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that of the Vine and the Elm in the Parable of Hermas. What does he mean? Are the Gibeonites the Vine and Israel the Elm to which they cling, or is it the converse? We should expect, at the first glance, that it is Israel that has taken Gibeon under its protection, but let us see what Origen actually says:

‘Hermas tells us in the little book called the *Shepherd*, that there is a certain tree called the elm, which bears no fruit, but carries the vine, which bears abundant fruit; and from the fact that it serves as a support to the vine . . . even the elm, which is unfruitful, appears to be necessary and useful from the service which it renders to the fruitful vine. Something of this kind occurs in the case of the

Gibeonites, who, though they have not put off the old man and his deeds (a neat allegorical touch from the old boots!), yet minister to the saints and serve them.’

So they had a second-hand salvation in the covenant of Joshua, who is allegorically Jesus.

It is clear from the foregoing that Origen has treated the Gibeonites as the Elm, and the Israelites as the Vine. Perhaps he was led to his allegorical parallel by the statement of Hermas that the Elm supplies water to the Vine, *i.e.* to Israel. In that case has not Origen inverted the parallel? In Hermas the Saints are the elm, and the Rich those who are hardly saved. The inversion was perhaps natural, in making Allegory out of Allegory.

Recent Foreign Theology.

Varia.

PROFESSOR RADE now completes his *Christian Theology*,¹ devoting his third book to a variety of topics all capable of being comprised under the general title ‘The Spirit.’ He seeks to give ‘inward’ theology, such as will make his readers more familiar with the gospel—the one thing needful. Like most recent writers on the subject, Rade is more interested in the influence of the Spirit, as a Divine saving agency, than in questions of ontology. The Spirit is the redeeming presence of God in human life, the blessed immanence of the Transcendent One. As Luther did, we should keep the Spirit and faith vitally one. If we do, there is no reason why we should not speak of the *unio mystica*, that phrase of many vicissitudes. In this section some excellent remarks are bestowed on Barth’s description of faith as a ‘vacuity,’ which elaborately misses the point that faith is spiritual fullness itself.

Like all Lutherans, Rade is resolved to have Luther on his side—a praiseworthy ambition. But the accumulation of passages from the Reformer on certain themes is overdone: ‘the Word’ is an example. Yet it is conceded that Luther’s influence too often led to Biblical dicta being put above the Spirit. The rise and fall of the

doctrine of verbal inspiration is treated at considerable length. Its surrender means the breakdown of traditional orthodoxy.

Rade can differ from Luther as well as agree with him. He points out that while in the Reformer’s earlier period the eucharistic gift or *res* was the forgiveness of sins, later in controversies with the Swiss it became the Real Presence, unspiritually conceived. It is interesting to find that Luther gives no place to the conception of ‘the Church invisible’; for him visibility was essential, but a kind of visibility which has God for its source. Rade calls attention to a startling blank in the older theology—it had no chapter on prayer! In prayer, as he rightly says, ‘adoration’ is the first and principal thing. The Spirit can never be understood if we fail to inquire where lies the support and inspiration of the Church’s prayer-life.

Justification is given its merited place. Luther’s great revolutionizing thought, that justification regenerates, was wholly abandoned, and it came to be taught that since God’s justifying act takes place outside of a man, it cannot change him inwardly. Whereas, in fact, the believer is a new man, ready furnished by his fellowship with God for good works. Justification is a creative thing, the wonder of wonders wrought by God. We must not relegate miracle solely to Scripture, as older thinkers did; for the roots of faith in miracle lie,

¹ *Glaubenslehre*: iii. ‘Vom Geist,’ von Martin Rade (L. Klotz Verlag, Gotha; 1927. M. 8).

permanently, in our actual religious experience. This section on miracle is one of Rade's best; faith not only experiences miracles, it does them. Certainly he has the great missionaries on his side.

