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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

country people into the town (Neh 11¹⁻²). He also made provision for the temple service; he brought the Levites of the country to Jerusalem, and made arrangements as to the offerings and temple-dues. But Nehemiah was not yet satisfied. Artaxerxes was still his patron: might he not be persuaded to give the Jews liberty to return? Nehemiah may have gone back to Babylon with this hope in his mind; he may have met Ezra there, and devised with him the steps to be taken. At all events, when he returned to Jerusalem on a second visit, he came more decidedly as religious reformer. He not only maintained the rights of the Levites, but appeared as the defender of the sanctity of the Sabbath, and zealous against the mixed marriages. It would seem as if he were already inspired by Ezra, and preparing for the return of the exiles. His earnest endeavours, however, met with no great success; and when Ezra arrived with his company from Babylon, he found that the people of Judah had not separated

themselves from the heathen. A heroic attempt of Ezra to do away with the evil at one stroke failed. Many of the nobles agreed to Ezra's proposal, but some refused; the Jews were knit by so many ties to the heathen around them that the endeavour was hopeless (Ezr 9-10). Yet Ezra did not altogether despair. If the people as a whole were not to be weaned from heathenism, he could still draw together the purer elements of Jewish society, and make them a crystallizing point round which the true Israel might be formed. In a solemn gathering (Neh 9-10) the people of the Captivity and those who had separated themselves from their foreign alliances bound themselves by a solemn oath to live in accordance with the law of Moses (the Deuteronomic law), and to be a separate and holy congregation. Thus was the church-community formed. Somewhat later a new law-book was introduced by Ezra (the Priestly Law, P¹ and P², Neh 8); and thus the work of the Restoration was finally consummated.

Recent Foreign Theology.

Jülicher on the Parables.¹

JÜLICHER'S exposition of our Lord's parables, which we noticed some time ago, was speedily followed by the second edition of his introductory work on the subject, which was first published in 1886, and which the author has now brought up to date. This general introduction is the outcome of such painstaking study, and is written so methodically and clearly, that no one can read it without much pleasure and great profit. It sets forth and defends the general principles upon which the detailed exposition in part ii. is based. Those who have read the latter work will find here a good deal with which they are familiar; but they will also find much that throws fresh light not only on the parables, but on many other matters of profound interest to all students of the New Testament.

¹ *Die Gleichnisreden Jesu.* Von D. Adolf Jülicher, Professor d. Th. in Marburg. Erster Theil. Die Gleichnisreden Jesu im Allgemeinen. Zweite, neu bearbeitete Auflage. Freiburg i. B., Leipzig, und Tübingen: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1899. Cr. 8vo, pp. x, 328. Price M.7.20.

In six chapters Jülicher discusses the genuineness of the parables, their nature, their aim, their value, their committal to writing, and the history of their interpretation. His conclusions on most of these points are already well known; we need only say that he works them out here with great wealth of illustration, and on the whole in a most convincing manner. No one who wishes to understand our Lord's parables and parabolic sayings can afford to overlook this great work. The more we study it, we are the more convinced of its great value to the practical expositor of Scripture.

D. EATON.

Glasgow.

'Jesus and the Church of the First-Days.'²

PROFESSOR BOVON'S work is all of the finest quality. He is a theologian accomplished enough, and tried enough now, to stand among

² *Jésus et l'Eglise des premiers jours.* Esquisses Historiques par Jules Bovon, Professeur de théologie à Lausanne. Lausanne: Georges Bridel et Cie.

the very few that deserve that honourable name. In these studies he is less systematic, but perhaps more suggestive, than in his great work recently finished. Their subjects are: (1) The Christ of Legend and of the Gospels; (2) The Temptation of Jesus Christ; (3) Judas Iscariot, or the Fall of an Apostle; (4) St. Paul and Christian Liberty; (5) Officers and Offices in the Apostolic Church; and (6) The Order of the Books of the New Testament. The little book is most attractive, without and within. We wish we saw it in English.

‘Das Leben im Licht.’¹

THE enterprising and substantial firm of J. C. B. Mohr (Paul Siebeck) has published a Manual of Devotion which should become popular in Germany, and if it were adapted for Britain, where it is much needed, might become popular here also. For it is simple and reverent, and has more grip than most manuals of the kind. It consists of meditations and prayers, and the prayers are for both general and special occasions. It is possible to read many of these meditations on end without weariness, for they possess variety and always have something to say. The prayers are very brief and heartfelt.

The New ‘Herzog.’²

THE two volumes of Dr. Hauck’s *Real-Encyclopädie* which appeared last year—vol. 6 (Feldgeister-Gott) and vol. 7 (Gottesdienst-Hess)—are favourably reviewed by Dr. Emil Schürer in a recent number of the *Theologische Literaturzeitung*. The editor is deservedly praised for his painstaking endeavours to secure the right man for each article, and for the extent to which he has been able to secure the co-operation of specialists. Of the articles on Old Testament subjects Schürer selects for special commendation Buhl on the

¹ *Das Leben im Licht*. Ein Andachtsbuch von R. Wimmer. Freiburg i. B.: J. C. B. Mohr. 8vo. M.2.80.

² *Realencyklopädie für protestantische Theologie und Kirche*. Begründet von J. J. Herzog. In dritter verbesserter und vermehrter Auflage herausgegeben von Prof. D. Albert Hauck. Leipzig: J. C. Hinrichs.

