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brethren,' is so firmly fixed in our minds, and, one might almost say, in our Christianity. I find Moffatt translates, 'And you in turn must be a strength to your brothers.' I must say I like that better, but can the Greek stand it? I am not a good enough Greek scholar to judge. The Greek is (in the T.R.) *καὶ σὺ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.* Does not *ἐπιστρέψας* require an object? And, if so, ought not the translation to be, 'And you, when you have converted your brothers, strengthen them'? R. E. LEE.

*Nowshera, India.*

### Psalm xx. 7: An Exegetical Note.

I HAD occasion to use this particular passage some time ago, as the basis of a sermon on Religious Confidence. The first clause indicates a 'confidence' in material things—horses and chariots—a confidence in things which do not remain. They are of the fleeting things of Time, and which, when useless, are difficult to replace. They satisfy man's physical requirements—perhaps in a very illusive way they appear to satisfy what he is intent to call higher matters of life—but the illusive nature of that idea leaves man in the end the victim of disappointment.

Viewed together, the former clause implies more than the other. The use of the terms 'trust' and 'remember' are not analogous. Unhappily the writer of the Psalm uses the word 'remember,' which, in the present writer's opinion, is not satisfactory nor adequate for the truth he wishes to express. The word I would suggest ought to be used here is one which enlightens the whole passage considerably—'confidence.' It certainly does imply more than 'remembrance,' and dims the vaunted pride of a 'trust'—'confidence' in material matters as a foundation of progress.

Professor W. E. Addis (see *Peake's Commentary*, 'Psalms,' p. 377) suggests that the note of confidence commences with v.<sup>6</sup>, but the use of the word 'remember' in v.<sup>7</sup> is not consonant with the word or note of confidence in v.<sup>6</sup>. It is possible to have the remembrance of the name of God without confidence; but we can never have confidence without or apart from remembrance. It may be, the Psalmist in his prayer reached the note of confidence by a remembrance of God's power, authority, and name, but the use of the term 'remember' in the text does not give a very concrete idea or connexion with the preceding verse. This unfortunate use of the word 'remember'—by the Psalmist himself or some copyist—fails to bring out the idea of confidence which the Psalmist was wishing to imply. He was sure of the trust of some in horses, some in chariots—and if he had used the word 'confidence'—'*we will have confidence in the name of the Lord our God*'—it would certainly have added considerable influence and evidence to the religion and the religious sympathies of that period—the Maccabean Age. If the historicity of the Psalm can be established—as pertaining to the Maccabean Age (Aristobolus, 105–104 B.C.), then we have sufficient evidence to warrant the suggestion—the writer would have implied a more definite religious temperament and spirit in the use of the term 'confidence,' in place of the half vague term 'remember.'

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[Our correspondent's sense of the unsuitability of the Hebrew *נִבְרַר*, 'we will remember,' or 'we will make mention of,' is shared by most modern commentators, who would read *נִבְרַח*, 'we shall be strong,' which is favoured by the LXX *μεγα- λυθησόμεθα*.—EDITOR.]

## Recent Foreign Theology.

### Varia.

PROTESTANT Germany is deeply perturbed by the subtly organized and skilfully directed offensive of Roman Catholicism, whose influence in that country

appears to be distinctly greater than before the war; and six lectures by various scholars, including the well-known historian Carl Mirbt, dealing in an earnest and vital way with various aspects of this offensive, have been gathered together and edited

by Pfarrer Müller-Schwefe,<sup>1</sup> with the view of rousing the evangelical conscience of Germany. In these lectures there is no unworthy polemic: they all rest on an intimate knowledge of Roman Catholic methods. They explain the appeal of Romanism—its rich symbolism, its power to evoke the sense of the supra-rational, its unremitting care in the training of candidates for the ministry: it also offers to a distracted world a complete system of social ethics, to which evangelical Protestantism cannot aspire, for there cannot be a programme of Love in the sense in which there may be a programme of Law. One of the most fascinating chapters is that which discloses the intense literary activity, by means of which Catholicism aims at the domination of German thought. Catholicism—one writer says—is and means to be a political power. The concluding lecture offers a suggestive contrast between Protestantism and Catholicism, the one with its religion of conscience, the other with its magic sacramentalism; the one with the Cross as *fundamentum*, the other as *ornamentum*. The writers do not despair of Protestantism; it is asserted that the evangelical Church of Germany, for all its difficulties, has emerged from the storms of the revolution, even stronger than before. This is a very significant book, which those in our own land who fear the encroachment of Rome would do well to read with attention.

