

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

REVIEWS OF BOOKS.

THE QUESTION OF AUTHORITY.

AUTHORITY IN RELIGION. By Edward Grubb, M.A. London :
The Swarthmore Press, Ltd. 3s. 6d. net.

This is a small book on a great subject. Mr. Grubb writes from the Quaker point of view and naturally emphasizes the importance of the "Inner Light." He says: "The principle that the ultimate witness to the truth of God is to be found within and not without the soul of man, that the final Authority in Religion is not outward but inward, lies very deep in the teaching of the New Testament." Such a statement requires considerable explanation. It might seem to make the ultimate witness independent of "the Incarnation and the saving work of Christ for men." This is far from his intention, and he devotes an important chapter "to show a real connection between the principle of Inward Authority . . . and the ideas that are commonly regarded as fundamentally Christian." In a brief space Mr. Grubb covers the chief points of the whole problem. This is stated shortly—to find the true relationship between the outward and the inward sources of Authority, the Bible and the Church on the one hand, and the Spirit and the Inner Light on the other. Some would make the external authority absolute. The Roman Church has declared the Church to be infallible, and the Pope as the organ of that infallibility. He decides what is Truth and his decision is to be accepted without question. Faith is a gift of God by which men are enabled to accept these infallible decrees, and there, individual responsibility ends. Mr. Grubb has little difficulty in showing the futility of these claims. The Bible has its Authority as the revelation of God culminating in Jesus Christ. He is the ultimate external Authority. Mr. Grubb shows with frankness the difficulties that have arisen through criticism in regard to the authority of the Bible, but these cannot shake the supreme place of our Lord. Ultimately, of course, there is the individual response to the Truth presented, and the work of the Spirit brings the inner light on which that acceptance depends. There are three elements therefore in any adequate view of Authority. (1) Jesus Christ as presented in the Bible; (2) the general consent of men as a result of their religious experience from the time of Christ. This is the true meaning of the Authority of the Church, and does not depend on any theory of Church government or organization. (3) The individual conscience as subject to the working of the Holy Spirit producing the "Inner Light." None of these by itself is adequate. Together they form the supreme guide of life and thought. Their relative values will always be a subject of discussion. Dean Inge, recently quoting Mazzini's words that the spirit of man has two wings—the consent of our fellow-men, and conscience, went on to say that "these two wings we may call

Authority and the Inner Light," and that Authority cannot be dispensed with as Religion is in part external. Probably it is true as he suggests that the part of our religion which we accept on Authority ought to grow less. The deeper the inward experience of Christ, the less need of external aids. The history of the Church shows that those periods when the life of the Spirit grew feeble are those in which external aid was most sought, and men endeavoured to supply its place by the organization of the Church, and by attempts to strengthen external emblems of Authority.

THE INCARNATION.

THE CATHOLIC CONCEPTION OF THE INCARNATION. By the Rev. H. Maurice Relton, D.D. London: *S.P.C.K.* 3s. 6d.

Dr. Maurice Relton discusses in ten sermons matters of present-day importance. His book is a contribution to "The Scholar in the Pulpit" series, and as is to be expected, he weighs his words, thinks clearly and makes his points with a force that proves him to have a knowledge of the human heart and mind. There is no "New Theology" in these addresses. The nearest approach to novelty is in his exposition of the Enhypostasia "which saves us from a belief in the Impersonality of the Manhood of our Blessed Lord which would, of course, be Apollinarian." Dr. Relton sets forth with power and conviction all that is involved in the acceptance of the Adoptionist view of the Person of Christ, and we hope that those who are inclined to accept lightly a position put forward by many contemporary writers will carefully study what he has written. The first three sermons deal with the Incarnation and Person of our Lord and the fourth is an excellent homily on "The Stilling of the Storm," which he turns to excellent practical application. The remaining six discussions deal with the great need of the Church to-day, Life Eternal, Spiritualism, the Other Side of Death, and the Problem of Judas. We have read them all and have found them as enlightening as they are suggestive, and unlike most sermons by men who hold academic positions, they are never severely technical or hard to be understood. Parish Clergymen can easily make them the basis of addresses to average congregations who will be most grateful for the privilege of having passed on to them the thoughts of this distinguished scholar.

