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Recent Foreign Theology.

Harnack's *Dogmengeschichte*.¹

THE fourth edition of Harnack's great work was published in 1909. For some time it has not been accessible, but we now have on good paper a reprint which promises to be the final form of the book. This is the first volume. It is not brought up to date, unfortunately; much has been done, by Harnack himself as well as by others, which requires to be taken into account. But, as it is, we have his position in its classical form, and readers will be grateful to the publishers for furnishing them with so comely and clear a volume. An excellent photograph of the author is added.

The Age of Goethe.²

To have a period connected with his name implies that a man must have been a central and commanding figure. This is true of Goethe in the period of German idealism which marked the renaissance of thought in that country in the last half of the eighteenth century and the first quarter of the nineteenth. Dr. Krüger begins by outlining the religious and philosophical situation which culminated in Kant and Lessing, as well as the humanistic movement, the pietistic, and the new turn given by Herder to idealism. The estimate of Herder is specially suggestive. For ordinary readers Goethe's fame has obliterated the services of Herder to freedom of thought and culture. Dr. Krüger recalls the affinities between the two men and draws attention to the pioneering work of Herder in broadening the idea of revelation, for example. The section on Schiller and Fichte holds that the latter is the complete exponent of religious idealism. Yet, though Fichte began by stressing the striving of man, as Goethe did, he ended by recognizing what may be called one of the elements of grace, namely, the Divine initiative. His predilection for the Fourth Gospel was characteristic of his belief in metaphysics rather than in history. Dr. Krüger notes the fascination of Freemasonry for a number of distinguished men in the period—Goethe himself, Lessing, Herder, and Fichte, for

¹ *Lehrbuch der Dogmengeschichte*: Fünfte photographisch gedruckte Auflage, Erster Band (Mohr, Tübingen; M.36).

² *Die Religion der Goethezeit*, by Dr. Gustav Krüger (Mohr, Tübingen; M.6).

example. It witnessed to the prevailing sense of human fellowship and culture on a wider scale than seemed to be furnished by any ecclesiastical system. The closing pages upon the romantic leaders, especially Schleiermacher, run out into a brief discussion of mysticism, apropos of Emil Brunner's book on 'Die Mystik und das Wort.' Dr. Krüger, like a good historian, pleads for an estimate of history in religion which will not surrender to the claims of any idealism or dogmatism. His book is a clear and brightly written survey of a period in which the dominant issues of to-day were stated, and in which they clashed. What is to come of the clash, which still continues, whether humanism is to prevail or whether a new philosophy of religion is to emerge, no one can say as yet. But this volume enables the reader to appreciate better the principles at stake, and to understand how they have come to bear upon the modern situation.

Schweitzer on Paul's Mysticism.³

To those who know his previous work, this monograph by Dr. Albert Schweitzer is both familiar and fresh. It is familiar, for the main lines of the argument have been his staple theme: the eschatological hope as central for both Jesus and Paul, the continuity between the Lord and His great Apostle, the repudiation of Hellenistic influences from the cults, etc. But it is a fresh book, for although Schweitzer confesses that he has not been able to take notice of recent investigations into Paulinism—which means, for example, that he fails to notice Dr. William Morgan's work—nevertheless the pages of this treatise show an advance in grasp and a wider estimate of the Apostle's thought than was possible in his previous books.

The Apostle's mysticism, he contends (pp. 1-41) is connected with Christ rather than with God. Indeed, 'Paul is the one Christian thinker who knows nothing but Christ-mysticism, accompanied by no God-mysticism.' The Apostle could not have spoken as Luke makes him speak at Athens about men 'having their being in God.' That is too pantheistic for Paul, whose mysticism is realistic and eschatological. Besides, Paul is more than a mystic. And at this point Dr. Schweitzer

³ *Die Mystik des Apostels Paulus*, by Dr. Albert Schweitzer (Mohr, Tübingen; M.16).

gathers up the data which, in his opinion, differentiate Paul from the constructions proposed by Reitzenstein and Bousset.

Then follows the nexus between Jesus and Paul. Jesus died an atoning death in order to open the Kingdom to the elect of God. Paul shares this belief in the predestined Community; indeed, he preached to the Gentiles because the defection of many Jews had left a number of vacancies in the Realm. What his mysticism means is that the pre-existent and elect Church is brought into being by the members becoming incorporated with the Messiah who had died and risen. Hence arise the problems of suffering, the Law, ethics in general, and the Sacraments, all of which are handled with lucid, logical fervour. One of his radical results is that 'justification by faith' ceases to be of central significance. It is merely 'a special formulation of the primitive Christian conception of repentance made possible by the death of Jesus' (p. 215); it is, in fact, an incomplete fragment, which does not belong to the central mystical theology of the Apostle.

Where Dr. Schweitzer's pages fail to convince the reader is at two points. One is that they presuppose a logical mysticism, which is too much of a programme to be real. It is quite a fair point to make, to urge that the doctrine of justification is not the last word of the Apostle upon the problem of redemption; but on the other hand the same objection might be tabled against eschatological mysticism being elevated into the standard for judging all the complex ideas of the Apostle. The

other point which rouses hesitation is the scepticism about Hellenistic influence. It is not easy to avoid the thought that the development of the Apostle's mysticism owed something more to its contemporary environment in the Greek world than Dr. Schweitzer will allow. He supplies some trenchant ammunition against Reitzenstein and Bousset, and it should be counted to him for righteousness that he has not troubled to discuss the Mandaean myth. But the solution of the problem of Paul's mysticism surely requires a less logical attitude than we find in these pages. That Paul was much more indebted to his Jewish inheritance than to any other, is becoming more widely recognized to-day; but that Jewish inheritance contained for him more elements than Dr. Schweitzer's analysis seems to allow.

The conviction that Paul interpreted the mind of Jesus is a welcome sign of the times. I am far from sure that the proofs for this view, as Dr. Schweitzer states them, are tenable, but the judgment is right; that Paul knew the teaching of the Lord, that he did not introduce some irrelevant ideas about redemption, and that he carried on the Christian movement which had been started by Jesus, these are sound positions. It is the perception of such facts that makes Dr. Schweitzer's new book a living record of what he believes to have been a living religion.

One hopes that this notable contribution will be translated into English before long, and adequately translated.

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New York.

Entre Nous.

The Symphony of Life.

The Vicar of Buxton, Canon Charles E. Scott-Moncrieff, D.D., has lately, through Messrs. Basil Blackwell, given us a serious philosophical poem, eighteen pages long, for the price of a shilling. It is called *The Symphony of Life*, and is, as the title suggests, the product of a mind which functions at its highest in the sphere of music. Therein, indeed, lie the charm and freshness of this fragment. For the realm of music has been too seldom explored as an aid to metaphysical or philosophic thought.

There is no truer truth obtainable
By man than comes of music,

as Robert Browning, the musician's poet, sings.

The 'plot' of Canon Scott-Moncrieff's poem is of

the simplest. A curate named Transome, who had overworked himself in the city, has taken a rural parish in order to recover his soul. But he finds himself lost amid a scant flock of dull-souled, bucolic worshippers. His only way of escape is by means of a grand piano which a friend has left him. Into the realm of music he escapes, and finds himself at last construing life in terms of music. Another friend thinks he is wasting his life. 'What is life?' he asks, and the friend answers that the cynic thought it was a jest. 'May there be eternal death for me if that be life,' he replies. 'Then what answer have you found?' The poem is the answer to that question.

It begins by quoting from James—your life is a vapour appearing now, and then vanishing away.