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

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

with critical works on the subject. He is more conservative, however, than Cheyne, who saw in the Trito-Isaiah a collection of ten compositions, all of them from the age of Nehemiah, except 63<sup>7</sup>-64<sup>11</sup>, which he assigned to the reign of Artaxerxes Ochus, or about 360.

The national changes through which Yahwism passed, from the time of Moses to that of Christ, are discussed in *Israel et la vision de l'humanité*.<sup>1</sup> The author, Prof. A. Causse, deals principally with the development of Yahwism from a small clan religion, confined within the desert of Kadesh, to the world-wide one of the later Jewish prophets. The latter, he thinks, was favoured by the rise of the Persian empire, which helped to bring about a religious syncretism, owing to unity of language, religious tolerance, and the search for the supreme God. This syncretism was rather opposed, however, by the monotheism of the Deutero-Isaiah, and under Ezra and Nehemiah nationalism again triumphed, the *Torah* forming an insuperable barrier which made Israel a separate people. Joel denounced the *Goiim*, and the author of Chronicles confined his history to the House of David and the sanctuary of Zion. Still, a small number of Psalmists and prophets continued to predict the universal reign of Yahweh, and the Book of Jonah was a protest against dislike of other nations, such as the Book of Esther reveals. Is 19<sup>18-25</sup> predicted the conversion of Egypt and Assyria. The Book of Judith and the earlier apocalyptic writings sustained these immense hopes. The author of the Book of Wisdom proclaimed that every soul, immortal and beloved of God, could find a philosophy and religion in Israel. Philo endeavoured to reconcile Moses and Plato, and Jesus at length announced to the world a Kingdom of God for all men of goodwill. The value of the author's theory depends, of course, on his chronological views, and he does not always justify these, but the book in spite of its errors shows considerable scholarship.

Much has been written on the question as to whether the conception of a series of heavens is found in the Scriptures. The idea of a plurality of heavens, amounting in most cases to seven, prevailed among the Babylonians, Persians, and others, and occupied a large place in Rabbinical literature, and in the apocalyptic and other pseudo-epigraphical books. Even Clement of Alexandria and Origen seem to have upheld the idea, and it was not until Chrysostom declared it to be a human fancy that it was repudiated by the Church

<sup>1</sup> 152 pp. Istra, Strasbourg.

and adopted by Mohammedanism. The whole question was largely mixed up with that of Paradise, its location, its extent, its glories. Those who wish an 'exposé historique' of the Christian conception of the first centuries on these matters will find it in *Le Paradis terrestre au troisième ciel*, by De Vuippens.<sup>2</sup> The author deals with the cosmogony of the Hebrews and Greeks. For the former people, the universe included a subterranean region (sheol), a lower stage on earth, and a higher stage in the heavens (the abode of God). In the time of Paul the expression *τρίτος οὐρανός* designated the third planetary heaven according to a descending scale (first, the zone of Saturn; second, that of Jupiter; third, that of Mars, etc.). It was not until the eighth century that Christians began to place Paradise in the empyreal sphere. Scholars will not agree with some of the author's interpretations of the Hebrew text, but the volume, which is a thesis for the diploma of Doctor, is clearly written and based on good documentary evidences.

J. W. JACK.

*Glenfarg.*

### Protestantism in Post-War Germany.

DR. JULIUS RICHTER, in an informing contribution to the *Christian Century* (Chicago), says: 'In all the strenuous days since the War the German churches did not lose their courage.' He describes their re-organization as entirely independent Free Churches on a 'presbyterial-synodal' foundation, and continues: 'they had the faith to envisage, beyond this, a more complete amalgamation of their forces in the shape of the German Evangelical Church Federation. It has, in important questions, executive powers, binding upon the allied churches. It is now possible to speak of the "German Evangelical Church" as an organic unity.'

It is a welcome sign of the times and a striking confirmation of Dr. Richter's estimate of the present situation that Protestant scholars and ecclesiastical leaders, of different schools of thought and belonging to different communions, have united in the publication of a handsome volume<sup>3</sup> containing thirty

<sup>2</sup> 144 pp. L'Université, Fribourg.

<sup>3</sup> *Der Protestantismus der Gegenwart*, unter Mitwirkung führender Persönlichkeiten des kirchlichen und theologisch-wissenschaftlichen Lebens. Herausgegeben von Stadtpfarrer Dr.theol. G. Schenkel. (Stuttgart: Verlag Friedrich Bohnenberger. Seiten xiv, 810. Rm. 38.50.)

essays on 'Contemporary Protestantism,' by almost as many authors, selected because of their expert knowledge and representing not only Lutherans, Calvinists, and Zwinglians, but also the Free Churches. In a comprehensive world-view the position of Protestantism to-day, not only on the Continent, but also in Great Britain, America, etc., is described in detail. But of chief interest to English-speaking Christians is the account given of the prospects of Protestantism in Germany and its relations with Roman Catholicism.

