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Reviews.

Studies in Old Testament Prophecy, presented to Professor Theodore H. Robinson, Litt.D., D.D., D.Th., by the Society for Old Testament Study: edited by H. H. Rowley. (T. & T. Clark, 16s.)

Festschriften are not of frequent occurrence in the world of British scholarship. That fact alone may indicate something of the esteem, gratitude and affection that Old Testament scholars have for Theodore Robinson, in presenting to him this volume of Essays. That impression would be further confirmed by attendance at a meeting of the Society for Old Testament Study. His place in the front rank of scholarship has been recognised both in this country and on the Continent of Europe. There are, however, aspects of his life to which the normal forms of recognition cannot do justice. We may therefore be forgiven referring to what is apparent in any meeting of the Society for Old Testament Study. A visitor would soon be aware of the genuine affection in which he is held by all, not least by the relatively younger members. So many have reason to be grateful not only for his published work, but for his ready sympathy and encouragement. It was fitting that a volume of studies, contributed by his own pupils, colleagues and foreign scholars, should be presented to one who has for so long served the Society and the Church by his fine scholarship, brilliant teaching powers and sympathetic encouragement to students of all kinds.

The title of the book has made it possible to bring together studies on a wide range of subjects. At the end of the book is a bibliography of Dr. Robinson's writings compiled by Professor G. Henton Davies (who also contributes one of the essays). The articles and books referred to cover the period 1906-1946, and make evident not only the importance of T. H. Robinson's contribution to Old Testament studies, but also the wide range of his interests. The first page of the bibliography lists eight items of Old Testament material, seven of New Testament, and the first item is a study in the authorship of the Muratorian Canon. The list includes books, essays and articles of the highest scholarship and also material for the building up of the devotional life, e.g., I.B.R.A. notes. Such a list reveals the man; scholar, teacher, and above all humble servant of the Church of Jesus Christ.

The book opens with a short introduction by H. H. Rowley which refers briefly to the Society for Old Testament Study, which sponsored the book through a committee of three—Professors C. R. North, A. R. Johnson and H. H. Rowley, and to the work of Theodore Robinson, who served the Society for thirty years as Secretary and was twice elected as President. Then follow thirteen essays. Each of these deserves, and from Old Testament students will receive, careful and critical study. Most of them will be briefly noticed in this review since readers of the *Quarterly* will be especially interested in those by Professors G. Henton Davies, A. R. Johnson and H. H. Rowley.

The first essay on the Psalm of Habakkuk is by Professor W. F. Albright of John Hopkins University, Baltimore. It is a study in metrics and linguistics, with many references to the Ugaritic texts from Ras Shampa, an emended text of the Psalm, re-translation and full explanatory notes. Hab. iii. 14, for the most part defies translation or conjectural emendation. This is followed by a characteristic study by the late Professor S. A. Cook, on the Age of Zerubbabel. Unlike the first essay it requires no specialised linguistic knowledge; but it does indicate the complexity of the problems which confront the student who would gain some knowledge of the Post-Exilic period. We note that Professor Cook regards the historical order Nehemiah—Ezra as almost certainly required by the Biblical material. Professor G. R. Driver contributes an essay on "Difficult Words in the Hebrew Prophets" though often ranging to other parts of the Old Testament. New light is thrown on obscure Hebrew words and passages by a study of the roots in cognate languages, Accadian, Ugaritic, Arabic. The first passage only can be quoted by way of illustration. Driver suggests that Is. ii. 16, be re-translated:

"and upon all ships of Tarshish
and upon all the *barks* of (Araby) the blest."

His translation is based on a Ugaritic word which indicates a semitic root with the meaning "boat, ship," and obviously gives better sense as well as giving a good parallelism.

