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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](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

2. Showing a Resurrection in glory.  
 (a) He enters the room, through closed doors (Jn 20<sup>19</sup>).  
 (b) He appears, and vanishes as He will (Lk 24<sup>31</sup>).

This is but the barest outline of the signs that Jesus Christ rose from the dead with the body that had been nailed to the cross three days before. It will readily be admitted that the historical admissions of the New Testament have rarely been marshalled with more skill or insight. Indeed, it would almost seem to a believer in Jesus Christ that these admissions, apparently so disconnected, had been really planned, not by the writers themselves, but by some higher intelligence who had set himself the task of proving an historical thesis. Had the proofs been drawn from one gospeller alone, we might reasonably have inferred that he had a purpose in his narrative. But the unity of the narrative is found in the group of writers, and not, as

we might expect, in an individual writer. It is something more than an 'Undesigned Coincidence.' It is an 'Undesigned Completion.'

Under stress of the arguments directed, one by one, against the various proofs of the Resurrection, it is customary to reply that these proofs are converging. Not only does their addition increase their strength, it even multiplies their strength. Sometimes we are tempted to think that this way of looking at the matter is a modern expedient framed to meet a modern phase of criticism. It is refreshing to find a theologian of the thirteenth century admitting that 'although each individual proof would not be strong enough to show the Resurrection of Christ, yet all taken together would be strong enough to do so.'

And it is no small gain that the chief evidence of the Resurrection from death to life has come down to us from the physician Luke, whose profession entitled him to speak on death and life.

VINCENT N'NABB, O.P.

## Entre Nous.

**The New Theology.**—The Rev. W. L. Walker is occupied with a book on the New Theology. There are few men whom we will more gladly listen to. He is now recognized as one of the clearest theological thinkers of our day; but, more than that, he has passed through a mental experience almost identical with that in which Mr. Campbell now is.

**Briggs' Psalms.**—The second volume has been published of the Psalms, by Professor Briggs and his daughter, in the 'International Critical Commentary' series. Since the disappointment of Dr. Cheyne's new edition (a disappointment due solely to the excessive criticism of the text), a critical and exegetical edition of the Psalter has been sorely needed. And now we have it. It was quite fitting that the editors of this famous series should themselves produce the most famous volumes in it. That Dr. Driver's *Deuteronomy*, Dr. Briggs' *Psalms*, and Dr. Plummer's *St. Luke*

are entitled to the foremost place, will generally be acknowledged. The more we have used *Deuteronomy* and *St. Luke*, the more we have admired the workableness of their contents. We hope that Dr. Briggs' edition of the Psalter will prove to be as workable.

**Another 'Outline of Theology.'**—The one is Professor W. N. Clarke's, which has had a phenomenal circulation in this country. The other is Professor W. Adams Brown's. The exact title is *Christian Theology in Outline* (T. & T. Clark; 7s. 6d. net). And the very first thing that strikes us about it is the absence of the technicalities of theological language. That is one of the attractive things about Professor Clarke; and Professor Adams Brown is not a whit behind him in freedom and in mastery of the English tongue. If Dr. Clarke has not filled all the open spaces on our shelves, Dr. Adams Brown had better find a place. In one way he will be more acceptable, being more systematic.

**Systematic Theology.**—Systematic Theology is coming to its own again. Germany does not lead in these things so absolutely as before, but it still leads. And the German theologians are feeling the need of understanding 'the great connecting principles and ideas' which underlie all religious thinking. With the present year a new periodical is started by the managers of the Lutheran *Neue Kirchliche Zeitschrift*. It is called *Die Theologie der Gegenwart*, and is to be wholly occupied with what we call Systematic Theology. At the same time a new series is begun of the Ritschlian *Zeitschrift für Theologie und Kirche*, which henceforth is to be 'an organ for fundamental and systematic theology.' There is an account of these things in *Bibliotheca Sacra* for April, written by Professor Hugh M. Scott, of Chicago.

**Haeckel.**—Professor Scott tells us also of the latest grinding to powder which the pretensions of Professor Haeckel have received. This time it is by Professor Chwolson, the great physicist. Chwolson has written a book which he entitles *Hegel, Haeckel, Kossuth, and the Twelfth Commandment*. It has been translated from Russian into German, and published by Braunschweig. 'Gentlemen,' says Chwolson, 'before a man takes pen to write upon a subject far removed from his own special field, he should study that subject with great diligence and most conscientiously. Otherwise he has forgotten the Twelfth Commandment, which is, Thou shalt not write about a thing which thou dost not understand.'

As for Haeckel, he says, the result of his study 'is shocking—one may, indeed, say perfectly astounding. Everything that Haeckel says about questions of physics, all his explanations and assertions, are wrong; they rest upon misunderstandings, or show an almost incredible ignorance of elementary questions. Even of the law which he terms his "guiding star" he does not possess the most elementary schoolboy's knowledge. And, equipped with such total ignorance, he thinks it possible to declare the foundation of modern physics, the kinetic theory of substance, "untenable," and to

assert that perhaps the greatest attainment of the human mind, the law of entropy, or the second great principle of thermodynamics, must "be given up."

**Prayer to Jesus.**—One thing more from Professor Scott. In a recent number of the *Christliche Welt*, Dr. Rade, its editor, a pronounced Ritschlian, declared he would pray to Jesus Christ; his soul needed such a devotional relation to Him; and whatever historical and anti-metaphysical considerations made Christ only a man, his faith and love and longing for peace embraced Jesus as Lord and God.

**The Great Text Commentary.**—The best illustration this month has been sent by the Rev. G. E. Ffrench, M.A., West Hatch Vicarage, Taunton, to whom a copy of Sanday's *Outlines of the Life of Christ* has been sent. Illustrations for the Great Text for July must be received by the 1st of June. The text is Lk 11<sup>1</sup>.

The Great Text for August is Lk 11<sup>2</sup>.—'And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.' A copy of Professor Davidson's *The Stoic Creed* or of Scott's *The Fourth Gospel* will be given for the best illustration. Illustrations must be received by the 1st of July.

The Great Text for September is Lk 11<sup>13</sup>.—'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?' A copy of Davidson's *The Stoic Creed* or of Adams Brown's *Christian Theology in Outline* will be given for the best illustration. Illustrations must be received by the 1st of August.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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