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Recent Foreign Theology.

Autobiographical Theology.

THE strenuous and courageous efforts of Germany to recover its place among the nations in all spheres of human activity must command our respect. Severe as was the loss to German learning and culture, which the economic conditions of the country after the war inflicted, in this realm also a spirit of dauntless enterprise is being manifested. An instance of this is the undertaking of a series of volumes¹ to set forth the learning of the present in philosophy, economics, medicine, law, history, pedagogy, and theology. The plan of the work is original. Scholars and thinkers have been invited to give an account of their own life and work, indicating their own intentions in what they have said or done. The danger of such 'autobiographical theology' would appear to be egotism; but this has been avoided by most of the writers, as they are concerned to be as objective in self-judgment as possible. Three volumes of the series dealing with theology have appeared. In the first volume, dated 1925, an American, William Adams Brown, has the first place; then follow Adolf Deissmann, Ludwig Ihmels, Rudolf Kittel, Adolf Schlatter, Reinhold Seeberg, I. R. Slotemaker de Bruine (a Dutchman), and Theodor Zahn. In the second volume, dated 1926, are included Karl Beth (an Austrian), Karl Girgensohn (from Livland), Hans Lietzmann, Friedrich Loofs, Otto Procksch, and Erich Schaeder. The third volume, dated 1927, which has just appeared, deals with Catholic Theologians, and includes Bernhard Bartmann, Hartmann Grisar, S.J., Joseph Mausbach, Norbert Peters, Franz Sawicki, Joseph Schmidlin, and Heinrich Schrörs. Most, if not all, of these names are familiar to informed students of the day because valued for their contributions to sacred learning. Each autobiography is accompanied by an excellent photograph, and a bibliography in some form.

The editor of the series is Licentiate Erich Stange, and the publisher, Verlag von Felix Meiner, Leipzig. The price, which in comparison with British prices seems moderate, of each volume is 12 Reichmarks. Such a volume it is impossible to review. One can only call attention to its varied, valuable contents, and express cordial appreciation to the writers for

¹ *Religionswissenschaft der Gegenwart in Selbstdarstellung* (Verlag von Felix Meiner; i. 1925, ii. 1926, iii. 1927).

their confessions, and sincere gratitude to the editor and publishers for their enterprise. If it be true that *pectus facit theologum*, then the autobiographical method can be heartily welcomed in theology.

ALFRED E. GARVIE.

London.

Dr. Holtzmann's Commentary.

WHETHER the explanation be the greater industry of German scholars or the greater modesty of British scholars, the one-man commentary on the New Testament has had a longer vogue in Germany than in Britain. That the task is still not beyond the capacity of one man is shown by the completion of Dr. Oskar Holtzmann's translation of and commentary on *Das Neue Testament*.² The present issue, being the second and concluding part of vol. ii., contains the Pastorals (in the order 2 Ti., Titus, 1 Ti.), Hebrews, the so-called Catholic Epistles, the Revelation, and the Fourth Gospel.

In rejecting the traditional authorship of 'James,' he remarks that if a brother of Jesus had written it, this would have been made plain; while a pseudonymous writer wishing to shelter under the name of this James would have made his claim openly. '1 Peter' is addressed (among others) to the Pauline Churches of Galatia and Asia. Paul's controversy with the Judaizers was specially bitter in connexion with the Galatian Churches, and in this controversy Peter took the other side. (Surely this is putting the point much too strongly.) Peter, then, could hardly have paid the compliment we find in 1 P 5¹² to the Pauline Gospel and to Paul's travelling companion, Silvanus. In any case Peter was dead before there was such a persecution in Asia Minor as is presupposed in this letter. The well-known emendation of 1 P 3¹⁹ (adopted by Moffatt), which makes Enoch the preacher to the spirits in prison, is not mentioned; but the suggestion is offered that 3¹⁹⁻²² is a later addition to the letter.

