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than this ; as soon as the prayer 'Thy kingdom come, Thy will be done,' comes to life in our minds and shines before our eyes as an ideal and a glorious promise, we are drawn together, irrespective of class and even of nationality. As fellow-workers with God we are all fellow-workers with each other ; we have no irreconcilably discrepant interests, because we are all fellow-workmen, bringing, in St. Paul's famous picture, to the building of the Temple of God, the Temple raised on the only possible foundation, Jesus Christ—bringing the diverse materials which are our life's work, in the hope that the Master-Builder will find a use for them, and that they will stand the fire on those Days of Trial, when Christ 'is sifting out the hearts of men before His judgment-seat.'

We are tired of the word 'reconstruction,' but let us dwell upon it for a moment, since it is one of St. Paul's favourite metaphors, as in the passage which was in my mind. We have to rebuild our national house, which we hope is part of the Temple of God, to be built in co-operation by all the nations of the earth. Each of us has to bring a stone, a living stone, as St. Peter says ; and these living stones are ourselves, as our characters find expression in our lives. 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men.' 'Not with eyeservice, as men-pleasers ; but in singleness of heart, fearing God.' Are we to be content

to bring rotten materials to that building ? How can any 'reconstruction' take place under such conditions ?

Christ offers us peace instead of war—'Peace on earth, good will to men.' 'Let the peace of God rule in your hearts, to which also ye are called in one body.' 'In His will,' as Dante says in a famous line, 'In His will is our peace.' Peace, which we longed for during the four glorious and terrible years of national conflict ; peace, which we have longed for even more ardently through the inglorious and degrading civil troubles of this year ; peace is within our reach, and on easy terms. 'If ye be risen with Christ, seek those things which are above.' Believe that human nature is not the mean and brutish thing that it sometimes appears. Believe that we were not meant to hate and devour one another, but to help each other, forgetting all those foolish barriers of class and race and sect which Christ levelled once for all. 'Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' Are these words true, or are they not ? We know that they are true, so true that we have kept them bedridden in the dormitory of our souls, and have forgotten them. It is time to bring them out. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'

Recent Foreign Theology.

Christology.

PROFESSOR RADE pursues his plan of treating the whole dogmatic field in his own practical and distinctive fashion. This is volume two of the whole work ;¹ more accurately, perhaps, part two of volume one. Its subject is the Person and work of our Lord. He studies in order three efforts to read the secret of Christology. First, the Logos Christology, which ends, as he puts it, in a *cul de sac*, from which there is no escape save through the illegitimate bypath of Kenoticism. (This estimate of Kenoticism, I should tend to say, is

¹ *Glaubenslehre* : ii. 'Christus,' von Martin Rade (L. Klotz Verlag, Gotha ; 1926 ; Mk.4).

overmuch preoccupied with the very vulnerable details of especially the earlier systems, without an adequate attempt to get at the *principle* of which they were more or less clumsy applications, but which wins the assent of every Christian heart, viz. the truth that God has stooped down to bless us in His Son, and has done so at infinite cost.) Next, the movement revolving round 'the historic Jesus,' which Rade declares (and proves) has sought to extract from historical research purely religious values which it can never yield. Thirdly, Christological speculation, elaborating the Christ-idea more or less in independence of the gospel record. His observations on the Logos Christology, though in some degree familiar, are weighty

and pointed, as well as reminiscent of criteria which a careful study of New Testament faith can never fail to suggest. He enumerates three chief reasons why the *Leben Jesu* movement fell off. (1) The rise of the eschatological reading of Jesus' self-consciousness and message; (2) the appearance of novels with the historical Jesus as their central figure; (3) the currency of the legend that Jesus had never lived at all, a legend gravely offered as serious history. All these forced people to ask whether faith can rightly be asked to submit to the tyranny of technical scholarship. In Rade's chapter on speculative thought, he gives a page or two to Rittelmeyer; an evidence of the progress made in modern Germany by the Christian Theosophical Movement.

