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if it is only thus that we can represent it to ourselves. To separate the Godhead of Christ from His Manhood is a task as impossible as it is unnecessary. The earthly story which culminated in the Cross is the last and fullest exposition of the Humanity of God. If we are made in God's image, then God is like us. Our conception of His power must never make us think of Him as some superior genie, who builds enchanted palaces. God has His difficulties. That is how He is ever represented in the Bible, and no consideration of the mystery that surrounds His existence should rob us of the wondrous picture of a personal, living God. If 'men may rise on stepping-stones of their dead selves to higher things,' can we not understand how this process may correspond to something in the very heart of God? It is of the very essence of personal life to be lifted on the waves of difficulty to the accomplishment of its purposes. Difficulty is the means of salvation. For us as we encounter the storms of life, what gives us courage—a man's courage—with which to grapple the tempest is the Presence in the boat.

The difficulties of God are consummated on

Calvary. Men have always found the Cross a cause of offence. That God should die, that the last great obstacle to the development of their own lives should reappear in the history of God, seems to them scandalous indeed. They imagine that somehow we should be able to accept the declaration that God is love, that He forgives iniquity and sin, though the declaration had no relation whatever to the fact of Golgotha. Tell us the Parable of the Prodigal Son, and we want nothing further than that touching story to make us arise and go to our Father.

But we cannot separate the story from Him who told it. Love has not proved itself to the uttermost till it has broken every barrier down. In the world as we know it love must encounter dangers, it must wrestle with death, if it is to reach the fulness of its glorious perfection. O Cross, O Tree of suffering and of glory, this is the word which the Lord hath spoken of thee: 'For this very purpose did I raise them up, that I might shew in thee the power of my prevailing love.'¹

¹ J. G. Simpson, *Great Ideas of Religion*, 103.

Recent Foreign Theology.

Christianity in China.

IN the earlier volumes of his *History of Evangelical Missions* Dr. Richter has dealt respectively with India, Islam, and Africa. With the publication of vol. iv. on 'China,'¹ his great task is completed. He has laid all Protestant churches under great obligation alike by his extensive researches spread over many years, and by his careful sifting and skilful arranging of the immense mass of material. In spite of the difficulty of writing about China in these days of kaleidoscopic changes, the time is held to be opportune for the publication of this volume, inasmuch as the Shanghai Conference (1922) marks the beginning of a new era in the history of Chinese missions. It is estimated that there are three-quarters of a million of Protestant Christians in China, and that, out of eight, one is a member or adherent of some continental church, three are attached to British, and four to American churches.

¹ *Allgemeine Evangelische Missionsgeschichte*, Band iv. 'Das Werden der christlichen Kirche in China.' Von Professor D. Julius Richter (Gütersloh: Bertelsmann; Seiten xvi, 584. M.25).

A chapter is devoted to Jesuit missions (1583-1773), and another to the beginnings of Evangelical missions (1807-1840), full justice being done to the 'distinguished personality' and literary activity of Robert Morrison. The work in the five Treaty ports (1840-1860) is sympathetically described, and there are dissertations on the Opium War, the Taiping Rebellion, etc. Subsequent history is divided under the following headings: from the Peace of Peking to the Boxer Rebellion, from the Boxer Rebellion to the Revolution, and the Republican Era. There are chapters on Medical Missions, Work amongst Women, Bible Translations, and Persecutions. Deep regret is expressed at the withdrawal of the China Inland Mission (1926) from the National Christian Council. A noteworthy feature of this work, greatly increasing its value, is that 200 pages are given to detailed histories of the missions classified geographically. For example, under such headings as Canton and the Hinterland, Shantung, Hunan, etc., a summary is given of the work of the various societies in each place and of their present condition.

Dr. Richter's encyclopædic history will be a standard work of reference for all the churches.

