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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

own, and our own for ever. If He were not there, we could never go there; but, now that He is there, we can.

3. Once again, our Lord draws us by *His work within us*—by that Holy Spirit, whom He has sent to lead us upward to Himself. And of all His means of drawing there is none so powerful as that. It is the Holy Spirit that awakens us to see those needs in ourselves which only our Lord can satisfy; it is the Holy Spirit who shows us the Lord as the One who can satisfy them; it is the Holy Spirit who imparts to us the life by which we can follow the Lord, and will help us all the way, until we are one with Him for ever. And therefore it was that the very first thing that the Lord did after His Ascension was to send to us His Holy Spirit.

So, then, by His example, by His work for us, and by His work in us, our Lord is drawing us all

unto Himself. It is not enough to be drawn; we must freely yield to the drawing. How many kinds of drawing there are! See two teams of men pulling one against another in a tug-of-war. Each is being drawn, but each is resisting the drawing. So it may be with us. See two horses drawing a waggon up a steep hill. We cannot say that the waggon resists, but it does nothing to help. So, again, it may be with us. We rise, thank God, but oh, how slowly! How little we do to help our rising! But there is a third drawing. See a party of men climbing a Swiss mountain. The guide goes first, cutting the steps. From above he lets down his rope, and draws the climbers after him. Not only are they drawn, but they welcome and respond to the drawing. Is not that the model for us all? ¹

¹ H. L. Goudge, *Sin and Redemption*, 109.

Recent Foreign Theology.

Is Romans vii. Autobiographical?

MANY scholars have endeavoured to find some light on the preparation for, and the nature of Paul's conversion in the passage in Ro 7, throughout which he uses the first singular personal pronoun 'I' on the assumption that it may be taken as autobiographical and as describing his struggles before he found his victory in captivity to Christ. But the writer of this thesis¹ for the doctorate will not have any such use of it on any terms. And, whether one agrees with his conclusion or not, one cannot but appreciate the industry and ability, the care and the skill, which this study displays. He seems to have read nearly (if not) all the relevant literature in French and English as well as German, and even refers to Spanish and Italian. In his Introduction he states the problem to be explored, if not solved, 'Thus to-day there stand in opposition a confident use of the chapter in its psychological interpretation and an ever renewed effort to establish the actual essence of what is here described, without the issue being settled' (p. 2). The first chapter places Ro 7 in its context in the Epistle; the second discusses the fundamental conceptions of Paul's Anthro-

pology; and the third examines with meticulous scrutiny 'the interpretation of Romans vii. apart from the question of the subject,' which, however, like King Charles' head, keeps obtruding itself. In chapter four we come to the crucial question: Who is the 'I' here described? It is very convincingly proved in my judgment that the reference cannot be to the Christian, as such an assumption would contradict Paul's essential teaching as to the salvation from sin and law which is experienced in Christ. Less convincingly in my judgment it is argued that the use of the first person singular is rhetorical in accordance with the usages of the time. There is, however, it seems to me, passion and pathos in the tone, which rhetoric cannot account for, and which only painful memories of past experiences can adequately explain.

If autobiography is to be altogether excluded, is this an imaginative or speculative account of what a human experience under the Law might have been till Christ brought deliverance? That seems an incredible supposition. The description Paul gives of his Pharisaic contentment in Ph 3, which he surrendered on being apprehended by Christ, does not seem to me to exclude necessarily such an experience of bondage and misery, as is here described, as a stage in his personal development. While I fully recognize the weight of the exegetical considerations which

¹ *Römer 7 und die Bekehrung des Paulus*, von Weiner Georg Kummel (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1929).

the author brings against the autobiographical interpretation, he has not convinced me that we can altogether exclude the autobiographical reference; even if it is a theoretical structure, much of the material must have been taken out of the soul of the Apostle. As a consequence of rejecting this autobiographical interpretation, the author recognizes fully that 'therewith the representation of the conversion of Paul must be otherwise formed than as usually happens' (p. 138); and to this representation the last chapter is devoted. 'Beside or in Damascus he saw an appearance of Jesus, whom he, however, only recognized on his answer, "I am Jesus." This appearance at once convinced him that the preaching of the Christians regarding the Resurrection was right, and at the same time placed before his eyes his task as missionary. From the sources there is in no wise any justification for the assumption that the conversion had its preparation in the moral despair and the religious doubts of the pre-Christian Paul' (p. 153). 'The fact itself is a *μυστήριον*, a *μωρὸν τοῦ θεοῦ*' (p. 160). I do not know whether the author is a Barthian or not; but of this I am quite sure, that Christian theology should not be content with affirming the objective Divine revelation without endeavouring to discover the psychical mediation by the subjective human receptivity and responsiveness. The author may be justified in maintaining that we cannot prove from the sources critically examined what this psychical mediation may have been. But his prohibition to use any suggestions in the sources in the direction in which our moral and religious insight moves our thought I for one cannot obey. Much, then, as I am compelled to disagree, I assign great value to this volume, and warmly commend it as a mental discipline in exact scholarship.

