

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

have won over against circumstances are the greatest stories in the world. One thinks of Milton in his blindness writing words like these :

I argue not

Against Heaven's hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward.

One thinks of Beethoven in his deafness giving music for the ears of future ages. Or one turns to another field of life and thinks of James Watt, the great inventor, feeble in body and starving on a few shillings a week, saying, 'Of all things in life there is nothing more foolish than inventing.' Nearer still in time there is David Livingstone dragging a fever-stricken body over the wastes of Africa for a dream he had set out to attain. And you notice there are prisons in all these illustrations—the dark prison of blindness, the stony prison of deafness, the prisons of sickness and infirmity, but out of these have come the furtherance of poetry and music and invention and discovery.

These greater records in the story of faith have their own message to ourselves. In the end the greatness of life for all of us depends upon how we

deal with that little phrase, 'the things which happened unto me.' Are we to be the victims of what happens, whether it be good or ill? Then we are among the defeated. Circumstances paint their image on our little lives, and the world has no gain from our living. Or are we conquerors, moulding conditions to our will? Then the world does gain.

Faith is not an explanation of things, but a spirit of life. It is not a key to the puzzle, but a great venture. In that spirit of life, in that venture there is the clearest light we can get upon the meaning of things? Is it not true that the light we crave upon this puzzling world is the reward, not of detached thought, but of great living?

We are not supplied with a definite creed at the beginning of the journey. The Master's call is 'Follow me,' and as we follow we begin to learn. Every day's life in His service adds something to our creed. Our views, as we call them, spring out of the things we have actually seen in our journeyings. Our beliefs rise from the things we have lived by. And so, slowly but very surely, we come to our own assurance.¹

¹ S. M. Berry, *The Crucible of Experience*, 169.

Recent Foreign Theology.

Greek Catenaë on the Pauline Epistles.

In his erudite article on 'Greek Patristic Commentaries on the Pauline Epistles' (Hastings' *D.B.*, Extra Vol., pp. 484-531), Dr. C. H. Turner acknowledges that no great advance can be made in the study of the Catenaë 'until more of the material that exists abundantly in the MSS has made its way into print.' Dr. Karl Staab, of the University of Munich, has already given the results of his examination of the Greek Catenaë on the Catholic Epistles in a volume published in 1924. He has recently laid students of the New Testament under further obligation by a comprehensive work on the Greek Catenaë on the Pauline Epistles.¹ He has had

¹ *Die Pauluskatenen nach den handschriftlichen Quellen untersucht*. Von Dr. Karl Staab, Privatdozent an der Universität München, pp. viii. 284. Mit sieben Tafeln in Lichtdruck (Roma: Verlag des päpstlichen Bibelinstituts).

access to other MSS than those which are found in the libraries of Rome, and claims to have made use of 'at least three-fourths of the available material.'

The Catena Commentaries, which Dr. Staab has examined, are classified in two divisions and are named after the principal MS in each. Two types are recognized, the first being represented by MSS grouped under the three headings, Vaticanus, Monacensis, and Parisinus; the second by MSS grouped under the three headings, Nicetas, Œcumenius, and Theophylact. In each section there is a scholarly appreciation of the characteristic features and the value of each type, with a discussion of age and authorship. The Vatican Catena 762 (cf. Turner, *op. cit.*, p. 521) is held to be 'the most valuable as regards contents and form, and the most trustworthy witness to the text of the Pauline Epistles.' But Staab differs from Turner in his estimate of Vat. 692, which he regards as 'an offshoot from Vat. 762.'

The genuineness of the Œcumenian Catena on

a chapter on 'The Church Nobody Knows,' which is at least worth pondering. It is written by a business man—readers will remember that Mr. Barton is the son of Dr. W. E. Barton, the well-beloved Safed the Sage. Mr. Barton states frankly what in his eyes are the main defects of the present-day Church. The first is a lack of honesty.

