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stituents may not concur with his judgment. In this event, he has no option but to resign his position and pass over its responsibilities to another. To argue that one is compelled to adopt a lower standard of ethics in the capacity of a trustee than in matters of personal conduct is to violate the conditions of trusteeship. If this were always recognized, a great many practical difficulties would be avoided.

Finally, we come to the question of consequences. Assuming that an action is judged right and good, that is, in harmony with the Christian standard and directed towards the establishment of the Kingdom of God, but that its immediate consequences are likely to be painful to the individual and embarrassing to the community, whilst its more remote consequences cannot be accurately discerned, to what extent should they be taken into account? So far as the individual Christian is concerned, the answer is clear and unambiguous. He must never be deterred from doing his duty, whatever the cost to himself. His loyalty to Christ demands that he should deny himself, take up his cross and follow his Lord. If his action is likely to cause pain to others, he must satisfy himself, not merely by reference to his own conscience, but by diligent examination of his standards and by due regard to the counsels of the Church, that he is forming a correct judgment under the guidance of the Holy Spirit. When he is satisfied on these points, he must risk hurting his friends and neighbours or causing annoyance to the community. It was in relation to circumstances of this order that Jesus said, 'I came not to send peace, but a sword,' a text that is sorely misunderstood and misapplied. As for the remote consequences, these lie within the will of God, and we must be content to leave them there.

The application of these principles to particular cases need not detain us. That they have a bearing

upon the controversy between Pacifism and its opponents is obvious. But by keeping strictly within the range of Christian ideas and by proceeding cautiously step by step, it ought not to be impossible to arrive at definite conclusions. When these conclusions are reached, the individual Christian will know how to act upon them and the Church will be more wisely instructed. At present we are all exposed to moods of feeling which lack a rational background. Our safety lies in a close examination, not merely of personal motive, but of the standards of our faith and the end we have in view. The question of consequences will then be put into its right perspective and we shall see our way more clearly.

There remains one objection to what has been stated above, and this cannot be ignored, though it is not possible to deal with it fully within the limited scope of this article. It may be urged that action, whether individual or corporate, is never rational, but is the result of deep-seated instincts of which we are never fully conscious. We act first, and rationalize afterwards. This may be true; indeed, it is true. But we are entitled to examine our conduct, and, so far as we are able, to establish it upon principle. We must not assume that psychology has driven ethics completely off the field. The two must be correlated and within the sphere of Christianity they can be. Is it too much to say that when we have established our principles we can afford to leave our instincts to take care of themselves? If the psychologist objects to so sweeping a generalization, at least we may respectfully remind him that there are other sciences besides his own, and that a true philosophy of life must embrace them all. At any rate, it will do us no harm to base our conduct upon the principles of revealed religion. If we go astray, the fault will not be in our stars, but in ourselves.

Recent Foreign Theology.

Christianity and the Political Order.¹

THIS very large book is a sequel to the author's *Evangelische Wirtschaftsethik*, which was published

¹ *Evangelische Ethik des Politischen*, by Georg Wünsch, Professor der systematischen Theologie in Marburg (Mohr, Tübingen; 1936).

nearly ten years ago. The present volume was not specially written in view of the recent Oxford Conference on Life and Work, but is offered as a German contribution to the discussion of such problems. The English reader finds much in it that is already accessible in English, and a curious indifference to some of the important writing by

English experts on State and Church; Mr. Lloyd George is once mentioned, but there is not any suggestion of acquaintance with Dr. Figgis, the brothers Carlyle, Maitland, Creighton, or Dean Inge. However, Professor Wünsch is writing for his own people, and, if one makes allowance for the somewhat provincial outlook upon a central theme, his survey becomes useful even to foreign readers at more points than one.

Attaching himself to Luther, whom he reproduces with critical sympathy, the author begins with an introductory section, which posits the Kingdom of God as vitally connected with faith in the order of Creation; his brief discussion of the Sermon on the Mount argues this forcibly against the Marxism of Tolstói and later theorists. The second section (pp. 92-370) is an historical sketch, mainly for Germans, of the Church and State problem from the Reformation to Frederick the Great, Bismarck, and the present régime, with side-glances at sects like the Quakers and Levellers in seventeenth-century England. Here Professor Wünsch is not bound to the chariot wheels of Troeltsch, fortunately; his analyses are independent and sometimes pungent. The third section (pp. 371-655), which is the heart of the treatise, discusses factors like race, nationality, and economic questions in their relation to religion, the purpose being to justify Nazi Socialism as politically inevitable no less than fruitful, with just freedom for evangelic Christianity of a courageous patriotic type to breathe. National Socialism, he significantly remarks, seeks the national unity on a positively religious basis, but on no confessional basis (p. 652). The implicit or, indeed, the explicit theism of the régime represents a 'God who is the source of confidence for the political man. . . . And this faith is the faith of the first article in Christianity, the faith of trust in God, the Lutheran, reforming faith,' which inspired Cromwell, Schleiermacher, and Frederick the Great. The apologia is worked out neatly, prudently, and with learning.

To such a large volume a more adequate index than eleven pages of names and subjects ought to have been attached, for the book is one to which the reader will refer for certain discussions, to which the contents afford no clue.

Two fresh contributions to the *Handbuch zum Alten Testament*¹ have appeared. Professor Galling has completed the serviceable lexicon which has

¹ *Biblisches Reallexikon*, Bögen 11-18, und Titelfbögen, von Kurt Galling; and *Sprüche Salomes*, von B. Gemser (Mohr, Tübingen; M.3.45).

been already noted in our pages. It manages to furnish the reader with the essential data on topography and archæology in short articles, some of which are aptly illustrated; the article on 'sarcophagus' in this part is an excellent specimen of the compressed but instructive workmanship which the editor has succeeded in putting into his manual.