Throughout Rade has set himself to elicit the genuine beliefs about our Lord which prevail, and do saving work, in the living Church. That is an echo of Schleiermacher, with reservations; but it hardly appears to be any more valid as a definitive method than in its earlier form, and in point of fact Rade does not hesitate to indulge his critical faculty on current tenets, when they call for scrutiny. This would hold especially of his study of Atonement doctrine. Here he sketches past thought very briefly. He points out that there must be a reason—and a good reason—why it has become much less frequent than before to speak of the *merits* of Christ; believers put their infinite sense of debt to the Redeemer in another form now. 'Merit,' it is perceived, is a concept of extremely doubtful standing in ethics. Rade speaks with fine warmth and insight of Christ's solidarity with His people in life and death. He holds, as Bushnell did, that love and vicariousness are inseparable, and admirably observes that 'the doctrine of vicarious suffering is by many people wrongly confused with the doctrine of satisfaction. But these are two quite different ideas, which do not in the least involve each other.' We are shown, too, that it is idle to deny to Christ's work all effect upon God. Did it not have the effect of satisfying His fatherly heart? Had it no value for God that His Son should offer Himself as the vessel and instrument of His Father's grace? Who will venture to deny this joy to the Creator and Ruler of men?

The same richly and profoundly Christian spirit pervades a brief treatment of the Lord's triumph over death. Rade deprecates, I think justly, the

tendency in quite recent theology to do too much honour to death by making it the chief, and not only the last, enemy. Christ has put death in its place, under His feet; and it is Eastern, not Western, to make the gospel mainly a message of hope for immortality. In his discussion of the Easter narratives, he would have gained, surely, by recognizing frankly that 'resurrection' is a word relative to the body, and that if no physical triumph took place, we really need a new term.

Though in certain ways more popular in style than other systems, Rade's book gives a very full account of the orthodox background of present-day Church thought. Older views are stated with the most scrupulous fairness. No theologian known to me can use the classics of the hymn-book with such doctrinal effect. He has a strong communal sense—as he puts it, we cannot have Jesus without having the disciples too. Also he is invariably interesting and lucid in every line and paragraph; he lacks, to use his own phrase, 'the charism of obscurity.'

By this time it is unnecessary to dwell upon the merits of Otto's well-known book,¹ so admirably translated into English three years since, by Mr. J. W. Harvey. Already Mr. Harvey's rendering has reached a fourth impression; there have also been translations into Swedish and Spanish, while others into Italian and Japanese are under way. Since the first edition of *Das Heilige* appeared in 1917, Professor Otto has collected a good many appendices, sometimes of great doctrinal interest, in a separate volume, together with various new ones, so that we are now fairly well equipped for the study of what even its unfriendly critics must allow to be one of the most stimulating and captivating works that have recently been submitted to the theological public. This new German edition, the fourteenth in nine years, has been revised and added to; among the additions are to be found some unusually apt quotations confirmatory of the author's findings. It has been beautifully printed and bound. Everything about the volume is attractive except the hideous picture of Durgā, a Bengal goddess, which faces p. 84. Still, 'there are many voices in the world, and none of them is without signification.' In future editions—for this can scarcely be the last—Professor Otto might

¹ *Das Heilige*, von Rudolf Otto (L. Klotz Verlag, Gotha; 14th Ed., 1926; Mk. 5).

do well to caution some of his more thoughtless admirers, who have inclined to play off his insistence on the alogical or non-rational elements of religion against the ethical quality of Christianity. Except for a few sentences in his supplementary volume, mentioned above, I have not found anything in Otto himself to encourage this; but it is a distinct peril for less balanced minds.

H. R. MACKINTOSH.

Edinburgh.

María.

