

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

Wesley was a strict Episcopalian, but in 1746, after reading King's *Account of the Primitive Church*, he came to the conclusion that bishops and presbyters were of the same order and that he was qualified to ordain his preachers to the ministry. It was only at the close of his life and for exceptional cases that he was driven to take this extreme step, but it is interesting to observe that he gradually organized his societies into a system that was in essence Presbyterian. The Leaders' Meeting corresponds to the Kirk Session, the Circuit to the Presbytery, the name Synod is now used by both Methodists and Presbyterians for the next higher court, since the former have changed their old term the District Meeting to Synod, and finally the Conference corresponds to the General Assembly. Methodism, therefore, in the British Isles is now more akin to Presbyterianism than to the Church of England, especially as the old doctrinal difference can hardly be said to exist.

The last generation has witnessed the decay of much that was characteristic of the old Methodism.

Charles Wesley's hymns are neither sung nor known as they once were; the percentage of Methodists who give their experience regularly in class must now be comparatively small; if Watch-nights and Covenant Services are continued the Love-feast tends to die out; ministers' terms of three years in a circuit are extended to four, five, six, and more years; old phrases of our peculiar language of Canaan are disappearing; denominationalism is dying, only the catholic elements of evangelical Christianity tend to remain. This may be because God intends to begin some great and new period in His Church by leading the different members of scattered communions back to their original unity after separation has served its own especial purpose. If at such a time Methodism as a separate entity ceases to exist, its ideals of close fellowship, of the family spirit in churches and groups of churches, its wide use of the amateur as well as of the professional in the pulpit, and something of its amazingly effective organization must remain.

---

## Recent Foreign Theology.

### Varia.

It is no surprise to find Professor Johannes Meinhold's *Introduction to the Old Testament*<sup>1</sup> appearing after seven years in a second edition; for, as an Introduction, it has struck out a new and fascinating path of its own. Whereas most Introductions confine themselves to the literary problems, analysis, construction, and probable date of the various books, Professor Meinhold has written an Introduction which really introduces the student not only to the literature, but to the great fields of history and theology or religion which are implicated in the literature; so that, in addition to the facts set forth in other Introductions and here presented with calmness and maturity of judgment, we can here follow the history of the people from the earliest times down to the period of the Maccabees, and we can trace with ease every step in the development of their religious thought. These three strands of interest are woven together with great skill and subtlety, and at every point we feel that we are in the hands of a master who thoroughly

<sup>1</sup> *Einführung in das Alte Testament* (Töpelmann, Giessen; geh. Mk. 7.40; geb. Mk. 9).

knows all that may be said against the position he is defending. It is interesting to note that he regards the Decalogue as of exilic origin, that he believes the Servant in the Servant of Jahweh Songs in Dt.-Is. to be Israel, and that he rejects Hölscher's view of Ezekiel. His warning against the temptation to draw too sharp a distinction between the prophets of weal and the prophets of woe is not untimely. More than once he pays a tribute to Wellhausen, to whom Old Testament scholarship will be for ever indebted. In a very interesting discussion on the text of the O.T. and on the Hebrew language he earnestly urges upon the theological student the great importance of a knowledge of Hebrew. But the things that interest him most in the O.T. are its 'eternal values.' No better Introduction to the O.T. can be imagined.

The social and economic conditions which prevailed in the ancient Hebrew state are discussed in a fresh and interesting way by Dr. M. Lurje.<sup>2</sup> He shows that the class divisions which are so

<sup>2</sup> *Studien zur Geschichte der wirtschaftlichen und sozialen Verhältnisse im Israelitisch-jüdischen Reiche* (Töpelmann, Giessen; geh. Mk. 3.40).

prominent in the time of the prophets are already present in the Song of Deborah. He deals with the problems of export and import, the development of trade, the various types of industry (working in metal, weaving, and pottery), the size of ancient Hebrew cities, the population of the country (which, taking Israel and Judah together, he thinks came to about a million), etc. The condition of the slave he believes to have been nothing like so happy as it is commonly represented. The prophets, though not social reformers, exercised an enormous influence on the social movement, and their fight for Jahweh was really a struggle for a nobler social order, or, at any rate, it found its most notable expression in that struggle. The problems traversed in this volume are the same as those traversed in relation to Jerusalem by Sir George Adam Smith in the latter half of volume i. of his *Jerusalem*.

