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1. A brand implies *ownership*. For this reason farmers brand their sheep, and ranchmen brand their cattle. Within living memory negroes in America were branded by their owners as slaves. The ancient Hebrew law provided that in certain cases a bondsman should have his ear nailed to the doorpost, to show that he was henceforth his master's property for life. In like manner, to bear the brands of Jesus Christ means to have Him for our Owner and Possessor. This idea of ownership helps us to understand why the Apostle could say: 'Henceforth let no man trouble me'; because a slave, just by reason of his slavery, is curiously emancipated from half the anxieties which beset people who belong to themselves or to one another. His master finds him his food and raiment, and sets him his work; and so long as he satisfies his master, he need care little for other men's praise or blame. And so slavery, by a kind of paradox, brings with it also detachment and freedom—freedom from the cares of this world and from the deceitfulness of riches. A strange peace settles into the soul of the man who can say quietly: 'Whether I live, I live unto the Lord; or whether I die, I die unto the Lord; living therefore, or dying, I am the Lord's.'

2. Again, a brand implies *advertisement*. We can instantly pick out a porter at the railway station, or a policeman in the street. Each of them bears it on his body. And ought there not also to be something about a Christian which shows plainly whose he is and whom he serves? We may admit this, without advocating any special religious garments or badges, without defending 'these offensively celestial uniforms,' as Ruskin once called them. Surely the brands of Jesus Christ pierce deeper than a costume. And surely, even in the workaday world, we have sometimes met

people who carry about with them the very stamp and signature of goodness.

To advertise our religion is a grave and sacred responsibility. Yet none of us can help doing it. When Père Besson, the French Dominican, went to preach to his countrymen who were in Italy, the Italians themselves flocked to hear him, because they said his face was worth many sermons. Two young Italian soldiers were standing at the edge of the crowd round his pulpit, almost out of reach of the voice which was speaking to them in a strange tongue; and one said to his fellow, 'Look at that man: he is a speaking crucifix!' When we have grace to preach like that, we shall find fewer deaf children sitting in the market-place.

3. Once more, a brand implies *genuineness*. It is the trade mark which guarantees that an article comes from the right factory. Concerning St. Paul, we may say that he was hall-marked with Jesus Christ. And, after all, there is no surer and safer evidence of a genuine Christian than this—that the man reminds us of Christ. People will often wrangle about what they call the notes of the Church, the signs and proofs by which we may distinguish the authentic Communion of the faithful from its spurious imitations. The decisive notes of the Holy Catholic Church must be moral and spiritual tokens. Wherever we meet with a company of Christian men and women who are so tender-hearted, so self-forgetful, so humble, so pure, so brave, that they put us irresistibly in mind of their Saviour, then, though we may dislike some points in their order and their discipline, and we may shrink from some clauses in their creed, yet henceforth let no man trouble us with criticisms and objections: in that fellowship we are conscious of nothing except the wound-prints of Jesus Christ Himself.¹

¹ T. H. Darlow, *The Love of God*, 236.

The Visit to the Tomb.

BY PROFESSOR D. S. MARGOLIOUTH, D.LITT., OXFORD.

THE observation of E. Nestle, published long ago in this magazine, that ἐπίσει, 'shall strive' (*i.e.* 'litigate'), in the Greek of Mt 12¹⁸ is a mistranslation of the Lewisian Syriac *nrib*, which is here quoted from the Peshitta of Is 42², and means 'shout,' which is the sense of the corresponding

Hebrew and LXX, might well be the foundation-stone of Synoptic criticism. The present writer has experimented on Jewish scholars, more familiar with Hebrew than with Syriac, and they have fallen into the same mistake. The inference that the Greek is translated from the Lewisian Syriac

or its archetype is confirmed by the existence of many other mistranslations, and several passages wherein the text of quotations from the O.T. is traceable to the Peshitta O.T. Hence the opinion of Merx, that the oldest Gospel is that of Matthew, must be correct. Where scholars of ability claim priority for Mark, their reasons call for examination.

Such a case occurs in the recent work of Maurice Goguel, *Jesus the Nazarene, Myth or History?* This careful writer, speaking of the Visit to the Tomb (Mt 28¹⁻¹⁰, Mk 16¹⁻⁸), remarks (p. 232, Eng. tr.): 'The priority of Mark's narrative compared with that of Matthew is beyond question. The apparition of Jesus to the women is under suspicion; Mark would not have suppressed it if he had found it in the source of his work. It makes a useless repetition of the apparition of the angel.'

This argument loses all force from the fact that Mark's narrative breaks off with the statement that the women told no one anything. Hence for all we know he may have narrated an apparition of Jesus in the sequel.

