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## Recent Foreign Theology.

### God and Nature.

THIS volume<sup>1</sup> is a conspicuous example of the thoroughness of German learning. Printed as the books are in English, it would run to about 1600 pages; and every page is loaded with matter—sound knowledge and keen judgment. It would be quite impossible within the space which must necessarily be assigned to such a review to give an adequate account of its contents, or appreciation of its merits. On the one hand the writer seems to be quite at home in the realm of science, and on the other no less so in the field of Christian theology. A brief outline must be attempted as an inducement to readers to venture into this widely-spread and yet well-ordered region. In his introduction the author discusses the nature of the scientific investigation of Nature, and of the religious consciousness, and their relation. The first chapter deals with the significance of Nature for religion and its history. In the second chapter he describes how in the history of Christendom Nature has been regarded from the scientific and the religious standpoint. The next three chapters discuss the discoveries and hypotheses of modern science in physics, chemistry, biology, and anthropology. The treatment here is objective and not apologetic; the author lets science speak without any ban of theology. Then in chapter six he tries to show the religious value of the scientific world-view. Having thus explored religion on the one hand and science on the other in regard to Nature, he places both in the wider context of the philosophy of culture and

<sup>1</sup> *Natur und Gott: Ein Versuch zur Verständigung zwischen Naturwissenschaft und Theologie*, von D. Arthur Tituius (Göttingen: Vandenhoeck & Ruprecht, 1926, S. x and 851).

the theory of knowledge as parts of the organism of human thought. The last chapter is constructive; it deals with those last questions for thought, regarding which science and religion come into contact, and have sometimes been engaged in conflict. Needless to add that his aim is to show that there can be concord. The volume has an adequate index of names and subjects, and an admirable table of contents. The author can be commended for his meticulous care in the details of his book, about which many writers are regardless of the legitimate expectations of their readers. There are many passages well worth quoting; but I must content myself with his closing sentences. 'Who believes at all in the power of the spirit, and such practical idealists there are among theoretical positivists and materialists, cannot close his mind to the fact that religion also, despite all offences and hesitations of which it has been the occasion, is the most powerful revelation of the spirit, which mankind displays, and that without it a new, higher development of culture, as we long for it, is impossible. For the salvation of humanity scientific knowledge of Nature and genuine piety must come to understand one another. This book had as its motive the conviction that this accord is possible, that a great influence is assigned to it in the future, and it has sought to lay a foundation for this conviction' (p. 831). The foundation has been well and truly laid; this book is a valuable contribution to the fulfilment of the prophecy of a reconciliation of science and religion in the discovery that through Nature, as science interprets it, we may rise to Nature's God, as religion experiences His perfect, blessed, gracious, and glorious reality.

A. E. GARVIE.

London.

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## Contributions and Comments.

### Some Displacements in the Fourth Gospel.

THERE are several problems connected with the Fourth Gospel which appear to arise out of dis-

placements of the text. A notorious passage is 7<sup>53</sup>-8<sup>11</sup>. So also is the early position of the Temple Cleansing. There appears to be a break in the sense somewhere about 3<sup>13-16</sup>. The short section 3<sup>31-36</sup> seems to be out of place. The 'feast' of 5<sup>1</sup>,