To much fine work which has been done in the investigation of the ancient Hebrew cult, largely under the stimulus of Mowinckel's *Psalmstudien*, has now to be added a valuable discussion by Professor Hans Schmidt.<sup>1</sup> He believes that 'the day of Jahweh' was the New Year's Day of each year when, at the great harvest festival, Jahweh anew ascended His throne, and that cosmogony and eschatology alike took their colour from the circumstances of this festival. But he argues further that, as the chief rite of the first day of this festival, an empty chariot or lofty throne was borne to the Temple in the early dawn, accompanied by the jubilations of the people, and that to this, rather than to the ark, Ps 24 refers. The triumph of Jahweh over all His opponents was then dramatically represented, and the Divine King now appears as Judge; and in pre-Israelitic times it seems probable that this 'judgment' was made effective by the sacrifice of slaves and prisoners of war (cf. Ps 68<sup>21-23</sup>). As in Babylon, the Hebrew king may also, like the god, have celebrated his accession every New Year's Day. It is the supreme merit of the prophets that they wove into the ideas represented by this festival their own uniquely ethical conception of Jahweh, and thus completely transformed the idea of the Divine judgment and of the day of Jahweh. In the course of the argument skilful use is made of the doxologies of Amos, and there are some highly suggestive emendations of difficult passages in Ps 68, the most important being in the untranslatable clause v.<sup>18c</sup>, for which by a very simple change he reads  $\text{בְּכִסֵּא הַרְם}$  ('the God Jah sits on His high throne'), which cleverly

<sup>1</sup> *Die Thronfahrt Jahves* (Mohr, Tübingen; Mk. 1.50).

gets rid of 'the rebellious also,' etc. This is a discussion which no one interested in the reconstruction of the details of ancient Hebrew worship can afford to overlook.

In *Der Mensch im Recht*<sup>2</sup> Professor Gustav Radbruch traces the conception of man which underlies the legislation of successive periods of history, and shows that the legislation is conditioned by that conception, the legal ideas of our own age, for example, being largely conditioned by the conception of 'the collective man.'

The varied and far-reaching influence which Professor Deissmann has exercised is attested by the interesting collection of essays<sup>3</sup> contributed to celebrate his sixtieth birthday by colleagues, friends, and pupils. Early Christianity, the Grammar of the Koine, studies in particular words and phrases like *δύναμις*, *ἀναδείκνυμις*, *σὺν χριστῷ*, Paulinism, and other cognate topics are represented by discussions to which four English-speaking scholars make not the least notable contributions. Professor A. T. Robertson writes on 'New Testament Grammar after Thirty Years,' Professor Milligan on 'An Early Scottish Lexicon of the Greek New Testament,' Rendel Harris writes 'On the Trail of Marcion,' and B. W. Robinson on 'Influences leading toward the Conversion of Paul.' The practical interests of the Christian Church, for which Professor Deissmann has stood as earnestly as for scientific research, are ably represented by the concluding essay of Söderblom on 'Evangelical Catholicity,' in which he makes the interesting confession that he feels more at one with his Roman brethren who longingly pray and work for the unity of the Church than with Evangelicals to whom the realization of this unity is a matter of comparative indifference.

From the Catholic standpoint Professor Gaston Rabeau has written a comprehensive Introduction to the Study of Theology.<sup>4</sup> It deals with the object and method of theology, and with its auxiliary sciences such as philology and psychology. Rabeau writes with his eye not only on theological students, but on unbelievers who stand outside Catholicism, but who are genuinely desirous of making its acquaintance. The writer is well informed, he

<sup>2</sup> Mohr, Tübingen; Mk. 1.50.

<sup>3</sup> *Festgabe für Adolf Deissmann zum 60 Geburtstag* (Mohr, Tübingen; geh. Mk. 18; geb. Mk. 21).

