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torn pieces of St. John's Gospel proved to be a piece of the living Bread—the Bread of Life." Now, as Mr. Kennedy says, if anyone does not obtain the plain bread of life in his book, he may at least be helped upon the way to where it can be found. The best result of reading any book about the Lord's Prayer is to be sent back to Him who spoke the Prayer. And sometimes, by accident or coincidence or by any of the terms for what is really Providence, the New Testament becomes living bread for people in out-of-the-way quarters.

THE TEN BEST BOOKS ON THE TEACHING OF JESUS.

THE field covered by our subject is an immense one, and it may be advisable at the outset to remind readers of the distinction between a treatment of minute details and the handling of fundamental principles. Of course, the one will often merge into the other, and it will sometimes be difficult clearly to separate them.

I place first in my list a book which has stood the test of a long life-history, the late Professor A. B. Bruce's *Training of the Twelve* (T. and T. Clark). It does not, indeed, profess to describe the Teaching of Jesus in the strict sense, but all students of the Gospels know that there is comparatively little in that Teaching which does not bear on the Training of the disciples. So the book, from its own point of view, includes a very wide range of material. It is true that an insufficient place is assigned to the transformation wrought by Jesus in the conception of *God*. And, curiously enough, the excellent paragraphs which do occur on the subject are found in a section dealing with the Fourth Gospel. But the book as a whole is epoch-making. The author is alive to the spring-like freshness of the Synoptic Gospels. The impression they have created on his mind has imparted what one may almost call a romantic flavour to his treatment. Its

unconventionality is a continual rebuff to the conventional attitude which our minds take up, through sheer familiarity, towards the Teaching of Jesus. The wonder of it appeals to us through Dr. Bruce's interpretation. We waken up to realise aspects of it we have never seen before. One can scarcely imagine a careful reader of the book being able to resist its constant suggestiveness. To catch the spirit of the author is to enter into genuine sympathy with the mind of Jesus. And this is of far greater value than to discover what the Master taught in detail on subordinate points of religion or morals.

We would mention next the little volume entitled *The Theology of the Gospels* (Duckworth), by Professor Moffatt. Dr. Moffatt modestly says in his preface that the book is "no more than a group of studies." But they are studies of precisely those elements in the Teaching of Jesus which claim our attention. And we are supplied with an admirable handling of the very topics which we miss in Bruce, such as "The Eschatology of the Gospels" and "The God of Jesus." The volume, indeed, demands very careful reading, as it is extremely condensed. But we are convinced that the more patiently it is studied, the more conspicuously will its value appear.

At this point we would name Wendt's well-known work on "The Teaching of Jesus." This we are fortunate to possess in a very competent translation (T. & T. Clark). The book is planned and carried out on a large scale. It covers the ground with laborious thoroughness. Some readers may find it heavy, but as a whole it is well-balanced and instructive. It is a good and full representation of Jesus' Teaching, lacking, no doubt, the fresh penetration of Bruce, but a faithful piece of work.

Generally speaking, to the same category belong the four sections on the Teaching of Jesus, which the author designates

"The Religion of Jesus," in Weinel's masterly *Biblische Theologie des Neuen Testaments* (Tübingen, Mohr), as yet untranslated. Weinel has the advantage over Wendt of a lighter and more forcible style. He makes his points in much briefer paragraphs, writing with arresting conciseness. The book, moreover, interweaves criticism of the text of the Gospels throughout, indicating what, in Weinel's judgment, are trustworthy traditions, in contrast with those which are more doubtful. Thus, a thoroughly scientific basis is laid for the setting-forth of the Master's Teaching. And no relevant aspect is ignored.

Far more in line with Bruce's *Training of the Twelve* is another characteristically personal impression of the subject, Dr. Glover's *Jesus of History* (S. C. M.). I need hardly remark that the book has a much wider scope than our Lord's Teaching. But the presentation of the Teaching is particularly fascinating. Dr. Glover has the power which Professor Bruce possessed of communicating the unique charm of the religious impression made upon his mind by the words of Jesus to the sympathetic reader, and he has thrown himself with such intensity into the whole situation that one is thrilled by his experience and moved to make it one's own. But, besides giving a vivid form to the treatment, Dr. Glover is also a patient exegete, and his exposition is generally far-reaching and profound.

One is bound to mention a small, unassuming volume, *Our Lord's Teaching*, by Rev. James Robertson, D.D. (Guild Text-books, Edinburgh). Unequaled in its simplicity and lucidity, the book deals most competently with the chief aspects of the Teaching of Jesus, and may be confidently recommended to a painstaking Bible-class teacher.

I should like next to notice a book which treats an aspect of Jesus' Teaching that is increasingly inviting attention,

The Social Teaching of Jesus (London: Macmillan & Co.), by Professor Shailer Mathews. The book is compact and yet comprehensive. The author is a most careful scholar. And so there is an absence of those exaggerations which are common in works of this kind. Professor Mathews does not attempt to modernise Jesus. He fully realises the difference between His environment and ours. At the same time he does justice to those principles in Jesus' Teaching which have a bearing on subsequent developments.

Finally, of real value for the study of the Teaching of Jesus is Professor Votaw's excellent article on the "Sermon on the Mount," in the extra volume of *Hastings' Dictionary of the Bible* (T. and T. Clark). It contains much that is important on the content of the Sermon, but the reason why I call special attention to it is the masterly picture which it gives of the background of the thought.

There is probably no criterion of such value for testing any treatment of the Teaching of Jesus as the manner in which His Teaching about God has been dealt with. To realise, for example, the conception of God which Paul reached in the light of Jesus' Teaching is to enter on a new stage of religious experience. Hence, I regard the Epistle to the Galatians as a consummate disclosure of the very essence of Jesus' most important Teaching.

H. A. A. KENNEDY.

THE TEXT OF HOSEA.

WITH such scenes before his eyes and such prospects for the future, the prophet could hardly fail to observe the contrast presented by the kingdom of Judah, where the dynasty founded by David had gone on in calm succession, unbroken by military adventurers or rebels, a continuous divinely-appointed source of strength to the little kingdom.