
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

garments in which Jesus Christ seems to us Christians to be arrayed. 'Love, and do as you please,' the Christian Father said. It is a dangerous precept unless it be the case that love here means love set upon Christ. There is nothing in aim and attitude that is amiss with the *bhakti* aspect of Hindu religion; it is the expression in a race, deeply skilled in the heart and the heart's needs, of the universal longing, the quest of the home desideriorum. All that it requires is to have its longings directed by and towards Christ Jesus, one who not only wins man's love but satisfies his deepest reason. He is the one who alone, when such passions are abroad, can 'ride in the whirlwind and command the storm,' and who can bring the pilgrim of eternity into port to God.

Thus here, as in the case of the search for a way to victory over the world, it is the ethical power and enrichment that proceed from Christ which differentiate the Christian from the Hindu system. Every other difference is insignificant compared with this. If the Hindu system will open its gates to Him who is the truth, then release from bondage and the victory that India so long has sought can come to her, and God's reign will begin. If the Hindu heart likewise will open its gates to Him who is the way to the Father, then this age-long traveller will find his Inn, this lost child his Mother's breast. Christianity is the religion of Jesus. When He finds His way to the centre of any system, then that system becomes His. He is able to subdue it to Himself and to cast out the defilers of His temple. The religion of which He is the centre will be, not speculation or dream, but a truth to live by. The God to whom He leads those who trust Him will be a God whom the heart can love, to whom the will can give complete obedience, whom the reason and the conscience can recognize as the Source of the knowledge of the truth. If Hinduism will let Christ enter within its ancient walls, then it will be found that He is no stranger, but one who has sojourned there before and who will find within it those who will recognize His Lordship and set Him upon its throne.

Recent Foreign Theology.

German Theology.

THE Deuteronomic question is again very much alive. Hölscher, emphasizing Deuteronomy's 'impracticable idealism,' assigns it to the post-exilic period, somewhere about 500 B.C.; and now comes Professor W. Staerk,[1] who, following in the wake of Oestreicher's 'Das deuteronomische Grundgesetz,' reaches a conclusion similar to that of Professor Welch in 'The Code of Deuteronomy' (James Clarke), published last year—that the aim of Deuteronomy was not the unity, through centralization, of the Jahweh worship, but its purification; or, as it is more epigrammatically expressed in the German, not the *Einheit* but the *Reinheit*. Deuteronomy frankly recognizes the legitimacy of the many sanctuaries throughout the land, but works, through legislation, for the purity of their worship and for the elimination from it of features distasteful to Jahwism. Dt $12^{13f.}$ is not an advance upon, but essentially identical with, Ex 20^{24}, and that Dt 12^{14} does not necessarily involve centralization is held to be proved by the use of the similar phrase in $23^{16f.}$, where, it is maintained, this idea is excluded. If the argument of Oestreicher and Staerk were correct, it would, as they claim, demand an entire revision of the whole Old Testament problem, to which the date of Deuteronomy is pivotal. But in two able articles in the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*,[2] Gressman, writing on 'Josia und das Deuteronomium,' and König, dealing with the linguistic and historical points raised by Ex 20^{24} and Dt $12^{13f.}$, have argued powerfully in favour of the current critical view of the date of the publication of Deuteronomy and of its intimate relation to the reform of Josiah, as against Hölscher on the one hand and Oestreicher on the other. This number of *Z.A.W.* contains, further, an important article by Schmidt on 'The Marriage of Hosea,' and a skilful plea by Gressman for the pre-exilic origin of much in the Book of Proverbs—a plea which involves an instructive comparison of Proverbs with the recently discovered Egyptian 'Teaching of

[1] *Das Problem des Deuteronomiums* (Bertelsmann, Gütersloh; M.2).

[2] *Z.A.W.* (Töpelmann, Giessen, 1924, Heft 3–4).