A careful discussion of the peoples included under the name 'Japheth' in Gn 10 is presented by Dr. Friedrich Schmidtke of Breslau in *Die Japhetiten der biblischen Völkertafel*.<sup>2</sup> The term Japheth, which he connects with the Greek Japetos, comprises the peoples to the north and west of Israel. The chapter which rests upon P and J, and is inspired by a fine universalism, cannot as a whole be earlier than the seventh century, as not till then did Israel become acquainted with some of the peoples named; on the other hand, it must precede the rise of Persia, which is not named. Among many interesting suggestions is that Elishah is an island, Elaioussa, off the coast of Cilicia.

<sup>1</sup> *Moderner Katholizismus* (Verlag von Bertelsmann, Gütersloh; Mk. 4.50, Geb. Mk. 6).

<sup>2</sup> Verlag Müller und Seiffert, Breslau; Mk. 4.50.

In *Prophetische Offenbarung*,<sup>3</sup> [Professor D. Johannes Hänel crosses swords with the Old Testament scholars who regard the prophets as mere ecstatics or moralists or politicians or men gifted with the power of presentiment. In his endeavour to penetrate the secret of the prophetic consciousness he comes to the conclusion that the prophet is distinct from other men in that his soul is filled with a unique energy, of which the ultimate cause is God, who, as it were, effects in him a new creation, without, however, any breach of the law of causality. But there is nothing mechanical in this view of the prophetic inspiration: these ambassadors of God, like earthly ambassadors, are free to act independently and on their own responsibility in the interests of the God who commissioned them. It is worth noting that, according to Hänel, dreams occupy a greater place in the prophetic conception of revelation than is commonly supposed by those who allow themselves to be misled by the sharp polemic against false dreams.

The *Zeitschrift für die alttestamentliche Wissenschaft*<sup>4</sup> contains an article in French on the seventeenth chapter of Genesis by Eduard Naville in which he argues that the 'Jahweh' of the opening verse, which certainly looks strange in a chapter universally ascribed to P, is original and not an interpolation. 'Jahweh said, I am יהוה אלהי,' which is rendered by the LXX—Naville thinks correctly—*ἐγώ εἰμι ὁ θεός σου*. If the LXX translation is correct, there is no meaning in the phrase, unless the proper name of the God, *i.e.* Jahweh, has preceded it. The argument, of course, is used to prove that even in this so-called P chapter Yahweh makes a covenant with Abraham, and calls Himself his God, *i.e.* long before Moses, to whom according to P, if the critics are to be trusted, the name Yahweh was first revealed. Naville's real aim is to discredit the documentary theory, but that theory is based on too broad and solid a foundation to be so easily demolished.

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The second part (*ἀπαύγασμα* to *γνώσις*), the third part (*γνώσις* to *ἐκχωρέω*), and the fourth part (*ἐκψύχω* to *εὐχαριστία*) of Professor Walter Bauer's revision of E. Preuschen's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments* (Töpelmann; geh. 3 M. each) confirm the assurance of the first part that the student of

<sup>3</sup> Verlag von Bertelsmann, Gütersloh; 80 Pf.