Now we notice in the first place that, whereas Matthew designates the women as 'Mary the Magdalen and the other Mary,' Mark designates them as 'Mary the Magdalen, and Mary the mother of James, and Salome.' If Matthew had found Salome in his source, why should he omit her? On M. Goguel's own principle Matthew's text must be the earlier.

The two accounts in fact differ so seriously that the question which is the source of the other, or rather what is the relation between the two, cannot be settled quite so simply. Let Matthew's account be considered first.

Mt 28¹, 'Now late on the sabbath day, as it began to dawn toward the first day of the week.' Here 'began to dawn' (R.V.) is an unfortunate rendering. Since the Sunday began in the evening, the word 'dawn' should be avoided. The Lewesian text means, 'In the evening (on the Sabbath) which preceded the First day,' and this is probably meant by the Greek, 'came Mary Magdalene and the other Mary to see the sepulchre.' This visit is closely bound up with the Matthæan narrative. The women witness the burial (27⁶¹). The Saviour's prophecy that He would rise on the third day is so well known to the Jews that they demand a guard for the tomb, which is also sealed to prevent tampering. This last operation must clearly take place immediately after closing the tomb, else it

will be ineffective. The curiosity of the women will be aroused, or their faith evoked, to see whether anything happens on the third day; therefore they come to the tomb in time for the commencement of the third day, *i.e.* the end of the Saturday, when the Sunday is about to begin. They do not indeed witness the Resurrection, but they see the tomb miraculously opened, and the guard disperse in terror. An angel, who has rolled away the stone, tells them that the tomb is empty, and gives them a message to the disciples. On their way to deliver the message they are met by Jesus Himself, who repeats it.

Mark's narrative is as follows (16¹): 'And when the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen.' Here there are two serious differences from the Matthæan narrative. They come to the tomb after sunrise, not at the commencement of the Sunday (*i.e.* Saturday evening); and their object is not to see the tomb, but to exhume the body for the purpose of anointing it, though there was no hint given that the laying-out by Joseph of Arimathæa was incomplete. There can be no doubt that what they contemplated doing, namely, opening the tomb, was illegal; for the tomb was the property of Joseph, and it is not suggested that his permission had been obtained for opening it; indeed, the statement which follows, that on their way they bethought them of the difficulty of removing the stone, shows that this permission had not been obtained: Joseph would have thought of the difficulty, even if the women forgot it. In the second place, the sentiment which abhors disturbing the repose of the dead is so widespread that we cannot believe these women were devoid of it. One of the Caliphs wished to exhume his beloved, because he had not said the proper prayers over her before burial; his courtiers persuaded him not to disturb one whom the earth had covered.¹ Ishodad, who notices the difficulty, compares the practice of bringing fragrant herbs to a grave on the third or seventh day after burial, or on feast-days; a practice which is wholly irrelevant.

Whereas, then, the Matthæan narrative credits the women with an act either of faith or of natural curiosity, Mark substitutes for it a project which

¹ *Aghani*, ed. 2, xiii, 158, 20.

was both illegal and irreverent; and, since that project could not even have been contemplated if the tomb were sealed and guarded, the narrative of the sealing and guarding had to be dropped. The Matthæan narrative further implies that, though the Apostles attached no importance whatever to their Master's prophecy of His resurrection, the Jews regarded it as so important that they took steps to guard against a sham resurrection; and one or more women disciples, perhaps reminded of it by the Jews, had either the faith or the curiosity to be present at the tomb when the third day commenced, to see whether anything happened. The project narrated by Mark makes it certain that these women too had no expectation whatever of a resurrection; at the time when they should have been at the tomb, had they any such expectation, they were buying spices in order to complete the laying-out! And they let the first half of the third day pass before they start for the tomb.

Whereas, then, both narratives make certain women discover that the tomb is empty on the third day, the Matthæan narrative furnishes a natural sequence of events except for the miracle of the opening, which Mark's narrative also implies; whereas that of Mark substitutes a project which was illegal, improper, and impracticable. One would have thought that there was no question here that the Matthæan narrative was original, and had been subjected to radical alterations with the view of rescuing the Apostles from the charge of being less believing than the Jews and less interested in their Master than a couple of women.