"WHITED SEPULCHRES."

WHITED SEPULCHRES. The Story of a Modern Mystic. By John Knipe. London: *Hodder & Stoughton.* 7s. 6d. net.

This is a novel of exceptional power and great dramatic interest. It is doubly welcome to us as it deals with questions of great importance in regard to the welfare of our own Church. Those who look to Rome for their pattern have been fortunate in securing the aid of one or two novelists capable of presenting their position attractively. Here is a writer of unusual gifts who sees the relationship

of our Church to the Church of Rome as we see it, and does not hesitate to assert quite frankly the dishonesty of those who teach Roman doctrine, and in some cases receive ordination from Bishops in communion with Rome and yet remain in the Church of England. The book has roused the indignation of the Anglo-Catholic press, and we are not surprised that the revelations that it contains should be unpleasant to them. At the same time we do not wish to give the impression that the novel is simply a controversial tract. Its story centres round the life of a boy who grew up with peculiar gifts; his mystical powers as he reached manhood led him to a varied career chequered and broken by tumults and passions of intellect and heart. He is seen in circumstances that made him a victim of Jesuit subtlety. Incidentally we have charming pictures of life in Cornwall and in Rome, and we are introduced to a circle of Church life that presents many attractive features. It is a book to read and enjoy.

TWO BOOKS BY A JEWISH SCHOLAR.

- (1) STUDIES IN PHARISAISM AND THE GOSPELS. By Israel Abrahams. Second Series. *Pitt Press*. 10s. (2) SOME PERMANENT VALUES IN JUDAISM. Four Lectures. By Israel Abrahams. *Clarendon Press*. 3s. 6d.

Formerly Senior Tutor of Jews' College, London, Mr. Abrahams has occupied the chair of Talmudic in Cambridge since 1902. To a wider public he is known from works on the history of Jewish Literature, contributions to encyclopedias, and the editorship of the *Jewish Quarterly Review*. Last year he delivered the Schweich Lectures on "Campaigns in Palestine." There is, moreover, a much used edition of the Jewish Daily Prayer Book, annotated by Mr. Abrahams.

Mr. Abrahams is a foremost Liberal Jew. He has learnt, as he tells us, much from Christian commentators on the Old Testament; and he has a thorough knowledge of the New Testament. Though his scholarship is thus wide he writes as a lover of his people, a patriotic Jew. His varied and profound learning, however, makes him strive to be absolutely fair to Christianity.

(1) In 1917 Mr. Abrahams published his *First Series* of "Studies in Pharisaism and the Gospels." It was designed to be in part a companion to Mr. C. G. Montefiore's *Commentary on the Synoptic Gospels*. From Rabbinical material Mr. Abrahams wrote extended notes on subjects arising from the New Testament, e.g. "The Sabbath"—"First Century Divorce"—"God's Forgiveness"—"Man's Forgiveness," etc.

The *Second Series* has now appeared, and it can be said without hesitation that no teacher of the New Testament can afford to ignore either of Mr. Abrahams' *Studies*. Of course it is no new thing to bring Hebrew literature to bear upon the New Testament; but a good method has so often lacked historical accuracy in the hands of the unskilled. Not seldom Commentators on a New

Testament book (unless they are themselves Jewish scholars) are found jumbling up citations from all periods of Jewish literature. This has led to false (but accepted) statements (e.g.) such as that in New Testament times there were "Proselytes of the Gate" and "Proselytes of Righteousness." The same kind of imperfect scholarship makes our Lord be present at services where there were liturgical prayers for the dead (which prayers in reality came into the Jewish services in the Middle Ages and from *Roman Catholic* services). When Mr. Abrahams quotes, it is from *Mishnah, Midrash* or *Talmud*, and he gives his references. But those who desire only quotations accurately arranged would seek elsewhere. Mr. Abrahams produces interestingly written essays on such subjects as the Good Samaritan—Whited Sepulchres—The Second Death—The Cessation of Prophecy—The Imitation of God. (This last was originally written as the Presidential Address before the *Oxford Society of Historical Theology*, 1921.) With two or three *Studies* let us deal more in detail beginning with "Some Rabbinic Ideas on Prayer."