Professor O. Eissfeldt of Halle-Wittenberg, contributes an essay on the phrase in Ezekiel xxxi. and xxxii., "slain by the sword" as meaning "murdered" or "executed" rather than killed in battle. This is followed by a transliteration and translation of a hitherto unpublished text from the archives of Zimri-Lim, King of Mari, given by the late Professor A. Lods. The text is particularly interesting as throwing light on one of the functions of the court prophets in Israel, viz, to give instructions to the king from the god. Professor C. R. North directs attention

to the terms "Former Things" and "New Things" in deuter-Isaiah. He argues that while "Former Things" (anarthrous) is Is. xliii 9, 16-19, and probably xlvi 9-11, refers to the Exodus, the term, with the article, is xli. 21-29, xlii. 8-9, xlviii. 3ff refers to the earlier triumphs of Cyrus, while the "New Things" refers to the impending fall of Babylon and liberation of the Exiles. Professor J. Pedersen of Copenhagen discusses the "Rôle played by Inspired Persons among the Israelites and Arabs" in an attempt to find in the history of Israel as a settled community the distinctive position occupied by the prophet. Professor N. W. Porteous, of Edinburgh, writes on "The Basis of the Ethical teaching of the Prophets." While Professor Porteous insists on the distinctive quality of Hebrew prophecy, even in its ethical teaching, he does so by taking into account the ethical standards of the world to which Israel was debtor, and the tradition enshrined in the Law as preserved and taught by the priests. The prophet received his new insights into the meaning of the contemporary situation in his "conscious fellowship with God and within a human fellowship which had been created by Him as a special medium of His revelation." From Professor R. B. Y. Scott, of McGill University, Montreal, comes an examination of the oracles in Is. i-xxxix. in order to determine the structure of the individual oracles and to relate their present *literary* form to the primary word received by the prophet. The last essay, "The Servant of the Lord in Deutero-Isaiah," is by Professor N. H. Snaith, of Leeds. He identifies the Servant with the Righteous Remnant, and more precisely with Johorachin and the Exiles of 597 B.C. (but probably including those of 586 B.C.). He discusses relevant passages in Is. xl-lv. and offers reasons for identifying the Servant of the Servant Songs with the Servant of other passages. Further he argues against the generally accepted universalism of this prophet and claims that he is "essentially nationalistic."

We may turn now to the contributions of Professors G. Henton Davies, A. R. Johnson and H. H. Rowley. The first writes on the part played in prophetic thought and utterances by the historical events of Israel's past, notably the salvation events of Yahweh's choice of Israel. A true appreciation of the prophets can only come by recognising, in and through their distinctive contributions, a deep-seated loyalty to the classical tradition. The biblical tradition always emphasises Yahweh's control of History and it is this faith which leads to the distinctively biblical conception of Universalism. Henton Davies suggests that this spirit of universalism may be a product of the religion of Judah rather than of the Northern Kingdom. Detailed consideration is given to Isaiah's great "Faith passages" Is. vii. 9, 6, xxviii. 16. These

are related to the Faith of Abraham, Gen. xv. 6, and the Faith of Israel especially in Exodus xiv. 31; and it appears that the connection between "believing" (in God and His Servant) and "maintaining life" is common to the historical traditions and the prophet. So also is the quality of faith, namely that it is against all seeming probability. The argument requires that the message of the prophet must be related not only to the events of his day, but to "the religious tradition to which he belonged." The *Sitz im Leben* is, in other words, not only the immediate present; it is also the past which gives rise to the here and now. This approach to a study of the prophets is a very fruitful one, and could obviously be extended to the Psalter, the various strata of the Pentateuch and especially to the New Testament. We may hope that this essay is but one part of a more extended study along these lines.

A. R. Johnson contributes an interesting study under the title "Jonah ii. 3-10: A Study in Cultic Phantasy." These verses (2-9 E.V.) are treated as an independent composition, originally associated with the Temple cultus and containing valuable material for an understanding of the Hebrew view of "life" and "death." A new rendering of the prayer is given and Johnson proceeds to examine the Old Testament view of life. Man is "a unit of vital power." Psychological properties can be manifested in the various parts of the body, in a man's word, name, property and off-spring. Death is the disintegration of the unity rather than its extinction, the scattering of vital power. To die is to sink into Sheol, the place of no return, where normally, fellowship with Yahweh the Giver of life ceases. Death then, is a relative term, the weakest form of life rather than its complete negation; it is to be defined in terms of life. Therefore, any weakness is an approximation to death and the Hebrew verb for "to live" can be used also for both "survival" and "revival," in the sense of restoration not only from death, but from any kind of bodily weakness. It is associated with welfare and prosperity. Thus Yahweh, "the Living God," is not only contrasted with false, i.e. lifeless gods, but exercises life-giving power in nature and history, and the enjoyment of health and prosperity is appropriate to the man who walks with God in fulness of life. This gives point to the Word of Amos "Seek Yahweh and *live*," and that of Habakkuk "The righteous shall *live* because of his faithfulness." We note that the thought of this essay receives further development in an important monograph by Johnson, "The Vitality of the Individual in the Thought of Ancient Israel." We have here an important contribution to our understanding of the thought forms of the Bible, which are so often obscured for us as we give the Biblical words *our* content of meaning.

