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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 number¹ of the *Zeitschrift für die alttestamentliche Wissenschaft* are few but important. Hehn, discussing the traditional 'blood-bridegroom' of Ex 4²⁶, 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-

¹ 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 3¹⁸ his minute textual and critical study of Is 1-5. He regards the list in 3¹⁸⁻²³ as genuine, also the much-disputed 4^{1-4a}, which he connects with 28^{6f.}. With the 'Woes' of 5^{8f.} he associates 1²⁹⁻³¹ and 10¹⁻⁴. 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 9³ 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 יַעֲנֵנִי מֵאֶתְּ מֵאֶתְּ אֶלֶף

which is usually interpreted, 'he will not answer him once in a thousand times'—not a very satisfactory rendering. If, however, we look at 33²³ 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 אֶתְּ to אֶתְּ, 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.

That $\alpha\pi\alpha$ can be used, with accusative, for 'answer for,' as well as for 'answer,' is sufficiently shown by Gn 30³³ and by other passages.

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The Position of the Temple Cleansing in the Fourth Gospel.

THE Rev. Greville P. Lewis has done students of the Fourth Gospel a great service by developing in the pages of THE EXPOSITORY TIMES an amended form of the theory which he propounded when a member of the Birmingham New Testament Seminar, and which he kindly allowed me to summarize in *The Fourth Gospel on Recent Criticism and Interpretation*. The theory frankly abandons the objective test of numerical calculation which gave to Spitta's earlier theory its chief attraction. It was this test which gave feasibility to the theories of those who followed in Spitta's steps, Mr. Warburton Lewis and Mr. J. M. Thompson, Dr. Bernard and Dr. Macgregor.

I must not take up space in these columns discussing ground which I have tried to cover in the book to which Mr. Lewis makes such kind reference, but on one point I may perhaps be allowed to write a few lines, the more so because your generous reviewer of that book raised the same issue. The reviewer wrote (xliii. p. 64): 'It may be doubted, in passing, whether the preference for the Johannine, instead of the Marcan, dating of the cleansing of the Temple is really justifiable.' To those of us who were brought up to think of the Marcan order as the one sure thing in Gospel chronology, it is not easy to think of the incident of the Temple cleansing as having any other place than during the last week of our Lord's life. In spite of the efforts of the *Formgeschichtler*, I still think that Mark preserves in rough outline the course of the ministry of Jesus in Galilee. But Mark records no visit of Jesus to Jerusalem until the last week. He has, therefore, no other place in which to anchor any floating traditions of conflicts between Jesus and the authorities at Jerusalem. In the second place, the old assumption that John is here opposed to the Synoptics as a whole has been undermined. In his Passion narrative, Luke relies upon a peculiar source. This did not contain the story of the Cleansing of the Temple, for here we find what is obviously an insertion from Mark in the narrative of Proto-Luke. This fact was brought out clearly

by Dr. Vincent Taylor in *Behind the Third Gospel* (pp. 95 f.). He went so far as to say then, 'On its merits, the earlier Johannine date for this incident is preferable, but the additional evidence afforded by the silence of Proto-Luke and by the Third Gospel itself is decisive' (*ibid.*, 238).

Now, in his latest book, *The Formation of the Gospel Tradition* (p. 179 n.), Dr. Taylor approaches the question again, though from a different angle. Considering the matter in the light of *Formgeschichte* he writes: 'Having always preferred the Johannine date of the Cleansing, I am naturally interested in the possibility that here we may have a suggestion of the way in which Mark comes to associate this event with the Last Week.' It seems to me that Mr. Lewis must deal with these considerations before determining that the case for the rejection of the Johannine position of this incident is very strong. Mr. Lewis asks, 'Could Jesus, as a comparatively unknown provincial, have thus routed the powerful vested interests of the Temple?' Johannes Weiss, even when discussing this story in its Marcan setting, says that success was achieved only by the personality of Jesus, whose clear consciousness of right, expressing itself with irresistible power of will and prophetic zeal, triumphed over the bad conscience and hesitation of the traffickers, especially when the crowd shouted its approval of the reformer who had so unexpectedly appeared in their midst' (*Die Schriften des N.T.*, ed. 3, i. 179). Mr. Lewis's other difficulties are met by Johannes Weiss elsewhere, when he urges (a) that our Lord's zeal for the outward and ceremonial purity of the Temple is more in keeping with the opening of His ministry than at the close, after so much stress had been laid upon the supreme importance of the inwardness of true religion, and (b) His action would be more likely to succeed at a time when the hostility of the authorities had not yet been focused upon Him. There is yet one further point. Mr. Lewis asks with incredulity if the accusers of Jesus were quoting against Him (Mk 14⁵⁸), a two-year-old saying (Jn 2¹⁹). Yes, for if it had been spoken but a few days before when keen-witted and bitterly hostile agents were hanging upon His lips for evidence to quote against Him, it would not have taken so long to secure this saying as condemnatory self-witness. Perhaps we may even say that its misquotation is not due to malice altogether, but to vague and inaccurate remembrance of a saying half-forgotten by now.

I am grateful to Mr. Greville Lewis both for his brilliant article, and also for the opportunity it gives me to plead again that this chronological question