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good is surely coming in spite of many a disheartening sign? We fall back upon God, who is working within us. Whatever we have felt of His influence, we hold as an earnest, as a pledge from Him of our eventual deliverance. And so, in days when we are troubled, as indeed we should be troubled, by our personal failures, by our low aims and unsteady obedience, let us remember that our confidence is in God; in God, who was behind such improvement as we could ever claim. A man gets back his confidence when he reminds himself that his salvation does not depend upon his grasp of God, but upon God's grasp of him.

The profoundest question which can engage us is the question of *our personal immortality*—the question which Job raised when he said, 'A man giveth up the ghost, and where is he?' The truth about this great matter is hidden from us in many of its aspects. We cannot see into the world of spirits; we cannot hold fellowship except by faith with those whom we have loved and lost. Where, then, shall we rest our confidence that we shall survive the disaster of death and shall go forward into a closer life with God? There are reasons and reasons which may be given to strengthen our

instinctive belief in our personal existence after death. But these are not what the Apostle means when he speaks of 'the earnest of the Spirit.'

The belief in our own immortality can never be a real conviction—it will be at best a kind of hearsay—until we base it upon the earnest of the Spirit; until we feel the soul growing within us, aspiring towards God, protesting against the dominion of the carnal mind; until we feel that we have that within us which this present world cannot satisfy, we are not using real words when we speak of immortality.

Only they who have the earnest of the Spirit are quite sure of immortality. And this they know, because even now they feel that they are living unto God. They feel that God is moulding, making, unmaking, remaking, casting down, and building up their life in its secret and immortal parts. 'If God lives, I shall live,' they say, 'and live with Him. If Christ lives, then when my soul is set free by death to choose its own place, it will hie away to Christ like a bird to its nest. He will call, and I will answer Him. He will have a desire to the work of His hands.' We know that another life awaits us, because even now we hold communications with it.¹

¹ J. A. Hutton, *The Fear of Things*, 157.

Recent Foreign Theology.

German Theology.

FROM the pen of Professor Traub we expect vigorous and lucid argument, and this brief treatise¹ satisfies our anticipations. The subject is old but ever new. Opening with some most relevant pages on the paradox or perversity of Barth's theological estimate of history as the medium of revelation, Traub proceeds to a scrutiny of the positions of Troeltsch and Schweitzer. The obscurities of both are faithfully dealt with. The conclusion reached is that rationalistic, speculative, mystical theologies, as well as that affiliated to the Comparative Science of Religions, can view historical criticism of the Gospels with comparative equanimity; for none of them needs the historical Christ as the foundation of faith, so that to them it matters nothing whether He be proved quite unhistorical, or, at the other extreme, be made the mere prisoner of His age. On this there follows a sympathetic review of the

¹ *Glaube und Geschichte*, by Friedrich Traub (L. Klotz Verlag, Gotha, 1926. Pp. 61. M.2.50).

Ritschlian leaders and, in addition, Kähler and Heim, which lays stress on their common conviction that historical research cannot form the basis of faith, first because it yields nothing more than probabilities (however high), and secondly because the saints would thereby be brought into an intolerable dependence on the scholars. This result Traub confirms by a short but telling criticism of the *formgeschichtliche* method, as practised by Bultmann.

Traub next sets forth in positive fashion his own belief that the Christ of history is the foundation-stone of faith. We can know Him directly as one with God, as filled with moral majesty, as the Lover of the sinful. The impression made on earnest minds by that picture of the Saviour which lives and works on in the Church is such as to authenticate itself. Seen as He is, He becomes a present reality to conscience and heart. This signifies that while our certainty of the historical revelation is not gained through research, it is not unrelated to it. If the non-existence of Jesus

could be proved by the historians, it would be all over with faith. But such proof can never be furnished, for the irresistible impression of His reality renders any attempt of the kind wholly unconvincing. Attention might have been called to the circularity of this argument, which is not a weakness but a strength.

Traub closes his stimulating pamphlet by reminding us, as Herrmann used to do, that historical science may do good by knocking away false supports of faith, as well as by animating and enriching the faith which it will not, if it is wise, attempt to demonstrate.