'There is hardly a church membership roll anywhere that does not carry as active members a large percentage of people who are no longer active. Some have ceased to attend; some have moved away; some have been lost from sight entirely. Yet their names continue to be carried and go to swell the misleading totals which give the annual impression that the Church is gaining, or at least holding its own.'

Secondly, the Church has not as much faith as business has. Many businesses spend large sums on scientific investigation the results of which are to render their products out of date. But they believe in *change*. They have only one fear, that the future (which they know will be different) should find them unprepared. Business *knows* that to-morrow will be different; the Church is merely *afraid* it will be. 'It "must maintain its work," and in the puff and flurry of that effort it too often does not stop to ask: "Is this work, which was a service when it was instituted a hundred years ago, a service now? or could our energy be turned to other and more useful channels?"'

Further, the Church is not, as business is, flexible and adaptable. Take its morning service. That was begun in days when the pastor was the news-giver, the librarian, the instructor, the whole source of illumination to the people, and the Church the sole medium of social intercourse. To-day things are different. And the real reason for the difficulty with which the ordinary morning service is kept up is just this change. We ask people to come together for an hour or more at a time, and we pre-empt the very middle of Sunday, spoiling both forenoon and afternoon for those who want to be in the open air. The Roman Church is wiser. Early or late one may step through the door and bow in the sanctuary for a few moments, coming out refreshed and strengthened. The Roman Church makes little of the sermon; the Protestant Church makes everything of it.

Finally, business is greatly concerned about the quality of the men who enter its ranks. There can be no permanent success with poor men. This is one of the chief problems of the Church, because

the ministry no longer attracts the best men. Why? Partly because of the 'absurd hurdles' that are put up and that keep strong men out—the traditional emphasis upon creed. A convention of ministers gathers to examine candidates, and what is the first question? Frequently it is: "Do you believe in the Virgin Birth?" This is an important part of Church doctrine for many people, but was it important to Jesus? The record does not say so. Did He stand at the door of Matthew's feast and stop all comers, saying, "Just a minute; do you believe in the Virgin Birth? If not, you may not enter."

Another is the conditions of service, the kind of tasks that are given a minister to do to-day.

'To be the private chaplain of twenty-five or fifty families; to make pastoral calls and attend meetings of women's auxiliaries; to conduct a prayer meeting for a dozen completely saved and sanctified old people; to live shabbily and be worried about the education of his children and the burdens of old age—this is not the life to appeal to a high-spirited man. There is no lift in it, no power, nothing to tempt a man to trade for it the only life on earth that he will ever have.'

What of these criticisms? Are they valid? Do they really reflect the floating opinions of multitudes of men and women who are not unreligious and not fundamentally antagonistic to the Church?

The Minister of the Future.

'The pastor himself is a remarkable character. He wears no special uniform, but you would not need to have him pointed out in order to know that he is a pastor. His face reveals it; there is something in his expression which proclaims him as a confident citizen of two worlds. He is about fifty years of age, for no man reaches the ministry in these days until he is well on toward forty! It is recognized as the greatest and most honoured of all the professions, and one must have proved superior qualities in business or professional work before even being admitted into training. The training consists of a study of the Bible and particularly the life of Christ, followed by two or three years of travel, part of it in the Orient, where mysticism has always had its home, and men find it somehow easier to forget themselves in the contemplation of the Infinite.'¹

Christ at the Round Table.

Christ at the Round Table, by Mr. E. Stanley Jones (Hodder & Stoughton; 5s. net), is a beautiful

¹ Bruce Barton, *What can a Man Believe?* 158.

St. Paul has been disputed. It is defended by Turner (*op. cit.*, p. 523). Staab is of opinion that Bardenhewer's article in Wetzler and Welte's *Kirchenlexikon* justifies his own speaking of 'the Pseudo-Œcumenian type.' To quote his final judgment: 'Œcumenius did certainly write a Commentary on all the Pauline Epistles in the form of short glosses on single words or phrases of the sacred text. The *scholia* which bear his name in the commentary in question are survivals from these comments. But the compilation, as a whole, cannot be ascribed to him.'