'Hebrews' is regarded as a patchwork of addresses given on different occasions. Dr. Holtzmann follows those who find in the passage 5¹¹⁻¹⁶ three indications that the writer is a teacher, perhaps a bishop, who is instructing pupils, perhaps deacons (6¹⁰). He 13⁷⁻¹⁷ is a protest against the view that in the Lord's Supper the Christian be-

² In two volumes, Alfred Töpelmann, Giessen. M.33.

comes a participator in Christ by eating His body, a view which Paul is supposed to encourage in 1 Co 10³⁻¹⁶. One proof is that the word *σῶμα* (v.11) is not found in the Old Testament reference (Lv 16²⁷), but is taken from the New Testament account of the Last Supper.

The reference to the Twelve Apostles in 21¹⁴ shows that the Revelation is not the work of an apostle. Dr. Holtzmann suggests that the author was Junias, Paul's fellow-countryman and predecessor in the faith, a man of note among the apostles, to whom he sends greetings in Ro 16⁷. Junias is another form of John. The number of the beast is 616. No one would change the mystic number 666 into 616, but the reverse process is easily intelligible. The reference must be to the value of the Greek (not Hebrew) letters of the man's name. Dr. Holtzmann revives his old suggestion of ΓΑΙΟC ΚΑΙCΑΡ, but believes now that the secret name is not that of Caligula, but rather that of the dictator, Julius Cæsar, and his adopted son and heir Augustus.

Some of the divergences of the Fourth Gospel from the first three had already been foreshadowed in the Synoptics. Luke, for example, has a farewell discourse at the Last Supper, and has three cries from the Cross in consonance with the Church's conception of Jesus instead of the cry of dereliction in Mk from Ps 22¹. In Jn 13 there is no account of the Institution of the Lord's Supper (the author has given his views on that in 6⁵³⁻⁵⁸), but instead Jesus speaks of a washing which is essential to union with Himself. Dr. Holtzmann regards 13¹⁰ as a proposal to substitute baptism by foot-washing for total immersion. The Didache illustrates the practical inconveniences found in total immersion, but also establishes that John's proposal was not generally adopted. Again, the conception of the (ideal) figure of the one whom Jesus loved and who leaned on His bosom is based, it is suggested, on the Greek symposium. J. F. MCFADYEN.

Kingston.

Varia.

THESE lectures¹ were given at Bonn in May of last year, and will be welcomed by the wide circle of those who know the clarity and force with which Harnack can speak. How did Christian theology arise? It is a great historical topic; and, as the

¹*Die Entstehung der christlichen Theologie und des christlichen Dogmas*, by Professor Adolf von Harnack (Gotha: Leopold Klotz, 1927; p. 90; M.2.50).

author observes pointedly, while history nowhere has the last word, it must have the first word in a scientific discussion of Christianity. He deprecates the suggestion that the scholarship of the last forty years can be bowed out by new theologians in a hurry. At least it had the merit of trying to get at the facts.

The first two centuries of Christian thought form a complex development; here things are simplified for beginners. But only a master can teach beginners in this style. The lectures deal successively with the detachment of Christianity from Judaism and the rise of the Church; sources and authorities for preaching, theology, and dogma: the general outlines of the determinative Christian message; the first stage of Christian theology; and the origin of dogma. Harnack repudiates the theory which turns Jesus into a preacher of an eschatological kingdom: that is a view, he says, which is right in what it asserts, wrong in what it denies. The gospel was not a new idea but a fulfilled hope. The influential but difficult place of the Old Testament in the early Church is discussed in a particularly rewarding fashion; Marcion cut the knot unwisely, no doubt, when he decided to abolish it altogether as a Christian authority, but he was facing a real problem. The hypothesis which explains belief in Jesus' death and resurrection by contemporary myths, representing itself in this finding as the mouthpiece of historical science, is firmly repelled. So, too, is the theory that St. Paul brought over and attached to Jesus a ready-made Christology derived from the Messianic Dogmatic of later Judaism. The Pauline idea of pre-existence, Harnack suggests, did not signify anything so startling in that age as it would in ours. The following paragraph on the teaching of the Fourth Gospel is impressive: 'Behind the theology of John, as behind that of Paul, there lies, as starting-point and as object, a personal Christian experience, but Paul had the power to set this forth in a psychologically moving way. That power was denied to John; he expressed his truth, rather, in profound abstractions, the precise sense of which he left like-minded souls to fix. We misunderstand him if, out of these abstractions, we try to develop a metaphysical or gnostic system; they are all *religious* thoughts and have nothing more in common with the idealistic philosophy of the time and the Oriental mysteries-wisdom than certain terms—terms which in the one case and the other have a different sense and aim. The Johannine theology is Christian mysticism; its native soil, however, is not the Greek philosophy

of religion, but the piety and mysticism of later Judaism.' Harnack's judgments have the largeness and depth of insight.

