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Joseph by his manner of life and in the fulness of his fatherly qualities helped Jesus to express His thoughts about God. He helped Him to find expression for a great idea. He gave Him a new form for His new thoughts. The life of Joseph was as a mirror in which Jesus saw the face of God.

'We come unto our fathers' God.' And we often come through the life and faith of our fathers. They lead us to God. They bind our life to the Most High. By their teaching and the atmosphere they create, they can weave such magic spells about our life that we are held captive to God by their memory and their example. Our earthly ties to them can become golden chains which bind us to God and the work of His grace.

There is such a thing as finding your own way to

God, and ultimately in our spiritual experience we must stand, solitary and alone, in the Divine presence. The fierce light which beats about the throne must search our own hearts without any mediation. But we are brought to that light by others more often than not. We live by the faith of others until we are strong enough and brave enough to have a real faith of our own. Looking back over life, we rejoice that in the mists of the past and in the fires which memory kindles, we see faces that are very familiar: parents, teachers, friends, and loved ones; and there have been times in our experience, times of stress, despair, and darkness, when those faces were to us as the face of God, for in them we saw reflected a light that was not of earth, a light in which we found our stumbling way into the Father's presence.

Recent Foreign Theology.

Varia.

DR. ISRAEL RABIN enters an energetic protest¹ against the view that monotheism was a later development in Israel, and that it was preceded by henotheism, polytheism, and polydaemonism. Not only Moses, but the patriarchs were already monotheists. The so-called El-religion of Genesis was really monotheism; there was only one אֱלֹהִים, not many אֱלֹהִים, and אֱלֹהֵי עֵלְיוֹן means not 'the most High God,' but 'the God of the height' (from עֵלָה), 'the God who dwells in heaven.' The covenant idea is as old as Abraham, and the covenant at Sinai is history, not fiction. The God of Sinai is no mere mountain-god or local Kenite god. Monotheism is not the result of an evolutionary process, it rests upon revelation and existed from the beginning of Israel's history as portrayed in Genesis; there is no bridge from polytheism to monotheism. The book is a polemic against the views of Marti, Smend, Gressmann, and more particularly Budde, for whose Kenite hypothesis Rabin has no use. The discussion, able as it is, is not likely to convince those who realize how many centuries separate the facts from the record of them or who have good reasons for

¹ *Studien zur vormosaïschen Gottesvorstellung*, von Dr. Israel Rabin (Marcus, Breslau; M.4).

believing that into the ancient traditions the ideas of later times were woven. On p. 46, Gn 39²⁹ should be 31²⁹.

To the controversy which is raging on the Continent on The Word of God, Professor Schaefer of Breslau makes a thoughtful contribution,² in one chapter of which he joins issue with Gogarten and Barth. For Protestantism the Word of God is of central importance; but though the Bible is indispensable and determinative—especially the New Testament—it is not to be identified with the Word of God. Out of the Bible we are to listen for the word of the Eternal—not the word of Jeremiah or of Paul, but the word out of eternity which speaks *to us to-day*. Faith is at once bound to the Scripture and free. In the NT, that is the word of God which proclaims His infinite majesty and His holy love. Though the OT must never be equated with the NT, because Christ, who is the Word, is not there, yet the OT cannot be dispensed with, for it is the presupposition of the gospel, and it is a vital part of the Word of God, emphasizing, as it does, that He is Creator, Law-giver, Judge, and Sovereign, who will realize the

² *Das Wort Gottes: Eine systematische Untersuchung*, von Erich Schaefer (Bertelsmann, Gütersloh; geh. M.6, geb. M.7.50).

goal set by Him for history. The relation of the Word of God to the Spirit, the Sacraments, and the Church is carefully discussed.