This is an essay which should on no account be missed, in spite of its recondite title.

Finally we must turn to "The Prophet Jeremiah and the Book of Deuteronomy" by H. H. Rowley. Of one thing we can always be certain with Professor Rowley's work. He will always give scrupulous attention to all sides of an argument, and therefore he never overstates his case. His very moderation sometimes leaves the impression of greater certainty than he himself would allow! Further he is careful to refer the reader to whatever any other scholar has said on the matter under discussion, and his foot-notes alone form a valuable bibliography. This particular essay is timely in view of the attention given to Deuteronomy during the last twenty-five years. Much has happened since H. Wheeler Robinson could say in the Century Bibles on Deuteronomy: "We know quite clearly the date at which it was first to be reckoned with as a power in the history and religion of Israel. As a historical monument it constitutes a welcome landmark amongst the obscurer paths of Old Testament criticism." For various reasons some scholars assign the book as a whole or in part to the earlier monarchical period, others to a date after the Fall of Jerusalem. The account of Josiah's reformation in II Kings xxii, xxiii. is held by these scholars to have no historical relationship to Deuteronomy, only a literary one. The date of Deuteronomy must be largely determined on internal evidence. There are, however, connections between Deuteronomy and Jeremiah, and it is Rowley's purpose to determine what the relationship is, since there can be no reasonable doubt that Jeremiah's ministry occurred during the forty years before the Fall of Jerusalem. Briefly, Rowley argues for the substantial historicity of the Kings account, especially in view of II Kings xxiii. 9 which strongly suggests an attempt of the Jerusalem priesthood to safeguard their rights against the generous provisions of Deuteronomy xviii 6-8. Further, the political situation vis-à-vis Assyria offered just the opportunity suggested by II Kings xxiif. The evidence of Jer. xlv. and xxxiv is examined and shown to suggest a comparatively recent reformation along the lines of II Kings xxiii. and Deuteronomy. The dependence of Jer. iii-1 on Deut. xxiv. 1-4, and Jer. xi. 5 on Deut. viii. 18, vi. 3, is noted, and both the prophets earlier advocacy and later criticism of the reform are recognised. The case of Jeremiah's knowledge of Josiah's Reform, based on the Deuteronomic Code is ably presented, with remarkable skill in so short a compass. One point that has always seemed a difficulty might have been treated to complete the case. It is remarkable that Jeremiah's commendation of Josiah includes no reference to the reform, but is on, apparently, quite other grounds. It needs to be said, however, that those who would

divorce the book of Deuteronomy from Josiah's reign will need to take Rowley's statement of the evidence fully into account. A clear statement of the evidence with a restrained assessment of its value is always a worth-while contribution. Professor Rowley deserves our gratitude both for the result of his enquiry and for his manner of presentation in this essay.

The book as a whole is to be warmly commended for its range of interests, its variety and richness of scholarship and not least because it is useful to the serious student of the Old Testament. It is one of those books which one *must* have.

A. S. HERBERT.

A History of the Baptists, by Robert G. Torbet. (The Judson Press, Philadelphia, \$6.00).

The time is ripe for a new, comprehensive and authoritative history of the people called Baptists, and we may well be grateful to Dr. Torbet, a young American scholar, who is Professor of Church History at Eastern Theological Seminary, Philadelphia, for boldly assaying the extremely difficult task.