The Matthæan narrative also proceeds with natural sequence. The angel who opens the tomb delivers a message to the women who are there to receive it. They start with the view of delivering it, and are rewarded for their faith by an apparition of the Master Himself. In Mark's narrative they recollect, when they are on their way, the difficulty of opening the tomb, which, however, they find already opened. Entering, they see 'a young man sitting on the right side, arrayed in a white robe.' He gives them the message, but only succeeds in frightening them, and they 'said nothing to any one, for they were afraid.' By postponing the visit from the

commencement of the Sunday till after sunrise Mark makes the 'young man,' doubtless a mysterious being, wait in the tomb on the chance of visitors arriving to perform an illegal act; for whose visit the antecedents furnish no preparation. His waiting proves to be futile, since the women take no notice of his instructions.

Instead, then, of the Matthæan narrative being taken from Mark, it would seem evident that the author of the Second Gospel has altered the narrative of Matthew with a definite intention—that of minimizing the faith of the women. The narrative thereby becomes valueless: for what it amounts to is, that the women found the tomb unoccupied except for a young man, who delivered a message to them, of which they took no notice. If, as Matthew records, they delivered the message, their visit to the tomb forms an important link in the chain of events; but if they kept their experience to themselves at the time, they could not expect to be credited when they recounted it afterwards.

A relic of the Matthæan account appears in Mark's initial statement that 'when the sabbath was past,' the women bought spices. In Matthew the note of time, when Saturday was ending and Sunday about to commence, is of the utmost importance; the women come to the tomb at the first moment when the prophecy could be fulfilled. But for Mark's narrative the hour at which the spices were purchased is of no importance, except indeed to suggest that the idea of a resurrection had not entered their minds, so that at the very time when it might have been expected they were engaged on an act which excluded the belief in such a possibility. The Fourth Evangelist makes Joseph and Nicodemus so lavish with spices that such a purchase would have been quite unnecessary. The Third Evangelist makes them prepare the spices immediately after witnessing the interment. He also increases the number of the women, which the Fourth Evangelist reduces to Mary the Magdalene. The analogy suggested by Ishodad would suit her visit to the tomb as it appears in this last narrative.

The examination of the narratives bears out the proposition of Merx that the genuine Palestinian tradition is to be found chiefly in Matthew, and, it may be added, in the original Syriac.



Recent Foreign Theology.

German Theology.

THE Book of Malachi has been subjected to an amazingly exhaustive treatment by Alexander von Bulmerincq. He has written a volume¹ of five hundred and twelve large pages, which is only an Introduction, to be followed by a second volume of Commentary, and the Bibliography alone runs to fifty-five pages. Every conceivable phase of the subject is treated, the prophet's name, his times, his relation to Ezra-Nehemiah, his literary style, his theology, the authenticity of the disputed pages, etc. Unlike many learned books, it is a thoroughly living book and interesting from beginning to end. Its general spirit is conservative; the writer, for example, defends the traditional order Ezra-Nehemiah as against the recent tendency to put Ezra about half a century later than Nehemiah. He argues that Malachi was born probably about 515 B.C., and died not later than the arrival of Nehemiah in 445, his first prophetic address 1²⁻⁵ falling about 485, and the last 3²²⁻²⁴ in the period between 457 and 445. He was a faithful disciple of Ezekiel, influenced in his vocabulary by Deuteronomy, but betraying much less affinity with P. His characteristic dialogue style is remotely anticipated in Am 7¹⁻⁹. His religion lacks the ethical stress of the pre-exilic prophets, and there is in it not a trace of Jeremiah's conception of religion as a communion of the individual heart with God. The standpoint of the prophecy is eschatological, and sin is that which hinders Jahweh's coming, whether it be the social irregularities of the people, or the cultic irregularities of the priests. Malachi has enriched Hebrew religious conceptions by the ideas of the Forerunner of the Divine Parousia and of the Book of Destiny. These are but a few fragments of a book full of interest and information, which whets our appetite for the promised Commentary.

A second volume of Luther's sermons, containing those preached between 16th October 1530 and 14th April 1532, has just been issued.² As the first volume has already been noticed in these pages, suffice it to say that this fresh collection furnishes

¹ *Der Prophet Maleachi* (J. G. Krüger, Buchhandlung, Ritter-Strasse, Dorpat; Mk. 12.50).

² *Predigten D. Martin Luthers*, bearbeitet von Georg Buchwald (Bertelsman, Gütersloh; Mk. 18).

another demonstration of the almost inexhaustible fertility of Luther's mind, and of the ease and skill with which, often in very homely ways, he drove home his truth. An admirably exhaustive bibliography attests the wide variety of the themes handled, directly or indirectly—the Church, the Devil, Marriage, Prayer, the Pope, etc.—while the numerous references under the item 'Luther,' besides illustrating the strongly personal strain of Luther's preaching, yield many an interesting glimpse into his mind.

