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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

Recent Foreign Theology.

Varia.

PROFESSOR VOLZ, of Tübingen, contributes to Sellin's series of O.T. commentaries the volume¹ on Isaiah 40-66. It is marked by all the scholarship, the insight, and, above all, the living interest in religion and its problems which we are accustomed to expect from Volz. The detailed exegesis, which is as interesting as it is elaborate—the discussion of ch. 53 runs to 27 pages—is preceded by an introduction which deals with the prophet and his times, and his gifts as speaker and poet (44⁹⁻²⁰ he treats as prose). The commentary emphasizes throughout the religious value of the prophecy, and especially its theocentric and eschatological character. It treats the prophecy (40-55) as composed of independent pieces, without logical or chronological sequence, though no doubt 40¹⁻¹¹ and 55^{12f.} were deliberately designed as introduction and conclusion; and they were actually delivered before an audience. Volz regards this 'spiritual leader of the exiles' as the founder of the synagogue and the first missionary, whether we are to conceive him as remaining in Babylon or as returning to Palestine and then leaving it to prosecute his missionary work among the 'heathen.' It is remarkable that this great apostle of faith does not use the word faith (but cf. 43¹⁰), but instead 'wait on' and 'fear not.' The important passage 43^{23f.}, which is in line with pre-exilic utterances, stamps him as the foe of the cult. This, together with his indifference to the belief in a Jewish Messiah, prepares the way for a universal religion. Many of the passages, e.g. 48¹⁻¹¹, rejected by some scholars as too stern for Dt.-Is. he retains, as uttered, possibly, on a fast-day. He places 49-55 after the fall of Babylon but before the edict of emancipation, and suggests as a reason for the disappearance of Cyrus from these chapters his friendly attitude to Babylon and Marduk, which made it impossible now to regard him as Jahweh's instrument in the battle for monotheism. The Servant Songs (42¹⁻⁴ 42⁵⁻⁹ 49¹⁻⁶ 50⁴⁻⁹) are regarded as having no real connexion with their context—why they are where they are it is impossible to say: Volz champions the individual interpretation and suggests that they are part of the autobiography of the prophet himself. Ch. 53 he separates from the other Songs as essentially different from them,

¹ *Jesaja II*, übersetzt und erklärt von D. Paul Volz (A. Deichert'sche Verlagsbuchhandlung, Leipzig; geh. Mk.13.60, geb. Mk.16).

the active mission, e.g., which is so prominent in them, being absent from it; it is not a transformation of mythological material, but, in spite of the change of tenses, it is to be interpreted eschatologically and assigned to the fourth or third century. Volz denies the unity of 56-66: the diversity of style and of the theological and historical implications shows the chapters to be a series of unconnected poems, ranging from the seventh to the third century. He dates 66^{1f.} about 520, and regards the passage as delivered in opposition to the (priestly) interest in the Temple encouraged by Hag. and Zec. He treats the traditional text with respect; for the crux במחוי (53⁹) he suggests בורו in the sense of 'his grave.' We could have wished he had made his attitude to Torrey's view of the date more explicit. All in all, this is a book worthy of its great theme.

How far we still are from a universally acknowledged solution of the Pentateuchal problem is vividly brought home to us by the discussion of the so-called Elohist narrator by Volz, who deals in detail with Gn 15-36, and Rudolph, who deals with the Joseph narrative.² The thesis of both these writers is that the document we have been accustomed to call E is in reality a figment. 'E' represents no tradition independent of J, it is indeed nothing but a later edition of J and may perhaps be ascribed to the Deuteronomistic school. Volz fully recognizes the variants, repetitions, and contradictions, but denies that they are due to different documentary sources: even the difference in the names of Deity does not necessitate this conclusion. The repetitions bear a certain analogy to parallelisms, while sometimes they may be explained as summaries. The writers have the courage of their convictions: they give to J chs. 20, 21⁹⁻²¹ and 22, which have been almost universally assigned to E, and even 28¹⁰⁻²², which have been by general consent distributed between J and E. Further, they maintain that there never was a P narrative. P is essentially legislation; and not only the description of the ark in 6¹⁴⁻¹⁶ but ch. 23, which is a real narrative, Volz boldly claims for J. The detailed examination of Gn which is offered is held to confirm these conclusions. Rudolph further argues that the Joseph narrative is not by J, but was incorporated