Its statistics are brought up to date, and no pains have been spared to secure accuracy of statement concerning matters ecclesiastical, biographical, and historical. It was inevitable that in a narrative of missionary work in China reference should be made to the relations of the European powers to that country. With most of the strictures passed upon their dealings with the nation there will be general agreement, and Dr. Richter's analysis of the present situation helps his readers to distinguish between the religious and the political elements in the peoples' hatred of foreigners. But as missionaries of a former generation are charged with looking at the Chinese through 'coloured spectacles,' and of painting, in consequence, a too gloomy picture, it must also be said that the political judgments in this work are not always free from bias. For example, it is recorded, without comment, that the Germans seized Shantung, but that 'the ever modest Great Britain claimed *only* the whole, enormously rich Yangtze basin.'

To the series of Studies in the History and Civilizations of the East, now entitled *Morgenland*, and formerly '*Beihefte zum alten Orient*,' the Editor, Dr. Wilhelm Schubart, contributes an essay on 'Das Weltbild Jesu.'¹ His aim is to describe not *Die Welt Jesu*, or the world as it was in His time; but the world as Jesus saw it, and then to discover His attitude towards the world He knew. The environment of Jesus is vividly sketched, and the influence upon Him of the ideals of His age is traced. 'Neither an ascetic, nor a scholarly recluse was he, but a man of the people to whom nothing that is human was alien.' The world as Jesus ideally viewed it was the Kingdom of God, though before that Kingdom could come the powers of evil must be fought and overcome. The different conceptions of the Kingdom which are implied in the words of Jesus are instructively compared. Within the limits imposed by himself, Dr. Schubart's study is arresting and suggestive.

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A series of lectures,² delivered by Jewish scholars in connexion with the Institutum Judaicum founded

¹ *Morgenland: Darstellungen aus Geschichte und Kultur des Ostens*, Heft 13 (Leipzig: Hinrichs; geh. M.2).

² *Entwicklungsstufen der Jüdischen Religion* (Töpelmann, Giessen; geh. Mk.3.20; geb. Mk.4.50).

by Strack, deals mainly with post-Biblical Judaism and is introduced by the late Professor Gressmann, whose interest in every aspect of Judaism was encyclopædic. Gressmann offers a brief but excellent sketch of pre-exilic religion, drawing in bold attractive outlines the message of the great prophets. Elbogen discusses the relation of Ezra to post-exilic Judaism, explaining Ezra's drastic prohibition of intermarriage with foreigners as necessitated by the obligation of Israel to maintain her religious distinctiveness. Bergmann in his lecture on Judaism in the Græco-Roman period shows that in the Jewish attitude to the pagan world there was tolerance as well as intolerance, propaganda as well as polemic. Michael Guttman deals with the origin of the Talmud and makes the suggestive comment that it is best understood as composed, not of so many volumes, but rather of persons who meet to discuss and dispute—a veritable 'living book.' A very acute discussion of the Religious Motives in the Philosophy of Maimonides is presented by Julius Guttman, who points out that the key to that philosophy is found in regarding it as a synthesis of Judaism and Aristotelianism. The series closes with a discussion by Baeck of the Origin of Jewish Mysticism, a religious development for which there is little support in the Old Testament. Different as are the topics treated in this volume, two ideas run through practically all of them: one is the joy of the true Jew in the Torah—if the Law was a yoke, it was a yoke borne gladly: the other is the intense emphasis upon the ethical aspect of religion, conspicuous alike in Jewish mysticism and the philosophy of religion. The prophets did not live in vain, they left an indelible mark upon the whole subsequent development of their people.