The Jewish belief was that "Marriages are made in heaven," and therefore, said the Pharisees, they are beyond praying for. "Raba once heard a man praying that he might win the love of a certain maiden. Raba bade him cease his prayer, urging: 'If she be destined for thee, nothing can part you; if thou art not destined to get her, thou deniest providence in praying for her,'" (p. 78.) *Unselfish* prayer is uncommon in any religion, but it was found in Pharisaism.

"Hanina ben Dosa was once caught in the rain, and successfully prayed for its cessation. But realizing that the world needed the rain he changed his note. 'Master of the world, shall all the world be distressed while Hanina enjoys his comfort?' Whereupon copious showers fell." The Pharisee of St. Luke 15, Mr. Abrahams claims, is not typical, "for Pharisaism conceives all men equally destitute of saving virtue."

In the section on *The Lord's Prayer* Mr. Abrahams' wide modern learning shows itself conspicuously. He in no way supports the contention that this Prayer is a mere collection of Jewish petitions. The Jew, he says, prays: "Forgive us, O our Father, for we have sinned." *The Lord's Prayer* introduces a condition: "as we also have forgiven" (St. Matt.) The author quotes with approval his co-religionist Montefiore: "It [*The Lord's Prayer*] is original in the choice of ideas, and in their grouping. Whoever put it together chose with fine religious feeling and insight." But it is an easier matter for Mr. Abrahams than it would be for us Christians to regard *The Lord's Prayer* (as he apparently does in both the Matthean or the Lucan version) as "the work not of Jesus himself, but of disciples."

An example of a *linguistic* study is No. 1, upon the phrase (in St. Matt. xxvi. 25, 64, etc.), "Thou hast said." Mr. Abrahams maintains that the one, or possibly two, Rabbinical passages hitherto relied upon are not really parallel, and that it is not possible

to class the phrase in the Gospels as an aramaism or a current Rabbinical form of affirmative. Here Mr. Abrahams is in line with Westcott on St. John xviii. 37 (a reference, however, not mentioned by the writer). Westcott cautiously interprets: "*Thou sayest that I am a King,*" as neither a direct affirmative nor negative. Contrast the bold version by Dr. Moffatt: "*Certainly, said Jesus, I am a King,*" which translation of *ὁ λέγεις* is clearly unsupported by evidence. But with all respect to Mr. Abrahams' apparent doubts the present writer cannot resist the conviction that the phrase (1) is an affirmative of some kind; (2) is genuinely Semitic. St. Matthew xxvi. 64 (in the Trial before Caiaphas) has "*Thou hast said*"; but the parallel in (St. Mark xiv. 62) is "*I am.*" Whichever is the more primitive, it is hard to suppose that the variant "*I am*" is *inaccurate*. It is strange that the phrase occurs nowhere outside the Gospels, but in them it comes (in some form or another) seven times (excluding parallels, four). Hence it simply must represent some accepted form of speech. If only one occurrence could have been discovered in *external* literature it would have been claimed as sufficient to establish it as being a recognized idiom. And surely it must go back to an Aramaic original, if no Hebrew can be found. How else can the varying *tenses* be explained in the Greek? Only a semitic perfect tense could produce indifferently *ὁ εἶπας* (St. Matt. xxvi. 64) and *ὁ λέγεις* (xxvii. 11), and this is particularly possible with the verb "*to say.*"

The value of such a note as Mr. Abrahams' seems to be to show how often explanations have been handed down, (however accurate in themselves), lacking the very evidence claimed for them. Perhaps the point will be cleared up satisfactorily as more aramaic papyri are discovered.

This particular essay of Mr. Abrahams is academic scholarship. On the other hand, in almost every chapter of the book will be found material to suggest a sermon topic for the preacher, or a quotation, or an anecdote (e.g. that of Antoninus and the Rabbi, p. 86), to weave into a popular discourse.

In the second volume, *Some Permanent Values in Judaism*, the same author gives out his treasures in a somewhat different form.

Here are no detailed notes or discussions. These *Lectures* were spoken last year at the Jewish Institute of Religion, in New York. Mr. Abrahams deals with his subjects in a comprehensive way; and he never goes far without a clever epigram or humorous touch.