A book dealing with the Schwabian Fathers³—Oetinger, Fricker, Philipp Matth. Hahn, Michael Hahn, and, most illustrious of all, Bengel—has been compiled by Johannes Herzog, who also contributes a valuable Introduction with brief biographies of those evangelically minded men who did so much to counteract the rationalism of the eighteenth century. The book consists of selections from their sermons, meditations, letters, and diaries, arranged under such captions as these—God, Christ, Conscience, Faith, Regeneration, Prayer, the Bible, the Church, the Last Things. Herzog rebuts the charge that these men were narrow by pointing to the breadth of their scholarship and scientific knowledge and to their philosophical power. Bengel in particular, whose motto was 'te totum applica ad textum, rem totam applica ad te,' knew how to combine philosophy and criticism with spiritual edification. The dominant thoughts of all those thinkers were the Cross, the Resurrection, and the Kingship of Christ; and these selections, designed as a household manual of devotion, have been chosen with relation to the spiritual needs of the present day, and with the aim of deepening the spiritual life. The book is a fine and easy introduction to a realm in which it would be well if the modern spirit were more at home.

It is well known that many traits of primitive religion are to be found in the religion of the Old Testament. Professor Bertholet has selected the conception known as *mana* and illustrated it very amply in a recent brochure.⁴ He shows that a

³ *Weisheit im Staube* (Rainer Wunderlich Verlag, Tübingen; geh. Mk. 3.50, geb. Mk. 4.50).

⁴ *Das Dynamistische im Alten Testament* (Mohr, Tübingen; Mk. 1.50).

mysterious power was believed by the Hebrews to reside in the hair, nails, eye, hand, heart, kidneys, liver, blood, excrement, spittle, breath, the spoken and the written word, the name (hence the special significance of theophorous names), the corpse, garments (for example, mantle, shoe), ornaments, knots, the staff, the lance, instruments (for example, hammer), water, fire, stones, salt, meal, fruit, letters (for example, the alphabetic psalms), numbers (cf. the 'sin' of David's census). This mysterious power, which reaches its zenith in the characteristic Semitic conception of God as *El*, can operate in dangerous and even deadly ways. Many ancient customs and laws can only be explained in the light of this conception.

The problem of Hosea's marriage has fascinated generations of scholars and not least those of the last generation. The discussion has been distinctly advanced by the contribution of Adolf Allwohn,¹ who applies the methods of the new psychology to the investigation. Respecting the traditional text and order of chs. 1-3 more than most of his predecessors, he prefaces the psychological discussion with a detailed exegesis of these chapters and with a criticism of the previous solutions of the problem of the prophet's marriage. He finds the key to the problem in the remarkable prominence of sexual interests which characterizes not only the first three chapters but more or less the whole book. This, he thinks, points to the fact that Hosea, unlike Amos, had a strongly sensuous nature. He understood and doubtless felt the fascination of the licentious Baal worship, but this sexuality was driven by the more powerful impulse of an austere Jahwism into the prophet's subconsciousness, where it lay ready as material for the ecstatic experience all too briefly described in 1². This adequately explains his call to marry a harlot—a call in which both impulses of his nature received their satisfaction. He lived, as Allwohn says, in both worlds: he felt the pull of the sensuous Baalism, but it was subordinated to the more overmastering pull of Jahwism. There was a genuine cleavage in his nature, with one part of which he loved Gomer, while with the other he resented her. In time, however, the sensuous impulse was sublimated, moralized, ennobled, and resentment gave place to forgiveness and altruistic (as opposed to egoistic) love. Thus with his own experience grew his apprehension of Jahweh as a God of love. This is an extremely interesting and

¹ *Die Ehe des Propheten Hosea in Psychoanalytischer Beleuchtung* (Töpelmann, Giessen; Mk.4).

valuable discussion, which will appeal to psychologists no less than to students of the Old Testament.

JOHN E. MCFADYEN.

Glasgow.

The Apologetic Seminar at Wernigerode, Saxony, issues from time to time selected addresses or lectures under the editorship of Professor Carl Stange, and Nos. 15 and 16 of the series lie before us. In No. 15,² Professor R. Hermann ransacks certain early lectures of Luther for the purpose of setting forth the Reformer's conviction of the necessary connexion between justification and prayer, and discusses the significance of prayer in relation to the following: (i) justification as effected in man by God; (ii) the meaning and idea of repentance; and (iii) the righteousness of the new life. He expounds Luther's view as implying that, while justification will as a matter of course be attended throughout by prayer, yet, without taking account of prayer, we cannot truly say what justification is, and just as little what it is to be a sinner, and what it is to be justified. A useful summary closes the booklet.