THEO BAUER has discussed in *Die Ostkanaanäer*,¹ the much debated hypothesis of the so-called 'Amorite' empire, of which in the English-speaking world Professor A. C. Clay has been the most brilliant protagonist. This empire is supposed to have come into being in the west of Babylon and Mesopotamia about the beginning of the third millennium B.C. Bauer flatly denies the existence of this empire: he even avoids the word 'Amorite' in this connexion on account of its ambiguity, as its connotation changed markedly in the course of the centuries, and prefers to speak of the Eastern Canaanites, or at least of the language they spoke, as East Canaanite. He rests his case upon a very minute examination of the extant proper names found in contracts, letters, seals, and name-lists of the period in question, and he follows this up with a grammatical sketch of East Canaanite deduced from these names, in which he offers a suggestive comparison with Hebrew. Considering the paucity of the material, the results are necessarily meagre; for example, there is no plural, and no certain case of a perfect tense; but there is an interesting analogy with the Hebrew ו and ' *compaginis* (cf. שמואל). Bauer reaches the conclusion that the language may be regarded as a dialect of Canaanite and represents an earlier stage of Hebrew. The proper names seem to him to suggest that the people who spoke it came from the country east of the Tigris.

In a volume² of one thousand one hundred and

¹ *Die Ostkanaanäer, eine philologisch-historische Untersuchung über die Wanderschicht der sogenannten 'Amoriter' in Babylonien* (Verlag der 'Asia Major,' Leipzig).

² *Ethnologie und Geographie des Alten Orients*, von Fritz Hommel (C. H. Beck'sche Verlagsbuchhandlung, München; M.48).

eleven pages crowded with detail which attests the almost incredible industry of its author, Professor Fritz Hommel discusses the ethnology and geography of the Ancient East. The countries selected for special treatment are Babylonia, Arabia, and East and North Africa—more particularly Egypt, but the nature of the discussion leads it over occasionally into adjacent lands. Themes of many kinds come up for treatment—the migrations, languages, religions, cultures, etc., of the Ancient East, and exhaustive information about ancient towns, canals, districts, and their administration is found here in bewildering profusion. It is impossible in a brief notice to give even a remotely adequate idea of the contents of a book whose index alone occupies sixty-eight pages of three columns each. Students of Oriental antiquity and not least of the Old Testament will gratefully welcome a work which gathers together so many recondite facts about ancient civilization and presents them in a living synthesis.

Dr. E. L. Dietrich³ has carefully examined the history and the grammar of the much discussed phrase שוב שבות, collecting and discussing in the light of the versions all the passages in which the phrase occurs. He argues that the noun was originally שְׁבוּת, not שְׁבוּת, which is due to a later confusion with שְׁבִי(ת), when the word was wrongly understood as 'captivity'; and further that the difficult transitive שוב is perhaps a simplification of the more correct הֵשִׁיב. Passages like Job 42¹⁰, La 2¹⁴, and Ezk 16⁵³ (of Sodom) show that the phrase had originally nothing to do with captivity or exile. It is really, Dietrich believes, a technical eschatological term, possibly of foreign origin, and is used to indicate the 'restoration of the good old time.' This is a lucid and valuable discussion. On p. 26 correct Hes 89²⁵ to 39²⁵, and on p. 55 παλαιός to παλαιός.

Professor Hölscher has thrown out some interesting suggestions on the origin of Jewish eschatology in a lecture⁴ in which he criticises previous attempts, all of which he rejects, to explain it as a prophetic transformation of a national politic hope, or to

³ שבת שוב *Die endzeitliche Wiederherstellung bei den Propheten* (Töpelmann, Giessen; Mk.4).

