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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In an attractive volume entitled *Current Christian Thinking* (Cambridge University Press; 10s. net), Mr. Gerald Birney Smith seeks to interpret the leading trends of theological thought in the United States of America. But the subjects he deals with are also of vital interest to readers on this side of the Atlantic. Among them are Roman Catholicism, Reformation Protestantism, Modernism, Fundamentalism, the Appeal to Experience (Schleiermacher and his successors), the Appeal to Christ (Ritschl and his successors), the Controversy over Evolution, the Modern Quest for God (perhaps the most thoughtful exposition in the whole book).

It is a book which has interested us from cover to cover. Mr. Smith has an engaging and expressive style, and makes his points with precision. Of his theological competence there can be no question, nor of his close acquaintance with the movements whose history he records. In the course of his work he reveals his own standpoint, which is that of liberal or modern Protestantism, but he does not obtrude it; his aim being to fulfil the rôle of the critical historian rather than to set forth his own views.

In this Note we would draw upon some of Mr. Smith's admirable chapters in order to bring out at once the likeness and the difference between Roman Catholicism and Fundamentalism. That there should be similarity between these two need not surprise the student of Church History, when he recalls that Reformation Protestantism did not emancipate itself from the mediæval spirit, and that Fundamentalism is an accentuated type of Reformation Protestantism.

What is it, let us first ask, that is common to Roman Catholicism and the Protestantism of four hundred years ago? It is the appeal to Divinely established sources of authority. In the case of Roman Catholicism that authority is the Church. All Roman Catholic officials must submit to ecclesiastical authority or leave the Church. In the case of the older or traditional Protestantism the Bible is the Divinely established source of authority. But if a Protestant refuses to accept the teaching of the Bible, the Bible itself has no organ for discipline. So that Reformation Protestantism, as Geneva bears witness, had resort for the maintenance of discipline to the principle of ecclesiastical authority.

What is it, let us now ask, that is common to Roman Catholicism and the Fundamentalism of our day? As Tennessee bears witness, it is still the appeal to Divinely established sources of authority; and once again in the Protestant movement the authority of the Bible is buttressed by the authority of the Church. The Catholic programme of conformity to certain prescribed ecclesiastical standards is adopted, and an effort made to secure that all officials and missionaries shall submit themselves

to ecclesiastical censorship if they are to be retained in the service of the denomination.

It is here, however, that an essential difference between Roman Catholicism and Fundamentalism emerges. Fundamentalism is not the whole of Protestantism. While the fundamentalists advocate stronger centralization for purposes of discipline, the liberal or modern Protestants, who are out of sympathy with fundamentalist doctrine, repudiate their programme for the settling of disputed questions. Recognizing that the principle of the direct responsibility of the individual believer is incompatible with uniformity of belief, they are held together by a programme of voluntary co-operation. And so strong is the liberal or modern movement within Protestantism that Fundamentalism is not likely to have its way.

Mr. SMITH brings his book to a close with a timely warning to the newer Protestantism. What, he asks, does the spirit of evangelicalism suggest? It suggests that a new theology is just as capable of religious barrenness as was the formal orthodoxy which the old evangelicalism confronted; and it seeks to interpret theology, whether old or new, as the expression of such a fellowship with God as shall make Christianity appear, not as a formal system, but as a Christlike way of living. Those who know the power and the joy of this way of life are the real representatives of evangelical Christianity.

A book which contributes at the same time to international understanding and scientific knowledge deserves a double welcome. This claim can justly be made for the volume entitled *Old Testament Essays*, published at 10s. 6d. net by Messrs. Charles Griffin & Co., London. It contains all the papers read at the eighteenth meeting of The Society for Old Testament Study held at Keble College, Oxford, from 27th to 30th September of last year, to which reference was made in the December issue of this magazine.

Scholars of many lands contributed both to the papers and the discussions, and any one who was privileged to be present could not fail to be struck by the international significance of a gathering in which representatives of many nations recently at war with one another met and discussed in the most amicable way the great literature which had brought them together. But it is to the contributions themselves that we now desire to draw attention.

