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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

fore, as passing strange that any minister should argue that a man, like Schultz, having changed his critical standpoint so as to approach that of Wellhausen was logically bound to give up all belief in the 'supreme Divinity of Christ.' Yet this has been actually done in a very recent work on *Old Testament Critics*. It is certain that such argumentation would be regarded as nothing short of unjustifiable misrepresentation not only by those nearest to the deceased but also by the distinguished theologian who, on 18th May, preached his funeral sermon from the words, 'Peace I leave with you, My peace I give unto you,' and who testified from personal knowledge to the strong, unshaken faith of the departed in the living Christ, who gave that promise to every faithful follower. Nor must it be forgotten in this connexion that Schultz was quite as much at home in Dogmatics as in Old Testament Theology. Indeed, towards the end of his life he seems to have devoted himself with ever-increasing satisfaction to that branch of Christian learning. His latest works are, with the exception of a volume of University sermons, three separate handbooks on *Evangelical Dogmatics*, *Evangelical Ethics*, and *Christian Apologetics*, the last of which passed into a second and greatly enlarged edition in 1902.

In these days, however, when in our own country the battle rages most fiercely around the Old Testament, and when myth and legend are regarded by many who ought to know better as words of evil omen, and are treated as synonymous with 'lie' and 'falsehood,' we may be pardoned for bringing this brief sketch to a close with a quotation or two which will serve to show what

this learned evangelical professor understood legend to mean, and at the same time help the reader to realize in what chaste and beautiful language he habitually clothed his thoughts. In the second chapter of his *Old Testament Theology*, Professor Schultz writes thus: 'Wherever we see a nation stepping forth out of the darkness of the prehistoric age into the light of historical life, it invariably brings with it, as one of its most precious spiritual treasures, the national legend. . . . Wherever the memory of a period as yet without a literature is transmitted orally, we always find legend. A nation wreathes around the figures of its ancestors and the places famous in its earliest days a many-coloured garland of spontaneous poetry—not a garland of fiction or of falsehood. Hence in legend there is invariably a historical kernel. . . . Hence the perennial freshness of legend; hence the feeling that we have to do with figures of flesh and blood, more real than those of history. Indeed, one never feels so much at home in history as in legend. One sits by the hearth in a people's home, and listens there to the very breathing of its inner life. . . . In fact, legend must be regarded as fitted in a higher degree than history to be the medium of the Holy Spirit. . . . Abraham is, for Old Testament revelation, a more instructive figure than all the kings of Israel from Saul to Zedekiah.'

That the Christian world is poorer to-day for the loss of Hermann Schultz must be the conviction not only of all who know his published works, but, and still more emphatically, of all who ever came into personal contact, however brief, with this gifted genial Christian believer and scholar.

The Transfiguration.

BY THE REV. A. E. BURN, B.D., RECTOR OF KYNERSLEY, WELLINGTON.

'He was transfigured.'—Matt. xvii. 2.

THESE words have not found a place in any form of the Apostles' Creed, the historic faith of the Church, where we might have expected to find them beside the words 'He suffered.' Yet they describe an important event in the Lord's life on earth, and they open out almost untrodden paths of divine wisdom, where the din of controversy is

not heard, and the voice of prejudice is hushed, and the shadow of pride falls not,—ways of pleasantness and paths of peace.

The reason why these words have not found a place in the Creed is not far to seek. The Vision of the Transfiguration was only vouchsafed to chosen disciples, whose minds were prepared to

profit by its teaching. The fact points to the conclusion that the deeper lessons of the narrative can only be understood by those who bring to their meditation on it, hearts prepared by spiritual discipline, as well as merely intellectual training. Thus the wisdom of our Church is justified in leaving practically optional the keeping of the Festival of the Transfiguration on this day (6th August), a festival which has been observed in the Eastern Church from the eighth century, and in the West from earlier times.

He was transfigured. Let us ask first when this came to pass. It was the very climax of the Lord's ministry. Thousands of Galilean peasants were ready at a word to raise the standard of revolt against Roman tyranny and crown Him as their king. The word was not spoken. His faithful followers, the apostles, who had forsaken all to share His homelessness and poverty, to brave the displeasure of chief priests and Pharisees, with some foreboding of greater perils to come, had been tested by the searching question, 'Whom say ye that I am?' The glorious hopes, which centred in the confession, 'Thou art the Christ, the Son of the living God,' had been confirmed by the ringing words with which He accepted the title and blessed the faith which offered it. But the promise of future victory was conditional. The weary war must be waged right up to the gates of hell; the faith, which seemed in this hour of insight invincible, must be tested by fiery trials. Day by day the Lord reiterated the inexplicable prophecy that the Son of man must be taken and by wicked hands be crucified and slain. Only those hopes which had been renewed in the hour of defeat, only that faith which had passed through the darkness of despair and the shadow of death, could be transfigured and transformed into motives worthy of those who should aid in the task of the world's redemption.

