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ON FAITH IN ITS PSYCHOLOGICAL ASPECTS.

The English word "Faith" came into the language under the influence of the French, and is but a modification of the Latin "Fides", which is itself cognate with the Greek *πίστις*. Its root-meaning seems to be that of "binding". Whatever we discover to be "binding" on us, is the object of "faith".¹ The corresponding Germanic term, represented by the English word "Believe" (and the German, "Glauben") goes back to a root meaning "to be agreeable" (represented by our English "lief"), and seems to present the object of belief as something which we "esteem"—which we have "estimated" or "weighed" and "approved". The notion of "constraint" is perhaps less prominent in "belief" than in "faith", its place being taken in "belief" by that of "approval". We "believe" in what we find worthy of our confidence; we "have faith" in what compels our confidence. But it would be easy to press this too far, and it is likely that the two terms "faith", "belief" really express much the same idea.² In the natural use of language, therefore, which is normally controlled by what we call etymology, that is, by the intrinsic connotation of the terms, when we say "faith", "belief", our minds are pre-

¹ The Hebrew *אמונה, האמין* go back to the idea of "holding": we believe in what "holds". In both the sacred languages, therefore, the fundamental meaning of faith is "surety". Cf. Latin "*credo*".

² Cf. M. Heyne's German Dictionary *sub voc.* "Glaube": "*Glaube* is confiding acceptance of a truth. At the basis of the word is the root *lub*, which, with the general meaning of agreeing with and of approving, appears also in *erlauben* and *loben*."

The greater part of this tablet which contains c. 150 lines is taken up with an account of a military expedition in which the king "made a circuit of that part of Mesopotamia which is bounded by the Tartar, Tigris, Euphrates and Khabur". Several other previous expeditions are alluded to with more or less brevity. Whether the editors are correct in affirming that this expedition was the sixth and whether the *na'-di ilu* governor of Commogene in whose eponym it took place is to be identified with the *Ya-ri-i* of the Eponym Canon are questions which will probably not be definitely settled until further records are brought to light. The value of the tablet is as Schiffer (Gött. gel. Anz. 1911, Heft 1. s. 14f) points out chiefly of an historical and geographical nature, although as in the Annals of Ashur-Nasir-pal we find some data of interest to the philologist.

It is clear that the editing of this tablet, a task which was attended with considerable difficulty, because so much time and pains had first to be devoted to cleaning the tablet, was a labor of love on the part of the editors. The photographic reproduction, transscription and transliteration and translation, together with the notes, itineraries and chart are admirably executed. And M. Scheil and M. Gautier are to be congratulated on the success attending their efforts to make scholars everywhere acquainted with and to give them access to this new treasure of the Louvre.

Princeton.

OSWALD T. ALLIS.

THE ESCHATOLOGICAL QUESTION IN THE GOSPELS AND OTHER STUDIES IN RECENT NEW TESTAMENT CRITICISM. By the Rev. CYRIL W. EMMET, M.A., Vicar of West Hendred. Edinburgh: T. & T. Clark, 38 George St. 1911. 8vo, pp. vii, 239. Imported by Charles Scribner's Sons. \$2.50 net.

Of the seven essays which make up this volume, six were published before in various periodicals. New is the opening essay on The Eschatological Question in the Gospels, and both in point of size and timeliness it deserves the first place given it by the author. It is an attempt to show the weakness and fancifulness of the interpretation of the life of Jesus, which in his remarkable book *Von Reimarus zu Wrede* Schweitzer has recently propounded on the basis of what he calls the principle of "thoroughgoing eschatology". It is not in itself a difficult task to expose the glaring defects of this structure and the arbitrariness of the process by which it was reared. The faults are so obvious that exposure might even seem superfluous. But it should be remembered that they are covered up to the uncritical reader by the magnificent stylistic features of Schweitzer's book. Moreover the hyper-eschatological interpretation of Jesus' career is so introduced in this book as to seem the inevitable correlate of the lengthy preceding critique of the liberal Life-of-Jesus literature; a critique so incisive and convincing that it has earned the author just praise even from quarters where the "thoroughgoing eschatology" is not exactly in favor. Not only Father Tyrrell, who swallowed the whole theory,

but men of far more critical and cautious temper, such as Burkitt and Sanday, own their indebtedness to Schweitzer's book. In view of all this a real danger exists that out of admiration for the splendid historical critique, the crude wild theorizing which the brilliant German author has so closely linked with it, will receive more serious consideration than it should and would receive were it offered by itself. Consequently Mr. Emmet performs no superfluous task in carrying Schweitzer's critique one step further and including in it the "thoroughgoing eschatology"-stage itself. After first giving a succinct but extremely lucid and thoroughly fair exposition of the hypothesis to be criticized, he applies to it the usual exegetical and historical tests and finds it wanting in both respects. He further contends, with much force, that the Christ of "thoroughgoing eschatology" is unfit to figure as the ideal and inspirer of historic Christianity, and that the little that might be gained by this new interpretation of his life (such as e. g. the direct derivation of the idea of the church and the sacraments from his teaching) would be bought at an altogether disproportionate cost, seeing that the theory makes Christ himself a deluded visionary and his whole career a tragic failure.

