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ence upon God, our infinite need of His blessing, and that all wisdom, power, and love are His gifts, before we can address Him in the accents of sincere prayer, and present to Him all the wealth of a son's devotion.

We need the control of prayer in the hour of relaxation and pleasure, that nothing may be done in excess, nothing unworthy, but the true end of pleasure may be secured, the possession of a healthier and gladder mind. How many would be saved from making shipwreck of their character if they sought no pleasure on which the blessing of God was not secretly implored. And let it not be said that thus enjoyment would become stiff and unnatural. On the contrary, it would assume a spontaneous grace, and fill the heart with delight a thousandfold. What mirth so keen and genuine as that of a happy child? And has God no smile for the merry gambols and laughter of childhood? If the thought of God will not blend with our amusements, they are not innocent, and we must

flee from them. To pray without ceasing is our only safeguard here.

The same is true of the more serious engagements of our life's business. Here, too, the prayerful spirit should be ever present. How prone we are to view our profession, whatever it may be, as the means of self-aggrandizement, and not as a trust committed to us by God, to be carried on in strict conformity with His will. Hence arises, even among men otherwise good, a laxity of practice on which they themselves cannot think with complacency, and which they excuse rather than justify. The delicate sense of honour is lost, and self-interest steps into the place of duty. Let our warehouses, our shops, our studies become temples, not indeed for the offering of formal worship, but for that noiseless communion and that trustful self-surrender which alone can impart to life its true dignity and value, and mingle unseen in all our pursuits.<sup>1</sup>

<sup>1</sup> J. Drummond, *Pauline Meditations*.

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## The Samaritans.<sup>2</sup>

BY THE REVEREND A. R. S. KENNEDY, D.D., PROFESSOR OF HEBREW AND SEMITIC LANGUAGES IN THE UNIVERSITY OF EDINBURGH.

DR. THOMSON'S interest in the Samaritans is of long standing (see THE EXPOSITORY TIMES, vol. xi. 375 ff.). 'The present work,' to quote from the preface, 'represents the results of independent study pursued somewhat intermittently for nearly thirty years, and in circumstances more favourable to acquiring information than are possessed by many. A somewhat lengthened residence in Palestine, repeated visits to Nablus, and presence at the celebration of the Samaritan Passover, vitalized to the writer ideas derived by him from other sources.' The result is this full and sympathetic presentation of the history, literature, and religious beliefs and practices of the Samaritans from the earliest times down to the

present day. By this substantial addition to the scanty literature of the subject in English, Dr. Thomson has earned the gratitude of all who are interested not only in the present pathetic remnant of a once numerous race, but in such wider questions as the claim of the older Samaritans to represent the ancient 'house of Joseph,' with rites and beliefs that are possibly a direct inheritance from the priests and prophets of North Israel, and, not least, the literary and textual problems presented by the Samaritan recension of the Pentateuch.

In the opening chapters Dr. Thomson gives an excellent sketch of the history of the Samaritan community, while chapter v., 'The Ritual of Samaritan Worship,' and chapter vii., 'The Theology of the Samaritans,' are perhaps the most valuable in the whole work. In the former chapter will be found a graphic description of that most interesting survival from a remote antiquity, the celebration of the Passover on

<sup>2</sup> *The Samaritans: Their Testimony to the Religion of Israel*. Being the Alexander Robertson Lectures, delivered before the University of Glasgow in 1916, by the Rev. J. E. H. Thomson, D.D., Author of *Books which influenced the Lord and His Apostles* (Edinburgh: Oliver & Boyd. Price 16s.).

Mt. Gerizim, was witnessed by the author in 1898.<sup>1</sup>

Dr. Thomson, however, has other ends in view in this volume than merely an historical study of the Samaritans. He is one of the few really competent Old Testament scholars who still hold out against the now dominant view of the history of the Pentateuch and its legislation associated with the names of Graf and Wellhausen. In the religious rites of the Samaritans, and, above all, in the history of their Pentateuch, Dr. Thomson finds, as the title of his book is meant to indicate, conclusive evidence of the great antiquity of the Pentateuch in its present form.

To summarize the arguments—some new, others familiar and often refuted—advanced in support of this position would far exceed the limits of this review. Scouting the idea that the Samaritans could have accepted the Pentateuch from their bitter enemies, the Jews, in the days of Ezra and Nehemiah, Dr. Thomson believes he has proved that the ten tribes were in possession of the complete Torah before the fall of Samaria, on the ground, mainly, that the sacrificial terminology used by Amos and Hosea presupposes acquaintance on

<sup>1</sup> With this description, and with Dr. Thomson's exposition of the points in which the Samaritan observance differs from that of the Jews before the destruction of their Temple in A.D. 70, should be compared the latest account by a Swedish observer in Dalman's *Palästina-jahrbuch* for 1912 (pp. 104-120) with the editor's competent study entitled: 'The Samaritan Passover in relation to the Jewish,' on pp. 121-138.

their part with the terminology peculiar to the Priests' Code. He is on more original lines when, after an exhaustive discussion of the development of the Hebrew alphabet, and an informing examination of typical textual variations between the Samaritan and Massoretic recensions of the Pentateuch, he concludes that these must have parted company not later than the reign of Solomon. It is scarcely necessary to say that the material as yet available for the study of early Hebrew epigraphy is much too limited to permit of so definite a conclusion. Even more precarious seems the argument, novel and ingenious though it be, drawn from the non-pronunciation of the characteristic Hebrew gutturals by the Samaritans, which, it is here maintained, is due to Phœnician influence, and takes us back to the period when the Greeks borrowed their alphabet from the Phœnicians.

However, when all is said against the author's main thesis, the fact remains that Dr. Thomson has given us an original and stimulating book. He has laid bare not a few weak places in the modern critical position, and has opened up lines of investigation demanding the closer attention of future students.

Attention may be called, in conclusion, to the four useful appendixes, and to the first in particular, which consists of a descriptive catalogue of all the known manuscripts of the Samaritan-Hebrew Pentateuch, including a list, here given for the first time, of those preserved in the Rylands Library in Manchester.

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## The Neglected Interpreter.

BY THE REVEREND JOHN DOUGLAS.

LET it be said at once that the title of this paper applies to the study of the Foreign Missionary History of the last generation or two, the study of the emergence in non-Christian lands of the Christian Church, and to the study of present-day conditions, both in policy and in practice, on the Foreign Field. It is this manifold study which is here set forth as the neglected interpreter of the Bible and especially of the New Testament.

It is recognized on all hands, both within the

Church and without, that the teaching ministry of the pulpit urgently requires to be revised and revived. For ours is a time of renewed sifting and revision, not least in the region of Christian thought and doctrine; and critical inquiry into revelations, laws, and gospels, their very presuppositions as well as their claims and authorities, is busy all about us in the disturbed and unsettled atmosphere which the Great War has produced. The Church and especially the pulpit have to meet this, if they are to make an adequate response to