No. 16³ consists of four lectures delivered by Baron von Weizsäcker, a medical specialist, to an audience of clergymen. After recalling the close connexion between religion and healing in the Apostolic days, the lecturer sees in the occasion of these lectures a token of a new rapprochement. He is even willing to accord the primacy to the religious factor, but as the natural precedes the spiritual, he confines himself largely to the treatment of the soul on the biological and phenomenal side, and uses his experience as a physician to indicate lines of treatment for those who have spiritual ends in view. He specially stresses the personal link in all endeavours to influence disposition and character, and while he deals adequately with the organic link (kinship) and the more official link (e.g. in education), he gives due place to the soul's relationship to the spiritual element. If the author's results are not startling, the method of developing them is decidedly fresh and stimulating.

ALEXANDER GRIEVE.

Glasgow.

² *Das Verhältnis von Rechtfertigung und Gebet*, nach Luthers Auslegung von Röm 3, von Professor Rudolf Hermann, Breslau (Bertelsmann, Gütersloh; M.1.50).

³ *Seelenbehandlung und Seelenführung*, nach ihren biologischen und metaphysischen Grundlagen betrachtet, von Frh. v. Weizsäcker (Bertelsmann, Gütersloh; M.2).

The editors of 'Arbeiten zur Kirchengeschichte' have sponsored Hugo Koch's *Cyprianische Untersuchungen*,¹ and in gratitude he dedicates it to one of them, Karl Holl, on the occasion of his sixtieth birthday.

The editors did well. We have here a book which embodies the results of a most patient and fruitful study of the writings and the times of the great African Bishop. There are twelve papers, with copious notes and a very full index.

Several of the studies are scarcely likely to arouse any considerable general interest, being only very laborious literary criticisms of what are not very important documents. Yet scholarship is surely not utilitarian; and the author is well content to have reached, at whatever expenditure of time and study, a grain or two of sober truth in the chronology of early Christian literature. Even such studies yield something beyond a bare date. They cast light on the development of the wonderful mind of Cyprian, and afford material for a study of the way in which his thought developed.

Of great interest and value to students of Christian doctrine will be the long and very scholarly paper on 'Die Bussfrage bei Cyprian.' It contains a careful examination not only of Cyprian's views, but of those of Novatian and the Roman leaders as well. It will appear that many have attributed views to Novatian which he certainly did not hold, and that the supposed sharp conflict between the views of Cyprian and those of Rome never existed. Difference there was, but nothing more than this, that Rome was always one step ahead of Carthage in a policy of mildness towards the *lapsi*.

Most interesting are papers vii. and viii. In the former, 'Cyprian und Seneca,' it is shown how the Church, protesting as it ever was against the vain philosophies of men, was most intimately related, in men like Cyprian, to the Stoic creed. The latter, 'Cyprian und Apuleius,' is still more striking. By comparing the vocabulary and phraseology of the Bishop with those of the cultured

¹ Bonn: A. Marcus and E. Webers Verlag; RM.18.

non-Christian, Koch proves to what an astonishing extent what we should call the technical terminology of Christian theology was common language in the schools of the Roman world. The difficulty, as the author indicates, is to discover what precisely the phrases meant to a non-Christian mind.

The student of philosophy who wishes to have adequate knowledge of the system of Spinoza will, of course, have Joachim, and will do well to add the little but great work² by Professor Harald Höfding which has just come into our hands. As it is one of a series we presume that Höfding's amount of space was more or less prescribed; and within one hundred and forty-six pages he has performed a remarkable feat. Nothing important is neglected; proportion is kept; the treatment is necessarily very compact, but is crystal-clear in lucidity; and a valuable addition is made to the literature on Spinoza—that most intriguing of all figures in the history of philosophy. In an introductory chapter, which we wish had been longer, Höfding confines himself to an investigation of the *Gedankenmotive* of Spinoza. He finds three—the Jewish theology in which he was brought up; the Western science and culture which he studied with avidity after the breach with the synagogue; and very important, a certain impulse within himself, partly religious, partly intellectual, to arrive at understanding of himself and of his place in the great Whole.

What was Spinoza in religion? Because he rejected a personal God some called him atheist, and many more pantheist. Some few have tried to claim him for theism. 'The line,' says our author, 'between theism and pantheism is not easy to draw.' 'The thought of Spinoza is of such individual peculiarity, that it is not easy to classify it; it can really be best described just as Spinozism.'

W. D. NIVEN.

Aberdeen.

² *Bibliotheca Spinozana Curis Societatis Spinozanae*, Tomus iv.: *Spinozas Ethica, Analyse und Charakteristik* (Heidelberg: Winters; 7s. net).