<sup>4</sup> *Introduction à l'Étude de la Théologie* (Librairie Bloud & Gay, Paris; 24.00 fr.).

knows the Protestant as well as the Catholic literature, and he has an eminently fair mind. It is of great interest to note that, at a time when there is a tendency in Protestant theological seminaries to relax the linguistic demand, this Roman Catholic scholar urges upon students of theology the importance of knowing not only Latin, but also Greek, and even Hebrew. 'The theologian who wishes to be really familiar with the sacred books of the Old Testament must read them in Hebrew.' It will be well, he remarks, not only to know New Testament Greek, but even to acquire some notion of the history of the Greek language. Protestants who seek an easier way should lay these remarks to heart.

The not very numerous publications of Lucien Gautier have been supplemented by a little volume of essays or lectures,<sup>1</sup> published since his death, and prefaced by an interesting account of his career and personality from the pen of a friend. The essays are as valuable as they are pleasant to read. The subjects discussed are Luther and the Old Testament, the Rechabites, Post-exilic Judaism, Deutero-Isaiah, and Jeremiah, while a concluding essay defends the translation of כהנים by 'priests' (*prêtres*) as against the word 'sacrificers' (*sacrificateurs*), which has unhappily been reintroduced by the French version published by the British and Foreign Bible Society in 1910. Gautier was a Protestant of the Protestants, and in this chapter, as everywhere, his book is aglow with his passionate love of the prophets, who represent the Protestantism of the Old Testament as the priests represent its Catholicism. This explains his warm tribute to Luther alike as translator and exegete, and also his appreciation of the synagogue, whose worship was a sort of precursor of our modern Protestant service. His judgments of men and movements are characterized by a fine balance: he knows the good as well as the weak points of the scribes, who were much more than 'sincere hypocrites.' In discussing the Rechabites he makes the penetrating, if somewhat humorous, remark that to the average Israelite of the time Jahweh was in charge of the Ministry of War and Foreign Affairs, while the Baals presided over the departments of the Interior, Agriculture, and Commerce. Gautier, like Rabeau, was a strong believer in the study of Hebrew, following in this the precedent of the great Luther, two of whose words he quotes: 'I would like all young theologians to learn Greek and Hebrew,' and 'I have

<sup>1</sup> *Études sur la Religion d'Israël* (Édition la Concorde, Lausanne).

often urged the learning of Hebrew. I would not exchange the little Hebrew that I know for thousands of golden pieces. Learn this language, if you do not wish to be taken for beasts of the field.'

Professor Auguste Gampert stoutly champions the Mosaic authorship of the Decalogue,<sup>2</sup> in its earliest form. Its exilic origin and the view of it as a résumé of the prophetic teaching seem to him alike indefensible, and he brings forth solid critical arguments in support of the traditional view. The prophets, he says, were no more the founders of ethical religion than the Reformers were the founders of Christianity: their religion was rooted in the religion of Moses. It is interesting to see here, as in other matters, the swing of the pendulum back to traditional positions. The old defences are gone, but criticism itself has furnished others much more substantial.

The modern critical view of the Old Testament has created problems for the day-school teacher, towards the solution of which he is entitled to look for some guidance to the experts. Such guidance he will find in a little brochure<sup>3</sup> of thirty-one pages entitled 'The Significance of the Old Testament for Religious Instruction.' In it Dr. Weiser shows that criticism, so far from having destroyed the value of the Old Testament, has made it more than ever an apt vehicle for the training of the young. He sketches briefly the three branches of its literature—the historical, the prophetic, and the poetic—and then traces through them the development of Hebrew religious thought. Three points in particular he emphasizes—the supremely attractive power of the religious personalities of the Old Testament, the concreteness and vividness of its narrative, and its presentation of morality as rooted in religion. The teacher should welcome a literature which furnishes him with such material for influencing the mind of youth. But further, it creates a sense of universal history, and reveals that history inspired by a purpose: it insists upon the social aspect of duty, and it emphasizes the importance of the religious community to the individual religious life. The discussion is well fitted to reassure as well as to instruct teachers and others whom rumours of criticism have perplexed.

JOHN E. MCFADYEN.

Glasgow.