From the firm of Leopold Klotz comes also an attractive anthology of modern German poems about Jesus.¹ To lovers of lyric poetry this book will be welcome alike for reasons of faith and of art. In addition to well-known Catholic and Protestant verse, the work of naturalistic writers has been included; the late Leopold von Pohlenz, whose sympathies lean to naturalism, is represented by a striking piece which protests against the weak and amiable pictures of Christ which we have too often had to endure. In all, fifty-one authors have been chosen, from Hölderlin to our own day. Of making anthologies there is no end, but for this one at least justification can be pleaded. The book is full of a reverent love for Christ.

Wittig's 'Life of Jesus'² differs widely from all others. Certainly in its external fortunes it stands by itself. Shortly after its publication by a Catholic firm it was placed on the Index; and in the summer of last year the author was excommunicated. He taught formerly as a Professor of Church History; here he writes as a poet in prose. To a large extent the book is autobiographical; Wittig's boyhood, student years, and subsequent career are narrated—more or less freely and imaginatively, one supposes. But with all this warp there is intertwined as woof the life of Jesus, on the mystic principle that Jesus and the Christian pass through the same experiences. The second volume, however, keeps somewhat closer to the Gospel narrative. Wittig writes with simplicity and beauty. Many passages in the Synoptics have a new light flung upon them. Throughout we are in contact with a fresh and joyous piety, to which Christ is everything; at times we are brought up short

¹ Röttger, *Moderne Jesusdichtung* (M.6).

² *Leben Jesu in Palästina, Schlesien und anderswo*, by Joseph Wittig. 2 vols. (L. Klotz Verlag, Gotha, M.12).

by infelicitous efforts to be wise above what is written.

This³ is a careful study of Calvin's relation to St. Augustine in the field of sacramental teaching. Calvin had an independent position among Reformation thinkers, but he seems to have attached high importance to being on the same side as Augustine in this domain, and quotes him with great freedom. He appeals to him, for example, regarding the distinction, yet close relation, of *res* and *signum*, the inefficacy of mere outward reception, the possibility that God may bless altogether apart from sacraments, and the merely relative necessity alike of Baptism and the Eucharist. They agree in thinking on the subject more deductively than inductively; in holding that grace is *offered* in the sacraments—this is what they mean by objectivity—but only becomes ours through faith; in urging that the sacrament is God's instrument but not His representative; in denying that the unbelieving receive orally a Divine gift, even though only to their hurt. For both, the sacraments are parallel to the Word and bestow no blessing new in kind; what they do, rather, is to make the realities possessed by faith more vivid and apprehensible. Christ's presence is brought home to faith by the action of the Holy Spirit; in fact, the Spirit may in a sense be called the true *res sacramenti*. But neither, obviously enough, held a symbolic or psychological view; Christ is present in the Eucharist, for example, as Himself all the grace we need.

These principles of their sacramental thinking are elucidated by Beckmann in a long, scholarly chapter; thereafter they are exemplified in a discussion of Baptism and the Lord's Supper. Beckmann has difficulties over Baptism, for Augustine and Calvin were here fronting different antagonists. Also it is a realm in which Calvin shows himself much the more accomplished theologian. But in a fine chapter on the Eucharist Beckmann has no difficulty in exhibiting a fundamental harmony between the older thinker and the later. Thus he points out that both assert clearly—(1) the strict localization of the flesh of Christ in heaven; (2) the absence of any direct relation of the symbols to the flesh and blood of Christ; (3) the actualization of the presence of Christ through the Spirit to faith. For Augustine as for Calvin the presence of Christ in the Supper is a special case of His continual presence with believers.

³ *Vom Sakrament bei Calvin*, by Joachim Beckmann (Mohr, Tübingen, 1926. Pp. viii, 165. M.5.40).

Augustine's opposition to a realistic view of the Eucharist is very strong. But he, like Calvin after him, put the centre where it ought to be: what we have in the Lord's Supper is *communio cum Christo*. And both drew the bond closely between our sacramental relation to Christ and to the Church, which is His Body. Calvin, as Beckmann concludes, was in vital touch throughout with St. Augustine's mind, as the Mediæval Church was not, nor the followers either of Luther or Zwingli.