Roman Catholic Propaganda.

THIS small volume¹ is a *multum in parvo* on the relation of the Roman Catholic Church to reunion movements; and bears the official *imprimatur*; but in the earlier part of it it would be difficult to discover the author's standpoint, which, however, appears very distinctly in the later part. The tone is courteous and considerate throughout; and, it must be confessed, is more charitable and tolerant than that of some of the Protestant

¹ *Rom und der Ruf zur Einheit*, von Karl Krczmar (Wien: Reinhold-Verlag, 1929).

protagonists of the reunion movement. The volume contains two portraits, one of Viscount Halifax, and the other of the Archbishop of Uppsala. The first part deals with the Anglican Schism and the Reunion Plans of Lord Halifax, 'the dream of a life,' 'hopes that would not be fulfilled.' Under the title 'a conflict without victors,' the controversy about the Revision of the Prayer-Book is dealt with. Here there are several errors; the Church of England as a whole is described as the High Church, although the Anglo-Catholic is distinguished from the other sections; the account of the Modernist exaggerates the negative aspect of the movement; Congregationalism is carried back only to 1661. Here the attitude is sympathetic. The second part deals with Rome's Call to Unity. After dealing with some of the antecedents of the papal Encyclical *Mortalium animos*, the author gives the full text, and then describes its reception in an ironical phrase, 'an expected surprise.' Although from an entirely different standpoint he endorses the reason I gave at the time for not discussing the encyclical at any length: 'The encyclical cannot be a surprise to those who know what the fundamental attitude of the Roman Catholic Church is, that for it there is only one Church, and there can be no other.' The third part deals with the echoes of the Encyclical in World Protestantism. The author states the many varied criticisms, quoting fully and fairly, and replies to them with moderation, affirming his own position without a trace of bigotry or fanaticism; he treats all his opponents as Christian brothers, although he cannot recognize their communions as churches. The most controversial handling is of Archbishop Söderblom as 'a foeman worthy of his steel,' and it must be confessed that he gets in some skilful thrusts. The three matters of debate are the Roman Catholic Church's insistence on dogma as a guarantee of unity of faith, the organic character of all the doctrinal demands of the Church, those at the circumference as well as those at the centre, the conception of faith as individual confidence in God or submission to the authoritative teaching of the Church as the Divinely appointed interpreter of the Divine revelation. Protestant as are my own convictions, I must admit that a case is stated which explains the attraction of Rome for a certain type of mind. This section deserves careful study. The last part shows in what ways the Catholic Church of to-day is advancing unity in faith by giving an account of Roman propaganda under the title 'labour in the vineyard of the world.' The con-

victions of Romanists being what they are, and showing reasons so logical to many minds, that propaganda cannot in itself be condemned; but rather sets an example of zeal, devotion, and sacrifice, which Protestants would do well to follow. Among the most formidable weapons in this author's armoury are the divisions in Protestantism, the uncertainty in doctrine and the confusion in practice resulting from that division. The author has shown that Rome by necessity of its nature cannot seek unity by the way of reunion. His book is a call to the Protestant Churches to prove that a more truly and fully Christian unity can and will be found by that way. I must add that, if all controversy were carried on as this author does, it would not be an offence to Christian love.



The Study of the Social Problem.

WHAT must often have impressed English readers of German theological works was an aloofness from the common religious and moral life; this was due partly to the independence of the theological faculties in the universities from the Churches, but partly too to the separation of the Church itself from the economic and political interests of the nation; that was in turn due to the subordination of the government of the Church to the State and the 'other-worldly' type of Lutheran piety. There were pioneers before the Revolution in seeking to interest the Church in Social Reform, impressed by the growing estrangement of the masses from the Church. A more conservative tendency was represented by Stöcker; and this survives in the *Churchly-Social* Conference, which is definitely anti-socialist. A more liberal movement began with Naumann; and continues in the *Evangelical-Social* Conference, of the 37th meeting of which the Report lies before me.¹ This contains a great deal of material of general interest and permanent value. As the Social Problem is the living issue of to-day, no serious discussions of it can be treated as ephemeral in character. This Congress dealt with fundamental questions. The first general assembly dealt very searchingly and widely with Property, the Gospel, and Society. The three subjects are not co-ordinated, but the subject of property is discussed from the religious and then the social standpoint. The need of some control

¹ *Die Verhandlungen des 37. Evangelisch-Sozialen Kongresses* (Göttingen: Vandenhoeck und Ruprecht, pp. 166).

over material objects is insisted on as a condition of the realization of human personality; but also the right of society to regulate the use made of property individually for the common good. It is evident that the Revolution in Germany has had a considerable influence on Christian social thought on this subject. The public meeting in the evening was devoted to a passionate pleading for the preservation of the family, which in Germany also seems to be exposed to many perils.