Professor Hermelink of Marburg is specially qualified to write on 'Protestantism and Catholicism.' To *Die Christliche Welt* he regularly contributes a well-informed and non-controversial chronicle of Roman Catholic doings and sayings—*Vom Katholizismus der Gegenwart*. The conclusion to which he has come after long-continued and not unsympathetic study is that he can see no hope of bridging the confessional chasm which has existed for four hundred years. But he gladly recognizes that since Evangelical and Catholic soldiers fought, side by side, in the War, and clergy of both communions lived together, in daily intimacy, as chaplains to the troops, a better atmosphere has been created and mutual misunderstandings have been removed. He notes with satisfaction, that not one of the more than a hundred speakers at the Stockholm World-Conference uttered an unfriendly word about the Roman Catholic Church.

Hermelink's comment on the relations which have subsisted between the two Confessions since the Reformation is that, although the Pope is no longer identified with the Antichrist of the Apocalypse, Protestants are of one mind in emphatically rejecting all 'papalistic intolerance and spiritual domination.' On the other hand, he acknowledges that in other Churches there have been 'little popes,' and to them his condemnation equally applies. It is pointed out that Zwingli and Calvin, with greater emphasis than Luther, explained the breach with the Papacy as the necessary consequence of Rome's apostasy from the Christianity of apostolic days. All Protestants, whether known as 'Reformed' or not, agree in regarding the Reformation as a return to the New Testament simplicity of the gospel.

Interesting examples are given of mutual brotherly recognition of each other by influential representatives of the two Confessions.<sup>1</sup> Approval of such Christian tolerance is found in the teaching of Luther, who held that members of the *ecclesia spiritualis* were to be found in both communions.

<sup>1</sup> It is mentioned that for fifteen years (1830-1845) a religious journal was published in Baden whose joint editors were a Roman Catholic priest and a Lutheran pastor. 'Never will Protestantism cease to believe in a genuinely evangelical kernel within Catholicism.'

Ultramontanism, however, is denounced as being 'not only a religious, but also a national danger.' After the War, Hermelink says that 'for a while it did appear as though Catholicism was the only power that had won the war.' But in his opinion there was unnecessary alarm among Protestants. 'It is noteworthy that the isolated voices of Catholics, expressing openly their consciousness of victory, have been quickly hushed.'

Hermelink writes as a staunch, but not bigoted Protestant; his loyalty to the essential principles of the Reformation adds impressiveness to his insistence on the discharge by German Protestants of their present duty to their 'Roman Catholic fellow-citizens and fellow-Christians': that duty is not to engage in another *Kulturkampf*, but to manifest 'Christian love and patience' in spite of unjust attacks upon and slanderings of the Reformation. 'It is on the arena of Christian piety that the battle will be fought which will decide the issue between the two Confessions.'

In the latter half of his essay, Hermelink directs attention to the differences between the Catholic and the Protestant types of piety. A leading characteristic of Roman Catholicism is its 'consciousness of unity'—unity in faith, in order, and in worship. To those who prophesy that 'the divisions of Protestantism will be its ruin,' the reply is that 'the uniting force of collective Protestantism is the Word of God'—the living word, that calls forth repentance and faith, the word also of forgiveness. All the reform movements of our time, and especially all aspirations towards unity, must be judged by this standard: they must give 'greater prominence to that which, by common consent, is the chief concern of collective Protestantism, *verbum Dei manet in aeternum*.' On familiar lines the Protestant doctrine of *sola fide* is contrasted with the Catholic conception of degrees of piety, the higher grades of which can be attained only by those who heroically renounce the world and whose reward is to be canonized as saints. The Protestant ideal of sainthood may be realized in the lowliest earthly callings, for in the discharge of life's normal duties the heroism of faith may be manifested in daily bearing of the Cross.

On other aspects of his far-reaching theme, Hermelink writes with similar candour and courtesy. Only a few of his appreciations and criticisms have been given, and these only in brief outline. But mention must be made of his plea that the word 'Evangelical' should not banish the word 'Protestant,' seeing that all the Churches included in the newly formed Federation 'protest against the claims to world-domination of the Papal Church which has no just right to call itself Catholic, that is, Universal.'

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