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people was lost? Not a trace of literary evidence for the Sumerians from pre-Assyrian times,—the memory of this far-advanced highly cultured people, to which one owes everything, had vanished from history! And where are the traces of the famed Sumerian culture? If they were the inventors of writing, what had they to write in their forgotten antiquity? No sufficient evidence is present, according to Jeremias, for attributing to them the ancient epics, the statue-heads of Telloh, or the ancient mythology.

Weissbach and Jeremias thus differ materially as to the present position of the Sumerian question. The former considers it to be solved, and only laments that our knowledge of Sumerian is still so meagre. The other thinks it is still far from solved, and does not expect it ever will be solved by purely philological methods, but he trusts that as the deciphering of the cuneiform characters has been the crowning achievement of the nineteenth century, it may be reserved for the twentieth century to find a satisfying answer to the great Sumerian question.

The 'Theologischer Jahresbericht.'¹

The second and third *Abtheilungen* of this year's issue have appeared since we last noticed the

¹ Berlin and Braunschweig: Schwetschke & Sohn; Edinburgh and London: Williams & Norgate.

above-named invaluable record of theological literature.

The second *Abtheilung* has for its subject *Historische Theologie*. It includes (1) Church History down to the Council of Nicæa—by Lüdemann; (2) from the Council of Nicæa to the Middle Ages, including the Byzantine literature—by Krüger; (3) Church History of the Middle Ages, exclusive of the Byzantine literature—by Ficker; (4) from the beginning of the Reformation to 1648—by Lœsche; (5) from 1648 down to the present day—by Hegler. All this is followed by two interesting and exhaustive sections on Inter-confessional Theology (by Kohlschmidt) and the History of Religion (by Professor Tiele of Leiden).

The third *Abtheilung* is devoted to *Systematische Theologie*, and is distributed amongst Meyer (who deals with *Encyclopædie, Apologetik, Kosmologie*, etc.), Troeltsch (*Religionsphilosophie und principielle Theologie*), Sulze (*Dogmatik*), Dreyer (*Ethik*). As is always the case with this indispensable work, not only is the literature carefully catalogued, but an astonishing amount of information about, and criticism of, the contents of the various books is compressed into small compass.

J. A. SELBIE.

Maryculter, Aberdeen.

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS i. 26, 27.

'And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image: in the image of God created He him; male and female created He them.'

EXPOSITION.

'Let us make man.'—As the last and highest of the animate creatures, man is created. His creation is indeed thrown together with that of the land animals into one day, and in this way a certain connexion between the two is acknowledged. But much more does the account aim at making prominent his dissimilarity and his high dignity, as

contrasted with these and all other beings. This is indicated by the place assigned him at the end of the whole series, and it is expressly stated by the assertion of his divine likeness and rank as ruler. Even in the introductory formula the importance of this last act is emphasised, since it does not continue as before: 'And God spake, Let man come into being,' but his creation is represented as the result of a special decision by God.—DILLMANN.

'Man.'—*Man* (Heb. *adam*), the genus *homo*, the race as such, not the individual man, as is plain from the plural which follows, 'let them have dominion,' and again in the next verse: 'So God created man in His own image: in the image of God created He *him*; male and female created He *them*.'—PEROWNE.

'In our image.'—The idea of man is expressed in the statement that he is created in the image of God. This divine image is propagated. The dignity of the divine image is a second time ascribed to man (9^b), from which it

is clear that the divine image lies inalienably in man's being. The divine image is not twofold in the sense that a distinction is to be made between *image* and *likeness*; as, for example, Justin Martyr and Irenæus referred the first to the bodily form, and the second to the spirit; or the Alexandrian Fathers proposed to understand *image* of the rational basis of man's nature, and *likeness* of its free development to perfection.—OEHLER.

'After our likeness.'—*According to our likeness* expresses the same meaning, only more abstractly, and is not intended to weaken *image*, but in a cumulative way to make it more expressly prominent.—DILLMANN.

As to what in man constituted the *imago Dei*, the Reformed theologians commonly held it to have consisted (1) in the spirituality of his being, as an intelligent and free agent; (2) in the moral integrity and holiness of his nature; and (3) in his dominion over the creatures. In this connection the profound thought of Maimonides, elaborated by Tayler Lewis, should not be overlooked, that *tselem* is the specific, as opposed to the architectural, form of a thing; that which inwardly makes a thing what it is, as opposed to that external configuration which it actually possesses. It corresponds to the *min* or kind which determines species among animals. It is that which constitutes the genus *homo*.—WHITELAW.

'And God created man.'—The outburst of joy in the thought of man's creation, and high destiny and sovereign power, the crown on his head, and the sceptre in his hand, and royalty on his brow, in his look, and in his gait, finds expression in rhythmic cadence. The language falls into a triplet, with the repetition characteristic of Hebrew poetry, though what we have here is not formal poetry, but the involuntary, spontaneous poetry of exalted religious feeling.

Compare the similar statement in chap. 5^{1, 2}, where the Elohist writer resumes his narrative—

'In the day that God created man,
In the likeness of God made He him;
Male and female created He them.'