On a Sabbath eve three chosen apostles ascended with Him the slopes of Mount Hermon. They understood that He went to pray. He was always ready to pray. And they, in the cool of evening, with the vision of the high Mountain standing, as the Psalmist says, 'like Divine Righteousness' before their eyes, might well feel moved to offer an evening sacrifice of praise and thanksgiving. Travellers have described the changing glories of sunset on those

snow slopes now rose-coloured, now deepening red, next the deathlike pallor and the darkness relieved by the snow in quick succession. 'From high up there,' writes a traveller, 'a deep ruby flash came over all the scene, and warm purple shadows crept slowly on. The Sea of Galilee was lit up with a delicate greenish-yellow hue between its hills . . . a pale steel-coloured shadow succeeded, the great shadow of the Mountain crept across the plain. The sun went down in the sea and went out like a blue spark.'

We may picture to ourselves the scene as the disciples beheld it. We know the sad thoughts which possessed them about Him of whom they thought as the Sun of righteousness arising with healing power. Alas, if the light of His Presence should be extinguished! But the stars shone out overhead, and the moonlight, which glittered on the snowfields above, presently revealed to them two mysterious forms beside their Master. Their eyes were as heavy with sleep as their hearts with sorrow. But they could discern a great change in Him. He was transfigured. Unearthly light shone round about Him brighter than lightning flash, more glorious than the glow of the setting sun. His garments were white and glistening as the sheen of moonbeams on the snowy peak above. Even more mysterious than the Vision were the words of the other speakers revealing them as visitants from the unseen world,—Moses and Elijah, who talked with Him of the exodus, the decease, which He should accomplish in Jerusalem. The joy that was set before Him through which He should endure the Cross, was the joy of delivering mankind from a worse tyranny than the iron rule of the Pharaohs in Egypt, by a victory more glorious than that which inspired the triumph song of the Israelites by the Red Sea. The disciples heard but little, and with drowsy brains understood but little. They felt, however, that it was good for them to be there, to see this fairest vision of the King in His beauty. St. Peter was the spokesman: 'Let us make three tabernacles, one for Thee, one for Moses, and one for Elias.' As Mr. Latham has said so well in *Pastor Pastorum*, this was a characteristic request from a Galilean fisherman, a practical man, like one of the famous Alpine guides, always looking out for something to do. There was no time to say more, and nameless terror seized them when they saw a bright cloud overshadowing them, and out of the

cloud heard a mysterious Voice: 'This is My Beloved Son, hear Him.'

When the cloud had passed they saw no man save Jesus only. It was His hand which raised them from the lowliest posture of adoration into which they had cast themselves, it was His voice which bade them 'Arise, and be not afraid.' Still more bewildering was the stern command to tell no man what they had seen till the Son of man should have risen from the dead. But there was bliss in the remembrance of that transcendent glory, and there was perfect calm in His manner while He spoke to them on the way down in the grey dawn. The genius of the painter Raffaele has enshrined for ever in Christian imagination the contrast between the unrest of earth exemplified in the scene to which they came down from the calm of faith's unclouded gaze. In his last great picture we see, above, the Lord transfigured talking to Moses and Elijah; below, the other apostles vainly striving to heal the poor afflicted lad brought to them by his distracted father, amidst an uneasy, excited crowd. So soon they return to life's daily trials, and distressing scenes, probably with a feeling that they were hampered rather than helped by the secret, which was to be guarded so jealously, of the vision which they had seen. Obedience brought in the end its reward. When the Son of man had risen again from the dead, they understood the meaning of this foretaste of the glory which should follow His sufferings.

We may think of the transfiguration as (i) the reward of sinlessness, (ii) as teaching the secret of progress, (iii) as conveying a message of transcendent hope.

i. He was transfigured. The fact sets clearly before our minds the natural end of man's earthly probation, which through sin has been clouded by the shadow of death. Not death but transfiguration would have been the goal of our pilgrimage if we had not sinned. This was the reward of the stainless years lived in the village home at Nazareth, and under the fierce glare of the public opinion of the Scribes and Pharisees, which discussed every detail of His ministry and criticised every word of His discourses. And in the end the critics were silent when challenged: 'Which of you convinceth Me of sin?'