In the opening paper on 'Prophetic Symbolism,' Principal Wheeler ROBINSON contends that the symbolic acts of the Hebrew prophets, which sometimes seem to us moderns so bizarre and trivial, were really performed—acts like the burying of a loin-cloth by Jeremiah, or his wearing of a wooden yoke to signify the subjugation of the nations to Babylon. These acts, which have their ultimate basis in primitive magic, become transformed by being taken up into the prophetic religion and linked up with the large purpose of Jahweh. They are not merely, as we are apt to take them, illustrations, but actual contributions to the realization of the Divine purpose. They bring that purpose nearer to completion, not only as declaring it, but in some measure as effecting it. Dr. ROBINSON concludes by showing that this thought, which seems so remote from our own world, has a permanent religious value.

Some of the points dealt with in this paper are treated again by Professor LODS in his paper on 'The Rôle of Magical Ideas in the Mentality of Israel,' in which he conclusively argues that the magical element played a considerable rôle in the life of ancient Israel; the smiting of Joash's arrows on the ground, for example, is conceived as having a real effect on the future. The efficacy of the spoken, and later of the written, word falls within the same circle of ideas. For the ancient Israelite, the cult was a sort of revealed magic, and one of the reasons for the prophetic hostility to the cult was, Professor LODS argues, its magical implications.

The vexed question of the Tetragrammaton is suggestively dealt with by Mr. G. R. DRIVER, who marshals the evidence from the ninth to the second

century B.C. furnished by various inscribed objects, the Aramaic papyri found in Egypt, the Assyrian royal annals, and some Babylonian private documents. The interesting results are reached (1) that 'the spelling of the tetragrammaton was purely a matter of fashion, which varied from time to time and possibly from place to place'—it might be יו or יה or יהו or even יהה—and (2) that the pronunciation 'can be hardly anything else than Yâ,' a pronunciation which suits all the known varieties of spelling. The ה, it is suggested, in the longer forms יהו and יהה is merely a *litera prolongationis* to ensure that the *ā* was fully sounded; but when the *h* came to be pronounced—cf. possibly 'Abhrā(*h*)m—Jā(*h*)w (where the *w* was originally quiescent) became Jāhû. This is an important contribution to a difficult question.

Professor OBBINK of Utrecht discusses 'The Tree of Life in Eden.' As against those who maintain that, before being driven out of Paradise, Adam had only eaten of the tree of knowledge, he argues that he had also eaten of the tree of life. Adam retained his immortality so long as he continued to have access to the fruit of that tree, but when he was driven from it, he became mortal.

In a paper on 'The God of Moses,' Professor VOLZ speaks in glowing terms of the historicity and the historical achievement of Moses. The Decalogue and the whole subsequent development of the Old Testament alike eloquently attest his greatness. The first commandment deals a deadly blow, by implication, at demon-worship and lays the basis for the conception of the unity of the world, thus delivering the ancient heart from the fear of the multiplicity of spirits by which it was obsessed; while the second commandment prepared the way for the appreciation of the spirituality of God. The Preface to the Decalogue presents Jahweh as the God of grace and of history, and the knowledge of this God is attainable by everybody, as the service of Him rests on the demands of conscience. Thus magic and priestcraft wither before Him.

In his discussion of 'The Paradise Story of Ezekiel 28,' of the essential part of which (vv.[12-19]) he gives an admirable verse translation. Professor G. A. COOKE points out its relation to, and distinction from, Gn 3, Is 14, and the Adapa myth, noting that in the Ezekiel story, where the purifying process has not been carried so far as in Genesis, the privileged hero dwells both in the Garden of God and on the sacred mountain with the stones of fire, by which we are perhaps to understand the flaming ramparts which encompass the throne of Deity.