The essays are entitled respectively, *The Permanent Value of Primitive Ideas—Apocalypse—Philo—the Talmud*. The "*Primitive Ideas*" are contained in parts of the Old Testament.

"It is not the great ideas of the Bible that trouble us: those great ideas console, guide, strengthen us. But—what shall we say of those aspects which we have come, in the light of criticism and comparative science, to regard as the smaller ideas of the Bible? These do trouble us." Mr. Abrahams, however, claims that not only were the primitive ideas necessary at the time: even now in many respects they are rightly not obsolete. "If Judaism had not

gone through stages in which God was conceived anthropomorphically, we could not commune with Him as we now can. The God of the Jew is not the God of the metaphysician, He is the God of experience" (p. 8.) Mr. Abrahams would be glad to retain primitive customs if they still possess a spiritual value. On the other hand "would that more of the primitive were dead and buried. Wars and the rumours of wars, tribal antipathies who disguise themselves as patriotisms, superstitions that terrorize without inspiring obsolete dogmas that masquerade as living faith,—these are not viatica, they are impedimenta."—(19)—

It is impossible to comment further than this upon the second of the four Lectures. Upon *Apocalyptic* Mr. Abrahams has many fine things to say. For he is one of the Jews who appreciate its good points. Rabbinical Judaism excluded the non-canonical and canonical Apocalypses from its theology. On p. 27, it seems strange to find the traditional Jewish view as to the duration of Old Testament prophecy. Many of us would make the period nearly six centuries instead of "something over three." Mr. Abrahams' *Judaism* should be read by all Christians who would learn in clearly written and absorbing chapters, at the feet of a great Jewish scholar.

We have deliberately left to the last a quotation bearing upon the Anglo-Catholic controversy. On p. 199 of the *Studies*, Mr. Abrahams tells us that Mal. i. 11 was applied by the Jews of the Dispersion to prayer *apart from sacrifice*. Further, on the same page, the (Post-Reformation) conception of Eucharistic sacrifice as that not of a victim but of *ourselves* receives an authority from even an unconverted Jew of St. Paul's time. Philo said, "They who bring *themselves* are offering the most excellent sacrifices."

THE C.M.S. REPORT.

THE GOSPEL AT WORK: The Story of the C.M.S. 1923-4.

The interest in Foreign Missions is growing and deepening, but the Church is still very far from a full realization of its responsibility for sending the Gospel to the Heathen and Mohammedan world. The Church Missionary Society is doing its utmost to awaken Christian people to the appalling need which everywhere exists, and by means of its Home Missionary Education Scheme it is seeking "to equip every kind of leader in parish life—in Parochial Church Council, Sunday School, C.E.M.S., G.F.S., and the like—for missionary leadership, that by this means every parish may at last be brought to realize its missionary vocation." The chapter on "The Home Base" which concludes this most interesting little volume—for which only one shilling is asked—deserves close attention at the hands of clergy and other parish leaders, but it is probably the earlier part of the book, telling the story of the different Missions, which will appeal to the greater number of readers.

The compilation of the Report is exceedingly well done and we get, not a glimpse only, but a fairly full view of the nature of the work, with its encouragements and its difficulties, its needs and its

hopes, in every one of the Mission fields. The chapter on Africa takes us to Sierra Leone, Nigeria, Kenya, Tanganyika and Uganda, and vivid and realistic is the story. In that on the Near East, we are shown something of the difficulties in Egypt and the Soudan and in Palestine, but the story of Persia is full of hope. Coming to India, the sections on the general position, and the work in the United Provinces and in South India will be of the greatest value in enabling the reader to understand the scope and meaning of the Nationalist movement. The chapter on Ceylon shows that while Mass Movements are not much in evidence there, a strong work is going forward. China's story is of thrilling interest and will draw out the sympathy of Christian readers with the missionaries in the South, in Kwangsi and Hupeh, in Fuhkien, in Chekiang and Western China. May God soon give peace to that disturbed land. It is joy to know that even now some of the sad happenings have turned out to the furtherance of the Gospel. The story of Japan is one of wonderful recovery from the great disaster, but the need is great.

