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Holy Spirit? It is from both, and must be from both; but their functions are different. The Holy Spirit supplies the Divine motive power, the Divine urge, which co-operates with our will, so that we perpetually deepen in us the Divine life of Christ. Christ is the Truth; the Holy Spirit is the Divine Teacher who takes of the things of Christ and shows them to us. Christ is the Divine atmosphere in which the Christian lives who has passed from death unto life; the Holy Spirit is his breath, his inspiration. Christ is our food; the Holy Spirit is the Divine activity of life in us which enables us to assimilate it, so that it becomes part of us. St. Paul speaks both of the Communion of the Body, and the Blood, of Christ, and the Communion (Fellowship) of the Holy Spirit; the latter is the power by which we get the former. Christ is 'our life'; 'Christ in you' is 'the hope of glory,' the hope of reaching actually and perfectly the Divine condi-

tion that is potentially ours already; the Holy Spirit is the kinetic energy by which we progress towards it, if we voluntarily 'live in the Spirit,' and 'walk in the Spirit,' and are 'led by the Spirit.' Christ is our Righteousness, our Salvation, our Mediator; His work is done, and we are 'in Him,' sharing (potentially) in all that He has done and in all that He is; the Holy Spirit is our Sanctification, He who, by co-operation with our will, carries on the process of making us actually as individuals what Christ has made us potentially as one whole.

But we must remember that these Divine Persons are a Unity. When we pray, it is not to the Father or the Son or the Holy Spirit *as such*. We pray to *God*, that we may be enabled to do this and that, in order, by the power of the Holy Spirit, to grow more deeply into Christ, and to come unto the Father by Him.

Recent Foreign Theology.

Historical and Supra-Historical Religion.

ONE of the fundamental problems of philosophy is the relation of time to eternity; an urgent question for religion is: has time any reality, even if relative, for the eternal God? If time be but the negation of eternity, and has no reality for God Himself, then human history has no significance and value for God, and man deceives himself if in his religion he assumes that he has a relation to God, which means something, and has some worth for God as well as for himself. Unduly influenced by Greek speculative philosophy, Christian theology in the past often failed to do justice to the Christian revelation and redemption in its Godward aspect. Full justice can be done to it only if human history has significance and value for God, because time has reality.

It is a basic question with which Dr. Dibelius sets himself to deal in this work,¹ *Historical and Supra-Historical Religion in Christianity*, of the contents of which a brief account is here attempted. His first chapter is entitled *Time*. His object

¹ *Geschichtliche und übergeschichtliche Religion im Christentum*, von Martin Dibelius (Göttingen: Vandenhoeck & Ruprecht, 1925).

being to deal with Christianity in its historical appearance and supra-historical meaning, he first of all discusses the present age as an age of transition, and refers to three movements in Germany, as signs of the times, the *youth-movement*, *expressionism*, and *irrationalism*; but interesting as his account of these is, it must be passed over. The theological situation in this age of transition is described in the words: 'The traditional faith in the "God of history" appears shaken thoroughly, and the historical conditionality of the Christian origins seems to overshadow the eternal. From two sides the question presses, how the historical and the supra-historical life in Christianity, that is, however, in its classical period, are related' (p. 15). The second chapter discusses *Religion*. Its problem is stated in the words: 'With revelation what is above the world breaks into the existence of the world; with the diffusion of the revelation, its witness, original declaration, and propaganda for it, that bit of what is above the world becomes embedded in the world. A world-religion arises first of all by combining both, the *push*, which works into the depth, and the *power* which works in the breadth' (p. 23). The historian must make manifest both what is essential in the primitive Christian possession, and also how even that was conditioned by the world and the age. But as