On the whole, Beckmann's work is accurate and luminous, and the growing body of students busy with the investigation of Calvin's theology will hail its publication gratefully. And that he has in general made out his case will, I think, hardly be questioned. But he vainly attempts to deny that Calvin affirms the reception of the substantially present flesh of Christ. This is not in accordance with all the evidence. In his Tract on the Supper, for instance, Calvin writes: 'On receiving the sacrament in faith we are truly made partakers of the proper substance of the body and blood of Jesus Christ.' 'Christ descends to us,' he says in the *Institutes*, 'that He may truly quicken our souls by the substance of His flesh and blood.' This was a modification, not for the better, of his attitude in the first edition of the *Institutes*, where it stated explicitly that the very substance of Christ's body is *not* given. The truth seems to be that in the higher reaches of his theory Calvin put forward certain speculations which have little real meaning, and which he himself must have been at a loss to understand. Failure to bring this out is the chief weakness of Beckmann's book. Another defect is the extraordinary number of errors in the printing of the Latin citations. Of these there are many more than have been mentioned in the list of *corrigenda*.

H. R. MACKINTOSH.

Edinburgh.

Professor Rahlfs has planned an edition of the Septuagint in sixteen parts, of which the first part, dealing with the text of Genesis, has just appeared.¹ Every student of the LXX will welcome this volume by this distinguished scholar. After an introduction in which he reminds us of the long history of the LXX—the oldest MSS. of it being separated from the original text by half a millennium—and offers a brief but happy characterization of the constituent parts of Origen's Hexapla and the Lucianic recension, he deals in detail with the MSS., giving a

¹ *Septuaginta: Genesis* (Privilegierte Württembergische Bibelanstalt, Stuttgart; Mk. 3.50).

highly interesting account of a long fragment of Genesis (known as 911) which was purchased by Karl Schmidt at Achmin in Upper Egypt in 1906, and a photograph of which was placed at Rahlfs' disposal by Professor Sanders of Michigan. One feature of this MS. is the use of a horizontal stroke to indicate certain omitted letters—very frequently ν (e.g. $\pi\acute{\alpha}\tau\alpha$ for $\pi\alpha\tau\acute{\alpha}$), but also ς (e.g. $\tau\eta$), υ (e.g. $\mu\acute{o}$), and even α (e.g. $\pi\omicron\iota\mu\upsilon\iota$), ι (e.g. $\kappa\acute{\alpha}$, $\acute{\epsilon}\kappa\acute{\epsilon}$), and ω (e.g. $\chi\rho\acute{o}\nu$). Another feature is the confusion of the vowels (e.g. $\pi\rho\acute{o}\sigma\omicron\pi\omega\nu$ for $\pi\rho\acute{o}\sigma\omega\pi\omega\nu$). Rahlfs' method in printing his own text has been not to follow any particular MS. but to adopt the reading which in view of all the MS. evidence and of the Hebrew original seemed the most probable. He even—perhaps wisely—has unhesitatingly incorporated in his text emendations which in his judgment were certain: for example, in 15¹⁵, against the evidence of all the Greek MSS., he reads $\tau\alpha\phi\acute{\epsilon}\iota\varsigma$ (for $\tau\alpha\phi\eta$) instead of $\tau\alpha\phi\acute{\epsilon}\iota\varsigma$. He also has interesting remarks to make on the accentuation of proper names. Altogether he seems justified in claiming that the text as thus restored is substantially better than that of any previous edition.

Die Geschichte der ersten Christenheit,² by Professor A. Schlatter, recalls, though on a more elaborate scale, Professor E. F. Scott's recently published book on 'The First Age of Christianity.' It is an attempt to recover the living movements that lie behind the earliest Christian literature and to show how central is the disciples' experience of Christ for any adequate explanation of the origin and development of the Early Church. The problems presented by the various churches, for example, of Galatia and Corinth, and by the conflict with Judaism and Gnosticism are vividly sketched. There are interesting chapters on the development of the early Christian service, on the new gospel, etc. The book is all alive. Resting as it does upon the solid basis of mature scholarship, it also pursues incidentally a practical end, as it is the author's desire to recall the modern Church to the ancient ideas and ideals which are so powerfully present in the Early Church, and which, he believes, should be normative for the Church of every age.

