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He deals with the argument that our moral attitude is determined by tradition and by those great exemplars we have decided to follow. 'The Christian from the beginning has seen his moral exemplar in the figure of Jesus as the Evangelists draw it. He conceives of his own morality as an "imitation" of Christ. To him Jesus is the standard of good and evil, whether the question be concerning his own resolutions or the approval or disapproval of others.' Some would suggest that this is only further proof of the contention that even in religion the standard is arbitrary, in as much as it has been created for us by an historic personality, but Hartmann deals with this contention. The moral judgment as to values is not the result of the manifestation of these qualities in a personality, but men accept the pattern displayed in Christ because they have certain intuitive values of life as it ought to be lived. 'The choice of the model rests upon the moral judgment as to values. The values are *prius*, the conditioning factor. The consciousness of what is worthy of imitation is

nothing except a form of the aprioristic consciousness of value.'

The conclusions reached by Dr. Hartmann are in the line of the teaching of the chief ethical teachers; but as has so often happened, an age may forsake its real leaders, and in too many quarters it is assumed that conscience has been dethroned, that the demands of morality possess no ultimate authority. In this as in other spheres the principle of the pendulum operates. Action and reaction are as closely related as light and shadow, and when a generation begins to awaken to the fact that it is becoming materialistic, in all probability the reaction towards a more spiritual view of the universe has already set in. In these days when so many are telling us that the generation is betraying the moral standards of the past and forgetting that the spinal column of the universe is ethical, the reaction towards a standpoint which enthrones conscience and accepts the binding laws of morality, not as human conventions but as God-given ordinances, is already becoming apparent.

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## Recent Foreign Theology.

### Varia.

THE Samaritan community is a small one, numbering less than two hundred souls, but it is of immense historical interest, as the passover celebrated by it is the one Old Testament sacrificial rite which persists in Palestine to this day. Apart from early Samaritan accounts of the festival, there are descriptions of it from the pen of European travellers and scholars who since 1850 have had the privilege of being present at it. In addition to a complete knowledge of the relevant literature, Professor Jeremias of Greifswald, during his stay in Palestine in 1931, had the good fortune to be present at the Samaritan passover on 1st May, and he seized the opportunity to take forty-eight excellent photographs of the scenery and of all the stages of the ritual process, which enormously increase the interest of his discussion,<sup>1</sup> and which he has good right to claim as unique. This history of the festival is carefully followed through the centuries, so far as the sources permit, and the evidence seems to show that originally the Samaritan passover was a family

<sup>1</sup> *Die Passahfeier der Samaritaner* (Töpelmann, Giessen; pp. 109; Rm.9).

festival, in this reflecting pre-Deuteronomic practice. The discussion is as lucid as it is learned, and it is a marvel that a book adorned with so many photographs on special paper has been published at so low a cost.

Professor Hänel, discussing 'The Word of God and the Old Testament,'<sup>2</sup> emphasizes the unity of both Testaments: the Old Testament is not only Law, and the New is not only Gospel. The unity of the Old Testament he finds to lie in its 'holiness,' its sense of the 'otherness' of God—a holiness which in places has very primitive as well as profound associations. The love of God is present in, though not exactly central to, the Old Testament, and the Cross of Christ is really the crown of Old Testament teaching. Indeed, there is nothing of fundamental importance in the New Testament which has not its counterpart in the Old Testament. Hänel insists, however, that the theological evaluation of the Old Testament must rest upon sound exegesis, to which the historico-critical method is indispensable. He therefore rightly rejects all attempts to super-

<sup>2</sup> *Das Wort Gottes und das Alte Testament* (Bertelsmann, Gütersloh; pp. 47; Rm.1.20).

impose an allegorical meaning. He leaves a place open, however, for typological interpretation, though this method would seem to be exposed to vagaries little less capricious than the allegorical. He is right, we may grant, in suggesting that each passage of Scripture should be considered in the light of the whole and of the Divine purpose of which it is the literary embodiment.

The articles in the current number<sup>1</sup> of the *Zeitschrift für die alttestamentliche Wissenschaft* are few but important. Hehn, discussing the traditional 'blood-bridegroom' of Ex 4<sup>26</sup>, suggests, on the basis of the LXX, ἔστη τὸ αἷμα τῆς περιτομῆς τοῦ παιδίου μου, יָלַד מִלֵּךְ מִן דָּם, and explains thus: 'Jahweh threatens Moses with death because his son is not circumcised. Zipporah hastens to circumcise him, then throws herself prostrate at Jahweh's feet with the words: The circumcision of my child is now accomplished' (ἵσταμαι fre-

<sup>1</sup> 1932, Heft 1 (Töpelmann, Giessen; Rm.5).

quently represents דָּם). Professor C. R. North, of Birmingham, offers a profoundly interesting discussion of 'The Religious Aspects of Hebrew Kingship,' in which he deals with the ancient belief in the magical powers of kings, the meaning of their anointing, and their exercise of priestly functions. Discussing with much exegetical and textual thoroughness the relevant passages, especially in the Psalter, the question whether the antique belief in the divinity of the king was current among the Hebrews, he concludes that 'however exalted among his brethren the king might be, his place was on the human rather than on the divine side of reality.' Budde continues with 3<sup>16</sup> his minute textual and critical study of Is 1-5. He regards the list in 3<sup>16-23</sup> as genuine, also the much-disputed 4<sup>1-4a</sup>, which he connects with 28<sup>6f.</sup>. With the 'Woes' of 5<sup>8f.</sup> he associates 1<sup>29-31</sup> and 10<sup>1-4</sup>. Thiersch discusses, with plans and illustrations, an old Mediterranean temple type.

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## Contributions and Comments.

### The Buddha and the Christ.

IN your notice of my Bampton Lectures, *The Buddha and the Christ* (THE EXPOSITORY TIMES, January 1933), it is said that: 'the general impression left on the reader's mind is that what the world needs is an eclectic theosophy which shall combine the best in Buddhism and Christianity.'

If that is so, the general impression I have succeeded in conveying is quite contrary to what I had intended. Westcott recommended people to study the Bible like any other book, in order to discover how unlike it is to any other. My intention was to suggest that, if one studies Christ like any other supreme religious teacher, one will make the similar discovery that he is unlike any other.

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### A Suggestion.

IT is audacious to add another to the hundreds of emendations which lumber the commentaries on

Job; but I venture to submit one for the consideration of scholars. Right or wrong, it is only a 'little one.'

In 9<sup>3</sup> we read, 'If he (God) be pleased to contend with him (*i.e.* with man), he will not answer him one in a thousand':

לֹא יַעֲנֶנּוּ מֵאַחַת מֵאַלְפֵי

which is usually interpreted, 'he will not answer him once in a thousand times'—not a very satisfactory rendering. If, however, we look at 33<sup>23</sup> we read, 'If there be an angel, an interpreter (or 'advocate'), one of the thousand'—one, that is, of the thousand angelic mediators between God and man. Remembering how fond Elihu is of quoting from speeches in the original portion of the poem, I propose in the present passage to change אַחַת to אֶחָד, and to translate, 'If God chooses to enter into controversy with man, not even one of the thousand will become man's advocate.' As in old days, in cases of treason, the defendant had no counsel against the Crown, so in a lawsuit between God and man, the defendant had to plead his own case without assistance.