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these reasons, the merely 'critical' commentary will always err by excess. In relation to average Christian experience, it will always be too much.

Difficult as this adjustment is, it is not impossible. If we have approached the general redemptive aim of the Scripture with a wise Christian sympathy, if we have tried to read the individual contributions with the mind of Christ, we can hardly fail to view those who are calling to us, with something of that divine compassion which He everywhere manifested to the inquiring mind. And such a spirit of compassion will secure alike the high content and quality of our teaching material and its correlation to the experience of men, in such a way that we shall be blessed of God, and they confirmed in Christ.

Yet even when we have determined the content of the help we have to give, we are confronted with one more demand upon our sympathy for them. We may all subscribe to the dictum *Magna est veritas et praevalebit*, but it is surely not necessary

to arm truth with a bludgeon. Granted that we have to utter truth, we are nevertheless bound to do so with due regard to the susceptibilities of those for whose sake we speak at all. The writer once attended a series of lectures by an eminent psychologist. Of all that he said, one thing stands out especially clearly—a peculiarly puerile yet nauseating illustration of a Freudian thesis. Afterwards, in speaking of this to a fellow-student, the writer was met by the statement, 'But it is the truth.' This is not an uncommon justification for a lack of sympathy. Yet it is surely a poor presentation of truth, which can be justified only by the abolition of life's reticences.

And so it is with historical criticism in relation to religious experience. The mere presentation of the truths of the former may fail for lack of sympathy with the latter. In this great problem of ours, shall it be said of us again that 'the children of this world are in their generation wiser than the children of light'?

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## Recent Foreign Theology.

### Pastoral Theology in Germany.

VERY wisely Herr Baumgarten<sup>1</sup> declines to define 'pastoral theology,' but he is convinced of its validity as a subject for scientific treatment, just as he is impressed by the difficulty of pastoral work in the present generation, particularly within the Protestant churches, where people no longer regard themselves even metaphorically as 'sheep.' In his opening discussion of the Biblical data, by the way, he does not allude to the significant fact that the metaphor of 'shepherding' in the sense of leadership and teaching of souls is practically a creation of Christianity. It is no longer the king who, as in Oriental life, is the 'shepherd' of his people; it is the minister of the Church. And, as we read in the last chapter of the Fourth Gospel, the commission of the Lord is to 'feed My sheep.' The Christian people belong to God, not to the pastor. He must be responsible for them, as Herr Baumgarten urges, but he has no right to lord it over them, or to treat a congregation as if it were

his private property, or as a sphere where he can exercise his gifts and display his abilities. One gathers from the pages of this handbook that the word 'pastor' has not been soiled in Germany, as it has been in Britain. The Nonconformist caricature of it, which Dickens popularized in creatures like Mr. Stiggins, has made 'pastor' in England an impossible term for self-respecting Christians to use, although oddly enough the adjective does not appear to have been degraded. We can still speak naturally and without offence of 'pastoral theology,' which is what Herr Baumgarten means by 'Seelsorge,' or the cure of souls, 'cure' denoting 'care.'

This is a survey marked by good sense and judgment. It is neither pietistic nor ecclesiastical. The personal qualifications of the minister, the function of the congregation, the various functions of a care of souls, and the resources available, are discussed. The author recognizes that in Protestantism the minister cannot be a *directeur de conscience* like the Roman priest. One might add that his function is also larger than that of the priest in the Greek Church. But Herr Baum-

<sup>1</sup> *Protestantische Seelsorge*, by O. Baumgarten (Mohr, Tübingen, 1931).

garten admits that the Reformed Churches need to develop some equivalent, in their own ethos, for the confessional.