Hebrew Language, and the contributions of Baudissin; on New Testament subjects, J. Weiss on *Greece in Apostolic Times* and Deissmann on *Hellenistic Greek*. Complaint is made, and not without reason, of a lack of proportion in the space assigned to some articles, especially in the department of Church History: ‘Barely three pages to *Grotius*, but six to *Groen van Prinsterer* and eleven to *Grundtvig*.’ Widespread regret will be felt at the announcement of a temporary interruption in the issue of the *Real-Encyclopädie* owing to the illness of Dr. Hauck, and many will join with Dr. Schürer in hoping that the able editor of this important work may soon be strong enough to resume his task.

Volume 6 contains a valuable article by Dr. Cremer, the author of the *Lexicon of New Testament Greek*, on the

HOLY SPIRIT.

At the outset attention is called to those Old Testament passages which refer to the Spirit of God as operative in the work of Creation, and as sustaining the life of men; wherever God is, the Spirit of God is present; and wherever the power of God is manifest, the Spirit of God is at work (Ps 139⁷, Is 40^{7, 13}, Hag 2^{5, 6}.) The Spirit of God not only inspires the prophets to make known His will, but also furnishes for their task all who are called of God to do His work in the world; indeed, so universal is His presence that of Israel’s sin it can be said, ‘they rebelled and grieved His Holy Spirit’ (Is 63¹⁰). Accordingly, the prophecies of the outpouring of the Holy Spirit take the form both of a promise of the universal renewal of life (Is 44³, Ezk 36^{26, 27}), and of a promise of the universal bestowal of the gift of prophecy (Jl 2^{28f}).

In Jewish Theology the Holy Spirit is regarded only as the Spirit of prophecy,—a created spirit sent forth by Jehovah, and the medium by which divine revelations are conveyed to the human spirit. Only in exceptional instances has he visited men since the days of Malachi; for, according to the Rabbis, his place has been taken by the *Bath Kol*,—the voice in which since the cessation of prophecy God has made known His will to men, not, however, imparting to them regular instruction, but by means of occasional oracular responses giving hints in regard to duty, answers to questions, etc.

When we turn from Jewish Theology to the

New Testament we find that a very different position is assigned to the Holy Spirit. From the days of the Acts of the Apostles especially does He appear, as in the prophecies of the Old Testament, not only as the Spirit of prophecy, but also as the Spirit of renewal, the Spirit of life, the Spirit of Christ. All God's work in Christ and through Christ is of the operation of the Holy Spirit, therein consists the resemblance between Christ and other witnesses of God, but His possession of the Spirit differs from theirs in that on Him the Spirit 'remains' (Jn 1³³), whereas on them His Spirit's influences rested for a time to fit them for some special work. Moreover, Jesus Christ does what no prophet had ever done, He imparts the Holy Spirit to His disciples (Ac 1^{4, 5} 2³³).

Recognizing, on the one hand, that the Spirit of redemption is one with God and Christ, and, on the other hand, that He is distinct from God and from Christ, Dr. Cremer says, 'It is God who dwells in us, and it is Christ who dwells in us' (Jn 14²³, Ro 8⁹), but this indwelling takes place in the Holy Spirit. In Him and through Him, whom Christ imparts to us,—in the Spirit of Christ, His Son,—God in His innermost nature, in His will of love and in the power of His life, enters into real union with us; and through the same Holy Spirit we draw near to God, and have fellowship with God' (Ro 5⁵ 8¹⁵).

The lengthy and learned article by Professor Heinrici of Leipzig on

BIBLICAL HERMENEUTICS

extends from p. 718 to p. 750 of vol. 7, and deserves more attention than can be given to it in

a brief notice. It is quite a compendium on the subject, and discusses it under five headings: the idea and the task of Hermeneutics, the methods of Scripture interpretation, a historical survey of hermeneutical principles and methods, the forms of Scripture interpretation, the history of Exegesis. Under the heading 'Methods' Heinrici deals suggestively with the linguistic, the historical, and the stylistic modes of interpretation, and under the heading 'Forms' he estimates the results of the interpreter's work as they may be seen as well in glosses, scholia, and comments as in translations and paraphrases.

The article concludes by asking if the Bible is maintaining its position in Christendom as Holy Scripture, as the inexhaustible text of the divine revelation to mankind. 'Are not historical and critical research depreciating the authority of the Bible? Not unless God is not to be found in history. If history is nothing more than a product of human folly and human wisdom, which has its day and then passes away, then the result of historical inquiry is the sifting, the embalming, and the entombing of that which once lived; it warns us against trying to galvanize corpses. But if God makes Himself known in history, and the power of the divine revelation contained in Scripture is authenticated by the living fruits which are seen in Christianity, then it is precisely the most profound historical understanding of the Bible which will prove it to be the text which *for the promotion of life* will in all time demand interpreters.'

J. G. TASKER.

Handsworth College.

Answers to Prayer.

BY THE REV. DONALD MACRAE, D.D., PRINCIPAL OF MORRIN'S COLLEGE, QUEBEC.

IT may be considered utterly impossible to place this subject in any fresh aspect before the eyes of theologians. Yet the following view may perhaps make some pretensions to originality, without being inconsistent with the teaching of the Word of God.

All possible answers to prayer may be brought under one or other of three well-marked categories.

And these—following the order implied in the words, 'first, that which is material, afterward that which is spiritual'—are related to each other in more than one rather singular fashion. It will appear, on a little reflexion, after the three methods are mentioned, that the evidence adducible in proof of the fact that an answer has been received in the first form, may be so strong as