Dr. Gottfried Simon, who was for eleven years a missionary in Sumatra, has written a book of great interest and importance,¹ not only to students of religion but still more to missionaries. In it he defends the thesis that mysticism can never be a bridge by which men may pass from other religions to Christianity, but that mysticism, like secularism, is a foe to be fought. Simon fully recognizes that mysticism does express a genuine religious aspiration, and that the asceticism which usually accompanies it has elements of real religious value; nevertheless the union with God which it is supposed to achieve has really nothing in common with the fellowship with God through Christ as presented in the NT and experienced by Christian believers. Mysticism, he contends, is really a sort of self-deification: the other ego which the mystic imagines himself to experience is nothing but the ego of his own sub-consciousness. To the Christian, reconciliation and redemption, effected by Christ, precede fellowship with the Father; but the mystic has no need of a mediator. The Christian has fellowship, but does not claim union, with God; God, however near, remains Another. The vision of Isaiah, for example, is weighty with the sense of the distance between man and God: even the so-called mysticism of Paul, who relegated ecstatic experiences to a very subordinate place, is very different from what is usually understood by mysticism.

The importance of this argument, which is urged with great earnestness, not only for the missionary but also for the Church at home, will be readily recognized; and the argument is supported by a valuable sketch of the mystical element in the religions of primitive peoples, of mysticism in India, Taoism in China, Buddhism in Japan, and especially of Sufism. Simon's long experience in Sumatra gave him a first-hand knowledge of the mysticism of Islam.

In a book² as brilliant as it is learned, Professor Victor Schultze has followed the history and described the life of Antioch during the first six

¹ *Die Auseinandersetzung des Christentums mit der ausserchristlichen Mystik*, von Gottfried Simon (Bertelsmann, Gütersloh; M.4).

² *Altchristliche Städte und Landschaften: Antiocheia*, von Dr. Victor Schultze (Bertelsmann, Gütersloh; geh. M.18, geb. M.20).

centuries of the Christian era. The place held by Antioch in the New Testament and in the ancient world renders it of special interest to the student of ancient religion in general and of Christianity in particular. Dr. Schultze is thoroughly familiar with his sources, and for his vivid sketches of life in Antioch he draws heavily upon Chrysostom. Round the story of Antioch every kind of interest centres—linguistic, commercial, political, literary, religious, ecclesiastical, and theological, and all these interests are reflected in the eloquent pages of Schultze. He lays bare the civilization of that good-natured but frivolous people; he shows us their temples, their cults, their theatres, their sports, the cruel self-imposed torments of their ascetics, their superstitions, their education, the toilets of their women, etc.; and through the whole story runs the struggle of Christianity with paganism. Much of the story is surprisingly modern; we find the Church, for example, denouncing mixed bathing, and Chrysostom, for all his incomparable eloquence, has to complain about the poor church attendance. The hearers wish to be entertained as at a theatre or a concert; they applaud when they are pleased; when they are displeased, they yawn and fall asleep. One finds the sermon too short, another too long; one wants to hear something new, another wants only the thing he is accustomed to. The book is crowded with interest and embellished with ninety-five illustrations—of coins, scenery, buildings. The appeal of this book is far wider than merely to the student of Church history.

The publication of a posthumous volume³ of some of Harnack's stray essays and addresses helps us to realize afresh that by his death we have lost not only a great scholar, but a great man. The volume is of very varied contents—chatty reminiscences of his contemporaries, estimates of religious and social congresses, serious theological discussions, a memorial address on Kant, two beautiful Christmas addresses, a chapter on the significance of book dedications, and others too numerous to mention—all revealing the nobility of the man and the wide range of his interests. Of special interest is his discussion of the question whether a reunion of the Churches is possible on the basis of the early Church confessions; he gives many reasons for his negative answer, but he regards as desirable and practicable a supra-confessional co-operation in Christian work which would lead,

³ Adolf von Harnack, *Aus der Werkstatt des Vollen-detten* (Töpelmann, Giessen; geh. M.8.50, geb. M.11).

not indeed to union but to confederation. The essay on the Reformation is a clear exposition of the thing that differentiates Luther's apprehension of religion from that of Roman Catholicism. Another essay presents a warm but discriminating appreciation of Marcion, and we share, as we read it, the thrill of Marcion's discovery of the 'newness' and wonder of the gospel. Among the finest things in the book are the appeals to the German people to rise above the misery and despondency which followed in the wake of the War to a higher and a nobler life. He is no pessimist: in the youth movement, in the indefatigable industry of the Germans, in their traditional fidelity to duty, he sees the basis of hope in a brighter future. The War has left its mark on this book. 'He who ventures to speak of the elevating consequences of war is either a criminal or a fool.' The book is a real refreshment of mind and spirit.