The second general assembly was marked by more intense interest, for the subject was the burning question of 'Labour, Religion, and the Church.' One of the speakers, Dr. Piechowsky, who laboured amid the toiling multitudes in Berlin, declared that the great majority of the working-classes of Germany were entirely estranged from Christianity, had no use for the Church, and found their religion in Socialism. An old culture was perishing, a new culture emerging, he maintained; an old Church dying, and a new coming to life. He pleaded for Christian men taking their place and playing their part in the struggling proletariat, so as to show that 'Church and Christianity are not dead works, but living values, bearers of the life that points to the future' (p. 122). Although his contention was opposed by several speakers, secretaries of Christian Trades Unions, founded and maintained by influential persons in the churches in opposition to Socialism; yet he did justify his conclusion that, if the Church does not interest itself in the Social Problem more than it has done, and abandon its opposition to Socialism, it will not only lose the working-classes altogether, but many in the nation will find in Socialism a substitute for Church and Christianity.

Our situation is not quite so tragic; but it is serious enough to be a challenge to the Churches to take more seriously the Social Problem. The discussion must be carried on on an international scale; this is being done by the Life and Work (Stockholm) Movement, and the necessary research is being done at the Geneva Social Institute in close association with the International Labour Office, and other international associations, which have their headquarters at Geneva also. Last July an experts' conference was arranged in London, at which important subjects were discussed, and valuable papers were read. The Report is being issued in three languages. The first was the German version.² A plea was advanced

² *Berichte und Studien der Expertenkonferenz*: London, Juli 1930. The English translation has just appeared with the title *The Churches and Present Day*

for a Christian Sociology, a modern counterpart of the Natural Law on which Mediæval moralists professed to base their teaching. The urgent matter of Unemployment was presented as affecting all industrial nations. How the economic situation is being and will still more be affected by Rationalization was made a subject of serious solicitude. The duty of the Church to influence public opinion, and through it national policy in favour of the ratification of Labour Conventions, was urged. The mention of the subjects alone indicates the range of the questions which corporate Christian thought is facing to-day. I offer no apology for dealing with the Social Problem in THE EXPOSITORY TIMES, as I am convinced that the future influence of the Church will largely depend on how competently and courageously Christian thinkers deal with the questions of Christian Social Ethics. ALFRED E. GARVIE.

London.

Harnack.¹

Two memorial tributes to Harnack are here printed, with a photo of the great scholar. Dr. Erhard Schmidt, the Rector of Berlin University, recalls his wide range of interests, his aristocratic nature, which did not prevent him from being perfectly accessible, and his deep religious sense. 'Once I remember hearing him say, "I believe in God—that is, I believe that all existence has a basis, an end, and a meaning."' Both he and Professor Seeberg close their addresses by quoting Goethe; they recognize that Harnack reminded them of Goethe in his range of culture and inner life. Professor Seeberg speaks more at length upon Harnack's contribution to theology, laying stress on his early adherence to the Ritschlian school, though he thinks Harnack sympathized more with it on its negative side, *i.e.* in its aversion to metaphysics and mysticism, whereas 'Holl attaches himself to the positive elements in Ritschl.' He analyses the historical interests of Harnack and praises him for being a Christian humanist, more like Erasmus in this respect than Leibnitz, that he believed in a normative classical and simple form of Christianity. He notes in the 'Dogmengeschichte'

Economic Problems (International Christian Institute, Geneva).

¹ *Adolf von Harnack: Erinnerungsworte, Gedaechtnisrede, Mit einem Bildnis: Sammlung Gemeinverständlicher Vorträge und Schriften* (Mohr, Tübingen).

a distinction between religion and dogma, and the conviction that true religion is undogmatic, according to which the Reformation is viewed as the emancipation of Christianity from dogma as a juristic and philosophical system. Seeberg confesses frankly that these contentions are no longer shared by many of those who are indebted to Harnack's scholarship, and in particular that dogma cannot be taken simply as the Hellenizing of Christianity. His address is an admirable specimen of appreciation and critical analysis blended.