Of previous attempts probably the best known are those by J. M. Cramp (1868) and H. C. Vedder (1891). Cramp was an Englishman, trained at Stepney College, who became one of the leaders of Baptist life in Canada. Vedder, whose history passed through many editions, was Professor at Crozer Theological Seminary. It is interesting to notice the plan of the two books and to compare them with that of the new work. Cramp gives the first quarter of his book to the question of baptism in the early and medieval Church, another quarter to the Reformation period, a third to the seventeenth century in England and America, nearly one tenth to the eighteenth century—"the Quiet Period," as he calls it—and a few concluding pages to his own century. Vedder's division is a simpler, threefold one: the Primitive Church, which occupies less than a sixth of his book, the Persecuted Church, covering the period from Peter of Bruys to Menno Simons, and occupying a quarter, and the Evangelising Church, recording Baptist witness in England and America and its beginnings in other lands.

Professor Torbet's book also is in three parts, but he has wisely put on one side the attempt to trace in detail the story of the departure of the early church from the practice of believers' baptism and of the anti-paedobaptist groups in the middle ages

(that may still be best studied in the pages of A. H. Newman). After brief chapters on the roots of Baptist principles and the Anabaptist heritage, he turns his attention, first, to British and European Baptists—his account occupying nearly a third of his text—and then provides an extended history of American Baptists (nearly one half of his space), with an interesting concluding chapter on Baptist contributions to Protestantism. At the end of the book there are some valuable appendices: a chronological table, a table of Baptist bodies, a list of Baptist schools and colleges in the United States, and a lengthy bibliography.

Much devoted and painstaking labour lies behind Professor Torbet's book and we can see it becoming a standard work of reference and study in Baptist Colleges throughout the world. The author has here brought together, more thoroughly and effectively than ever before, the story of the Baptist churches now to be found in every continent and almost every land. It is to be hoped that further printings will speedily be called for and that Professor Torbet will be able to subject the section on England and Europe to revision and perhaps expansion, based on direct personal contact. Considering the immensity of the field he set himself to master, there are surprisingly few factual errors, but there are a number, some of them of importance. And there are omissions. Dr. Townley Lord's ter-jubilee history of the Baptist Missionary Society would have provided material for a better appraisal of English missionary effort. There is now a considerable body of scholarly work for an assessment of the modern Baptist movement on the continent of Europe. Most of it is in German or one of the Scandinavian languages. But it is surprising not to find in the extensive bibliography such a book as Professor Stiansen's *History of the Baptists in Norway*. The author states in his preface that his main story concerns American Baptists "particularly those who are white." It is this part of the book which will be particularly illuminating to those in other lands. In a future edition we hope that Professor Torbet will give more details of negro Baptists.

What has been said probably implies that the history book we now need must be a co-operative effort. Already the meetings of Baptist historians held at Baptist World Congresses have helped workers in this field to become acquainted with one another. There is need for a much more extensive exchange of information and, as was said at the Copenhagen Congress, the preparation of a basic bibliography on Baptist history and apologetic. Professor Torbet has made so excellent a beginning and has obviously so many gifts for the task that we hope he may do for us what Professor Latourette (who contributes a foreword to

this volume) has done in the field of missionary history. Perhaps the best service that can be immediately rendered to that end is for copies of the present book to be secured in all parts of the world and for those who read it to become correspondents of the author and his collaborators in further study.

ERNEST A. PAYNE.

The Furtherance of the Gospel, by R. W. Moore. (Oxford University Press, 6s. 6d.).

The Truth of the Gospel, by G. B. Caird. (Oxford University Press, 6s. 6d.).

The issues of these two books completes a very attractive series of four volumes entitled *A Primer of Christianity*, intended for use by the senior forms of Grammar Schools. The first, by the Headmaster of Harrow, tells the story of the Christian Church from Pentecost until now. Clearly, this is a formidable task, yet the author has succeeded in writing one of the most readable accounts of Church history that I can recall. For one thing, it possesses real clarity. Vast though the canvas is, the reader is never allowed to lose sight of the central subject. Nor is there any of the special pleading met with so regularly in most accounts of the Church's growth. Topics like the growth of the Episcopate and of the Clergy are treated with admirable objectivity. But it is more than a scholarly work. The demand for a decision is implicit throughout and is made explicit in the very fine last chapter.