Professor Eissfeldt's acute analysis of the Hexateuch and the Book of Judges, published some years ago, prepares us for a penetrating examination of the composition of the Books of Samuel;¹ and we are not disappointed. His general conclusion is that the rather loosely arranged sections of the book, when sifted out and re-arranged, yield three continuous narratives; in 1 S 16-20, for example, he finds three accounts of the relation of David to Saul and of the breach between them. He does not, however, identify these strands with the L, J, and E of his earlier Hexateuchal discussion—he leaves that an open question—though he points out that the similarity of 1 S 13⁸ to Gn 8^{10, 12} ('he waited seven days') and of 1 S 13¹¹ to Gn 4¹⁰ ('what hast thou done?') automatically raises the question of a possible connexion between 1 S 13⁷⁻¹⁵ and J. 2 S. differs from 1 S. in that in 2 S. there is far more continuity in the narrative: for example, 2 S 2-8 is practically continuous, so also is 9-20, 21¹⁻¹⁴ 24, 1 K 1 f. Occasional suggestions worthy of consideration occur on questions of text and interpretation: for example, יר in 2 S 5¹⁷ is regarded as = 'retire,' and justified by the use of the word in Jg 11³⁷ (where, however, ירתי has been proposed for ירתי) and Jg 15⁸ (where for ייר many MSS read יילך). Subsequent literary criticism of the Books of Samuel will have to reckon seriously with this contribution of Professor Eissfeldt.

The word *σκάνδαλον* has been subjected by Dr.

¹ *Die Komposition der Samuelbücher*, von Otto Eissfeldt (Hinrichs'sche Buchhandlung, Leipzig; M.4).

Gustav Stählin to a very elaborate examination covering no less than four hundred and ninety-five pages.² The noun, together with its cognate verb *σκανδαλίζω*, is traced from its earliest appearance right down to the threshold of the Middle Ages through the LXX (including the fragments of Aquila), the New Testament, the Fathers, etc. This philological part of the work is done with extraordinary thoroughness, but it is only the basis for an equally thorough discussion of the theological implications of the word, especially as these are reflected in the New Testament; and Dr. Stählin has been very successful in penetrating to the core of the idea conveyed by the word and in showing how ramified these implications are. All the New Testament passages in which the word occurs are carefully and often at great length discussed in their context, and the most intimate relation is shown to subsist between 'scandal' and sin, faith, conscience, the Messiah, the Cross, eschatology. Broadly speaking, it means all that hampers man's assent to the gospel and imperils his salvation. Used in the LXX to translate מִקְשָׁל and מִכְשָׁל, it acquires in the New Testament a more solemn amplitude of meaning by being connected with Jesus and His cross; and as New Testament religion loses its pristine purity in the early Christian centuries, there is a perceptible decline in the force of the word *σκάνδαλον* (or *scandalum*, as it was adopted into Latin); we even hear in later times of a 'scandal' being raised in the army, and to-day the word in European languages carries no reminiscence of its New Testament force. This discussion, though formally it is concerned only with a word, is in reality a weighty contribution to the theology of the day, in so far as that is an attempt to recapture the spirit of the Reformation.

Professor Adolphe Lods, of the Sorbonne, has written the story of Israel from its origins to the emergence of the literary prophets in the middle of the eighth century.³ It is, as he tells it, a story of immense compass, for he is a master in the field of Semitic antiquity, and he draws his material from every quarter—archæology, epigraphy, comparative folk-lore and religion, as well as literature. He has, too, the judicial mind so necessary to a historian. His attitude to his sources is neither

² *Skandalon: Untersuchungen zur Geschichte eines biblischen Begriffs*, von Gustav Stählin (Bertelsmann, Gütersloh; geh. M.21, geb. M.24).