We cannot dwell on the eschatology. We ought to think less of the *end* of things, Rade pleads convincingly, and think more of their *goal*. The only dogma concerning death which it befits Christian men to hold is that 'death is swallowed up in victory.' Throughout the book Rade's favourite thought, that we cannot have God without having our neighbour too, recurs from time to time, and here he applies it to the life eternal. The members of the Father's family possess each other for ever.

Challenges to the Christian public opinion of the day are not infrequent, as when he urges that Luther was no quietist, or speaks sound words on the religious value of civilization. But not all of Rade's modernisms are acceptable. There is a really puzzling passage on p. 240, where he seems ready to interpret the inward, private character of faith by referring it to the subconscious. Surely it is by its appeal to the conscious spirit that the gospel of Jesus does its characteristic work, and only so.

It must be a satisfaction to this brave and able leader of Christian thought to have completed so substantial and living a contribution to the explanation of Christian religion. The world owed him something, and now its debt is all the heavier.

As an introduction to anti-Barthian polemic, this book¹ may be recommended warmly and with only minor qualifications. It is written with the simplicity and fire of a preacher, also with something of his diffuseness. Barth himself is allowed to speak, virtually every important position being carefully documented. Like other critics of Barth, Dörries is occasionally hampered by the former's tendency to follow up startling negations by softer positives which leave us wondering what the upshot of the whole is. Barth himself is a preacher in temperament, and a preacher of immense force, whose thundering protest against utilitarian religion has carried far and wide. But he gives us disappointingly little help in thinking out Christianity.

Dörries feels that Barth has constructed a theology of the trenches. His pages are full of high explosive. If we take his main tenets one by one we can see how provocative they are, and how difficult, in their extreme one-sidedness, to reconcile with a

¹ *Der ferne und der nahe Gott*, von Bernhard Dörries (L. Klotz Verlag, Gotha; 1927. M.4).

truly Christlike thought of God. He teaches that God always comes to men through terrors of conscience, and naturally speaks seldom of God as 'Father.' Human faith is, and ought to be, mere 'emptiness,' and all assurance is presumption. His view of the world is all but Manichean. In virtue of his annihilating estimate of everything human and historical, Barth makes the sharpest distinction—virtually Gnostic—between the historic Jesus and the supra-historic Christ. It looks as if this were separated only by the narrowest margin from a denial of the historicity of Jesus. His cross and resurrection turned into mythical symbols. To practical and civic life Barth's attitude is almost purely negative, and he can describe the family as 'the worm-eaten idol of the bourgeoisie.' We can do nothing to hasten the coming of the Kingdom of God; the chiliasts are right.

'Our Nay is deeper than our Yea,' says Barth in a typical utterance; but Dörries will carry most people with him in his contention that Ro 8 is the direct repudiation of this. The God whom Jesus brings and reveals is not far off; He is both far off and near, and it is the very heart of the gospel that the Holy One has made Himself ours in grace. Barth seems bent on making men afraid of God. All honour to his hatred of man-centred religion and his warning cry that man, by himself, is nothing. But then Jesus has enabled us to believe that man is never wholly 'by himself.' There is a living God, who seeks and finds His children perpetually.

H. R. MACKINTOSH.

Edinburgh.

Professor Budde² regards 6¹⁻⁹ in the Book of Isaiah as a separate booklet, a memoir written by Isaiah for the guidance of his followers. In it the prophet related the story of his call and of his experience with King Ahaz. He then developed at some length his message to the court and his expectation about the future of Judah.

Apparently Isaiah anticipated a severe and well-merited chastisement carried out by Assyria, which Yahweh was to use as His instrument. Taught by this bitter experience, a remnant was to repent of its sin. When they repented, they should find courage to resist their oppressor and full support from their God. Under a deliverer, the child who was already born, they should be able to expel the invader and restore the ancient kingdom of David, which should then become

² *Jesaia's Erleben*, von Karl Budde (L. Klotz Verlag, Gotha. M.5).

unending. Unfortunately we are not told by the Professor what constituted Ahaz's guilt in this interpretation. Ought he to have resisted Assyria in order to bring on the chastisement, or to have joined the league of Damascus and Samaria for the same purpose?