The second volume, as its title indicates, deals with Christian Apologetics. Here the ground covered is even more vast, and perhaps it fails to attain the same degree of unity as the former volume. Nevertheless, it is a work of compelling interest, enlivened with frequent and very apt illustrations, of which the first—"The riddle of the Sphinx"—is one of the most effective. The author is always studiously fair to the opponents of Christianity. Thus in dealing with Marx's jibe at religion as the "opiate of the people" he writes: "Before we undertake to refute this theory, it is well to notice the large measure of good sense that it contains" (p. 30). Best of all is his willingness to apply Christian truth to everyday life at every turn.

Altogether, these books will prove a useful guide to thoughtful VI formers and a considerable help to their teachers.

G. E. BENFIELD.

The Man from Nazareth, by H. M. Fosdick. (S.C.M. Press, 12s. 6d.).

This book bears the characteristic marks of Dr. Fosdick's writings—lucidity, freshness of approach, a wealth of apt quotation and illustration. It is not a formal life of Jesus, but an attempt to see Him through the eyes of the people who surrounded Him. After the first chapter, with its cogent arguments for the historicity of Jesus and the reliability of the Gospel portraits of Him, he gives vivid and interesting descriptions of the life and thought of various typical contemporary groups, such as the common people, the Pharisees, the disciples and the nationalists and portrays their reaction to our Lord.

The effort is illuminating. It is not so much that anything is thus revealed concerning Jesus which will be new to those who know the Gospels, but rather that familiar knowledge is lit up with a fresh light and emphasis.

Those whose task it is to expound the Gospels will find treasure here, especially in the wealth of quotation from Rabbinical literature, with its picture of contemporary thought, in the fresh interpretation of the Scriptures, and not least in the various "excursions" the author allows himself. In these he discusses among other things the Virgin Birth, miracles, and the charge that our Lord's teaching is impracticable. His treatment of these themes is sometimes provocative, but always stimulating to thought.

The general reader will find that this book provides a background against which the figure of Christ stands out more clearly, and will be helped to read the Gospels with new understanding and quickened insight.

FRANK BUFFARD.

Plan Overboard, by F. H. Wiseman. (Independent Press, 3s. 6d.)

A play in a prologue and two acts, bearing the recommendation of the Religious Drama Society. In a modern setting it portrays the conflict between good and evil and, given the acting it requires and deserves, could be very useful, for example, as part of an evangelistic programme.

Spiritual Discipline, by C. T. Rae. (Independent Press, 5s.).

The sub-title ("Thoughts on Personal Religion") is a better clue to the contents. The book consists of simple but helpful paragraphs originally printed in the *Eastern Daily Press* and *The Scottish Congregationalist*.

The Church is a Family, by C. M. Parker and R. J. Hall.
(Independent Press, 3s. 6d.).

The Secretaries of the Youth and Educational Department of the Congregational Union of England and Wales have expounded and developed ideas advocated by H. A. Hamilton. Baptists as well as Congregationalists will find this book worth studying.

G. W. RUSLING.

THE TRIAL OF VICES IN PURITAN FICTION.

(Continued from p. 12.)

Bunyan's debt to Bernard cannot be underestimated. Among numerous other hints, there is in the following passage the modernization of St. Paul's words on spiritual armour (Eph. 6) which Bunyan follows in the battle-scenes of *The Holy War*, where the artillery and the drill of the Civil War period are introduced :

Our *Powder* of holy affections hath he damped, the *Match* of fervency of spirit hath he put out: the *Small shot* of spirituall ejaculations hee so stopp'd, as in time of neede they would not go off; of the *sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of *Salvation*, bruised the *Brestplate* of righteousness, the *Shield* of Faith he cast away, and unloosed the girdle of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to pricke the Heart.³⁶

Latimer preaching on the same text in Eph. vi compares "princes and potestates" to great ordnance, "bishops here and abroad" to serpentes, and "informers, accusours and lesser instruments" to hand-guns and bows.³⁷

³⁶ *The Isle of Man*, pp.151-2.

³⁷ *A Sermon made at the time of the insurrection in the northe . . .* 1535. Cf. the sermon of Feake, the Fifth Monarchy man, quoted in Firth, *Last Years of the Protectorate*, I, p. 212.

ROGER SHARROCK.