We experience a trembling joy at these words; the three propositions are like a tripodium, *i.e.* a dance of victory of three measures. What is related in more detail in the Jahvistic narrative is here comprised in a few winged words: God created man, and that with difference of sexes.—DELITZSCH.

'Male and female created He them.'—*A male and a female He created them*—not, 'Male and female did He create them,' as if the numbers of pairs were here left undetermined, for male and female are not collective, and that the author assumed only one pair is evident from chap. 5^{1st}. The question whether mankind comes from one or from several pairs, although the subject of lively discussion in modern science, as yet, however, unsolved, and scientifically scarcely soluble at all, did not lie as a matter of controversy before the peoples of antiquity. Nor does our author make his statement in the form of an antithesis to a divergent view (say, by giving prominence to the numeral). Although he assumes only one pair, like extra-biblical cosmogonies, he yet shows by the collective 'man' of v. 26, that, with him the emphasis does not at all fall upon this point. What he emphasises is that God created men in His image (and with difference of sex, cf. Mt 19⁴), and that

in their relation to God, by their possessing the divine image, they are all equal. In the recognition of this position religion itself is concerned.—DILLMANN.

METHODS OF TREATMENT.

I.

The Ideal Conception of Man and his Destiny.

By the Rev. George S. Goodspeed, M.A., Chicago.

This sublime picture is the condition of all prophecy and of all history as under special divine guidance, and as a ground of hope. What is it that is here promised?

I. Man's nature is godlike. The essential being of man is identical with that of his Creator.

II. The purpose of his creation is that he may become the lord of the world. The proper translation of the second clause in v. 26 is not 'let them,' but 'that they may have dominion over,' etc.

III. This lofty purpose is to be accomplished by the human race; it is 'the gradual taking possession of a kingdom given to mankind by God.'

Let us try to realize what this ideal conception involves; what hope lies within it. The man to whom it was revealed, and who uttered it, was conscious in himself that mankind had not yet attained unto it, that the attainment was far distant. In his utterance there lies the inspired thought of a glorious future, that man is designed for something infinitely beyond what he has yet attained; that he was born to be a king; that he was intended by nature for companionship with God, and that these fundamental purposes, because divine, shall ultimately be realised. This sublime prophecy, therefore, is the basis and foundation of all that is to follow. The purpose and the progress of salvation is made possible because of this primal fact.

II.

Man created in God's Image.

By the late Dean Vaughan.

We may select just three characteristics in which among lower creatures man has no fellow and no rival.

1. *Spirituality*.—'God is Spirit.' And man is spirit in a sense in which no lower creature is.

We are *in* flesh like the rest of the animals, but if we are *of* flesh we are brutes and not men. It is spirit that makes man capable of communion with God. Has spirit not yet wakened into consciousness in us? Have we not yet held converse with Him in the fellowship of Spirit, as made in His likeness?

2. *Sympathy*.—Sympathy is God's and man's. Fellow-suffering may be the brute's. But sympathy and fellow-suffering are not the same. Two oxen may tread the same weary threshing-floor, and be galled with the same sting, but there is no sympathy between them, not even pity. But the man who has not felt the wound may sympathise with him who has, by an instinct of intelligence, which is, being interpreted, an intensity of loving. God does not suffer, He sympathises fully; for God is love.

3. *Influence*.—Influence is by name and essence that gentle flowing in of one nature and one personality into another, which touches the spring of will, and makes the volition of the one the volition of the other. But without spirit there can be no action at all of one upon another; and without sympathy there can be no such action as this. Now, as the divine attribute of sympathy wrought in the incarnation, the passion, and the intercession of the Eternal Son, so the divine attribute of influence works in the Eternal Spirit, to be the ever-present teacher and comforter of those who yield themselves to His guidance.

ILLUSTRATIONS.

THE Incarnation of the Son of God and the gift of the Holy Ghost are consequences (so to speak) of the first chapter of Genesis. The worth of the human being, as there asserted, makes him the proper subject of redemption, and the means which are used for it are justified by his original relation to God. Why was it fit that the Word should be made flesh? Because He was the light of man in the order of nature before He became so in the order of grace; and, when that light only lingered in a darkness which comprehended it not, it became needful that the true Light, which lighteth every man, should personally come into the world. Only because man had been made in the image of God was it possible that God should be 'made in the likeness of man.' The whole doctrine of Christ as 'Goel' (kinsman-redeemer) rests on the same basis. So also does the doctrine of the issue of that redemption, in the new man raised up in Christ, and, not only in the sense of capacity, but in the sense of actual character, 'created after the image of God in righteousness and truth of holiness'; made the habitation of His Holy Spirit, and the heir of His kingdom and glory.—T. D. BERNARD.

THE heathen, recognising in their own way the spiritual in man, tried to bridge over the chasm between it and the earthly by making God more human. The way of revelation, on the contrary, is to make man more godlike, to tell of the divine idea yet to be realised in his nature.—F. W. ROBERTSON.