Amen-em-ope.' In the preceding number (*Z.A.W.*, 1924, 1–2), Gressmann had given a fine conspectus of the present complex task of Old Testament science. It is a sign of happier international relations that both these numbers contain articles (in English) by British and American scholars.

Professor Frövig[1] has carefully examined the question of Jesus' consciousness of His mission. He begins by a sketch of certain great personalities—Zarathustra, the Buddha, Muhammad, Socrates, the Hebrew prophets—in whom an analogous consciousness emerges, and then passes on to the consideration of the New Testament tradition relative to Jesus, reaching the conclusion that, in consequence of His reception of the Spirit at baptism, Jesus knew Himself, from that hour on, as Messiah. Before the baptism, it must have been clear to Him that He was called by God to a unique destiny, but the baptism brought with it the certainty that this destiny was Messianic. The argument takes full account of the voluminous current literature, to which it is itself a valuable addition.

Lic. theol. Werner Foerster discusses in *Herr ist Jesus*[2] the origin and significance of the Christian confession 'Jesus is Lord.' With these simple words a multitude of perplexing questions is connected, in which there is the widest possible difference among equally competent scholars. What was meant by calling Jesus 'Kyrios'? Are its roots to be found in Old Testament usage or in pagan cults or in Aramaic analogy? On these and on many other cognate questions Foerster has brought together a large mass of material. He discusses the use of Kyrios in the LXX, in non-Christian literature, in the Emperor cult, in early Christianity, etc., and he examines the impression of 'lordship' made by Jesus in the Gospels. He notes that in Acts Jesus is not called Lord in missionary addresses to Jews or heathen; His story is told to them, that He may become their Lord, as He is not yet. But as against Bousset, Foerster maintains that primarily the phrase 'calling on the name of the Lord' has an individual reference, and is not to be interpreted in such passages as Ro $10^{12f.}$ as an appeal of the worshipping community to the cult-god. The facts are skilfully marshalled, and the book takes considerable account of the work of English-speaking scholars, such as Andrews and Morgan.

[1] A. Frövig, *Das Sendungsbewusstsein Jesu und der Geist* (Bertelsmann, Gütersloh; M.6).

[2] Bertelsmann, Gütersloh; M.7.

Dr. Bruno Violet has devoted a learned volume of nearly five hundred pages to the Apocalypses of Ezra and Baruch.[3] His chief conclusions, reached after a clear and comprehensive discussion, may be thus briefly summarized. The original language of the Apocalypse of Ezra was unquestionably Hebrew, not Aramaic: this is proved by the syntax, the style, and the definite occurrence of Hebraisms; and from Hebrew the book was translated into Greek. It was written by a man who was constrained to write by the inexplicable sorrows of his people. It is idle to look for documentary sources, for the book is essentially a unity, the work of one man. The Ezra with whom the writer identifies himself is not the famous scribe of the fifth century B.C., but an earlier figure of the same name (M. R. James compares 1 Ch 3^{17}). The book itself was certainly, and the Latin and Greek translations probably, written in Rome. It was completed about A.D. 100, and it attained a widespread popularity, as attested by translations in numerous languages.

The Apocalypse of Baruch, written possibly by a layman, as Ezra by a scribe, Violet assigns to the years A.D. 115–116, and suggests that it may have stimulated the Jews to the revolt of 116. As with Ezra, the original text was probably Hebrew: that our present Syriac text was translated from Greek is suggested not only by the superscription, but by the numerous Græcisms—indeed, the presence of the Syriac word for 'adornment' in i. 2^{7}, where the meaning demands the word 'world' or 'world-order,' seems to rest on a misunderstanding of the Greek κόσμος. Like Ezra, Baruch is substantially a unity; it is in a sense a reply to Ezra, of which the writer of Baruch is a skilful imitator: there is in Violet's mind no doubt that Ezra is the original, and Baruch the borrower.