The general principles as laid down here are familiar to English readers. Even some of the special pieces of advice, as, for example, on the danger of ministers making a wrong choice in marrying, are as common to one country as to another. I notice that the author feels obliged to introduce a section upon healing and psycho-analysis (pp. 273 f.). The three departments in which he finds pastoral work, conceived broadly, to operate are in relation to (a) doubt and scepticism, (b) suffering, and (c) sin. On the first he implores ministers not to be dictatorial or censorious. 'We official representatives of religion can only in the rarest cases cure the scepticism of politicians, learned men, or artists.' But we can at least avoid giving offence by our self-importance, eschewing official jargon, and being courteous and disinterested. The duty of those who are gifted is to master the subtle, varied reasons for such scepticism and to meet individual cases with tact and knowledge, knowledge which is not got up for the occasion but mastered and made our own.

Herr Baumgarten writes evidently out of a long experience, with knowledge of the zeal that is not according to knowledge in the clerical profession. Even a foreigner who does not know the inside of the churches for whom he is writing, cannot help feeling that this is a wise counsellor, who is alive to the new needs which are in essence so old, though new in some of their developments.

F. W. Robertson still seems to be the chief English preacher known to Germany, if one may judge from the pages of this handbook. But among the few devotional books in English noticed by the author are the *Pilgrim's Progress* and the *Saints' Everlasting Rest*, and Peabody's morning and evening chapel addresses ('die ein reiches Gegenwartleben in ein plastisch gedeutetes biblisches Bild zusammendrängen,' a well-deserving commendation). His last word is surprising, Let the minister read Church newspapers, like the *Christliche Welt*! That is, when religious newspapers do not go in too much for ecclesiastical politics.

### Harnack's 'Dogmengeschichte.'

WE have already noted the appearance of the first volume of the 'Dogmengeschichte' in its fifth edition (THE EXPOSITORY TIMES, xlii. 566).

The second volume<sup>1</sup> covers the first book, *i.e.* the development of the Church's dogma as the doctrine of the God-man, upon the basis of natural theology, with the triple appendix upon Manichæism, the Paulicians, and Islam. Even since 1909, when a few additions were made to the text, the progress of scholarship in most of the spheres covered by this volume has necessitated a correction of some views held by the distinguished author. On Macarius the Egyptian monk, for example, the researches of Dr. Crafer would require to be valued by a modern student; the cursory remarks on p. 449 are now antiquated. Similarly, the estimate of Dionysius the Areopagite (pp. 450 f.) needs to be reset in the light of recent investigation by Rolt and others; the hypothesis of Stiglmayr, that the real author of these tracts was Severus of Antioch, seems hardly credible, but the inner mysticism has been re-studied from a less speculative point of view than Harnack represents. Even Dr. H. F. Mueller's attempt, in his *Dionysius, Proklos, Plotinos* (1926), to bring out the influence of Plotinus rather than of Proclus upon the Dionysian scheme does not take into sufficient account the broader gnostic and early Christian influences. On the cult of Mary (pp. 476 f.) there must be added Koch's *Adhuc Virgo* (1929), and the different estimate of J. M. Bover's *Maria Mediatrix* (1929). But, details apart, it is remarkable how this classical work of Harnack stands; as a survey it is not likely to be superseded soon.

JAMES MOFFATT.

New York.

### Maurice Goguel's Life of Jesus.

MR. MAURICE GOGUEL has written his life of Jesus. It is a work planned upon ample lines, dealing, in a scholarly and lucid fashion, with a hundred and one problems circling round and about the central theme. Indeed, the architecture of the book is odd. Here is *La Vie de Jésus* (Payot, Paris; 60 fr.), a book of less than six hundred pages. More than one-third of it is really prolegomena—interesting and important—but still prolegomena. Can there be a life of Christ at all? Is Jesus a Myth or an Historical Character? What are the Sources, canonical and otherwise? And what is their value to an historian? Some vivid pages upon Paul, and the little life of Christ that can, as Renan said,

<sup>1</sup> *Lehrbuch der Dogmengeschichte*, Fünfte photographisch gedruckte Auflage, ii. (Mohr, Tübingen. Subscription price, M.24).

be constructed from his Epistles. The plan of Mark, much more subtle and artistic than Papias thought—and so on and so on. While, apart from some consideration of the ideas in our Lord's mind at the start of His Galilean ministry and occasional references elsewhere, His whole teaching is dismissed in thirty-five pages!