The last chapter of Staab's encyclopædic work is entitled *Pauline Exegesis in the Greek Church*. A survey of the material available is given, and the hope is expressed that further research will make accessible to all students of the New Testament the knowledge of the exegesis of the Greek Fathers which at present is hidden in many MSS of the Greek *Catenæ*.

Dr. Paul Feine's Monograph on St. Paul.

NEARLY thirty years ago Professor Feine published the first-fruits of his Pauline studies: 'The Gospel of Paul'; it was followed by 'Jesus Christ and Paul' (1902), and 'Paul as Theologian' (1906). His 'Theology of the New Testament' is now in its fourth edition. In the 'Series of Scientific Monographs,' edited by Dr. A. Schlatter and Dr. W. Lütgert, his latest work¹ appears, and in it he reaffirms the main principles of exegesis which underlie his earlier writings, although, as he says, 'in the course of my theological development my outlook has been widened and deepened.'

In Part I. the various theological interpretations of Paul are classified under four headings: writers whose studies may be described as 'intellectual and didactic' include such names as Neander, Baur, Beyschlag, and Harnack; amongst those who belong to the 'historico-religious' school are Eichhorn, Wendland, Eduard Meyer, and Bousset; only three names of those who have written from the 'eschatological' point of view are given, namely, Kabisch, Teichmann, and Schweitzer. In the fourth

¹ *Der Apostel Paulus: Das Ringen um das geschichtliche Verständnis des Paulus*. Von Dr. Paul Feine, Professor der Theologie in der Universität Halle-Wittenberg. Sammlung wissenschaftlicher Monographien, Band 12 (pp. viii. 624. Paper, M.20; cloth, M.23. Verlag von C. Bertelsmann in Gütersloh).

section the transition from the theological to the religious study of the Apostle is traced from Nösgen to Karl Barth. Other writers included are Titius, Weinel, Johannes Weiss, Deissmann, and Feine himself. References to non-German authors would have been welcome, but it is no small gain to have, in a single volume, clear statements of the views of nearly fifty scholars, accompanied by appreciations or criticisms of their conclusions. These summaries will be valuable for reference both to those who agree with and to those who differ from Feine's exposition.

Part II. is constructive. Feine answers *historically* the question: 'Is Paul a true disciple of Jesus who continued His work, or did he obscure the Christian religion by intermingling with it foreign elements, whether Jewish, Greek, or Oriental?' To arrive at an historical understanding of Paul, the New Testament evidence of his relation to the early Church and of his dependence on Jesus is carefully investigated; the early Christians' hope of redemption is then viewed in the light of the history of religions; and in a final chapter it is argued that in order to understand Paul historically it is essential to begin with his faith in God and from that starting-point to trace the lines of development in his theology.

There are judgments expressed by Feine to which some of those who agree with his central position will be unable to assent. For example, Deissmann's distinction between 'action' and 'reaction' in religious experience has proved illuminating to many who will dissent from the strictures passed upon it; and in general it may be said that full justice is not done to the mystical elements in Paulinism.

The strength of Feine's argument will be found in his insistence upon the historical probability that a broad stream of common faith united Paul with the early Christian Church. Emphasis is laid, not upon what separates Paul from Jesus and the primitive Church, but upon what unites him to the faith of the early Christians. It must suffice in this brief notice to summarize the main conclusion to which Feine's investigations have brought him. It is acknowledged that there is something distinctive both in Paul's faith and in his theology. 'He was the first Christian who elaborated certain conceptions, indeed, one may say certain dogmatic statements.' But to Paul no 'inward metamorphosis' of the Christian religion is to be ascribed. Pauline teaching is not out of line with early presentations of the Christian faith.

J. G. TASKER.

Leamington Spa.