Violet is careful to present his translation of both books in worthy literary form. The story of the sorrowing woman in the fourth 'vision' of Ezra he describes as a 'pearl of Hebrew prose.' He tells us

[3] *Die Apokalypsen des Ezra und des Baruch in deutscher Gestalt*, herausgegeben von Dr. Bruno Violet, mit Textvorschlägen für Ezra und Baruch, von Dr. Hugo Gressmann (Hinrichs'sche Buchhandlung, Leipzig; Gm. 22.50 geh.; 25.50 geb.).

that he has laid particular stress on rendering the books, especially the poetical pieces, into the best possible German. 'Verse should be heard and not only seen.' These are excellent principles, which modern translators of the Bible would do well to lay to heart. Literature has its rights as well as scholarship. The translation is throughout accompanied by very careful textual notes. Altogether Violet must be congratulated on having made a most valuable addition to the existing literature on Apocalypses.

The fourth number of the *Inscriptiones Latinae Christianae Veteres*[1] has just appeared. It deals largely with the ministers and rites of the Church, and besides its ecclesiastical interest, it has much that is valuable to offer to the student of the Latin language. As an indication of pronunciation may be quoted No. 1537: 'fuit mihi natibitas Romana, nomen si quaeris, Julia bocata so, quae vixi munda cum byro meo Florentio.' An elegiac line in No. 1310 recalls the older classical style, 'conspicuus vixit, flebilis occubuit'; and as an illustration of the persistence of ancient ideas, cf. No. 1293: 'si quis vero hoc monumentum meum inquietare voluerit, sit anathema.'

Three more numbers of *Der Alte Orient*[2] are to hand. Wilhelm Weber offers in *Der Prophet und sein Gott* (Mk.3.60) a very elaborate study of the fourth Eclogue of Virgil, in which he traces the connexion between the thoughts and ideals which it reflects and similar thoughts and ideals in Greek, Persian, Indian, and Babylonian literature. He also traces with much minuteness the historical situation in Rome when the poet wrote, so that we are furnished with an abundance of material for forming an independent judgment on the mind of Virgil and the motive and purpose of his great poem.

In *Die Stellung des Osiris im theologischen System von Heliopolis* (Mk.1.20), Adolf Rusch, fully conscious of the speculative nature of his investigation, endeavours to trace the rise of Osiris from the position of a local god, perhaps originally not even Egyptian, to the exalted position which he won in later Egyptian worship. There appears to be no certain trace of Osiris before the middle of the fifth dynasty, and his prominence, it is argued, was probably due to the deliberate propaganda of the priesthood of Heliopolis, into whose system he was early adopted.

An important contribution to our knowledge of the Ancient East has been made by Professor Anton Jirku in *Die Wanderungen der Hebräer im 3 und 2 Jahrtausend v. Chr.* (Mk.1.20). Dr. Jirku begins by pointing out that while Hebrew and Israelite are usually practically synonymous in the Old Testament, they are sometimes quite certainly the names of distinct peoples (cf. 1 S $13^{6f.}$ 14^{21}). He then traces the Ḫabiru through history: in the third millennium B.C. they appear as mercenaries, in southern Babylonia: in the first half of the second millennium they reappear, again as mercenaries, but now in the service of the Hittites: in the 15th and 14th centuries, as the Amarna tablets indicate, they are involved in attacks on Syria and Palestine—to this period Jirku would ascribe the incident, which he thinks rests on a cuneiform original, described in Gn 14, with its significant allusion to 'Abram the Hebrew'; in the period 1300–1100 we find the *'pwrj* (apparently the same people) in Egypt. This outline is in remarkable harmony with the Biblical traditions of pre-Israelitic times. The fact that Jacob, the 'grandson' of 'Abram the Hebrew,' has his name changed to Israel (Gn 32^{28}) probably points to the fusion of the two peoples, though, as we have seen, there are sporadic traces of the 'Hebrews' as late as the time of Saul. Not the least interesting part of this stimulating discussion is the suggestion that the bold warrior Abram of Gn 14 is the real historical Abram, while the hero of 'faith' is a later idealization, comparable to the Chronicler's idealization of David.

