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succour which God will give to His distressed children to the ultimate vindication which shall come to them at the Second Advent, along with the final confusion of all their foes. This would be a strong assertion of the immediate imminence of the Second Advent, and an equally decisive reference of all the hopes of God's people in the mercy of God to that event. And that, to go no further, would read very oddly in immediate sequence to the paragraph 17²²⁻³⁷, the whole office of which is to teach that the days of the Son of Man are not immediately imminent, and to withdraw the minds of Christ's followers from too great engrossment with their coming. It may not be quite impossible to explain 'speedily' as meaning really 'suddenly'; and the resulting declaration may not be altogether inappropriate to the matter in hand: to promise the elect that the destruction which shall fall upon their oppressors at last shall fall upon them unexpectedly, may have some imaginative value in the way of comfort to them in their meanwhile unalleviated griefs. But all this is manifestly difficult. The term translated 'speedily' does not naturally mean 'suddenly.'¹ Knowledge of the unexpected suddenness with

¹ Jülicher (p. 286): 'The sense of "unexpected," "suddenly," is not established.' Göbel: 'The words can on no account mean the sudden occurrence of an event in opposition to one expected and prepared for.'

which destruction shall fall upon one's tormentors, when they are at length destroyed, goes but a little way towards removing the sufferings which must be meanwhile endured. And, then, we shall still have to reckon with the clause in the question which demands whether God is slow to act in the defence of His elect, to which this strong declaration, 'No, He shall act speedily,' is a response. No doubt a meaning may be found for this clause also, which would bring it into line with the reference of God's promised succour to the Second Advent. But even when that is done, there still remains the conflict of this whole interpretation with the expressed purport of the parable given in the preface, to say nothing of the general difficulty under which it labours of leaving God's people without promise of help in their sufferings here and now—and that, for any generation except that which shall itself witness the coming of the Lord, means nothing less than hopeless suffering to the end of their days. What requires consideration is the multitude of adjustments which need to be made in order to carry this interpretation through. An unlikely explanation of a single element in a statement might be endured. Each unlikely explanation added to this multiplies the difficulty of accepting the proposed interpretation. Can any interpretation survive so many unlikelinesses as are here accumulated?

(To be concluded.)

Recent Foreign Theology.

The Old and New Testament.

It is still possible for a man and a German to make a name for himself in the criticism of the Pentateuch. Pfarrer Johannes Dahse has done so. He rejects J, E, and P, those nameless and unknown individuals, and works upon the texts as they stand, beginning with the most recent editors and adapters and working back till he finds what he thinks is the Ur-Moses (if the expression may be permitted). His book, under the title of *Wie erklärt sich die gegenwärtige Zustand der Genesis*, is published in Giessen by Alfred Töpelmann (Pf.40).

Some things about the Synoptic Gospels are settled—their order, for example. But not their

sources. Dr. Walter Haupt has investigated the whole subject anew and has published his investigation under the title of *Worte Jesu und Gemeindeüberlieferung* (Hinrichs; M.7.50). He discovers three distinct sources of a primary nature which he calls Q¹, Q², Q³; and he describes the contents of each source. That, however, occupies only the first half of the volume. In the second half he shows how the Synoptic literature was built up gradually.

For the doctorate of theology in Marburg, Mr. C. H. Watkins wrote a thesis on St. Paul's conflict in regard to the Galatian Christians, and has now published it under the title of *Der Kampf des Paulus um Galatien* (Mohr). It is a work of unmistak-

able scholarship, and, more than that, of great practical value; for it will serve the purpose of a fresh exposition of the Epistle.

Accurate in scholarship and beautiful in art is the edition of *Die Korinthischen Evangelien* (© 038) which has been prepared by Dr. Gustav Beermann and Professor Caspar René Gregory (Hinrichs; M. 28). It is true we have not had the opportunity of testing its accuracy by comparing it in detail with the original, but after much experience of the editors we know that we can rely upon both their conscience and their eyesight. As for the beauty of the workmanship, a glance is sufficient to satisfy one of that. We have never seen a more pleasing Greek type. It has the suggestion of antiquity and yet it is most agreeable to the eye. The facsimiles and illustrations, of which there are twelve, and the two maps, are just as accurate and artistic as the rest of the volume. We congratulate both editors and publishers on an edition which will not require to be superseded, but will be a great boon to the student of the New Testament text for all time coming. Let it be added that after the text there comes a history of the manuscript, which is written by Dr. Beermann, and after that a description of its contents from the pen of Professor Gregory.

Max Bretschneider of Rome is the publisher of the series entitled 'Scripta Pontificii Instituti Biblici,' to which some of the leading Roman Catholic writers are contributors. The latest issue is a volume entitled *De Dæmoniis in Historia Evangelica*, of which Dr. Johannes Smit, Professor of Sacred Scripture in the Theological Seminary at Utrecht, is author. It is a handsome volume of more than 600 pages. Its range is wide and its work is thorough. Beginning with a sketch of the history of interpretation, Dr. Smit passes to a discussion of the possibility of possession; and, having established its possibility, he inquires into its nature. Then comes a learned chapter on the demonology of the Jews at the time of Christ, for which the sources are found, not in the Old Testament and Apocrypha only, but also among the Babylonians, Persians, and Greeks. There follows a chapter on Christ's attitude. Whereupon we come to the second part of the volume, in which the cases of possession in the Gospels are individually and minutely examined. A preliminary objection may

be made to the book, that its aim is apologetic; but it need not be any the worse for that. No one will deny the author's fairness or his thoroughness.