In subsequent pages Harnack is illuminative with regard to Marcion, on which he has lately done so much original work. He points out that Marcion sought to be a Bible theologian and nothing more, interpreting the Bible, too, in its natural sense. That might seem to make him a far-off precursor of the Reformers, but he paved the way for Catholicism by the way in which he identified faith, theology, and the doctrine of the Church.

What is here written about the Apologists is more familiar to readers of Harnack. The same is true of the brief sketch outlining the beginnings of official Christology. The Logos-idea did great harm, we are told; yet we should have thought it a more promising exponent of some great religious values bound up with faith in Jesus than the earth-born conceptions of Paul of Samosata, for whom Harnack betrays a certain tenderness. And yet we cannot but agree with his estimate of the pernicious influence of Stoic rationalism on the incipient theology of the Church—an influence which the inexpressibly valuable spiritual authority of the New Testament in real measure checked, to our great gain.

From the same publishing house comes an exceptionally attractive volume, bearing the title *Forty Years of the 'Christian World'*,¹ offered in gratitude and veneration to Professor Martin Rade, of Marburg. Rade has edited the important weekly ever since it was founded, from his thirtieth year to his seventieth. Near a hundred authors have contributed to the volume. Some describe the temper and influence of the journal; others give reminiscences of its origin and early years; still others tell what they have long owed to it;

¹ *Vierzig Jahre 'Christliche Welt'* (Klotz, 1927; M.5).

and others—for the book is hospitable—give reasons for dissociating themselves from it, in spite of their cordial regard for the editor. Harnack leads off with an affectionate letter to Rade, which does honour to both. The names of Deissmann, Gressmann, Gunkel, Jülicher, Loofs, Niebergall, Stephan, Titius, Wendt, Wobbermin occur in the list of writers, and are so well known over here as to vouch for the quality of the contents. It is a book pervaded by a singularly impressive spirit of high-minded and scholarly religion. Round the 'Christian World' of Germany there has gathered a band of brothers in the Christian faith, who believe alike in the gospel and in knowledge; and to Professor Rade, who has inspired and controlled their work for the journal, and who has himself simultaneously enriched theology with many a valuable book, we offer respectful and heartfelt congratulations.

The firm of Klotz has also issued a proposed new service-book, suitable for Lutheran use throughout the Christian Year.² The book is founded on the Swedish work of Linderholm, but has been enlarged for Germany, in its second edition, by Knevels and Mensching, under the editorship of Professor Otto. The book is founded on the idea of the Kingdom of God, and the Christian Year with its rich and abundant services is grouped about this central thought. A real and successful attempt has been made to attain flexibility and beauty; and we can well suppose that the book will be employed widely, in private as in public, in school as in church. The readings are chosen with unusual judgment, and the prayers, short and full of devotion, have weight and solemnity and helpfulness. Certain psalms have been inserted, pointed for responsive reading.

H. R. MACKINTOSH.

Edinburgh.

² *Das Jahr der Kirche, in Lesungen und Gebeten* (M.10).

St. Paul and the Twelve.

BY THE REVEREND W. BARTLETT, M.A., HELMDON, BRACKLEY.

THE entrance of Saul, the persecutor of the Church, into the chosen company of the Twelve Apostles, was certainly an unexpected and probably a not altogether welcome intrusion. Things had so far been going well. The Name which had been

exposed for derision above a felon's cross had become a power in Jerusalem. The little community which had started with one hundred and twenty names on its roll had grown so rapidly that the number five thousand had long ago been left