² *Der Elohist als Erzähler ein Irrweg der Pentateuchkritik?* An der Genesis erläutert, von Paul Volz und Wilhelm Rudolph (Töpelmann, Giessen; Mk.10).

by him in his own work. The writers have been led to their conclusions partly by what seems to them the absurdity of assigning fragments of the same verse to different documents, but also to the frequently conflicting opinions of the critics as to their allocation; but they do not seem to have taken sufficiently into account the similar phenomena presented by the Diatessaron of Tatian. The book, however, is very important; and if its conclusions were accepted, it would mark a new epoch in Pentateuchal criticism.

Hans Schmidt¹ discusses the passages usually described as Messianic (e.g. Gn 49⁸⁻¹², Is 7^{14f.}, 9^{1ff.}, 11^{1ff.}, Mic 5¹⁻⁴, Zec 9⁸⁻¹⁰, etc.) in the light of the widespread Oriental belief, illustrated by Verg. Ecl. 4, in the return of a divine king, who is destined to rule the world. The figure, e.g., in Is 11^{1ff.} is of mythical proportions; but here, and in many other passages of the O.T., it is apparently to be identified with the historical David. The argument is supported by a great wealth of material which includes the Ras-shamra texts, and in the course of it many interesting suggestions affecting O.T. text or interpretation are made or adopted: e.g. the connexion of the difficult 'Shiloh' with a root which would give it the meaning 'the new born one,' and the conjecture that the traditional pointing of דָּוִד (David) is not the original one, but was intended to suggest מְשִׁיחַ (Messiah).

The latest number of the *Zeitschrift für die alttestamentliche Wissenschaft*² is of very varied interest. Bauer discusses the deities of the Ras Shamra texts, of whom he finds twenty-seven, including several familiar to us from the Old Testament, and he throws fresh light on the problems raised by יָ (Jaw). Humbert traces the formula דָּוִד אֱלֹהֵינוּ, which introduces a threat, to the challenge to single combat (cf. 1 S 17^{45f.}). Von Rad writes suggestively of the false prophets, pointing out that prophecy was connected with the cult, but by no means confined to it. Press writes on the ordeal in ancient Israel and suggests that this usage lies behind such phrases as 'the cup of Jahweh's indignation.' Caspari continues his studies of the Hebrew text of Sirach. Badè of California argues that the seal of Jaazaniah found at Tell-en-Nasbeh (i.e. probably Mizpah of Benjamin) may well have belonged to the official

¹ *Der Mythos vom wiederkehrenden König im Alten Testament*, von Hans Schmidt (Töpelmann, Giessen; Mk. 1.20).

² 1933, Heft 2 (Töpelmann, Giessen; Mk. 5).

mentioned in 2 K 25²⁸, Jer 40⁸. Hempel emphasizes the lessons which may be learned from the unhappy disputes to which the recent archæological investigations at Shechem have given rise. T. H. Robinson discusses the site and nature of the crossing of the Red Sea and shows that the aim of the later narrative is to enhance the 'miracle.'

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A Compendium of Church History.³

To compress the history of the Christian Church into about five hundred pages is a feat. But the Jena Professor has done it, and the wide circulation of his text-book is a proof that he has succeeded. The first edition was issued in 1907-09. This is the eighth. In a new preface the author replies modestly and firmly to some criticisms of his book, but the mere fact of its popularity is the best answer to any objections. It is a text-book for students, intended to serve as an introduction to the further study of the subject, and the clear, adroit printing, the excellent balance of treatment, and the lucid statement of successive phases, enable the reader to form an adequate idea of how things have gone in the crowded course of these twenty centuries. German students are indeed fortunate to possess such a manual. It conveys the impression, so needful for the student, that this history is coherent and a unity. Like Professor Williston Walker's one-volume History, Professor Heussi's naturally reflects the standpoint of his own country, especially towards the close. The last section, on post-war developments, betrays a soreness over the fate of German missions; indeed the author remarks that 'even before the War opposition to the German missionary societies had started' (p. 494) in Great Britain and America. And the volume closes with a brief account of Albert Schweitzer. Naturally, the recent developments within Germany under Hitlerism are not included. But this tendency to find a climax in the German situation is intelligible, and no foreigner will misunderstand it. The bulk of the book is valuable to students of any country. It would not be easy to find in any language so competent an outline of the subject as Professor Heussi provides in this up-to-date edition of his Compendium.