Moses and Elijah came to attest, with the sanction of divine law and the witness of most sure prophecy, the miracle of divine life manifest

in flesh. They found the Lord prepared by toils and temptations to be the author of our faith, ready in the Manhood which He had assumed for our sakes to enter upon the spiritual inheritance prepared for us in the Father's house. They came to fetch Him to a triumphant Ascension, 'Victor after hard fought fight.' But they came to find that there was a lower depth of self-sacrifice to which He wished to descend before He would enter into His glory. For our salvation He had resolved to die, offering up on the cross the only sacrifice which can take away sins; our sins, not His own, 'who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.' These words of 1 St. Peter (2²⁴) include the use of a word for *dead*, which is not found elsewhere in the Greek Testament, and which, without wresting the meaning, may be taken to express the change which this vision of the Transfiguration, which he had been privileged to behold, had wrought in his thought about death. Instead of the ordinary word ἀποθνήσκοντες, he uses a mystical word ἀπογενόμενοι, which means literally 'departing,' exactly analogous to the word ἕξοδος used in the Lord's conversation with Moses and Elijah about His death and in the Second Epistle of St. Peter (1¹⁵) with reference to the apostle's death.

Death is regarded in a new light; it is not the end of all earthly probation only, it is the symbol henceforth of life under changed conditions, the same life continuing, redeemed from imperfection, purged from sin, transfigured.

It is not possible for us now, but it shall be possible for us hereafter. It has been said in glowing words that 'the transfiguration of man is the vision of God.' 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.'

Sin affects national life as it affects individuals. Again and again in the history of the Chosen People transgressions and errors marred their work for God. And in the last resort, when the Word of God 'came unto His own, His own received Him not.' Therefore the Church of Christ did not come into being as it might have come through the transfiguration of Judaism, through the collective response of the whole people to the call of God and the claims of Christ. Only through

the terrors of a great spiritual revolution, only after the reversal of many cherished hopes, only by the call of individuals to take up the cross, was the Church founded and the purpose of God fulfilled in spite of national rejection of His Messiah. 'To as many as received Him, to them gave He power to become the sons of God.'

Thus the Transfiguration of Our Blessed Lord, which was the reward of His sinlessness, directs our attention alike to the failure of mankind to fulfil their destiny even in the case of the most favoured nation, and to the marvellous success of the divine method of missionary enterprise which began with the call of a few and has made of them the holy Church throughout all the world.

ii. The Transfiguration teaches the secret of progress. We are led to trace out the progressive transfiguration of the idea of the Christ in the law, in the prophets, during the Lord's ministry, after the day of Pentecost.

We do not live in a world of day dreams. To think too much of what might have been is to make the mistake which St. Peter made when he spoke of setting up three tabernacles, desiring to continue in contemplation with that glorious company on the mountain, leaving undone the tasks awaiting them in the lower world of blinding sin and sorrow. The world is what it is, but in His love God has not abandoned it. The very failures of minds weighed down by earthly thoughts and desires are made to serve His ends.

We think of Moses as a pattern of meekness, who so meekly bore the reproach of his people, who implored that their punishment might fall on himself, putting up with ingratitude; we think of his words: 'A prophet shall the Lord your God raise up unto you like unto me; to Him shall ye hearken.' Like and yet unlike, because the Christ in the majesty of suffering meekness endured to the end, whereas Moses in the last crisis of his trial forgot himself and turned upon the people with the withering scorn which rendered him unworthy to enter into the Land of Promise. The limitations of the law given by Moses correspond to the limitations of Moses' character. The Sermon on the Mount transcends the teaching of the Law as far as the Divine Patience of the Crucified transcends the troubled petulance of Moses. 'Thou shalt love thy neighbour and hate thine enemy,' becomes 'Love your enemies; do good unto them that hate you.' The love of man

which responds with gratitude to service is transfigured in the love of God, which shines even upon the unthankful and evil.