The Dutch scholar, Dr. Gemser, now at the University of Pretoria, has edited the Book of Proverbs for the *Handbuch*. The opening collection (1-9) is placed between the great prophets and the age of Ezra; the Solomon collection (10-22¹⁸) and the 'Hezekiah' edition of Proverbs in 25-29, which originally were independent, are older; of the appended collections, that in 22¹⁷⁻²⁴²² has used the Egyptian Amen-em-ope maxims, though Israel's wisdom is pronounced to be less intellectual and more ethical than Egypt's. The book is thorough and concise, with more attention paid to the etymology than to the ethics of the Proverbs, upon the whole. But Dr. Gemser sometimes remembers interpretation in the midst of his philology. Thus he has a word to say on 'surely in vain is the net spread in the sight of any bird'; the point is, that a silly bird will entangle itself in a net lying before its very eyes, as a sinner against his better knowledge lets himself be mixed up with evil company to his own ruin. JAMES MOFFATT.

New York.

The Faith and Order Conference.

IN connexion with the Faith and Order Conference in Edinburgh in August four Commissions had been preparing material for discussion. One has dealt with the relation of the Church and Revelation. This volume² has been prepared to accompany the Report, and deals in a selection of essays with the subjects there discussed. A wide view is taken of the subject; and Ministry, Apostolic Succession, and the Sacraments are included. In the first part the method of study is discussed, and a general survey is given; in the second special researches are offered in German, French, and English. The English contributor seeks to relate the theory of the Apostolic Succession to the essence of the gospel; the German contributor seeks to prove that the relation of the Apostles to the Lord was personal, and could not be transferred.

² *Die Kirche Jesu Christi und das Wort Gottes; Ein Studienbuch über das Wort Gottes als Lebensgrund und Lebensform der Kirche*, herausgegeben von D. Wilhelm Zöllner und D. Dr. Wilhelm Stählin (Furche Verlag, Berlin, 1937).

A Protestant contributes as objective a study as possible of the Roman Catholic position. The Orthodox is also stated. The longest contribution deals with Calvin. While the ultimate authority of the Word of God, God's self-revealing activity, not confined to the Scriptures, is insisted on, verbal inspiration is expressly repudiated by several of the writers. But there are a few allusions which seem to assume that the early stories in Genesis are authentic history. What one does regret is that this volume indicates that most of the writers desire to 'stay put' in their denominational position, and are not endeavouring to find the common witness to the world of a united Church, one in the Word of God.

In the *Revue d'Histoire et de Philosophie religieuse*, Professor Bernard Ménégoz of Strasbourg University writes a most interesting article on 'Résurrection.' It is a plea for a theology, for which the Resurrection is central and determinative. He first of all discusses the relation of faith in the Resurrection to historical and then to physical science, and insists that the Resurrection belongs to a supra-historical and a supra-natural order, and can neither be explained nor denied by them. The record, which belongs to 'the three-storey cosmology,' is to be taken symbolically, and an increasing materialization in the tradition must be recognized. Having justified against these objections the faith in the Resurrection, Professor Ménégoz discusses its relation to theology. He contrasts the theology which gives full significance to the Resurrection—the *divine dynamic* through the Risen Lord in present human experience—with the theology which looks back to the earthly ministry, and the theology which looks forward to the end. I may add that I find myself in close agreement with this point of view, and commend it for serious consideration.

In the same journal (pp. 196-209) appears an article by another Strasbourg teacher, Jean Hering, on 'Kyros Anthropos,' in which he discusses the Jewish conception of the Heavenly Man, or Second Adam in Ro 5¹²⁻²¹, and in 1 Co 15⁴⁵⁻⁴⁸. He contends that Hebrew usage allows the rendering of *εἷς* as equivalent to *δεύτερος*. He finds the same conception in Ph 2⁹⁻¹¹, a hymn in strophes of three lines each, and full of Aramaisms according to Lohmeyer. He contends that *μορφῆ* may be rendered *image*, as there is evidence of the equivalence of *μορφῆ* and *εἰκών* as renderings of the Aramaic *demoutha* or *tsalma*. The Second Adam bears the divine image as does the first, but this does not mean equality with God, as many theologians have taken the word *μορφῆ* to involve. Accordingly, the meaning of the passage is given as follows. 'The heavenly pre-existent Adam could have conceived the senseless project of seizing by force the equality with God which he did not yet possess. Instead of that, he humbled himself, and it is this which made possible both his redemptive work, and his elevation after death' (pp. 201 f.). The last words of v.⁸, 'the death of the cross,' have been added by Paul, as they do not fit into the framework of the strophe. The heavenly is thus contrasted with the earthly Adam who fell before the temptation of the promise, 'ye shall be as God.' The exaltation won by the humiliation was the Lordship which in 1 Co 15²⁴⁻²⁸ is declared to be temporary. If this interpretation is correct, it will deliver Christology from a number of *Kenotic* theories, which Ritschl rightly described as mythology. I have never been able to use this passage as it has often been used. Limits of space here forbid my discussing what value this conception of the Heavenly Man can have for Christian dogmatics. I have been inclined to regard it as a mere myth.

A. E. GARVIE.

London.

Contributions and Comments.

'Let him be unto thee as the Gentile and the publican' (Mt. xviii. 17).

THESE words (in Moffatt, 'Treat him as a pagan or a taxgatherer') form the concluding injunction of a

passage giving directions for the treatment of a 'brother' or fellow-Christian who has fallen into sin. The usual explanation is that, if the offending brother will not listen either to your own remonstrance or to the authoritative rebuke of the Chris-