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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