What the Law failed to perfect in the sphere of human action, the Prophets failed equally to accomplish in the domain of thought. We think of Elijah in the splendid isolation of his triumph on Carmel, but we must not forget his connexion with the schools of the prophets, which had existed from the days of Samuel, and of which he took solemn farewell before his ascension. The reverence in which he was then held explains the fact that he was regarded as the typical prophet, though the one fragment of his teaching is the motto, so to speak, of his life: 'As the Lord liveth before whom I stand.' This is enough, however, to link his life to those of later prophets less full in dramatic incident, more fruitful in words, which echo down the ages the revelation of the Lord our Righteousness. Men of like passions with ourselves, they failed both in word and deed, but their very failure was 'a triumph's evidence for the fulness of the days'—when the suffering Servant of the Lord, whom their dim words foretold, and whose way their lesser sacrifices prepared, offered the one sacrifice for sins for ever, making self-sacrifice the measure of heroism, and Atonement the proof of infinite love.

During the Lord's earthly ministry none of His disciples could understand how He thus fulfilled the Law and the Prophets. It was the work of the Holy Spirit to reveal after the day of Pentecost what the Transfiguration had taught the three witnesses as by an acted parable.

To St. James it was granted soon to pass within the veil and behold with open face the glory of the Lord. But St. Peter and St. John remained to teach us what, in contrast to the elements of Christian religion, summed up in the words repentance of sins and faith in Jesus as the Lord, which was the primitive Creed of the Apostolic Church, may be described as the higher education of Christian law and Christian prophecy.

At every turn St. Peter's Epistles remind us of the conflict between faith and reason which had tried the disciples' characters all the time that they companied with Jesus of Nazareth. He who exults in the lively hope by the resurrection of Jesus Christ from the dead, he who speaks of the prophets inquiring, when the spirit of Christ testified beforetime the sufferings of Christ and

the glory that should follow, is he who was rebuked so sternly for the indignant protest against the very least suggestion of a suffering Messiah. The old pride of Jewish exclusiveness which, even after Pentecost, came into collision with the largeness of Christian liberty revealed to St. Paul, has passed forever away in the willingness with which St. Peter in his First Epistle accepts the mixed Church of Jews and Gentiles made one in Christ as the royal priesthood, the holy nation of God; thus by transfiguration of the old Law are they called together to show forth the praises of Him who had called them out of darkness into His marvellous light. And St. John, from the point of view of Christian prophecy, as one who had seen the vision of God manifest in flesh, beholding His glory on that holy mount as of the Only-begotten of the Father, full of grace and truth, unfolds other aspects of the Life which previous writers had begun to describe, and explains mysteries of the kingdom no longer uttered in parables. Through long years St. John had treasured in his memory words of eternal life, and it is to his Gospel that the Church turns again and again for instruction on her task to preach to every age in its own tongue, and according to its own need, the truth that Jesus is the Lord.

iii. Thus we are led to our last division of thought about the Transfiguration. It was the proof of the Lord's sinlessness; it shows the secret of progress through the transfiguration of the human aspirations expressed in law and prophecy; it therefore conveys the message of a transcendent hope, of hope in the steady performance of our duty, in the calm endurance of our sorrows, in the continual refreshment of our worship.

The call of duty seems sometimes to the hurried Christian of the twentieth century a different and less distinct summons than the voice which rang in the ears of the early Church. The words of St. Peter on holy matrimony, on brotherly love, on pastoral responsibility, sound like counsels of perfection alike too lofty and too simple to profit the perplexed Christian of to-day. Modern society is fastidious in the treatment of moral problems, which it sometimes chooses to regard as more complex than they really are, out of mere faintheartedness in the attempt to solve them. The faithful parish priest knows where the old

sores of humanity—impurity, dishonesty, selfishness—lie masked, mocking the appearances of health in the body politic, poisoning innocence, perverting trade, compelling poverty. How is it possible to deliver the message of the Christ in words so stirring that they shall sound as a trumpet-call in the ears of Christians tempted in such subtle ways to indulge the flesh, and take the world easily, and forget the devil? Only one kind of preparation will avail for such a task, that which the Lord Himself sought when He went to pray in the holy mount before facing the trial of Crucifixion. And then He was transfigured, and this teaches that in such moments of spiritual aspiration we, who are children of God by adoption, may find grace to see His way made plain before our face through all the tangled perplexities of modern life, and hear His voice praise our acceptance of duty. True, it is that the

Tasks in hours of insight willed
Must be in gloomy days fulfilled.