⁴ *Die Ursprünge der jüdischen Eschatologie* (Töpelmann, Giessen; Pf.70).

derive it from Babylon, Egypt, or Persia. Persian eschatology, he believes, influenced Jewish, but not powerfully till the Greek period. Following Mowinkel, he finds the origin of eschatology in Israel's own cult, more particularly in the harvest festival which each year marked afresh the accession of Jahweh to His throne; or to be more correct, this is not yet eschatology, for in the cult Jahweh is already present and already King, so that His coming in the future does not need to be an object of hope. But Amos (5¹⁸⁻²⁰) by separating 'the day of Jahweh' from the cult may be said to have taken the first step towards an eschatology. It was the Exile, however, interrupting the cult as it did, that centred hope upon the future: in Deutero-Isaiah we see the old liturgical songs transposed to another key. A valuable discussion.

By a series of short but carefully selected extracts from the Avestā, Professor K. L. Geldner¹ has made it easy for all who are interested in Zoroastrianism to enter into direct contact with its sources and to form their own impressions. The first part contains the *Gāthās*, which comprise the original words of Zarathustra; the second part represents the later ecclesiastical teaching. Together they form an admirable manual in which each paragraph has appropriate headings and the comment (in foot-notes) is reduced to the barest minimum. The extracts deal with the Kingdom of God, the good spirits, Zarathustra's temptation, the conflict between Ormazd and Ahriman, death, resurrection, etc., and they furnish a brief but living picture of the religion whose ever-recurring emphasis was upon good words, good deeds, and good thoughts.

'Caliph' is defined in 'The Concise Oxford Dictionary' as 'Mohammedan chief civil and religious ruler.' Professor R. Tschudi's lecture on *Das Chalifat*,² which traces the Caliphate through its long and chequered history down to its abolition in March 1924, defends the thesis that, whatever the practice may at times have been, the theory and even the law of Islam recognize only the political and not the spiritual authority of the Caliph. The Caliphate is not really comparable to the papacy. The lecture has a special interest in view of recent happenings in the Muhammadan

world. Tschudi raises the question whether Islam could exist without the Caliphate, and answers it in the affirmative.

In a fascinating lecture Professor D. Paul Volz³ traces the 'demonic' element in Jahweh through the Old Testament. He finds this not only in stories like the smiting of Uzzah or the sacrifice of Isaac, but even in the prophets, in Ecclesiastes, and especially in Job. In the view that the ethical element in the character of Jahweh has tended to obscure its mysterious, uncanny, 'holy' quality, he recalls Otto. It is this demonic quality that explains the 'fear' that is so pervasive a feature of Old Testament religion; and this same quality appears in the elect men, like Moses and Elijah, who are the instruments of Jahweh's purpose. This mysterious quality is perhaps connected with Jahweh's primitive association with the desert, peopled as it was with so many eerie forces. Their ultimate absorption in Jahweh, while it invested Him with this curious incalculable quality, was a contribution of the first importance to monotheism, which, with all the difficulties to which it gave rise—for Jahweh is now the author of everything, evil (Am 3⁶) as well as good—was a vastly worthier solution of the world problem than the easier dualism. It is the great achievement of the prophets to have moralized this incalculable factor in Jahweh and to have brought it into the service of an ethical religion: 'the holy God shows his holiness in righteousness' (Is 5¹⁶). But to the end the mystery remains, revealing itself in its most poignant form in the Cross. This unusually interesting and provocative lecture furnishes the key to many perplexities in the Old Testament, and sets its whole development in a fresh light.

A fine sketch of the problem of suffering in the Old Testament,⁴ marked by insight and religious feeling, was presented by Professor Hans Schmidt to a theological conference at Giessen. The solutions or rather suggestions of a solution in Old Testament are (i) that it is retribution due to guilt—originally connected with the cult, but moralized by the prophets. This may lead to a utilitarian conception of religion (Mal 3¹⁴). (ii) It may be

¹ *Die Zoroastrische Religion (Das Avestā)* (Mohr, Tübingen; M.2.50).

² Mohr, Tübingen; M.1.20.

³ *Das Dämonische in Jahwe* (Mohr, Tübingen; M.1.20).