The second volume of the series, entitled 'Collectanea Biblica Latina,' has been published. It is an edition of the *Codex Rehdigeranus* (Rome: F. Pustet; lire 12), in which Dr. H. J. Vogels gives a transcription of the four Gospels according to the Latin Manuscript R 169 in the Library at Breslau. The type is rather small in size, but very clear, and the whole work has the appearance of being reliable. Dr. Vogels has an introduction of about 50 pages, in which he records the history of the manuscript and describes its characteristics. There are three good facsimile plates.

Religion and Philosophy.

OTHER four volumes of the series 'Religionsgeschichtliche Volksbücher' (Tübingen: Mohr; London: Williams & Norgate; 50 pf. each) have been published. They are: *Die Kirche im Urchristentum, mit Durchblicken auf die Gegenwart*, by Professor Dr. Scheel of Tübingen; *Die religiöse Lyrik im Alten Testament*, by Lic. Hans Schmidt, Pastor and Privatdozent in Breslau; *Lao-tse: Seine Persönlichkeit und seine Lehre*, by Dr. R. Stübe, Leipzig; and *Taufe und Abendmahl im Urchristentum*, by Professor Dr. W. Heitmüller, Marburg.

Those who are studying the doctrine of God should obtain the criticism of M. Maurice Blondel's *Doctrine of Immanence*, which appears in a volume under that title written by M. Joseph de Tonquédec (Beauchesne; Fr. 3.50).

A series of volumes for the use of Confessors of the Roman Church is being published in Florence under the title of 'Questiones Theologiæ Medico-Pastoralis.' The second volume is a translation into Latin of an Italian book by Professor Augustinus Gemelli, O.M., the translation being made by Dr. Cæsar Badii. The title is *De Scrupulis* (Florence: Libreria Editrice Fiorentina; lire 5).

In a small book entitled *Hors de l'Église pas de salut*, Professor J. V. Bainvel of the Catholic

Institute of Paris offers a discussion and defence of that maxim (Beauchesne; Fr. o. 75).

It is well known that a new edition is being issued by Messrs. J. C. B. Mohr of Tübingen (London: Williams & Norgate) of Professor H. J. Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*, the new edition being edited by Professor D. A. Jülicher and Lic. W. Bauer. The work, which is to be completed in two volumes, is appearing in parts, at prices ranging from 2s. to 5s. The book is addressed to those men and women who have an earnest desire, in the religious and moral crisis of the present time, to come to a clear understanding of the fundamental doctrines of the Faith—such an understanding as shall be helpful for daily life. The subjects discussed are such as The Living God, Real Christianity, What is the Holy Ghost? the Holy Ghost and Faith, the Church: its Development, its Activity, and its Future.

Between the years 1911 and 1913 Dr. Erich Schaefer, Professor of Theology in Kiel, delivered a series of lectures in the larger Russian towns bordering on the Baltic. These lectures he has now collected and published under the title *Aus Theologie und Leben* (Leipzig: Deichert; M. 4). The years to which the lectures belong were, he says in the preface, a stormy time for the Evangelical Church in Germany, and the lectures bear traces of the struggle.

Church History.

To that series entitled 'Die Griechischen Christlichen Schriftsteller,' a series with which any publisher might be proud to be connected, Messrs. Hinrichs of Leipzig have been able to add two more volumes of the works of Eusebius, these being the sixth and seventh.

The sixth volume is the *Demonstratio Evangelica*, edited by Dr. Ivar A. Heikel, Professor of Greek Literature in the University at Helsingfors (M. 20). Professor Heikel's introduction is short but sufficient. The text is beautifully printed, and there is the usual brief apparatus criticus at the bottom of each page. There are also the usual valuable appendixes, consisting in this case of an

Index of Texts, an Index of Names and Subjects, and a list of pages according to the edition of Robert Stephen.

The seventh volume strikes out a new line. It is of quarto size. For it contains the text of *Hieronymi Chronicon*, edited by Dr. Rudolf Helm, Professor at the University of Rostock. The text is printed in such a way as to reproduce the original with as much fidelity as possible, the type being specially made for the purpose and every marginal figure being carefully copied. Needless to say it is a volume of scholarship, and it has been produced without consideration of cost, the very paper being of the finest quality and most suitable for the purpose. This volume alone will give the series new glory, great as is the glory it has already gained.

'That the Christian religion, which, in the great Roman kingdom, at last gained the victory over all rival religions, was a *complexio oppositorum*, and that herein lay one of the most important causes of its victory, has been recognized by all students of the first Christian centuries.' To trace the influence of this conflict in one direction is the aim of *Charis: Ein Beitrag zur Geschichte des ältesten Christentums*, by Gillis P. Wetter (Leipzig: Oscar Brandstetter; M. 7). The Greek idea of Grace is first dealt with, and then the Hellenistic (Oriental) development of the idea.

To Dr. Hans Lietzmann's series of small volumes entitled 'Kleine Texte für Vorlesungen und Übungen' (Bonn: A. Marcus and E. Weber), three additions have been made: *Goethes Römische Elegien*, according to the oldest pure text, by Albert Lietzmann (M. 1.30); *Luthers Kleiner Katechismus: The German Text in its Historical Development*, by Dr. Johannes Meyer (M. 0.80); and *Authentische Berichte über Luthers letzte Lebensstunden*, by Dr. J. Strieder (M. 1.20).

A volume has been added to the 'Texte und Untersuchungen' containing two essays: *Studien und Beiträge zur Erklärung und Zeitbestimmung Commodians*, by Dr. Josef Martin and *Nonnenspiegel und Mönchspiegel des Euagrios Pontikos*, edited by Dr. Hugo Gressmann, Professor of Theology in Berlin (Hinrichs; M. 5.50).