³ *Kompendium der Kirchengeschichte*⁸, by Karl Heussi (Mohr, Tübingen; M. 11.25).

Jesus Deluded?

THIS¹ was originally a pendant to the author's History of Investigation into the Lives of Jesus. After twenty years, it is now issued in a second edition. What Schweitzer had in mind was a curious cross-current of criticism which attributed the messianic consciousness of Jesus to a pious hallucination, or, as the term went, to religious paranoia. The leaders of this school belonged mainly to Holland, France, and Germany. They represented much the same type of thought as that which attributed the visions of the Old Testament prophets to delirium or physical excitement, finding religious ecstasy to be fundamentally a product of neurotic illusions. The value of Dr. Schweitzer's monograph was that he brought not only critical acumen but medical knowledge to the discussion. Criticism has long ago passed beyond the crude psychology of this school, but it is serviceable to have Schweitzer's patient, thorough treatment of its vagaries still accessible. In re-reading it, one is reminded of the situation twenty years ago, when the reaction against the idea of Jesus as an ordinary, though remarkable, figure started an emphasis upon his exceptional qualities. If He was neither the prototype of a Protestant pastor nor of a social agitator, was He an unbalanced enthusiast, carried away by some obsession of the first century in apocalyptic Judaism? The question was put, and it was answered in the affirmative by men like Binet-Sanglé, De Loosten, and William Hirsch. The significant features as well as the absurdities of their solution form the theme of Dr. Schweitzer's pages.

¹ *Die psychiatrische Beurteilung Jesu*, by Albert Schweitzer, *Zweite, photomechanisch gedruckte Auflage* (Mohr, Tübingen; M.1.50).

Pauline Studies.

THIS reprint of Dr. Schweitzer's well-known survey² suggests a hope. Since 1911 the criticism of the Apostle Paul has passed through several important phases, both literary and historical. Tendencies which were noted in 1911 are now either being modified or being replaced by fresh appreciations. Evidently Dr. Schweitzer will never be free to complete his work—that is, to bring it up-to-date. It would be a real service if some younger scholar undertook to analyze critically the developments of thought upon Paulinism during the last twenty years, following the method of this book. To bring out the salient points, to recognize, for example, the alteration of focus produced by recent criticism in the problem of the connexion between Jesus and Paul, would not be an easy task, but it would be of value to any further advance of thought upon the personality of the great Apostle, whose significance is of such crucial importance to an estimate of primitive Christianity. 'It is astonishing,' Bowden once wrote to Newman, 'how few people can perceive or trace a *gradual* change, either in their own opinions or in those of the world around them.' But such a change is going on, in the estimate of Paulinism, due to the deeper appreciation of the first century. Schweitzer in this book had the wit to notice it and sum it up over twenty years ago. Shall he not have a successor?

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² *Geschichte der Paulinischen Forschung*, by Albert Schweitzer, *Zweite, photomechanisch gedruckte Auflage* (Mohr, Tübingen; M.5).

Entre Nous.

Theodore, Bishop of Winchester.

On the 27th of February 1932, Bishop Theodore Woods died at the early age of fifty-eight. There seems no doubt that his death was hastened through over-work. No Bishop could have had a more crowded life—there were daily journeyings, for he appeared not only in the Diocese, but everywhere up and down the country, preaching on special occasions. Then there was his international work, his work for Christian unity at home, and his constant efforts on behalf of social welfare.

We are touched to remember how willingly Bishop Woods accepted an invitation to contribute an article to this Magazine. We wrote to him in the summer of 1931 at a time when it now appears he was already overdone. But he accepted our invitation, for he never spared himself if he thought that anything he could do would tell for the Kingdom. On September 10th, 1931, he wrote: 'I could manage an article on some such subject as "The World Crisis and Religion" some time in the course of the later summer, if that would be