It will be observed that the interpretation runs along the older lines. Budde will have nothing to do with eschatological ideas in the prophets. What Isaiah anticipated was a purely national kingdom, and what prompted him was a political interest. The child who was born was probably Hezekiah, in whom the prophets foresaw a forerunner of Judas Maccabæus. Immanuel was no individual, but the representative of the new generation which repented under chastisement and was endowed with power to set up the old Davidic kingdom. The young woman who is his mother was any young woman of the time. Incidentally it may be noted that here 'young woman' with the article means in Hebrew usage any young woman, but 'sanctuary' in Deuteronomy with the article can only mean the specific sanctuary at Jerusalem. So greatly do circumstances alter exegesis.

The Professor writes with his usual clearness, vigour, and lack of hesitation. And he writes from a full mind. Occasionally, however, one could desire a little more hesitation in view of the proof which is offered for a position.

Thus, because Budde believes the little memoir to be a well-connected whole, he has no patience with those modern students who see the prophetic writings to be largely made up of short oracles. Yet it may be questioned whether it helps much to write about them in these terms: 'to break up the connection, to leave at the beginning the fragment of an enigmatic prophecy, followed by a series of fragments which hang in the air without connection with each other is merely arbitrary and is simply the result of insufficient understanding and false interpretation.' The students who are compelled to regard the conclusion of chap. 7 as made up of a series of brief oracles may be worms, but they have something quite real to offer in support of their position. ADAM C. WELCH.

Edinburgh.

Instead of offering a longer review of one or two foreign books, I am here submitting a brief survey of publications which have come under my notice in recent months. Indications may be found of the movements of thought and life in Germany from the periodical literature. Despite the efforts

of some English disciples, the philosophy of Eucken has not exercised any great influence in Britain. In Germany there exists the *Euckenbund*, the *Mitteilungen* of which are sent to me regularly, and which show how greatly his memory is cherished and how diligently his influence is maintained. In the *Tatwelt*¹ the circle of his disciples deals with the questions of the hour in his spirit and with frequent reference to his teaching. One could almost speak of a cult of the Great Master. The same tendency to link thought with life marks the journal, *Philosophie und Leben*,² of which the motto is: 'In the service of national unity our paper endeavours to deal objectively with the different tendencies in world-views.' Similar in tendency, but probably with a still more practical and an international outlook, is the newly begun journal, *Geist und Wahrheit*.³ The monthly with which the name of the well-known Dr. Siegmund-Schultze is connected has expanded into a large quarterly, and seeks to promote social and international co-operation. Its name is *Die Eiche*.⁴ The German Churches are increasingly turning their attention to the social problems; and the freedom from State control, which they now enjoy, allows them to do so more than formerly. Two publications represent this interest. *Kirchlich-soziale Blätter*,⁵ represents the more official attitude of the Churches, and continues the movement of Stöcker. The quarterly *Evangelisch-sozial*⁶ is more progressive, and continues the work of Naumann. An excellent organ for Pastoral Theology is *Pastoralblätter*,⁷ edited by Dr. Erich Stange, which welcomes contributions from other countries regarding the life and work of the Churches. The movement for Christian unity, with a High Church tendency, is represented by *Una Sancta, ein Ruf an die Christenheit*;⁸ it has hitherto had Roman Catholic collaborators; but the last number contains an announcement that they have been prohibited from further co-operation; and it is understood that this will bring this publication to an end. Dr. Karl Beth of Vienna has started an institute of Psychological Research, and in connexion with it there is being published a quarterly, *Religionspsychologie*.⁹ Among the contributors are Principal Selbie and Professor Thouless.

¹ Euckenbund, Jena, Botzstrasse, 5.

² Felix Meiner, Leipzig.

³ Ambrosius Czako, Wien. ⁴ Kaiser, Herrnhut.

⁵ Stockerhaus, Berlin.

⁶ Vandenboeck und Ruprecht, Göttingen.

⁷ Ungelenk, Leipzig.