Christianity has developed, this double quest has to be pursued throughout its history. We come accordingly in the third chapter to *the Gospel*. Here the author accepts the critical position, that Jesus' preaching of the Kingdom was in character eschatological. He admits that this conclusion involves that His conception was bound up with a superseded world-view, and that the consequent expectation of a near cosmic catastrophe was mistaken. He maintains, however, that in this way the faith of Jesus in the End (*Endglaube*), the crisis of human history, was neither made void nor disposed of as unessential. Only 'the faith in the End explains why Jesus appeared just at this moment, and why He so appeared, and so spake, as He did. The Gospel experiences an *actual sharpening* from which the Jewish hope was still far removed. But the actualization refers only to the motive, not the goal. For what Jesus brings is more than a word conditioned by time, or a deed conditioned by the world. The belief in the End exactly gives the Key into the hand to interpret word and deed aright. In the framework of the belief in the End, what is most bound by time appears in the atmosphere of the eternal, and that most current in the world on the background of a great distance from the world. *The elevation into the unconditioned* is beside that actual sharpening the second moment, through which the faith in the end characterizes the message of Jesus over against other doctrines, philosophies, and wisdoms' (p. 41). This sharpening is personal as well as actual. 'The man who in this most critical moment not only brings the message before men, but is sent among men, bears not only with His word, but with His person, responsibility for this cosmic hour.' For 'not *what Jesus says and does* is the principal thing, but *what He means in regard to the Kingdom of God*.' It is only in this way that 'the faith in the end leads to the Gospel its *exaltation into the unconditioned*' (p. 44). In Him the eternal touches the temporal, the supra-historical is expressed in the historical. Hence '*the commands for human conduct*—no more to be carried through in the old world, not needed in the new—*describe only a human attitude*; what looks like purposeful *ethics* is unconditional *ethics*—a new being in view of the Kingdom, in the unconditioned atmosphere of eternity, in the nearness of the God entering the world' (p. 45). 'These words and deeds are themselves historically conditioned, and demand a historical investigation.' Nevertheless all is 'only description of a being exalted above time' (p. 46). What we have in the Gospel is not

dependent on eschatology; what is characteristic is '*the juxtaposition of the human soul, the human life, the human destiny and the reality of God, the measuring of all human things by His measure, the judgment of time by eternity*' (p. 65). The contrast between this supra-historical and the historical attitude is shown by the change in the Lord's Prayer from its original form in Luke to its developed form in Matthew. In Luke 'it is the prayer of the new existence in nearness to God, the existence that has come into the world with Jesus.' In Matthew, 'it is the prayer of a pious worshipping community, of a religion in the sociological meaning, as Christians form it' (p. 69).

The fourth chapter, under the title *Christ*, deals with two developments: '*the expansion of the relation of discipleship*, which even in the lifetime of Jesus allows disciples to become believers, and *the alteration of the faith in the Kingdom into the Easter faith by the death of Jesus*' (p. 73). Out of this Easter faith grew the faith in Christ. Even when the expectations of the coming of the Kingdom were disappointed, 'this reality of a world, in which by faith they participated, was far too strong in them to be destroyed with a disillusioned expectation. On the contrary, the certainty of this world of their faith brought it to their consciousness, that the events, which were the conditions of their salvation, were not first about to be, but had already been; that they had not, conscious of their completed salvation, to waste themselves in longings for it, but had to live as citizens of the already revealed new world even under the outward conditions of the old Aeon. And the world that surrounded them offered them the representations in which this consciousness could take form; the *Christ-myth*' (p. 82). With this Christ-myth was associated the *Christ-cultus*, and 'both were transformed in the thought of Christian theology in the doctrine of the *Christ-dogma*' (p. 85). 'Theology springs from a threefold need of the believing man: he wishes to express the content of his faith, he wishes to give it a basis, he wishes to weave it into the whole of his life' (p. 86). It may be questioned, however, whether the inexpressible, the Divine world, to which religion is related, can be so expressed and demonstrated. Kant's theory of knowledge has strengthened our sense of the limits of religious knowledge. Two courses are open: the psychological, the description of religious experience, as by Schleiermacher, or the symbolical, as by Kierkegaard. 'The Christ-dogma (of the Church) is not the fulfilment, but rather the destruction of the

