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poetisk Form fremstillet. The position he takes in this volume is that the Psalms ascribed to David in the Hebrew Psalter can be proved to be his by the aptness with which they fit into the circumstances of his life as recorded in the historical books. I fear he will find few scholars to accompany him in this to-day. But his comment on the 145th Psalm is so interesting, I take the liberty of bringing it under the notice of the readers of THE EXPOSITORY TIMES. He considers it the last product of David's poetic genius.

'That this Psalm is David's great, all-comprehensive, praise finale we have clear testimony in 1 Ch 29¹⁰⁻¹³. It is reported here that David, after the people's freewill offering for the Temple which was to be built, for which David had received a writing from the hand of God (1 Ch 28¹⁹), praised Jehovah before the eyes of the whole assembly: but this reproduction of David's song of praise follows the fundamental thoughts in Ps 145 step by step, while at the same time the Psalm expands further in praise of the Lord's goodness and righteousness (v.7-9 and v.17). Compare the course of both songs of praise as follows:—

1 Ch 29.	Ps 145.
v. ¹⁰ . Blessed be thou, for ever and ever.	v. 2. I will bless thy name 1. 2. for ever and ever.
11. Thine, O Lord, is the greatness,	3. His greatness.
„ might,	4. Thy mighty acts.
„ glory,	5. glorious honour,
„ majesty:	„ thy majesty,
„ all in heaven and in earth	9. all his works.
„ thine is the kingdom,	11-13. thy kingdom (in every verse).
„ exalted above all,	13. His dominion for ever.

1 Ch 29.	Ps 145.
v. ¹² . Come of thee, (from thy face)	v. ¹⁵ . The eyes of all wait upon thee; and thou givest them
„ thy hand	16. thy hand,
„ makes all things great and strong	„ satisfies every living thing.
„ unto all.	17. all his ways,
	„ all his works.
	18. all who call on him,
	20. all who love him:
13. We thank and praise thee.	21. let all flesh bless his holy name.

This observation, which is here made for the first time, may be taken to be so striking that one will certainly accept with pleasure the light and the special interest which falls on the Psalm as David's last word, his song of praise to Jehovah's honour. "And all the congregation . . . worshipped the Lord and the King," it is said on that occasion in 1 Ch 29²⁰, and David's word in the Psalm v.¹, "My God, O King," shows us that in 1 Ch 29²⁰ by "King" is meant God, and not David.'

It cannot be denied that the parallel is very striking, and Pastor Storjohann's claim to be the first to draw attention to it seems justified. Neither the Variorum Teacher's Bible nor the Revised Version with references has a single marginal reference to 1 Ch 29, and no Commentary at my disposal notes the resemblance. Is it accidental? Or has the Chronicler, without the commentators noticing it, summarized the Psalm in order to find suitable words for David on the occasion? Or is Storjohann's theory after all correct in this case, that we have here the Swan Song of the Sweet Psalmist of Israel?

JOHN A. BAIN.

Westport, Co. Mayo.

Entre Nous.

Anna Bunston.

The story of *Jephthah's Daughter* has taken hold of the imagination of the whole Bible-reading world. It has taken hold of the imagination of a true poet of our day, Anna Bunston. The book so named, which has been published by Mr. Erskine Macdonald, is a drama in five acts. It contains this song, sung by Mahlah, Jephthah's daughter:

O purple wooded Gilead,
O country loved of God,
O place of wells and waters,
The land our fathers trod.

Thy shittims bloom like morning
A-golden with the sun,
And bear their fruit like evening
Red with a day that's done.

Upon thy mountain pastures,
The dappled goats may go,
The kine and ewes deep-uddered
Feed where the fountains flow.

Thy leaping, laughing waters,
Thy little singing rills,
Flow down where Jordan gathers
Her children from the hills.

Thou hast all precious unguents
Of terebinth and rue,
For thee the bruised balsam
Drops down her healing dew.

And strong on hills of Gilead
Still stand the oaks of God—
But other footsteps follow
Where once our fathers trod.

Katharine Tynan.

A collection of the Devotional Poetry of Katharine Tynan has been made and published under the title of *The Flower of Peace* (Burns & Oates; 5s. net). It is a Christmas gift of universal acceptance. Let us quote one poem:

GOOD FRIDAY.

Good Friday is a heavenly day,
So bright, so fair, so still;
They slay the King of all the world
On a high hill.

The birds sing sweet and low,
With a most quiet mirth;
They scoop a hollow grave for Him,
The holiest head on earth.

Good Friday is a heavenly day,
New lights on earth and sky:
The day the Saviour of us all
Went forth to die.

Sweetly it rose and fell,
So calm, so light, so grave.
Christ Jesus, sacrificed for men,
Died—and forgave.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. Jacob Thompson, St. John's College, Jaffna, Ceylon, and the Rev. J. S. Maver, Paisley.

Illustrations of the Great Text for December must be received by the 20th of October. The text is Ps 51⁴.

The Great Text for January is Phil 4¹⁹—'And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilization*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for February is Ro 8²⁸—'And we know that to them that love God all things work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

The Great Text for March is Ro 7^{24, 25}—'O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.' A copy of Cohu's *Vital Problems of Religion*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for April is Ac 26²⁸—'And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.' A copy of Law's *The Tests of Life*, or of Cohu's *Vital Problems of Religion*, and Shaw's *Christianity as Religion and Life*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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