Professor HEMPEL, the editor of the *Zeitschrift für die alttestamentliche Wissenschaft*, subjects the Old Testament type of piety to a penetrating analysis. Without minimizing the contrast between the prophetic and the priestly type, he reminds us that there were analogous traits within these contrasted types. Both were inspired by feelings of terror and trust, of fear and yearning: the God of both was awe-inspiring and friendly; and in the cult, as in the prophetic experience, the awful God drew near. But the sorrows of the post-exilic period tended to push God back into the past or forward into the future; the cult did not invariably produce that immediate experience of God which is the heart's blood of religion, and experience tended to be replaced by dogma. Much thinking has gone into Professor HEMPEL's argument, which happily shows the deep affinities between types which have often been violently contrasted.

No question has been more hotly debated in recent years than the date and the implications of Deuteronomy, and to this Professor EERDMANS of Leyden, well known for his revolutionary Pentateuchal studies, addresses himself. In two important respects he allies himself with current critical opinion, maintaining (1) that Dt 12[14] does not admit the assumption of various sacred places in different tribes, and (2) that the reformation of Josiah was based on Deut., a conclusion which 'stands unshaken.'

In a valuable discussion on 'The Unit in Narrative Literature,' Professor EISSFELDT urges that, important as has been the work done on the treatment of individual narratives, the time has now

come when we should give our attention to the larger contexts, which were to some extent lost sight of by earlier scholars. The individual narratives, as they now stand, often point both backward and forward to large literary units of which they now form a part, and increase our wonder at the broad conception of history already entertained by historians of a comparatively early period. Among many interesting points is that, in one of the documents lying behind the Books of Samuel, David is in the service of Jonathan, not of Saul.

Bauer and Leander's 'Historical Grammar of the Hebrew Language' is trenchantly criticised by Professor A. A. BEVAN, who, in referring to the ancient vocalization of the Semitic languages, drily remarks, 'As for the pronunciation of the Amorites and the Ḫabiri, I must leave it to be discussed by those whose knowledge of the past is derived, not from documents, but from intuition.'

Dr. S. A. COOK, in a paper on 'Archæology and the Religion of Israel,' brings forward material, largely derived from numismatics, which goes to illustrate the analogy between certain aspects of foreign religions and features of Israel's religion which are preserved, or sometimes only hinted at, in the Old Testament. One of the most curious archæological finds is that of a zodiac on the floor of a synagogue—a find which, though resting on astral ideas, no doubt received a harmless interpretation.

Professor CAUSSE of Strasbourg contends that the Jewish Diaspora was both earlier and more widely diffused than has been commonly supposed, and that it is a mistake to imagine that the exiles, for example, of the eighth century were lost in the surrounding heathendom without leaving a trace. There was a diaspora at many points in the then known world, and this diaspora, from which some of the literature unquestionably came, exercised a profound influence on Palestinian Judaism. Indeed, it may be said that the Jerusalem of the second Temple came into being as a colony of the Oriental diaspora, and the Wisdom literature of the Jews betrays an exotic, and more particularly an Egyptian, character. Thus, as the horizons of Judaism widened, any native tendencies within it towards universalism were strengthened.

A long and valuable paper on 'The Poetry of the Psalms,' by Professor GUNKEL, deals the death-blow to the theory which for years has been dying, that the Psalter is entirely post-exilic. So far is this from being the case that, 'all things considered, we may say that Psalm-composition belongs to the earliest period of Israel's history,' like law, saga, etc. For in the pre-exilic period there was unquestionably deep religious experience and marked poetic power: what was to hinder that experience from being expressed poetically, especially in view of the far older Babylonian and Egyptian analogies? The demonstrable history of psalm-composition also points to an ancient origin.

Professor SCHMIDT raises the question whether there are in the Old Testament prayers of persons (falsely) accused of some crime in such a process as is hinted at in 1 K $8^{31f.}$, and he answers in the affirmative by pointing to certain psalms, cf. Ps $10^{7^{10}}$ 7^{2-7} 27^{7-14} and many others, from which it may be inferred that an accused person who was arrested and temporarily imprisoned might in the Temple assert his innocence by calling down a curse upon himself if he spoke falsely. The accused person was often also a sick person, whose sickness suggested to others specific guilt and led to a specific accusation. Hence it is that so many prayers of the type discussed are offered by sick men.