Doubtless Goguel argues that, like the Early Church, he is more interested in what Jesus was and did than in what He said, that His preaching is a footnote to His character and life. Still the thing is symptomatic. To have twenty-eight pages on the form and style of the Lord's teaching—on such matters as the difference between a parable and an allegory, and only six on the moral teaching itself, is lopsided. And that is characteristic. The book is able, but external, academic, cold. Emil Ludwig maintains that 'if you want to make a subject live, you must live with him, think with him, eat with him. Unless you have a certain mad, furious, passionate relationship to your subject you can never make him live to other minds.' Nothing could be less like the cool and detached attitude with which Jesus is here regarded. Goguel knows the environs of the Temple with meticulous thoroughness. But he never penetrates into the Holy Place. The wonder of Jesus does not move, nor awe, nor overwhelm him. His eyes never kindle; his pulse beats on quite evenly, even upon Calvary where he can pace to and fro calmly measuring things. He tells us all about Jesus, but Jesus Himself seems almost to elude him.

Still, within its limits, it is a notable book. These limits, as the sincere and moving preface tells us, are deliberately chosen. And we are promised a second volume in which is to be shown how 'the faith and attachment which Jesus awoke in the heart of His disciples, after suffering an eclipse at the moment of His Passion, reappeared in them in the form of the affirmation of the Resurrection of their Master, and how on the basis of this faith the Christian Church has been founded and its doctrine elaborated.' So far so good. But even that cannot fill in the immense lacunæ in this initial volume, which indeed is built up on the plan of furnishing an indispensable minimum which may easily be enriched and enlarged, but cannot be challenged. What, then, have we? Jesus, beginning as a disciple of the Baptist, broke with him on the ground that the latter taught that repentance and a new life really merited God's favour, whereas to Jesus it was all of grace and could never be earned. The Baptist never forgave one whom he held to be a renegade. In the spring of 27 Jesus begins His

own ministry in Galilee, which proceeds until September, at first circling round Capernaum, and then of a peripatetic nature. Warned of Herod's anger and deserted by the mass, He quits Galilee and goes to Jerusalem. There He remains until December, and then withdraws into a place in touch with His disciples in the capital, to which He returns for the Passover of 28, and meets His end. It will be noted that the Jerusalem ministry is made by this reckoning much longer than is usually thought; and the argument supporting the view is a detailed and interesting one. Goguel is a believer in the psychological method in history. At times he seems to use it somewhat rashly and to press it far. The few pages on the gospel, as he calls the chapter upon Jesus' Teaching, make one wish there had been many more. Provocative and suggestive, summing up much in a sentence, opening vistas upon either hand, they make one look forward to the promised second volume with high expectation.

A. J. GOSSIP.

Glasgow.

## Kingdom of God.

DIFFICULT to read but full of interest and significance is Martin Buber's *Kingdom of God*,<sup>1</sup> whose thesis is that Israel began her historical career as a theocracy, and that this she was meant to be for all time. Jahweh was to be the King of Israel—He Himself and He alone: that is, theocracy was to be taken seriously. The discussion starts from the famous utterance of Gideon in Jg 8<sup>22f.</sup>, where the most emphatic and unambiguous expression is given to this dogma, though for satisfactory contextual reasons, as explained by Buber, the root there, which occurs three times, is not מלך but מישל. He regards the Book of Judges not as a series of loosely connected tales on which a pragmatic scheme has been superimposed, but rather as consisting of two books, chs. 1-12 and 17-21 (with the Samson narrative intervening), of which the former is anti-monarchical in spirit and the latter monarchical. Gideon is the hero of the anti-monarchical principle, which receives powerful pictorial expression in Jotham's parable; Abimelech, on the other hand, is the foe of the theocratic principle. Chs. 17-21 are, as it were, a reply to chs. 1-12: they say, in effect, theocracy has been

<sup>1</sup> *Königtum Gottes*, von Martin Buber (Schocken Verlag, Berlin, S.W.19. Pp. 260; geh. RM.7.50; geb. RM.9.50).