⁸ Frommans, Stuttgart.

⁹ Braumüller, Wien.

Dr. Adolf Keller, who knows the Churches of the Continent, Great Britain, and America as few others do, has provided a very useful brief summary of opinion and action among the Churches, under the title *Die Kirchen, und der Friede, mit besonderer Berücksichtigung ihrer Stellung zum Völkerbund*¹ (the Churches and Peace with special reference to their attitude to the League of Nations). He also contributes to the composite work appearing in parts, *Der Protestantismus der Gegenwart*,² the article on American Protestantism, a most capable survey. The Lausanne Conference has received more attention in other countries than Great Britain. Dr. Cajus Fabricius of Berlin, who is engaged in founding a central bureau of research regarding creeds, and for intercourse among the communions, has prepared for that Conference an *Oekumenisches Handbuch der christlichen Kirchen*,³ the German text of which lies before me, but which has been translated into English. It is an astonishingly compact and adequate survey, characterized by German thoroughness in the material and its arrangement. The contribution which Dr. K. L. Schmidt made to the volume presented to Dr. Deissmann on his sixtieth birthday carries us back to the fountain-head of these many streams, as it gives a lexicographic and biblical-theological study of the primitive Church—*Die Kirche des Urchristentums*.⁴ This learned monograph discusses the use of the word 'ecclesia' with reference to Hebrew and Aramaic equivalents, the authenticity of the saying of Jesus regarding the Church in Mt 16¹⁸, and the relation of Paul and Peter, or Gentile and Jewish Christianity, in their bearing on the claims of Catholicism and the Protestant challenge. It is full of valuable material.

We return to the Church of to-day in a book by Dr. Otto Dibelius, *Das Jahrhundert der Kirche*,⁵ which shows that under such leadership as is here offered, the Church in Germany, delivered from its subjection to the State, conscious of its urgent opportunity and imperative obligation, inspired by a large and lofty ideal of what the Church should be, sustained in its efforts by closer association, and fuller understanding of the Churches of other lands, may yet recover its proper place in Germany, and lead and help it towards the realization of the Kingdom of God, as no other movement, because lacking the dynamic and the guidance, can. The volume is divided into four

sections: the book of history, the book of observation, the book of survey, and the book of aims. A comprehensive and discerning look is cast backwards, inwards, outwards, and forwards to show how this century of opportunity and obligation for the Church may be made the century of aspiration and achievement, triumph through test and trial. This is one of the most interesting and inspiring books which I have read for a long time. It is to be hoped that by such efforts the Church of Germany will overcome the hostility which marks one of the Youth Movements under the leadership of Leonard Nelson, whose death took place while this notice was being written.

Nelson was a Professor of Philosophy in Göttingen, in the succession of Kant und Fries; he has written two large works: *Kritik der Practischen Vernunft*, in which he seeks to define the supreme principle of ethics, and *System der philosophischen Rechtslehre und Politik*,⁶ in which he applies his ethics to politics. His Youth Movement, which includes many devoted disciples, is opposed both to the Social Democratic Party, and to the Church, because of its identification too closely with existing social order. He has issued a number of pamphlets under the main title *Oeffentliches Leben*, the purpose of which briefly is the advocacy of the training of cultured youth for leadership in public life. This purpose he sets over against the aims and ways of Social Democracy in Germany, and generally, in the pamphlet, *Demokratie und Führerschaft*.⁷ In this second edition the pamphlet occupies some twenty-eight pages, and the four appendices a hundred and forty. In this he defends his thesis that the State of Justice cannot be reached under democracy, as the rule of the majority, against the advocates of democracy as the best form of government, and consequently critics of his position. There is not a little repetition; but the volume has interest in bringing the reader into the full current of political thought in Germany to-day. The writer seems to be a 'bonny fechter,' and ever ready to return blow for blow.

Turning from Germany to France, I have been much impressed by a volume of sermons by Dr. Wilfred Monod, entitled *Notre Culte*.⁸ Five of the sermons deal with the worship of the Church, bringing out the significance of its different parts (the invocation, the creed, the sacrament of silence, the collection, the benediction). One deals with the Stockholm Conference as a movement towards

¹ Furche-Verlag, Berlin.