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[1] Weidmannsche Buchhandlung, Berlin; Mk.3.75.
[2] Hinrichs'sche Buchhandlung, Leipzig.

A Book of Apologetics and one on the Science of Religions.

THE issue of this attractive volume[3] has been promoted by the old students of Professor Bridel, on the occasion of his seventieth birthday. The graceful custom has enabled a wider circle to enjoy the genuine privilege of reading essays in apologetic and ethical theology marked by the wise and mellow insight of a practised mind. They deal with such topics as 'Human Aspiration and Christian Faith,' 'On the Historical Character of Christianity,' 'Can

[3] *L'Humanité et Son Chef*, by Professor Philippe Bridel (Librairie Payot et Cie, Lausanne, 1925; 6 fr.).

Faith in Jesus be the Final Religion?' 'Human Life and the Gospel'—this last being a tolerably full discussion of the moral principles which faith engendered by Christ will bring to bear on the problems of modern society.

M. Bridel holds, and argues insistently, that individuals and nations will throw up the moral struggle if they once come to believe that the ideal is unattainable—the more so that, owing to present-day publicity, all classes know instantly what the higher minds are thinking. Further, the ideal can retain its stimulating power only if it is transcendent. No purely mundane goal will continue to hold man's longing gaze. How can we forget that this earth one day will perish, carrying its ideals with it into the gulf, if they are earthly and no more?

The essay on Christianity and History contains fresh and striking ideas. It is pointed out that by partaking in history the Son of God has consented to be the object of human testimony, and such testimony can never be wholly beyond the reach of doubt. But our faith in God covers this matter, as it does others. 'The same Divine power that watched over Jesus, even when exposing Him to the cross, and did not permit Him to be lost in the grave, will it not also watch over His memory, to secure that it shall never sink into the abyss of oblivion or be stifled in the darkness of mere legend?' (p. 55). Against Strauss, the writer makes it perfectly clear that we cannot justly decline the thought of incarnation in a person while clinging to the thought of incarnation in the race. No race can be a perfect medium which is composed of imperfect individuals. Christ is unique, but He is not an intruder. And in the world we know, with its realms of Nature and history, there are new beginnings in plenty to serve as analogies for the appearance of Jesus, the Head of a redeemed humanity.

It is historical science which raises the question whether Christ may not be superseded to-morrow; but, as M. Bridel observes, to displace Christ is to kill religion, for our choice is between Christianity and atheism; and to kill religion is to put the knife to the throat of science itself. It is to break the hidden spring prompting all our efforts to transcend the life of sense. True, the absoluteness of the gospel can never be proved irresistibly; the faith that it is absolute rises out of direct and personal experience. 'If humanity fails to recognize the God-man in Jesus, it will not look to the future for another. It will stop believing in the possibility of communion with God, and in ceasing to believe it will have quenched the source of its moral life' (p. 125).

Special note ought to be taken of the study of Christian social ethics with which the volume closes. Nothing in the book is so impressive as the use M. Bridel here makes of the doctrine of Creation. We are living in a world that God made; if this be true, it has the most far-reaching ethical implications. It inculcates respect for the body; it justifies the Reformers' rehabilitation of work; in particular, it compels us to recognize the State as something appointed by our Father's will. The State exercises legitimate power, as our parents do. When the reign of human law appears to us harsh or cruel, therefore, we must not repudiate it in petulance. We are to be imitators of God, who is a patient Creator, not rejecting the inadequate because of its curable faults, but adopting it as a stage preparatory to better things. It is a false spirituality which flouts the social and civic bonds. Let us not be superior to the company God has given us.

We part from this work with a feeling of gratitude for the suggestions of a courteous and reflective teacher. His writing has the lucid ease that goes with clear-run thought.