Dr. OESTERLEY discusses the thesis which he amplified in his recent book, that the religion of Israel affected the thinkers of other nations no less truly than it was affected by them, and from a comparison of The Teaching of Amen-em-ope with Proverbs he illustrates Egyptian influence on Israel and Israelite influence on Egyptian thought.

The book concludes with a very suggestive discussion, by Professor J. M. P. SMITH of Chicago,

of the syntax of Gn 1^{1-3}, which issues in the following translation: 'In the beginning, when God created the heavens and the earth, the earth having been a desolate waste, while darkness was upon the surface of the abyss and a mighty wind was beating upon the surface of the waters, then God said . . .'

This objective sketch gives little idea of the richness and variety of the book or of the gathering whose labours it embodies, and the discussions which followed most of the papers were often as suggestive and valuable as the papers themselves. A record of them, had that been possible, would have considerably enhanced the value of a very valuable volume. But the volume, as it stands, will give Old Testament students much to think of for many days to come.

The Sermon on the Mount.

The Beatitudes.

By Professor W. M. Macgregor, D.D., Glasgow.

The Sermon on the Mount, as Matthew records it, is a greatly enriched and elaborated version of an earlier document which Luke seems to have reproduced (6^{20-49}) with little change. Matthew has worked into it a wealth of authentic sayings, many of which are found in other connexions in Mark and Luke, and he presents the whole as the first of five collections of the words of Jesus (chs. 5–7, 10, 13^{1-52}, 18, 23–25), which were, no doubt, intended by him as a parallel to the Five Books of Moses, the Five Books of the Psalms, and the Five Megilloth (*i.e.* Canticles, Ruth, Lamentations, Ecclesiastes, Esther). These are not accidental or haphazard groupings, so each is concluded with the deliberate formula—'And it came to pass when Jesus had ended these sayings (or parables).' When the Evangelist thus brings together fragments of wholly separate origin (as where 5^{13-16} follows on 5^{1-12}) there is at least a presumption that he meant them to be read in sequence as throwing light upon each other. It is possible that he sought to give the Church merely a loose handful of precious stones, but it is more likely that in his own mind these were joined together in a construction.

Certainly in setting forth the teaching of Jesus he could not have chosen any word more profoundly characteristic than Blessed! for Jesus' distinctive message was always a *makarismos*—both a declaring and a making men blessed. Dr. Rendel Harris somewhere says that Jesus had the gift, even in saying Good-day, of making the day good, and this in varying fashion is recognized at the outset of each of the Gospels. Luke opens his account of the public ministry with the scene at Nazareth (4^{16-20}), where Jesus, in the synagogue, read from Isaiah the promise of a work of healing and comfort on the large scale, and then added: 'To-day this scripture is fulfilled.' To the same effect John begins his record with the symbolic story at Cana, where, at Christ's word, water became wine, stint was turned to abundance, and radiance and exhilaration flowed in. More briefly and bluntly, as his habit is, Mark makes the same point. He tells that Jesus began His work with the same message as the Baptist ($1^{14.15}$), only He set it to an entirely different tune; for, instead of John's thunder and alarm, Jesus came preaching the good news about God (1^{14})—that His coming to men means not terror and destruction, as John had conceived it, but far extended blessing.

It is not possible in one short article to develop the meaning of all the Beatitudes, but some of them peculiarly demand investigation, especially those in which Luke and Matthew come together, since their differences are instructive. Where Matthew speaks of 'the poor in spirit,' Luke speaks of 'the poor'; where Matthew has 'those who hunger and thirst after righteousness,' Luke simply gives the 'hungry'; and, with a charming departure from the conventional language of the pulpit, Luke reports—'ye shall laugh' for 'they shall be comforted.' Looking at the surface of the two reports, one might suppose that while