Any adequate study of the history of religion must obviously include the religions of the primitive as well as of the cultured peoples. In the absence

² C. Bertelsmann, Gütersloh; Mk. 12, geb. Mk. 14.

of a literature it is in some ways more difficult to get at the former than the latter; but on the other hand, in the case of living races, there is the compensation that, with certain reservations, their religious ideas may be ascertained from the lips of the natives themselves. In a small but valuable book of fifty-eight pages,¹ full of quaint customs, native songs and prayers, and accounts often in the words of the native narrators themselves, Dr. Preuss introduces his readers to the ideas cherished by certain tribes of the American continent on such subjects as the dead, the gods, demons, magic, etc., which yield a fascinating glimpse into the primitive mind.

JOHN E. MCFADYEN.

Glasgow.

The *magnum opus* of Schweitzer appears in a fourth edition, evidence of its continued popularity—*Geschichte der Leben-Jesu-Forschung* (Mohr, Tübingen; M.21). No change, nor any addition, has been made upon the edition of 1913, which carried the history down to 1912. We all know, of course, that the distinguished author has since then been otherwise and far elsewhere busily engaged. But some friend or disciple might have been found capable of at least summarizing more recent work and criticism.

Of *Islamica*, a supplement to *Asia Major*, 'a Journal devoted to the Languages, Art and Civilisation of Mohammedan Peoples' (Verlag der Asia Major, Kurprinzstr. 14, Leipzig), we have received vol. i. fasc. 4, edited by A. Fischer, and vol. ii. fasc. 1, edited by E. Bräunlich. The contents are very varied and of very unequal interest, although the standard of scholarship is uniformly high. In the second number before us we find the last article written by the English scholar, Edward G. Browne, before his death. It is entitled 'A Parallel to the Story of the Jewish King who persecuted the Christians.' In the same number is a most interesting study of 'Fables and Animal Stories in the Older Arabic Literature.'

W. D. NIVEN.

Aberdeen.

The Phenomenological Movement.

THIS volume² of one hundred and forty-eight pages is described as 'Étude sur la Théorie de la

¹ *Die Eingeborenen Amerikas*, von Konrad Theodor Preuss (Mohr, Tübingen; Mk.2.90).

² *Phénoménologie et Philosophie Religieuse*, par Jean Hering (Paris: Libraire Felix Alcan, 1926).

Connaissance religieuse,' and the author gives a brief account of it himself in the *Revue d'Histoire et de Philosophie religieuse*, 1926. Of this account the first sentence may be quoted: 'Our work, presented as a thesis for Licence in Theology at the Faculty of Protestant Theology at Strasburg, proposes to study the influence of the phenomenological movement, still little known in France, on religious philosophy. This is the reason why it is divided into three parts: (1) The crisis of religious philosophy; (2) The phenomenological movement; (3) The contributions of the phenomenological movement to the reconstruction of religious philosophy' (p. 73). As the movement referred to is as yet as little known in Great Britain as in France, the author is leading most readers into 'fresh fields and pastures new.' I have read his well-arranged, well-reasoned, well-documented, and well-expressed book with much interest and appreciation, and can most cordially recommend it as worth reading and studying. A brief summary of the contents, however, must suffice. He shows in the first part how religious philosophy, a philosophy which uses religious ideas, has passed into philosophy of religion, a philosophy of which religion itself is the object. The application of empirical psychology to religion has reduced the philosophy to the psychology of religion. As this psychology does not limit itself to describing but seeks to explain religion, it becomes a *psychologism*; that is, religion is conceived as a subjective phenomenon, and loses its objectivity, its reference to any transcendent object. Attempts to escape from this inevitable situation have been made by historicism, sociologism, pragmatism, and criticism (terms which explain themselves), but all in vain. The author believes that the phenomenology of which Husserl is the chief exponent, can offer a way out. In the second part of his book he accordingly discusses this movement. It is not so much either a system or a school as a method. What unites the representatives of this movement is 'the common conviction, that only by a return on the original sources of perception and on the discernments of reality therefrom derived can the great traditions of philosophy as conceptions and problems be appreciated, that only in this way can the conceptions be intuitively clarified, the problems be newly grounded on a basis of intuition, and then be resolved in principle' (quoted p. 36). To the idealist, realist, and critical solution of the problem of Knowledge Husserl opposes the *intentionalist*. 'In this view every elementary act of knowledge transcends itself in viewing a trans-