This is a solid book of Prolegomena,[1] designed to help in laying truly the theoretic foundations of the Science of Religions. As with all books on method, we are tempted to protest against its over-emphasis on preliminaries; can the orchestra not cut short its tuning up, and play something? But this movement of impatience is scarcely justified; there is much to be learned from Wach's patient and well-informed analysis. He argues that if the Science of Religions is to take its place as an independent science of mind, it must gain a clear understanding of what differentiates it from the philosophy of religion, alike in starting-point and in aim. It must set out from the given religions of history. Hence its method in essence must be empirical; it makes no use of procedures which are deductive or *a priori* in character. It has to describe the actual faiths and worships that exist or have existed, to investigate their origin, to exhibit their frequent dependence on each other, to follow in detail the process of their development; in short, to ascertain the bare facts, and explain them genetic-

[1] *Religionswissenschaft*, by Joachim Wach (Hinrichs, Leipzig, 1925; pp. vi, 209; M.6.75).

ally. On the other hand, the philosophy of religion deals with the great conceptions found in the religious mind. It seeks to distinguish between what is permanent and what is temporary in these conceptions, between the accidental and the necessary, the actual and the valid, the true and the false; and in doing so it employs standards of criticism which the empirical facts themselves do not supply, but which spring from reason as manifested in judgment and evaluation. Thus the most important task imposed on the Science of Religions is to interpret the development of each religion as the unfolding of its inherent principle. It is not a normative science. It does not aim at demonstrating what religion is in the ideal sense. Nor does it inculcate practical measures. As a science, it must go to work without presuppositions.

At various points Wach calls attention to the influence which certain notable thinkers of the nineteenth century have exerted on the growing self-consciousness of the new science. Hegel, Kierkegaard, Dilthey, and Troeltsch are the chief names, with Herder as a more distant predecessor. Wach knows English work, and American too, although his index contains only a single reference each to Tylor, Robertson Smith, and Marett. But his gaze is fixed chiefly on Continental writers. He holds that the Science of Religions got its initial impulses from philosophy, not theology. It was long subject to the injurious patronage of outside interests, most of all perhaps of Positivism, which helped the investigation of primitive cults, but had no light to throw on higher ones. Nowadays it suffers from the psycho-analytic prejudice that a certain knowledge of psychology is all the equipment that the student of religions needs. People still require to learn that the Science of Religions has nothing to do either with the origin of religion or its aim; it is concerned only with what history tells us. It can assure us of the eminence of Christianity, not of its finality. But what it has to do for religions in general and in particular is just what Theology has done for the Christian religion—study it historically from every side. As an example of the big peripheral problems awaiting treatment we may select this: the Science of Religion must inquire into the mutual influence actually exerted in the past by religion, law, art, and economics. But, indeed, the list of unanswered questions still to be dealt with could be made nearly endless.

The Science of Religions, in Wach's view, divides into two parts: first, History of Religions; next, the systematic study of the types of religion and the structural formation by which each religion is constituted. To this latter problem, what is meant by systematic as opposed to purely historical interpretation, Wach devotes an unusually interesting and suggestive closing chapter.

The book is invaluable as a bibliography of its subject. Nothing could be fuller or more judicious than the writer's citation of his authors. But he drives his conscientiousness too far. There is at points too little text and far too many notes. 'The artist is known by selection' is a winged word of Goethe. Wach should trust more to his own able mind and quote less. He scarcely faces the question, what is to be done when in this wonderful field of religion our precise distinctions between science, philosophy, and faith fail us altogether, because the same man may be devoted to all three. Which is, then, to have the upper hand? And, on reflection, will he really defend the position that we can understand religion seriously without being ourselves religious?

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Into a Far Country.

BY THE REVEREND JOHN LENDRUM, M.A., ELGIN.

'INTO a far country'—how is it the words are so familiar and sing themselves in the mind like the fragment of a song? It is because the phrase occurs not only, as we know, in the parable of the Prodigal Son, but also, we find, in other parables as well—in that of the Talents, in that of the Pounds, and in each of the three versions of that of the Wicked Husbandmen. It occurs no fewer than six times within the first three Gospels, and every time in one of Jesus' parables. And also