc. Copyright 1928, New York Tribune, Inc.

Berlin, Sept. 4. And I am writing on Sept. 5, one day later; and here before me are the words of the *Herald Tribune* announcing the discovery by Professor Ernst Herzfeld, a distinguished archaeologist, at Pasagadae, the ancient capital of Persia, of the tomb of Cyrus the Great.

The full account cannot be given here for lack of space; but every reader who has before him the *Herald Tribune* of Sept. 4 will find it most interesting. It is certainly one of the very greatest archaeological discoveries of our times.

It is remarkable to see the Cylinder of Cyrus (*Cuneiform Parallels*, p. 380-384), and to observe its relations to the prophecy of Isaiah 44:45. Isaiah, using God's words to Cyrus (45:41), says, "For Jacob, my servant's sake, and Israel my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me".

Looking at the Cylinder of Cyrus, we find that he *was* ignorant of God; and attributed his being led to Babylon to Marduk instead of to Jehovah.

"To his city Babylon he caused him to go. He made him take the road to Babylon, going as a friend and companion at his side." (Cylinder 15.)

Evidently referring to captives, we find in Cylinder (32), "All their inhabitants I collected and restored them to their

dwelling places". Ezra says: In the first year of Cyrus, King of Persia . . . Jehovah stirred up the spirit of Cyrus, King of Persia, so that he made a proclamation throughout his kingdom and put it in writing, saying, Thus sayeth Cyrus, King of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven given me, and He hath charged me to build Him a house in Jerusalem which is in Judah. Whosoever there is among you of all His people, his God be with him and let him go to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel." (Ezra 1:1-3.)

Sept. 6, 1928.

The *Washington Post* of this morning has the following account of the great discovery:

The Tomb of Cyrus.

"Of the memorials of the mighty which have been uncovered from time to time by the new zest of archaeologists for revival of knowledge of the cities, palaces and tombs of the potentates of the East, none has eclipsed in intrinsic historical value, as well as in archeological estimation, the discovery of the city which was built by Cyrus the Great in Persia, and which centuries ago dropped out of knowledge. Its location and the discovery of the tomb of Cyrus are due not a little to the faithfulness of the man who was required by Alexander the Great to restore the ravished tomb of his great predecessor in world exploits. It was in 363 B. C. that Aristobulus did this work and left a description that has proved an accurate guide for archeologists. Thus has been uncovered from the debris of ages the tomb that will hereafter be preserved as one of the most remarkable relics of the past."

The Persian city which has been brought to light is Pasagadae, and the credit for its discovery belongs to a German scientist, Professor Ernst Herzfeld. The tomb of Cyrus is described as a low quadrangular building of marble, surmounting a six-tier terrace, also of stone, rising from a base of 40 by 50 feet. The interior of the tomb is 10 feet long, 7 feet wide and 8 feet high. In old times pillars stood around the

tomb, upon which was inscribed, both in Persian and Median, "I am Cyrus the King".

Here rested the body of the son of Cambyses, the conqueror of Croesus and Belshazzar, the liberator of the Jews who had wept by the rivers of Babylon."

It may be well to close this brief summary of the vast number of "*Cuneiform Parallels to the Old Testament*", as this last discovery of inscriptions is one of the most surprising and important of all. This limited view should convince every one with open mind of the historicity of the Old Testament.

But after studying these parallels between words of the Bible and cuneiform inscriptions, we must remember that the best testimony we have of the divine origin of the writings which form the Old Testament is the New Testament. For in it we have not only what is said of it by its various writers, but the words of our Blessed Lord Himself concerning it. These words we have in the New Testament.

There lies before me a little book which tells of some discoveries during the last half century, and some earlier, which throw light upon the New Testament. The little book tells of some of them under the following headings:

1. "*False Lights That Lead Astray.*"

(These are false statements about the New Testament which are contradicted and shown to be untrue by indubitable evidence.)

2. "*New Light on a Martyr's Testimony.*"

(Justin's two Apologies to Antoninus Pius, the Emperor of Rome, and his Dialogue with Trypho the Jew, show clearly that Justin had the four Gospels before him.)

The discovery of Tatian's Diatessaron has removed all doubts about this. Justin was born at Sychar in Samaria near the time of the death of the Apostle John, and was martyred in the reign of Emperor Marcus Aurelius in 163 or 164.)

3. "*The Great Light from the Vatican.*"

(The Diatessaron of Tatian.)

4. "*The Fuller Light from Mount Sinai.*"

(The Syriac MSS. of the four Gospels discovered by Mrs. Agnes Lewis in the Saint Catherine Convent there.)

5. (The Apologies of Aristides and Quadratus, addressed to the Emperor Hadrian, twenty-five years after the death of the Apostle John.)

6. "*Lights from the Land of the Pharaohs.*"

(Gospel of Peter, Gospel of Paul, Akhinim MSS. A Fragment of Matthew and one of Romans.)

7. "*Many Lights from Many Lands.*"

(Showing the historical truth of the New Testament in its geographical references.)

It is impossible to state thoroughly within the limits of this article the evidences which could be adequately given only in considerable volumes. But I cannot refrain from saying that the Diatessaron of Tatian proves that the four Gospels were written within the lifetime of the Apostle John, *i. e.*, in the first century, and that the long hidden treasures of "Elephantiné", the letters of the Jews there, which are dated and written in Aramaic, prove that Ezra, Nehemiah and Daniel could have been written in the fifth century B. C., or even earlier; for one of these letters in Aramaic is dated almost at the beginning of the fifth century B. C.

THE THEOLOGY OF KARL BARTH A PROTEST AND A STANDPOINT.

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Dr. Robinson desires it to be said that in the preparation of this article he derived some firsthand information from his colleague in Columbia Seminary, Dr. H. B. Blakely.—Editor.

"Germany is raging with the battle of the paradoxes." Thus an American theologian described the phenomenal popularity of Professor Karl Barth's new theological approach. With his associates Emil Brunner, of Switzerland; Eduard Thurneysen, of Basel; Friedrich Gogarten, of Jena; Karl