<sup>4</sup> 1926, Heft ii. (Töpelmann, Giessen).

the New Testament who has access to this dictionary will be thoroughly equipped for his work on the linguistic side. In large measure it serves the purpose of a commentary. Thus the note on τὸ εἰδωλόθυρον explains how the problem of sacrificial food arose for the Christian; and that the use of the simple vocative of γυνή indicates no want of respect is proved by quotations from authors from Homer downwards. Some of the main features of the work have been already indicated, such as the inclusion of proper names, indication of the earliest author in whose works the word is found, the fact that quotations as well as references are given and that quotations are translated into German, the free use of papyri and inscriptions and the extension of the work to cover early Christian literature as well as the canonical books. The article on εἰς, which covers nearly five long columns, will serve as an illustration of the thoroughness of the work. The discovery of a non-Christian parallel to ἐπιούσιος (in the Lord's Prayer) shows that it was not a word coined by the Evangelist, but does not solve the problem of its meaning. Rather surprisingly Professor Bauer accepts δευτεροπρωτῶ in Lk 6<sup>1</sup> and explains it as formed on the analogy of 'second-last,' and as being a technical term of the Jewish calendar. Mt 26<sup>26</sup> he translates without comment: 'This signifies my body.' A valuable feature of the work lies in the references to modern discussions of the words.

The learned and elaborate work on *Die Religion des Judentums in neustamentlichen Zeitalter*, by the late Professor Wilhelm Bousset (second edition, 1906), has now been revised by Professor Hugo Gressmann of Berlin and published in a third edition (1926) under the title of 'Die Religion des Judentums im späthellenistischen Zeitalter' as volume xxi. of Hans Lietzmann's well-known 'Handbuch zum Neuen Testament' (Tübingen: Mohr; single volume, M.15; or M.16.50 bound).

The reviser claims that Bousset's work forms an essential supplement to the otherwise indispensable Schürer (Klausner's translator has just been telling us that Schürer uses only a small fragment of the available Rabbinic material, and that his use of much of that is open to criticism). Dr. Gressmann considers that in essentials subsequent work has corroborated Bousset's attitude to the historical question; consequently, as a rule, far-reaching alterations in the text have not been found necessary, except in the introductory and concluding chapters. The reviser's main task has been to bring up to date the work itself and the bibliography (as in the additions to the appendix on recent literature after the Introduction), to bring out some of Bousset's points more clearly,

to modernize the German, and, with the help of others, to verify the references.

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## The Social Problem on the Continent.

As in Great Britain so on the Continent, the Great War has so aggravated evil social conditions as to make the sense of the Social Problem much more acute. The Churches are becoming more sensitive in conscience as regards their social responsibility; and the increasing internationalism in thought and work among the Churches is very directly and potently affecting their attitude in all these questions. The influence of Great Britain in these international social interests is a growing one. The Stockholm Conference of 1925 was preceded by what is known as *Copec* in Birmingham in 1924; and it was generally acknowledged that the later Conference owed a great deal to the earlier. While *Copec* was a national conference, there were a number of continental guests, among them the most conspicuous leader at Stockholm, the Archbishop of Upsala. One of these visitors, a young German theologian, has offered a record and an estimate of *Copec* to his countrymen.<sup>1</sup> With the thoroughness which characterizes German work, he thinks it necessary in his introduction to compare *Deutschtum und Engländerium*, and *Luthertum und Calvinismus*. His conclusion from the first comparison is 'that, despite great contrast in many things, nevertheless there does exist a real affinity in the English character to the German, if one only searches deep enough' (p. 29). He regards Lutheranism as the dominant, but not the exclusive, factor in German Christianity, and Calvinism in English. His comparison of the two religious types in these distinctive national expressions leads him to assert that 'neither Lutheranism nor Calvinism is the ideal form of Protestantism. Accordingly, Protestantism can only then reach the revelation of its true nature, and the fulfilment of its mission, when Lutheranism and Calvinism work together. This alone is the way to the true unity of the Church of Christ' (p. 39). No foreigner, however sympathetic, can interpret the character or faith of a people with entire

<sup>1</sup> *Soziales Christentum in England: Geschichte und Gedankenwelt der Copec Bewegung*, von Justus Ferdinand Laun (Im Furche-Verlag, Berlin, 1926. M.4.80).

accuracy ; and now and then the author shows a real misunderstanding of some of our conditions. He has, however, not only attempted, but has also succeeded in large measure in being generously appreciative.

