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have been real to Him, just because His moral nature was extraordinary.

3. But even against this position an objection may be urged. It may be said that, if Jesus stands thus quite alone, above and apart from all men, He cannot be a guide and an example. If seeking His guidance and following His example meant doing the very same deeds, speaking the very same words, and living the very same life, then certainly the objection would be valid. But to be like Jesus does not mean to be the same as Jesus; imitation does not mean identity. If it did, then every country and every age, nay, every man would need another Jesus as guide and example. But in Jesus universal and eternal humanity was incarnated, the divine ideal of man was realised, the prophecy of human history was fulfilled; and therefore in His life we must look for moral issues, not in their lower, but in their highest forms; His temptations must express the final conflict of good and evil in man, and represent the most difficult choice set before human liberty.

4. That the humanity in Jesus may be a reality, and not a semblance, there must be a choice for the exercise of liberty. Where there is choice, wrong and right must be alike possible. Although we follow a healthy moral impulse in seeking to show that the temptations to which Jesus was exposed were not open and gross, but subtle and disguised, although our loyalty to and reverence for Him compel us so to interpret the narrative of His temptation, as to bring into clearer light the unapproachable moral elevation of His personality, yet we must in the end without hesitation or reservation affirm that He was free to choose the

wrong as well as the right. Without liberty no moral personality, no moral perfection, and therefore no ideal humanity realized. We need not ask what would have happened had Jesus chosen wrongly and not rightly. As empty and idle is this question as another, what would the world have been without sin? We cannot imagine what the world would have been without sin, and yet we do not affirm the necessity of sin. We cannot imagine what would have happened had Jesus chosen wrongly, but we must not therefore deny the possibility of the wrong choice. These speculative conjectures are not valid against moral certainties, that where there is manhood there must be freedom, and where there is freedom there must be choice of good or evil.

To appeal to the divinity of Jesus against this conclusion is to forsake the safe ground of history for the dangerous sea of speculation. Inferences from abstract definitions of divinity have no claim for a hearing, when we are dealing with facts. We have to ask ourselves not what our metaphysical notions of divinity imply, but what history tells us about the Word become flesh. If needful we must re-examine and readjust our metaphysical notions, that we may do justice to all the facts of the Incarnation. If our ideas of the divinity of Jesus make impossible or incredible His temptation as truly and fully a free choice of good or evil, so much the worse for our ideas; we must change them, however venerable their authority, or general their acceptance. And such a change will meet a truly religious demand. When God chooses to become man, it is impiety for us to doubt or to deny that He can become truly, fully, wholly man.

Recent Biblical Archaeology.

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

THREE years ago a number of young German Orientalists founded a Society which had for its object the archæology of Western Asia and Egypt. They were all enthusiastic students of the monuments which modern excavation and research is so constantly bringing to light, and many of them had gained European reputations as decipherers and historians of the past. The *Transactions*

of the 'West Asiatic Society' (*Vorderasiatische Gesellschaft*), which have already appeared, are full of original and important matter, and deserve more support from English archæologists and biblical critics than they have hitherto received. The Society is now supplementing its *Transactions* by a series of short and popular manuals on the ancient East, and the results of the most recent

researches in Oriental archæology. One of these has just been published by Dr. Winckler,¹ and gives a general review of what we have learned from the monuments about the ancient history of Western Asia.

It is needless to say that it is admirably done. Dr. Winckler is abreast of the latest discoveries, to which he has himself contributed no small share; he is not afraid to put forward new views, however daring and revolutionary, or to adopt the opinions of others when they seem to him to be right; and he never leaves us in doubt as to what he means. In a few short but luminous pages the whole history of the ancient East is sketched as we now know it to have been: the Sumerians and their Semitic successors, the Canaanites and Aramæans, the Arabs and Sabæans, the Hittites and their northern kinsmen, the proto-Armenians and Elamites,—all alike pass before our view. The account of the Hittites and their wanderings is especially noteworthy, and throws light on one of

¹ *Die Völker Vorderasiens*. By Hugo Winckler. Leipzig: Hinrichs, 1899.

the dark corners of history, while the suggestion that the Leucosyri or 'White Syrians' of Strabo really denote the Lukki and Suri of the monuments is very attractive. So, too, is the ingenious identification of Bartatua of Askuza or Ashchenaz with the Scythian Protohyes of Herodotus, though it must be remembered that the name may be read Maztatua as well as Bartatua, and regarded as compounded with the name of the Persian god Mazda. On the other hand, Dr. Winckler seems to me to have proved that Mita, king of the Moschi, the antagonist of Sargon, is the same as the Phrygian Midas of Greek tradition. The identification is important in view of the Hittite monuments that exist near 'the city of Midas,' on the banks of the Sangarius—a name, by the way, which claims affinity to that of Sangara, the Hittite king of Carchemish.

On one or two points only should I be inclined to differ from Dr. Winckler. I believe that he antedates the predominance of the Semitic element in Babylonia, and I fail to see any support for the view that Anzan was the Media of the Greeks.

Requests and Replies.

Kindly inform me what are the best authorities for a study of the doctrine of the Trinity, especially in its Old Testament development.—G. J. R.

THE doctrine of GOD as revealed in the O.T. may be studied in such introductions as those of Oehler and Schultz. When it appears, Dr. A. B. Davidson's *Theology of the Old Testament* (in 'The International Theological Library') will probably be the most useful book of its kind in English; meanwhile, some help may be found in his article, 'God (in O.T.),' Hastings' *D.B.* vol. ii.

It is, of course, to the N.T. that the student will look for direct revelations as to the existence of distinctions in the Being of GOD. He should begin by reading afresh St. John's Gospel, with Westcott's commentary, and then proceed to the Pauline Epistles, where he will be aided by Lightfoot on Philippians and Colossians, and by Sanday and Headlam on Romans. From the N.T. he

will go to the Greek and Latin writers of the fourth century, and read Athanasius on the Incarnation, Basil on the Holy Spirit, the theological orations of Gregory of Nazianzus, and part of the great work of Augustine on the Trinity. He may pursue the history of his subject in Dorner's *Doctrine of the Person of Christ*, or Ottley's *Doctrine of the Incarnation*. A more dogmatic treatment of the doctrine will be found in Canon Mason's *Faith of the Gospel*, and Canon Gore's Bampton Lectures for 1891; its philosophical aspect is unfolded in Mr. Illingworth's *Personality, Human and Divine*, and *Divine Immanence*.

The literature is enormous. But the student who begins with the course which I have ventured to indicate will have laid a secure foundation for further study.

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