The Dialectic Theology.²

PROFESSOR KOEPP is a grateful adherent of the Barthian movement and he confesses his faith in this pamphlet, in which he endeavours to show how such a theology offers a real and specific clue to the solution of modern problems in religion. After a survey of the post-war situation in Germany and the collapse of the idealism and individualism of nineteenth-century civilization, he shows how the dialectic theology seems to offer the most adequate expression for contemporary yearnings after a real gospel. The varied elements in the Barthian movement are discussed frankly. He traces the influence of thinkers like Heintelmann and Traub, as well as Tillich, and compares the positions of men like Gogarten and Bultmann in a way which is not too common. He hints that Barth seems to him to be too radical in pressing the qualitative differences in theology, and recognizes that Bultmann and Gogarten here serve as useful counterweights. But the conclusion of the whole matter is that this theology is the most promising on the horizon. The monograph is a penetrating study, which goes into the inwardness of the movement with real insight.

Scheel on Luther.³

It is a tribute not only to the learning of Professor Scheel but to the growing interest in Luther that a

² *Die gegenwärtige Geisteslage und die dialektische Theologie*, von Wilhelm Koepf, O. Professor der Theologie in Greifswald (Mohr, Tübingen. M.4.20).

³ *Martin Luther: Vom Katholizismus zur Reformation*, by Dr. Otto Scheel, Professor der Universität Kiel. Zweiter Band, Dritte und vierte Auflage, Mit 5 Tafeln und 8 Abbildungen in Text (Mohr, Tübingen. Pp. xii, 694; M.33.60).

new edition of his second volume should be already called for. How thorough Dr. Scheel's treatment is, may be inferred from the fact that this close-packed volume deals with the monastic period alone; that is, it occupies what amounts to about half of the first volume of Dr. Mackinnon's monumental English biography. The English reader is provided for by Dr. Mackinnon, and if he will add the recent English translation of Dr. Boehmer's work, published by Messrs. Bell, Professor Fyfe's sketch of 'Young Luther' and the English version of M. Lucien Lebvre's 'Martin Luther: A Destiny,' which is a work of staccato brilliance, he will be abreast of recent researches. The older biographies have been superseded by the newer discoveries. It is important to bear this in mind, if only for this reason that the new movement is again headed by Protestant scholars, by Frenchmen like Strohl and Jundt, and by Germans like Scheel and Holl—to name merely the leaders. For a time, after the mediæval data thrown up by Denifle, it seemed as though Roman scholars had outstripped all others in this field. But Protestant learning has now caught up and outdistanced its rivals. Dr. Scheel's biography is still incomplete, one hopes, but even already it exhibits along with Dr. Mackinnon's work a range and depth ahead of anything else upon the subject. Nowhere else are the materials so fully handled.

The plan of this biography reminds us sometimes of Masson's *Life of Milton*; Dr. Scheel accumulates information about the places and the environment

of Luther, with almost too generous a hand. But the main thread is not forgotten. The monastic life and its inward struggle, the journey to Rome, the relations between Luther and Staupitz, and the indebtedness of the Reformer to mysticism and scholasticism are all treated in detail. More than once the author sharply crosses swords with other scholars, like Strohl and Holl. But his chief opponent is Dr. A. V. Mueller, the distinguished authority upon monastic life. Dr. Mueller was one of those who did yeoman service in refuting Denifle. He was a Dominican priest, and knew monastic life from the inside as well as the mediæval traditions of theology. He is one of the Dominicans who have had to leave the Church of Rome. But allies often indulge in cross-fire, and no name occurs more often in the notes of this period of Luther's career than Mueller's, commonly by way of protest.

The notes at the foot of the page and the ample appendix furnish the reader with an indispensable guide to the subject in its most recent light. Strohl's books are more easily read; Dr. Scheel's style is heavier. But if a reader is patient enough to study, say, sections 4, 5, and 6 of the first chapter, he will find that the author has unravelled the threads in Luther's religious development with a thoroughness and a skill which are unexampled. You may differ from points in his reconstruction, but you are indebted to him for a masterly presentation of the evidence upon which any judgment must be based.

JAMES MOFFATT.

New York.

The Man with the One Talent.

BY THE REVEREND JOHN MUTCH, M.A., B.D., HALIFAX, N.S.

WHAT was wrong with the man of the one talent? As one turns to various commentaries and expositions for an answer to that question, greatly as they help, one is left unsatisfied. So many interpretations of this man's character are offered, that it is difficult to be sure of the particular defects which Jesus emphasized. Even Bruce says that this servant was 'a poor creature altogether: suspicious, timid, heartless, spiritless, idle'¹—which leaves one wondering how far there is evidence to back up each of those accusations,

¹ *E.G.T.*, on Mt 25²⁶.

and whether there is not room for doubt that our Lord was thinking of certain of them.

There need be no difficulty about the nature of the 'crime' itself. This servant was 'unprofitable.' It was not that he had no sense of responsibility for his Lord's money. He had. He did not spend it in riotous living. He did not use it to have his fellow-servants assassinated, that he might get their talents. He was not fool enough to think that his lord might not return and demand the talent. He took great care of it. He 'went and digged in the earth and hid his lord's money.'