We venture to append one or two remarkable missionary stories from this most excellent report:—

“A settler who had lived for many years in a Moslem land is responsible for the following story. He happened to have on his farm a headman who was a Christian; the man's wife was far away in a distant part of the country and the husband was not happy in being away from her. It was suggested to him that he should bring his wife to the farm, but to this he objected that he did not wish to break up his home in his own country. His employer, being cognizant of Moslem practices, then suggested that the man should get a second wife, and so be provided for both on the farm and in his own country. Great was his surprise when the man replied quietly but impressively: ‘You forget, sir, that I am a Christian.’”

“On the morning of Easter Day an impressive service was held in the church at Menouf, when three sheikhs, formerly students in the Azhar University, but now converted and baptized, introduced an inquirer from a neighbouring town. He was received publicly before the congregation by the missionary in charge, and admitted into the Church as a catechumen. The sermon on this occasion was preached by Sheikh Boulos, who himself had been baptized by a missionary of the Society some sixteen years previously.”

“A Brahman lawyer is quoted as giving a striking testimony to the growth of Christianity in India. ‘Though there have been Moslems in India for a thousand years, you never hear a Hindu say to a Moslem: I wish you were more like the Prophet. We have only known of Christianity for a quarter of that time, but there is no educated Hindu who would not say to any Christian: ‘I wish you were more like Jesus Christ.’”

“Miss Nethercote tells of a visit to a Brahman house, where on the wall she descried, amid many gods and goddesses, the photograph of a former woman missionary, and lying near by it a well-

used New Testament. She was met with the question: 'Why are you alone? In my young days Miss Bland had five or six missionary helpers. Tell them to send more missionaries. We are praying for them, we want them.'

"An extraordinary case of unrest was a remarkable propaganda carried on by a man named Tang, sometime an inquirer in one of the Christian Churches in Chengtu. With a smattering of Bible knowledge and using Christian terms, he announced the inauguration of a seventh and final religion, amalgamating the 'six religions'—Confucian, Buddhist, Taoist, Moslem, Roman, and Protestant, with himself as king. He issued pamphlets foretelling fearful calamities to take place in September, when two-thirds of the world would perish. Some of the language seemed to be borrowed from St. Matthew xxiv. This prophecy spread with remarkable rapidity, not only through the province of Szechwan, but through almost the whole of China. Minute instructions were given how to prepare for the last three days. Consequently temples were crowded with worshippers, non-mission schools had to close down days before and after the predicted date, and people generally were in a panic. But of the Christians and pupils at Anshien it is recorded: 'I do not know of a single one of our people or school children who was disturbed. Several of the children said to me, 'Of course we are not afraid; we know this is all superstition.'"

PRECIOUS STONES.

THE PRECIOUS STONES OF THE BIBLE. By the Rev. C. W. Cooper, F.G.S. London: *H. R. Allenson, Ltd.* 2s. 6d. net.

The author of this most interesting book is a well-known Evangelical clergyman, Vicar of St. Paul's, Canonbury. "For some years," he tells us, "it was my hobby to collect and study cut semi-precious stones; later, through the encouragement of Mr. W. J. Lewis Abott, F.G.S., gem expert, St. Leonards-on-Sea, I extended my collection and study to the more precious gems. This led to a study of the stones of the Bible. On discovering that very few books discussed the subject with any degree of independence or fullness, and that not a few of the ordinary books of reference repeated manifest errors, I felt led to write this treatise." We are sincerely glad he followed the leading, for he has given us a volume of real value, replete with information which cannot easily be found elsewhere, and we are sure it will lead readers to pursue further this fascinating study. He divides his volume into five parts: i, Precious Stones of the Bible; ii, Breastplate of the High Priest; iii, Precious Stones of the Breastplate; iv, The Ephod Described; v, The Urim and the Thummim. We quote the following passage from one of the most interesting chapters of all, that on the Breastplate of the High Priest:—

"If we may count the Breastplate as nine inches square, and divide the width into three, allowing a moderate margin between

the stones, it seems quite probable, as Professor Myres says, that they may have been as large as one-and-a-half inches or possibly two inches wide. This consideration almost seems to rule out the likelihood that the third stone was the modern emerald. Such a gem would indeed be wonderful.