subjective datum.' No object exists, or does not exist only within the mind, but either in the sensible or the ideal order. 'The laws called *a priori* do not express then any subjective categorical form; they express essential properties of the real.' The data of knowledge have an essence distinct from their existence; and by an act of intuition or perception that essence can be apprehended. 'Phenomenology, in the wide use of the term, is the intuitive study of all essences which are accessible to us. In a narrower sense, it is the essential study of consciousness, which makes clear its intentionalist character' (*Revue*, pp. 75-76). The author recognizes some dangers in this movement, and compares it with Bergsonism; his judgment is on the whole favourable.

In the third part, accordingly, he seeks to estimate its influence on religious philosophy, and here he

makes special use of the works of Max Scheler. He notes that the 'phenomenologists refuse absolutely to rest their religious philosophy on psychology. They on the contrary replace the religious psychology, which shuts up a man in his subjectivity by the religious phenomenology, which replaces him in his original relations with the objects of his faith.' This phenomenology is not content to rest in appearances, it seeks to discover the *a priori* of religion, theology, and philosophy. By experience it shows us the way to reality, and the distinctive character of the experience does not discredit epistemologically the object of that experience (*Revue*, pp. 77-79). It is evident that this volume raises a fundamental problem for theology, and offers a worthy effort at its satisfactory solution. ALFRED E. GARVIE.

London.

The Parable of the Pharisee and the Publican.

BY THE REVEREND R. S. FRANKS, M.A., D.LITT., THE WESTERN COLLEGE, BRISTOL.

IN its present position the Parable of the Pharisee and the Publican (Lk 18⁹⁻¹⁴) is grouped with the preceding one of the importunate widow: the two then appear as dealing with the common subject of prayer. It is doubtful, however, whether such was the original association of the Parable. Its subject is not, strictly speaking, prayer, but is rather the contrast, by example of pride and humility, with the lesson that not the proud and self-satisfied but the humble and penitent are acceptable with God. The Parable most resembling it in method and character is that of the Good Samaritan, in which it is similarly shown by means of a forcible example how much better in God's sight is a merciful Samaritan than a selfish priest or Levite.

The Parable comes from Luke's special tradition. The introduction (v.⁹) is probably the work of the Evangelist. It is, like the introduction to the previous Parable, derived simply from a reflection upon the narrative itself. It is said that the Parable was spoken to some who trusted in themselves that they were righteous and thought nothing of others. The Evangelist clearly has in view the Pharisees as a class. But it is not necessary to suppose that the Parable was originally addressed to the Pharisees, or even to a group including a

number of Pharisees. Its reference is wider: it shows the right and fitting demeanour and behaviour for all men in the presence of God. The Pharisee, like the publican, belongs to the Parable. Not only Pharisees or publicans, but all men may learn the way of acceptance with God by considering this Pharisee and this publican.

Some think that the Parable bears evidence of having been spoken in Jerusalem, because, like that of the Good Samaritan, it has a Jerusalem setting. This is, however, not strictly necessary. Jesus might quite well have spoken such parables in Galilee. Luke, at any rate, has not placed either of them in Jerusalem.

We may distinguish in the Parable two parts—the story itself (vv.¹⁰⁻¹³), and the application (v.¹⁴). Even apart from the latter, the narrative works by its own force: the plastic figures of the Pharisee and the publican, the one self-righteous and confident, the other humble and penitent, seize upon the imagination and powerfully convey their own lesson.

Two men went up one day to the Temple to worship God. It is said that they 'went up,' because the Temple stood on an eminence above the rest of the city. It was in all probability at one of the regular hours of prayer that the two worshippers