² Döbner, Stuttgart.

³ Evangelischer Pressverband, Berlin-Steglitz.

⁴ Mohr, Tübingen.

⁵ Furche-Verlag, Berlin.

⁶ Verlag 'der Neue Geist,' Leipzig.

⁷ Verlag 'Oeffentliches Leben,' Stuttgart.

⁸ Librairie Fischbacher, Paris.

Christian Unity, and another with the League of Nations. A third is an appeal for the work of evangelization to which French Protestantism is called by its position. The first and the last sermons go together: mankind as the family of Christ (Sermon i.) is charged (Sermon x.) with the duty of not ignoring the common creaturehood with the lower animals. This is a most moving protest against all cruelty to the lower animals.

In these sermons Liberal French Protestantism is seen at its very best.

One of Dr. Monod's works, *Vers Dieu*, instruction for catechumens, has been translated into English, and will shortly be published by A. & C. Black.

This brief survey may serve as a call to fuller knowledge, clearer understanding, and closer co-operation with Continental Protestantism.

London.

ALFRED E. GARVIE.

In the Study.

Virginibus Puerisque.

Rubs and their Reasons.

BY THE REVEREND STUART ROBERTSON, M.A.
GLASGOW.

'I was at ease, but he hath broken me.'—Job 16¹².

I HAVE a little friend called *Pristina*. No: not *Christina*. Look again—*Pristina*. *Pristina* is very little and very neat and has some funny ways. *Pristina* sometimes plays a little trick on me: it is the trick of shamming dead.

I have seen children play a trick like it. They didn't sham dead, but they shammed deaf. They didn't hear when they were called, because they didn't want to hear. They were playing in the garden, and when they were called they were afraid that it was to go a message or to come to their lessons. So they shammed deaf. Sometimes in the morning, when they were called to get up, they shammed being asleep. Grown-up people do it too! A lady rang three times for her maid, and when at last the maid came her mistress asked, 'Didn't you hear the bell?' She answered, 'I only heard it the third time.' The first two times she was shamming deaf. It's wonderful what people 'don't hear' in church. So we have a proverb in Scotland, 'There's nane sae deaf as them that winna hear.'

But *Pristina* does worse. She shams dead. It seems as if she were dead.

There are several creatures that do that. Pick up certain spiders, or beetles, and they draw up their limbs and remain quite motionless, to all appearance dead. Lay them down on the ground again, and off they scuttle, very much alive. It

looks like a very clever trick, and we say they are 'shamming dead.' But, it seems now, it isn't that at all. They are not the artful dodgers we thought they were. By picking them up we have upset their life. We have taken them away from the things which keep them awake. They need the touch of the roughnesses of the earth to keep them alert and moving. When we take them away from them a sort of paralysis comes on them. They seem dead, but they aren't; and they aren't shamming. It is a darkness, a sluggishness, a sort of stiff cramp that comes over them.

That is what happens to *Pristina* when she 'shams dead.' She is a little fresh-water worm, and it seems that if you only keep her from touching anything rough, you send her into a queer death-like sleep. Even a few grains of sand are enough to keep her going.

Now, I think *Pristina* is not only an acquaintance, but a relation: in fact, you and I *are* *Pristina*! We would like life to be smooth and soft and easy. We think it isn't fair that there should be rough, hard things that hurt: grains of sand that fret us, gravel that gets into our shoes and makes us limp with sore feet, rocks which bruise; and other things that fret our tempers, and rub our heart and soul and conscience—sorrows, temptations, trials, difficulties.

We say, 'Why should good things all be difficult? Why should life be full of rubs? Does God love us? Does He care? If He did, would these things be there?'

Yes! He does; and it's these very things that show it. If life was smooth and easy, our souls would fall asleep. A stiff cramp would come upon them. So Jesus says, 'In this world ye shall have