“ A question of much importance, and one which greatly helps to determine the nature of the stones used in the Breastplate, arises in regard to the sources from which the early Israelites obtained their precious stones.

“ That EGYPT was a primary source is clear from several passages in the Bible. We have the story of Rachel stealing the images of Laban, her father. These images were *Terafhim*, and the word is so rendered in the Revised Version (Gen. xxxi. 19).

“ They were little carved gods, or amulets, in precious stone, which, under the designation *Thmei*, were worn by the Egyptian judges and priests. In Genesis xli. 42 we read the story of Pharaoh placing upon his own finger, an engraved seal used as the royal signet.

“ That precious stones were among the spoils which Israel took from the Egyptians at the time of their exodus, is clear from Exodus xxv. 3 and 7, where we read: ‘ This is the offering which ye shall take of them. . . . Onyx stones, and stones to be set in the ephod, and in the breastplate.’ From this later text we may also conclude that the stones were not phenomenal in size and substance, though certainly they were of immense value.

“ Another source for gems was ARABIA. In Genesis ii. 12 we are told the land of Havilah was famous for its onyxes, and therefore for agates also.

“ The Queen of Sheba brought precious stones to present to King Solomon (1 Kings x. 10). The navy of Hiram also brought from Ophir precious stones (1 Kings x. 11), which were so plentiful that Hezekiah made treasuries for precious stones (2 Chron. xxxii. 27). Ezekiel, speaking of the great riches of Tyre, speaks of the merchants of Sheba and Raamah, who occupied her fairs with ‘ all precious stones and gold.’ ”

ROAD-MENDING ON THE SACRED WAY.

ROAD-MENDING ON THE SACRED WAY. By the Rev. J. M. C. Crum, Rector of Farnham. London: *Longmans, Green & Co.* 6s. net.

Those who accept the judgment of the modern critics on the synoptic problem find themselves faced by many perplexities. This book is a serious attempt to help them through these difficulties, and the author aims at being as “ untechnical as possible.” He suggests an analogy,—“ old methods of Road-mending,—the homely seated Road-mender of old days, with his large spectacles, and his stone-heap and his hammer, and his patient attention to individual stones and so on.” But we remember having seen a horrible machine with enormous teeth, that tore up the road yard by yard,

and we almost expected Mr. Crum to compare modern methods of Biblical criticism with this ruthless engine. But no, he is content with the analogy and hesitates to venture on a comparison though he mentions "modern Road-menders," gangs, engines and such-like, and tells us that "the less we think about ponderous machineries in this connection, the better." But when we turn to page 103 for example, and use red, blue and purple pencils, as he suggests, we seem to have left the sacred way in a sorry condition and we begin to wonder if the narrative looks much better than the roadway after the aforesaid machine has torn it up, and to ask what the person whom Mr. Crum designates "the modern reader" makes of it all. He himself, writing of the 270 verses common to St. Matthew and St. Luke, which he has purple-pencilled (which verses are supposed to come from a lost gospel), says—"they are in a most confused disorder," and that St. Luke's portions in particular are "in a shocking tangle." Are there any portions unidentified because only one writer made use of them? Mr. Crum's answer is "one can only guess," which does not seem to help us much! This is an example of the sort of conjecture to which one is driven by the theories of the critics, and with this we must rest content since it is outside the scope of this notice to examine this treatise point by point. The style is somewhat disjointed and a synopsis, or an index, or both, would have been useful. Mr. Crum is always reverent and often illuminating, and it is evident that a vast amount of patient research lies behind these pages.

S. R. C.

Early in October Messrs. Macmillan will publish CHRISTUS VERITAS, an Essay, by the Right Rev. William Temple, D.D., Bishop of Manchester. (10s. net.) This book is a sequel, or rather a companion, to "Mens Creatrix," which was published in 1917. The earlier book was mainly philosophical in its aim; this is mainly theological. In "Mens Creatrix" the author tried first to set out a philosophic view, without any deliberate reference to Christian revelation or experience, and then to show that the Incarnation in fact supplied the one great need of philosophy. "Christus Veritas" begins where "Mens Creatrix" left off, and has been written with the Christian revelation full in view from the outset.