mystery indicated in the Christ-myth' (p. 91); and this controversy illustrates the polarity of the historical, the full manhood of Jesus, and the supra-historical, the full godhead of Christ, at least as the Greeks understood it. The Reformation failed to concentrate on the description of the good of salvation; but Luther took up the old Christology in its most temporally conditioned philosophical form, and consequently Protestantism at its beginning lost its dogmatic unity, and became ever more divided. The fault lies not in the mode of formulation, but in the attempt to formulate at all, as faith in Christ is a stronger bond than any dogma about Christ can be; and freedom of inquiry depends on asserting the independence of the possession of faith on the changeable theological results. By the development described in this chapter Christianity entered into the *world*; with this the fifth chapter deals. It is not so important to estimate how much non-Christian material was taken up into Christianity in this process of finding a home in the world, as the fact itself, 'that the world-avoiding community of Christians found its way into the world, and in this manner first became religion in the sociological sense' (p. 112). *The Church*, with which chapter six deals, also belongs to the world. While claiming holiness for the organism the Catholic Church makes a cosmic claim; a holy circle in the world it claims to expand till it embraces the world. Roman Catholicism advances along this path; Greek adheres to the past; Protestantism is a reaction, a return to primitive Christianity, to emphasis on 'the religious character of the community and the religious values which become alive in it' (p. 120). The Protestant believes in a holy invisibility of the Church, but the Church, as he sees it, is *world*, 'never the last word, as it is a historical appearance, but piety is concerned with supra-historical values' (p. 123). These values he is sure of only in personal faith, and not in the society historically conditioned as it is, and must be, for he is ever protesting against the confusion of God and the world. In the policy of the Church in Germany this principle was not consistently carried out, and a bad copy of Catholicism has been attempted. Both types of Christianity, the secular and the non-secular, exist by right. The non-secular may be prophetic or sectarian; the secular may be critical or optimistic. The prophetic and the critical have much in common; the sectarian and optimistic, least. Into the detailed discussion of practical problems in German church life it is not necessary now to enter.

Chapter seven aims at showing how also *ethics* is *world*. In its history the Christian Church had to provide moral guidance for life in the world. '*Christian ethics* was formed, not in a fundamental renovation, but *gradually, case by case*, and partly *with borrowed materials*' (p. 148). This ethics was, however, an ethics of this age and of this world. We must not blame this process as a fault but acknowledge it as a fate. The failure to gain an independent ethics new born out of the Christian spirit is most manifest in regard to sexual and social questions. In regard to these there is constant need to create anew out of the new life in Christ a new morality to meet the changing conditions. '*It is in fact possible, from the motives of the Christian message, to reach diametrically opposed conduct in the world*' (p. 163). Only as regards motive can we speak of a Christian social message; this is concerned with '*the sentiment of love*, the high valuation of *spiritual life*, and the consciousness of *divine favour*' (p. 164); but as the conduct to which this motive leads must be in the world, even Christian ethics belongs to the world.

Chapter eight deals with the problem that confronts mankind to-day, *the problem of destiny*. This problem cannot be solved theoretically, but only practically. The Christian must be in the world, but not of the world. The task of Christianity is to make a world in which the eternal reality is manifest, and is made anew in all changes of time. 'The Knowledge, that even its classical time was historically conditioned through and through, can only lighten this solution. For already the historical course of the primitive Christian age most urgently preaches the necessity of Christianity becoming the world. We do not know how far it is appointed to our generation to translate the supra-historical power of the Christian message anew into historical life. But the power is available, and it lies with us, to let it work' (p. 173).

It has been impossible in this summary to do justice to the wealth of valuable material this small volume contains, as the aim has been to indicate the development of the argument. The treatment is lucid, progressive, and comprehensive; and the leading idea—this contrast between the historical and the supra-historical in Christianity—is skilfully used as a clue through the labyrinth of the past developments and present problems of the Church. It is a volume which can be heartily commended.

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