⁴ *Gott und das Leid im Alten Testament* (Töpelmann, Giessen; Mk.2).

disciplinary; the successive catastrophes in Am 4⁶⁻¹¹ should have had the effect of inducing the people to 'return unto Me.' (iii) It may be simply an inexplicable mystery: this, and not the wisdom and friendliness of the world-system, is the teaching of Job 38 f. (iv) It may be designed for large ends beyond the interests of the individual sufferer, as the stern experiences of Joseph or Hosea suggest; it is for others' sake. (v) It may have, as it were, a mystical value, and lead to a deeper experience of the companionship of God (cf. Ps 73). (vi) God Himself shares the sufferings of men (Hos 11¹⁻⁴). Schmidt follows Mowinckel in regarding the Servant of Jahweh in the songs of Dt.-Is. as the prophet himself. There are interesting suggestions on the text of the difficult Job 19²⁵⁻²⁸, notably מְבַשֵּׁרִי (for *from my flesh*), 'God will be *my bringer of good tidings*.'

The Rev. Gottfried Kuhn, in his view of Ecclesiastes,¹ does not follow in the footsteps of recent critics. So far from regarding it as the expression of unmitigated pessimism, the book is to him 'the vestibule to the New Testament,' and the writer of it is a true son and leader of Israel, whose word in 5¹ could hardly be bettered as a summary of prophetic teaching. Just as for Kuhn the Shulamite in the Song of Songs (6¹³) is the symbol of Wisdom speaking to the intimate friends of God who are 'far ben,' so Koheleth (also a feminine word) is that Wisdom addressing the multitude, who are concerned only with the things that are 'under the sun.' His theme is the vanity of all things *apart from God* (cf. 1 Jn 2^{16f.}); the other side of this—the complete satisfaction that men may find in God—is hinted at rather than developed, in accordance with his own principle that as God is in heaven and we on earth, our words should be few (5²). This view enables Kuhn to retain the happier and more hopeful passages which many critics relegate to interpolators; for nothing is a 'vanity' to the man who gratefully accepts it as a gift of God and a revelation of His love. This general exposition of the mind of Ecclesiastes is followed by a brief discussion, which illustrates his thesis, of the consecutive sections of the book.

A fine appreciation of the Book of Daniel, both on the critical and the religious side, is offered by

¹ *Erklärung des Buches Koheleth* (Töpelmann, Giessen; M.2.60).

Professor Walter Baumgartner in *Das Buch Daniel*.² He discusses its date, its narratives, its visions, its apocalyptic, and its religious value for its own time and for ours. Each of the narratives is believed to have once formed a complete whole and to have circulated independently; and, taken together, they point to the Persian period, so that they are older than the Book in its present form. Similarly, the basis of the vision in ch. 7 seems to be pre-Maccabæan, but later to have been worked over, after the writer's experience of Antiochus. The religious value of the Book is well set forth. 'What arrests us is the keenness with which it grasps and brings out the contrast between the powers of the world and the kingdom of God; the conviction that all world-history, so far from being the sport of meaningless accident, is moving on in giant cycles which only the eye of faith can follow to a goal which is God's; and the rock-firm confidence in the coming of this new order. These are in essence the great thoughts of the prophets. . . . In times of persecution this book has brought courage and comfort, in times of collapse and confusion it has directed the gaze to the coming and the permanent.'

Dr. Martin Thilo, who has distinguished himself by original work on The Song of Songs, Job, and Ecclesiastes, has broken new ground in the discussion of the chronology of the Book of Daniel.³ He regards the date in the opening verse (605 B.C.) as regulative of the chronology of the book. Seventy years from that date (9²), the period of the Chaldæan sovereignty, would, in the author's manner of reckoning, bring us to 537, just a little after the capture of Babylon. On the other hand, sixty-two weeks of years, *i.e.* four hundred and thirty-four years, *starting from* 605 would bring us to 173 (605 to 537=70, and 536 to 173 inclusive=364: 70+364=434, *i.e.* 62 week-years). This is the date involved in the reference to Onias III. in 9²⁰. The 70 week-years Thilo regards as part of a traditional apocalyptic scheme; and the failure of modern exegetes to find an even approximately satisfactory explanation for the 62 week-years has been due to the fact that they wrongly start the computation of the whole period from 586, and of the week-years from 537 (*i.e.* 586 minus 49), thus leaving nearly

² Töpelmann, Giessen; M.1.