In the first part of his book he attempts a contribution to the history of the Copec Movement. He traces it to two other movements, the movement towards Christian Reunion, and the Christian Social Movement, regarding both of which he has taken pains to inform himself ; and he then gives a sketch of the movement itself. In a second chapter in this part he discusses the origin of the movement in the history of the Church, first as that is presented in the literature of the movement, and then as it presents itself to himself. The fundamental element is the distinctive type of English Christianity, which grows out of five roots : Catholicism as transformed in Anglicanism ; the combined influence of Luther and Wyclif, which has little importance, and has been absorbed into Calvinism, of which Puritanism is the result ; the Anabaptist movement of the Continent, producing radical sects, but continued especially in the Baptist Churches ; and the mystical spiritualism of the Quakers (see page 85). The Protestant element and then the Catholic element in Copec are analysed. Here one cannot but feel that the author becomes too subtle in his discrimination and derivation of this or that feature in the movement. From his analysis he draws the conclusion : ' That in Copec both the decisive Protestant and the decisive Catholic elements of English Christianity have had an influence. Therewith we can affirm that Copec is a movement which has grown out of genuine English Christianity, the roots of which can be traced to the beginnings of the time of the Reformation ' (p. 103).

The second part is for English readers of less interest and value as it is little more than a summary of the Reports of the Commissions and sometimes only a translation of their conclusions ; but it will no doubt appear to many German readers as showing a boldness, not to say rashness, of judgment in the English Churches on many social questions, far in advance of German opinion. It is a pity that in this part he has not himself offered a critical estimate.

In his conclusion the author tries to show the significance of the Copec movement. Appreciating highly the purpose and the result of the movement, he at the close asks if it does not need as an element for its sufficiency for its task a contribution which Lutheranism alone could make ; but he is doubtful whether it is prepared to make. His last sentences

are worth quoting : ' Why does German Lutheranism always stand aside ? Instead of looking down with contempt on the Anglo-Saxon Calvinistic striving, it should exactly recognize its own weakness in what that movement has in excess—social activism—and be ready to serve that with what is granted to it as a gift of grace ; the wrestling with the ultimate questions, over which Anglo-Saxon Calvinism spite of all earnestness has perhaps passed too rashly. Lutheranism seems to be called to co-operate in the great cultural task of the future, Lutheranism and Calvinism—as Catholicism and Protestantism—and Germans and Englishmen—as Germans and Frenchmen—are directed toward one another and must work together, if we are not all to go down in ruin. To contribute to the mutual understanding necessary for this purpose, has this book been written ' (p. 140). For the same reason do I call the attention of English readers to this German book, and commend it to their appreciation. It may be added that the meeting of the Continuation Committee of the Stockholm Conference at Berne, in August, gave encouragement for the hope that this co-operation will not be lacking, and that German Lutheranism will abandon its isolation.

In this connexion mention may also be made of a lecture by Dr. Adolf Keller on *The Social Renewal of Mankind through Christianity*,<sup>1</sup> in which the same appeal is made. Why it is necessary on the Continent to have Protestant Trades Unions is shown in a booklet by Jacob Haas.<sup>2</sup> The reason is that the general trades unions are both socialistic and often even anti-Christian. Our happier position in this country is due to the fact that both the State and the Christian Churches have taken up a much more reasonable and sympathetic attitude to the aspirations of the working classes than has been general on the Continent. Such a publication as *Evangelisch Sozial*, which I receive quarterly, proves that forward-looking men in the German Churches are labouring for the reconciliation of the Church and Labour. So vast is the Social Problem, that all the Christian Churches in Britain, America, and the Continent must co-operate in its solution. And as the author of the book here reviewed appeals to his German fellow-countrymen, so would I appeal to mine in Great Britain ; let us take our full share in this international social movement.

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London.

<sup>1</sup> This appeared in *Die Eiche*, 3 Vierteljahr, 1926.  
<sup>2</sup> *Die Gewerkschaftsbewegung ; deren Wesen und Aufgaben* (A. Bock, Thur, 1926).