THE divine likeness is still discernible even upon the lost and missing coin. Dust and mire may have gathered upon it; rude hands may have scraped away from it the sharpness and precision of the cutting, but it is God's coin still; and because it is so He still seeks, yea lights the candle of His Word, and sweeps the house of earth till He shall find it. Spirituality may become dreaminess, may become superstition, may become idolatry; sympathy may become feebleness; intelligence may become rebellious; influence may become debasement, may become entanglement, may become temptation. None the less are they all divine in their origin, relics of the image and superscription celestial, divine also in their capacity for blessing, and in their communication of blessing, when the Spirit of God touches them, breathes upon them from on high.—C. J. VAUGHAN.

THERE'S not a man

That lives, who hath not known his godlike hours,
And feels not what an empire we inherit.

WORDSWORTH.

THERE is a story in English history of a child of one of our noble houses who, in the last century, was stolen from his home by a sweep. The parents spared no expense and trouble in their search for him, but in vain. A few years later the lad happened to be sent by the master into whose hands he had then passed to sweep the chimneys in the very house from which he had been stolen while too young to remember it. The little fellow had been sweeping the chimney of one of the bedrooms, and fatigued with the exhausting labour to which so many lads, by the cruel customs of those times, were bound, he quite forgot where he was, and flinging himself upon the clean bed dropped off to sleep. The lady of the house happened to enter the room. At first she looked in disgust and anger at the filthy black object which was soiling her counterpane. But all at once something in the expression of the little dirty face, or some familiar pose of the languid limbs, drew her nearer with a sudden inspiration, and in a moment she had clasped once more in her arms her long lost boy. Even so to-night, if you are repentant, God will not wait for you to put on the ring, and the shoes, and the best robe before running to embrace you. In your rags He can recognise you for His own prodigal son. The encrusted defilement of the world He can remove, and can bring out once more the brightness of His own image.—H. W. HORWILL.

THE 'image of God,' according to these ancient Scriptures, does not necessarily include moral and spiritual perfection; it must include the possibilities of achieving it; it reveals the divine purpose that man should achieve it; but man, even after he has sinned, still retains the 'image of God' in the sense in which it is attributed to him in the Hebrew Scriptures. It belongs to his *nature*, not to his *character*.

Man was made in the 'image of God' because he is a free, intelligent, self-conscious, and moral Personality. Some of these attributes may be found, in an inferior degree, in inferior races; but whatever premonitions of his greatness they may exhibit he stands alone and supreme; and in virtue of this solitary supremacy man, under God, is the Sovereign of Creation.—R. W. DALE.

MAN is God's image; but a poor man is
Christ's stamp to boot: both images regard.

GEORGE HERBERT.

MEN and women are introduced with equal rights; they share the government of the earth; they bear both the same image of God; they are ennobled with the same soul, although it may, in women, dwell in a weaker frame; both may claim the same prerogatives; and if there is a difference, it is in the beautiful comparison of Luther, that 'man is like the sun of heaven, woman like the moon; whilst the animals are the stars over which sun and moon rule.'—M. M. KALISCH.

DOMINION is a very solemn thing; it may oppress, crush, destroy. The Father must have a guarantee for its gentleness. What guarantee can there be but His own image—the possession of a nature tender as the divine? Ye who torture the beast of the field, have you considered the ground of your authority? Have you pondered why it is

that God has given you the dominion? It is because He meant you to have His image ere you began to reign.—G. MATHESON.

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An Archaeological Commentary on Genesis.

BY A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XXXVII. 5. Dreams played an important part in the ancient world, as they still do in modern Egypt. Among the cuneiform tablets from the library of Nineveh are portions of a work on the interpretation of dreams, and similar treatises existed in Egypt. In the inscriptions of Gudea, the priest-king of Tello, in Southern Babylonia (*cir.* B.C. 2700), we read that all his works were commanded him by the gods, who revealed their will to him in dreams, and the explanation of his dreams was furnished him by the goddess Nina, also by means of a dream. When Teumman of Elam declared war against Assur-bani-pal, the Assyrian king entered the temple of Istar, and, 'bowing down,' besought her help, which she promised to give him, and that night 'a certain seer dreamed a dream,' in which Istar appeared with weapons in her hands, and declared that she would fight for the Assyrians and give them victory. In consequence of a dream in which the god Harmakhis appeared to Thothmes iv. when,

tired by hunting, he once lay down and slept under the shadow of the Sphinx, the sand was cleared away from that monument, and a temple built between its paws. A thousand years later, the Ethiopian king Nut-Amon was summoned by a dream to march into Egypt. And in the Greek age, when the temple of Seti at Abydos was in ruins, an oracle was established in one of its chambers, the answers coming to those who consulted it in 'true dreams' at night.

17. Dothan, now Tell Dothân, has been identified with the Tuthina of the geographical list of Thothmes III.

28. We learn from papyri and other monuments that Syrian slaves were especially prized in Egypt. Kan'amu, or 'Canaanites,' was even a synonym for 'slaves.' The introduction of the 'Midianites, merchantmen,' is difficult to account for, except upon the supposition that two accounts lay before the author of the narrative, in one of which 'a caravan of Ishmaelites,' bringing spices from