But the remembrance of those hours when the light of the Eternal Presence has shone upon our spirits remains and incites and exalts. And when we see saintly souls schooled in affliction, bearing with faith and hope a burden of sorrows heavier than is the common lot of men, yet living as with a glow of the evening sunlight on their faces, while all that is dearest to them on this earth fails and passes like the setting sun, almost transfigured we say, then we know that this is the spiritual counterpart of the Lord's Transfiguration, and take knowledge of them that they have been with Jesus. The conquest of physical pain and weakness suggests a thought which St. Anselm works out in his sermon on the Transfiguration, that in the Resurrection the spiritual body shall in some sort correspond to the Lord's transfigured Body, not unclothed, but 'clothed upon, that mortality may be swallowed up of life.' Even so we have seen teachers in the house of God whose faces were lit up with heavenly joy, as the face of St. Stephen before his judges, when they spoke to us of the truths which are 'the master light of all our seeing.' It was good for us to be there, yet not good to remain. Ours likewise to descend, to return to the task set before us, to find that, as earthly teachers pass away, the Lord, who for our sakes and for our salvation was transfigured, is with us all the days. The light which shines on

the path of duty, and the mystery of pain, and the hour of worship, proves that we have not followed cunningly devised fables when we keep this day the Festival of the Transfiguration, taking heed to the sure word of prophecy which the apostles of

Christ delivered who were eye-witnesses of His majesty. 'For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory: This is My Beloved Son, in whom I am well pleased.'

At the Literary Table.

THE ENCYCLOPÆDIA BIBLICA. VOL. IV.

A. & C. Black, 20s. net.

THERE has been no expectation that the last volume of the *Encyclopædia Biblica* would alter the character of the work, and it has not done so. Between the first and fourth volumes there is undoubtedly a considerable difference; the chief editor's mind has been making rapid progress while the work has been passing through the press; but the progress has been in the way of extending the scope of that peculiarity which has given the book its character, and the fourth volume but adds increased emphasis to it. Christ is less in this volume than in any of those that preceded it, and Jerahmeel is more.

Dr. Cheyne is aware that he has made progress. In the article on RACHEL he says: 'As pointed out in JACOB, the phraseology of Gn 29¹ suggests that, according to a very early form of the tradition the home of Laban was among the Jerahmeelites of the south. Evidence which was not in the writer's hands when that article was written, or at least was not fully appreciated by him, is now before him in abundance, showing that this was indeed the case, *i.e.* that Laban was indeed originally regarded as an Aramæan or Jerahmeelite of the south. Laban's Hāran was, however, not Hebron, but a district of the Negeb, which also supplied to Sanballat (?) the designation Hāranite. It was there that Rachel and Leah—a distinction without a difference, if both names are corrupt fragments of Jerahmeel—dwelt, according to the early tradition, and the Bethel where the divinity appeared to Jacob was, if not, strictly speaking, in "the land of the children of Jerahmeel," at any rate at no great distance from it, for, like Hāran, it was in the Negeb.' And so Jerahmeel is now not only the name of a large number of persons and a large number of places, but also the name

of a god, and 'there are several indications that the worship of Jerahmeel had made its way into Judah some time before the fall of the state.'

The sub-editing, if we may use that convenient expression for the work that is really finest in all the book, is exceedingly well done. Only one slip has been noticed, the omission to say whose are the initials C. C. which are found under the very first article. But is it not a loss of space to allow Dr. van Manen to express at length such an obvious fact as that he is independent both of science and tradition?

In this volume a little more attention is paid to the theology of the Bible than before. The lack of the Biblical Theology has been the only serious fault of the book on the side of omission, and it is pleasant to see that omission supplied, though so late and to so limited an extent. The article on RECONCILIATION is the first of this kind, and even although it occupies but three inches, and is purely linguistic, it is very welcome.

THE PRESBYTERIAN MINISTRY AND SACRAMENTS.

Blackwood, 6s. net.

This book is the Baird Lecture for 1903. Its title is *The Doctrine and Validity of the Ministry and Sacraments of the National Church of Scotland.* Its author is Dr. Donald Macleod.

It is often said, it seems to be almost universally believed, that the Presbyterian ministry of Scotland has no interest in itself or in its Sacraments. A month or two ago Principal Lindsay published his Cunningham Lecture on the *Church and Ministry.* Last month Mr. Lambert's Kerr Lecture on the *Sacraments in the New Testament* appeared. And now Dr. Macleod publishes his Baird Lecture on the *Presbyterian Ministry and the Sacraments.* They have all chosen the Ministry or the Sacra-