Most Christians who know anything about the Jews at all are better acquainted with the ancient than the modern aspects of their religion: the synagogue is as unfamiliar to them as a mosque. Else Schubert-Christaller has written a little book on *The Worship of the Synagogue*,³ which is well fitted to extend our knowledge of the modern Jew in his hours of worship. In four brief but informing chapters she discusses the prayers, and to some extent the liturgical customs, connected with week-days, the Sabbath, the three great festivals, the solemn New Year's Day, and the Day of Atonement. Each chapter is prefaced by a brief

³ *Der Gottesdienst der Synagoge*, von Else Schubert-Christaller (Töpelmann, Giessen: geh. Mk.2.70; geb. Mk.4).

introduction, but the bulk of the book consists of liturgical prayers. These let us look into the wonderful range and depth of the Jewish religious spirit which, alike in its abounding delight in the Sabbath and in its contrition for sin, recognizes that the God who is greatly to be feared is nevertheless 'my God.' A welcome and valuable book.

Gustaf Dalman has placed some of the fruits of his long and intimate acquaintance with Palestine at the disposal of all readers interested in the Bible in a volume,¹ dealing more particularly with the work and the customs of the peasants of Palestine, as these are determined by the changing year. The temperature, rains, winds, trees, plants, harvests, animals, insects, festivals, everything indeed that affects or is connected with the general life of the country as that is conditioned by the successive seasons of the year, is here carefully recorded and discussed with a fulness of knowledge which betrays on every page the hand of the scholar who is at once a master of Biblical and Rabbinical literature, an acute and patient observer of natural phenomena, and a trusted friend of the people who knows their language thoroughly and who is as completely at home in their country as he is in his own. In the Arabic sentences and proverbs which are profusely sprinkled over the book we hear the living voice of the people of to-day. The book is, in short, a Biblical Archæology which differs from other volumes dealing with this theme in starting with the contemporary life of Palestine and working back to the Bible. The writer speaks with gratitude of all he learned from those people, many of them illiterate, whose life was none the less happy because they lived in an environment comparatively unaffected by the creations of machinery and electricity; and in a form which is not only readable but fascinating he has passed that knowledge on to us.

Two brochures have lately appeared, one in the 'Philosophie und Geschichte' series, the other in the 'Sammlung gemeinverständlicher Vorträge.' In the

¹ *Arbeit und Sitte in Palästina*, Bd. 1 (Bertelsmann, Gütersloh; geh. Mk. 12.50; geb. Mk. 15).

former,² Rudi Paret traces the influence of Islam in the colouring given by the popular literature of Arabia to the story of the Muhammadan conquests. We learn how readily and how speedily history became distorted into legend, and how popular imagination could transform the heroes of ancient Arabia into champions of Islam or precursors of Muhammad. However slender the historical value of such romances may be, they throw interesting sidelights on the popular religion and illustrate the actual religious life of Islam better than do the works of theologians.

The other booklet,³ by Professor Frick, discusses the proper mode of interpreting the Bible. How is the spiritual understanding of it related to the scientific understanding? Frick is just to both orders of interest, but he pleads that a strictly scientific exegesis, which is indispensable as a basis, is not enough. The voice of God speaking to us in the Bible can only be heard through the atmosphere of prayer.

Recent numbers of the *Zeitschrift für die alttestamentliche Wissenschaft*,⁴ which is being so ably edited by Professor Hempel, are crowded with stimulating discussions, through which one feels the increasing complexity of Old Testament problems. We have only space to refer to Staerk's discussion of the 'Ebed-Jahwe Problem,' which is followed by Marmorstein's interpretation of Is 53—both of which discussions show how little the collective interpretation of the Servant may be said to have triumphed. A long and valuable article by Professor Budde defends the current critical view of Deuteronomy, which connects it with the Reformation of Josiah, against the earlier and later dates held by Löhr on the one hand and Hölcher on the other. Fine tributes are paid to the work and worth of the late Professor Gressmann by Professors Titius, Sellin, Hempel, and T. H. Robinson.

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² *Die Geschichte des Islams im Spiegel der Arabischen Volksliteratur* (Mohr, Tübingen; Mk. 1.50).

³ *Wissenschaftliches und Pneumatisches Verständniss der Bibel* (Mohr, Tübingen; Mk. 1.50).

⁴ Töpelmann, Giessen.