<sup>2</sup> *Le Décalogue* (Imprimerie la Concorde, Lausanne).

<sup>3</sup> Artur Weiser, *Die Bedeutung des alten Testaments für den Religionsunterricht* (Töpelmann, Giessen; Mk. 1.20).

## The Gospel of Jesus.

*Jesu Evangelium*, with the sub-title 'A Historic Account of the Preaching of Jesus,'<sup>1</sup> is a volume of supreme merit, from the pen of Dr. Sir Lyder Brun, one of the most distinguished professors of the Norwegian National University. The book treats of Jesus and the forms and methods of His preaching and teaching; His relation to Scripture and tradition; His thoughts about God and man and religion; His Messiahship and all involved in that; His influence on the disciples and their mission; and, finally, the gospel of Jesus, and the gospel about Jesus.

It is a pity that so few in our own land are acquainted with Norwegian, and so are unable to benefit by Professor Brun's great work. We know of no Scandinavian volume in the theological domain to compare with *Jesu Evangelium*, for its scholarship, freshness, interest, and practical value. The book is remarkably well balanced, the section on the Son of Man being the longest but particularly interesting. And we have never

<sup>1</sup> Forlag H. Aschehoug & Co. (W. Nygaard), Oslo, 1926.

read a more informative account of the condition of the country, the religion, and the time of Christ than in the section that deals with the historic presuppositions for the preaching of Jesus. We have found no specially Lutheran tendency in the book, nor any point on which we feel seriously inclined to disagree with the conclusions arrived at by the author. He himself, in the closing paragraph of the Introduction, says: 'Undoubtedly many may find my attitude to tradition too conservative and at the same time think that I have not escaped modernising Jesus. On the other hand, there will possibly be those who deem that my attitude to the authorities is too free, and that I have pushed Jesus away to a bygone age. I cannot expect that I have everywhere hit the proper mark. But it is my conviction that the union of reverence and criticism which I have sought to carry out in regard to tradition, and the wedding of accurate historic research and direct religious conception which I have striven to realise in regard to the words and personality of Jesus, indicate the right line of work.'

J. BEVERIDGE.

*Pau, France.*

---

## The 'Chaldaeans' in the Book of Daniel.

BY THE REVEREND H. H. ROWLEY, SHANTUNG CHRISTIAN UNIVERSITY.

IN his book *In and Around the Book of Daniel*, Charles Boutflower says: 'It is one feature of the controversy which has so long raged round the Book of Daniel that points once looked upon as fatal to the early date of that Book are seen on further investigation to be proofs of its authenticity. This is the case with the "Chaldaeans" who figure so prominently in the narrative portion. The defenders of the orthodox view would now be as sorry to lose the presence of those jealous, contentious individuals as to have the once much-debated, much doubted-of Belshazzar removed from the scene.'<sup>1</sup> In a former article (*Expositor*, Ninth Series, vol. ii. pp. 182 ff., 255 ff.) the present writer has shown that the account of Belshazzar in the Book of Daniel must still be regarded as fatal to the 'orthodox' view of its date. In the present article he proposes to re-examine the question of the 'Chaldaeans,' both in the light of Boutflower's

arguments and in the light of other considerations which he leaves unnoticed, and to show that no sufficient reason has been advanced to dispute the verdict of Sayce,<sup>2</sup> that 'the use of the word *Kasdim* in the Book of Daniel would alone be sufficient to indicate the date of the work with unerring certainty.'

### I.

The term 'Chaldaeans,' wherever we meet with it in the old Testament, except in Daniel,—and it is found not infrequently, ranging from the earliest to the latest documents included in the Old Testament,<sup>3</sup>—is used in its ethnic sense. This use is particularly common in the writings of the prophets who were contemporary with the Neo-Babylonian Empire.<sup>4</sup> That this is so is in no way surprising,

<sup>1</sup> Quoted in Driver, *Daniel*, p. 1.

<sup>2</sup> Gn 11<sup>28</sup> 15<sup>7</sup> (J), 2 Ch 36<sup>17</sup>.

<sup>4</sup> Jeremiah, Ezekiel, and Deutero-Isaiah.