³ *Die Chronologie des Danielbuches* (A. Schmidt, Bonn; M.2.50).

seventy years unaccounted for. The explanation is certainly ingenious, and it meets the difficulty felt by exegetes, though at the cost of interpreting Jeremiah's seventy years literally and the 'apocalyptic' seventy years as week-years.

Old Testament students who desire to steer their way intelligently through that labyrinthine literature will find exactly what they want in Professor George Beer's brief conspectus of its contents.¹ It is a lucid presentation, book by book and section by section, of the contents, literary structure and date, as these appear to the eyes of the moderate critic. The book is not an introduction to the Old Testament, but it would be a valuable adjunct to an introduction, and to those who are not technical students it would be a useful introduction to Old Testament science, furnishing as it does an easy initiation into its literary problems, and revealing the course of its literary history.

An interesting feature of the *Zeitschrift für die alttestamentliche Wissenschaft*² is the friendly welcome it gives, under the editorship of Professor Gressmann, to articles in English by British and American scholars. Last year, for example, Professor Welch contributed an article on a subject which he has made peculiarly his own, 'When was the Worship of Israel centralized at the Temple?' and another

¹ *Kurze Übersicht über den Inhalt der Alttestamentlichen Schriften* (Mohr, Tübingen; M.4.80).

² Zweiter Band, 1925; Dritter Band, 1926 (Töpelmann, Giessen).

on 'The Death of Josiah,' while W. L. Wardle discusses the origins of Hebrew monotheism. There is a very friendly review by the editor of Dr. Moffatt's translation of the Old Testament, and also of 'The People and the Book,' the series of essays by Old Testament scholars edited by Professor Peake. Gressmann remarks that British scholars have the peculiar gift of keeping in continual contact with the practical religious life of their time. R. H. Pfeiffer, in an interesting article on Edomitic wisdom, suggests that some parts of the Old Testament which seem to reflect a pessimistic or agnostic attitude to life (cf. Pr 30. 31¹⁻⁹) have been influenced by, or derived from, Edom, whose pessimism 'is, in a measure, the result of the depressing environment.'

The most important article in the *Zeitschrift für Kirchengeschichte* is a long and searching criticism by Sebastian Merkle of the literature connected with Bellarmine and a plea for the authoritative disclosure of original sources, on the ground that the interests not only of truth but of the Church are in the end better served by an unvarnished tale than by fulsome panegyrics or the suppression of inconvenient facts. Merkle charges not only the older biographers, but some of the more recent who claim to be working on scientific principles, with cherishing in their historical work the fanciful conceptions of holiness which characterized the writers of the more or less legendary lives of the saints.

J. E. MCFADYEN.

Glasgow.

In the Study.

Virginibus Puerisque.

Home.¹

'I will arise, and go to my father.'—Lk 15¹⁸.

ARE you one of the children who are always asking questions? 'Mummy, why this?' and 'Daddy, how that?' If so, you must be a bit of a nuisance sometimes to grown-ups, you know, chipping in like that when they want to talk about something else. Still, to keep asking questions is the way to learn. And nowadays every one does it.

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

How? Why? What? Where? they keep on saying; and so because we ask questions, we are learning heaps of things. People wanted to know about the birds—where they go when they leave us—and so on. And so they put rings on some young ones they snared, with a request on them that, if any one happened to catch that bird, he would let it go again, and send word where it had been found. One young bird marked in Scotland was seen over in Norway a few months later; and another in Czecho-Slovakia. And a young gull from Northumberland turned up, where do you