³ *Israël des Origines au Milieu du VIII^e Siècle*, par Adolphe Lods (La Renaissance du Livre, 78 Boulevard St. Michel, Paris; 40 fr. net).

one of blind confidence nor of radical scepticism. The first part of the history deals with Canaan up to the twelfth century B.C.—with its history, civilization, religious life, beliefs, and practices. The second part is concerned with the Hebrews before their settlement in Palestine—with their social organization and the beliefs and cult of the nomadic period. The third part deals with their economic, social, political, and religious life in all its manifestations from their settlement in Canaan to the period of the Assyrian invasions. All these subjects are treated with an astonishing fulness of detail and with an intimate knowledge of all the relevant modern literature, and they are set in the vivid framework of contemporary history.

It would be impossible in a brief notice to do anything like justice to this masterly narrative, so crowded with interest of many kinds. Suffice it to mention one or two points of special interest. It is possible, Lods admits, but not proved, that the patriarchs may have been primarily divinities (Abraham at Hebron, Isaac at Beersheba, Jacob at Bethel), but it is certain that, for the Hebrew

historians themselves, these were real historical personages. Of Moses it is impossible to give more than a very incomplete account, but his work was at any rate a practical one—namely, the creation of a people by the establishment of a national religion. Moses was not, however, the author of the Decalogue, which reflects the preaching of the prophets of the eighth and seventh centuries, the period from which also monotheism dates. Yahwism is distinguished from other national religions by the intensity of the life which was in it, and it contained the germ of future developments. Israel had from the beginning a lively sense of the power of her God and of His solicitude for her, 'visible in every domain of the national life, especially of war and the maintenance of justice.' The best informed reader will have much to learn from this exhaustive account of Israel. He may differ at many points from the writer, but he will feel throughout that he is in the hands of a master.

JOHN E. MCFADYEN.

Glasgow.

Entre Nous.

Dr. Albert Schweitzer.

It is nine years since Dr. Schweitzer published 'On the Edge of the Primeval Forest.' *More from the Primeval Forest* (Black; 6s. net) is just such another narrative—and it needs no further recommendation. The present volume is perhaps less formal than the earlier one, for it is based on letters to friends. It covers Dr. Schweitzer's second period of medical missionary work—from 1924 to 1927—at Lambarene in the Ogowe district of Equatorial Africa. After reading it those who wish to refresh their memories about the main facts of Dr. Schweitzer's life will get what they want in *Albert Schweitzer: The Man and his Work*, by Professor John Dickinson Regester (Abingdon Press; \$1.50), which is also published this month. As we read the titles of Mr. Regester's chapters we muse humbly on the brilliant gifts of this man—Musician, Theologian, and Philosopher, who has spent so many years of his life bringing health, or at least freedom from suffering, to the natives of Africa; 'Even if I cannot save them from death, I can at least

show them love and perhaps make their end easier.'

This report to friends of the day by day work shows the difficulties that Dr. Schweitzer was up against, and reveals unconsciously the patience, love, and humour that were called for. After his arrival, Dr. Schweitzer writes: 'I can keep Easter with a contented mind, for the worst holes (in the hospital roof) can be mended. But how very differently had I pictured to myself the first days after our return.' Again he writes: 'Our supply of roof-tiles (stitched leaves) is not sufficient. We are still in the rainy season. . . . In the morning I find my patients lying on the floor wet through. The result is a number of chills, two of which end fatally. I am quite in despair, and many an afternoon which I wanted urgently for the sick or for getting things straight at home, I spend going about in a canoe hunting for leaf tiles.'

He has little dependable help. 'How often we groan over the Benjabis—and one of our household sayings is: "How beautiful Africa would be with-