Emmet throws back upon Schweitzer the charge which the latter so persistently makes against the liberal biographies of Jesus, viz., that they read too much between the lines of the Gospel-tradition, especially as found in Mark, and psychologize too much in weaving the single items together. He has no difficulty in showing that Schweitzer is equally guilty of both these faults. It is, however, hardly fair to characterize this as inconsistency. The two cases are not alike. There is this difference that, while Schweitzer openly acknowledges his work to be a mere experimenting upon the data, the writers in the liberal camp would have us regard their work in the light of scientifically constructed biography. The latter assume the interlinear meaning and the psychology to be somehow suggested or intended by the sources themselves. To this delusion Schweitzer is not subject; he knows that the ideas which bind the parts together are of his own devising. Of course it remains quite possible that the psychology of the liberals may in individual instances prove more correct and better to fit in with the tradition than the psychology of the extreme eschatologists. An illustration of this is furnished by Emmet's discussion of the element of secrecy in the Messianic self-presentation of Jesus. The earlier writers explain this from the desire of Jesus to keep his person and work free from all association with the political Messiahship. Wrede gives a literary explanation, finding in these features the dim reminiscence in the tradition, or in the mind of the Evangelist of the fact that Jesus had not been the Messiah during his life-time. The eschatologists, and especially Schweitzer, claim all this material in the interest of the mystery attaching to the eschatological Messiahship as something inherent in and inseparable from the conception. as part of the whole apocalyptic, transcendental frame of mind, by which they

think Jesus was dominated. Now, in order to preclude the older explanation from the outset, Schweitzer goes to the extreme of denying the existence of a politically-colored Messianic hope at the time of Jesus. If such a hope did not exist, then the secrecy practiced by Jesus cannot have been induced by it. But Emmet argues forcibly that there is no reason to assume the political Messianic hope to have been dead or dormant at that juncture in Jewish history, and that consequently it is quite permissible from a historical point of view to bring the phenomena of secrecy into connection with it. One might, however, well add the caution that sweeping, all-inclusive explanations should be avoided here as elsewhere. Wrede made the mistake of lumping all the instances of secrecy and quasi-secrecy together, and forcing them all to conform to his peculiar hypothesis. The older writers were perhaps equally unwarranted in attributing everything in the nature of secrecy to a recoil from the political Messiahship. In all probability a variety of motives were at play and some of the secrecy was actually due to the mysterious atmosphere which naturally accompanies the transcendental eschatological Messiahship. Especially into the use of the Son-of-Man title this seems to have entered. Mr. Emmet himself admits that the two traditions in regard to the Messiahship, the political and the eschatological, were alive and active side by side in Jesus' day. And it is at any rate significant, that, while silently rejecting the former, our Lord appears in no wise to have shunned or criticized the latter.

This brings us to the main caption we have to make on the author's work. He seems to us not to emphasize sufficiently Schweitzer's merit in focussing attention upon the general, eschatological atmosphere of Jesus' consciousness and teaching. Crude and arbitrary as Schweitzer's treatment of the record may be, on this one point it appears to us convincing; the eschatological was much more prominent and dominant in the Saviour's mind than the old liberal reproduction of his life and teaching allowed for. The framework of his thought was more supernatural, more superhuman, in the old orthodox sense, than had come to be believed. Emmet thinks that Harnack and Bousset are more nearly correct in distributing the emphasis as between the ethico-spiritual and the Messianic-eschatological than Johannes Weiss and Schweitzer. He also believes that a positive Christianity can more easily attach itself to Harnack's and Bousset's interpretation of Jesus than to that of the eschatologists, because, although the former give us a reduced Christianity, they give us something that can be built upon. We question the correctness of either view. Neither Harnack's theory, according to which the Messianic consciousness was a mere time-conditioned form, nor Bousset's according to whom it even was a burden to Jesus, can furnish a fit foundation for any adequate embodiment of the historic faith of the Church. We may *add* to these, but it would not be possible to *build* on them. And it is precisely here that the eschatological interpretation is strongest; after all excrescences are allowed for, it still must be said that it approaches far more

closely than the other to the core and center of the supernatural consciousness of our Lord, as the Church has always recognized it.

The second essay on M. Loisy and the Gospel Story admirably shows how radical and negative the French critics' conclusions as laid down in *Les Évangiles Synoptiques* really are. The next paper adds to this a searching critique of Loisy's view of the resurrection. It well brings out the peculiar difficulty in which all those involve themselves, who, like Loisy, first reject the Gospel narrative in toto, and then endeavor to show how by some psychological process the Apostles might have arrived at their belief in the resurrection. It is curious to observe how in the face of this unsparing exposé of radical departure from the common Christian faith, the tender feelings for a persecuted fellow-critic continue to assert themselves in Mr. Emmet. He tells us that in the matter of M. Loisy's excommunication the sympathies of English students could only be on one side (which means, we take it, M. Loisy's side). And even his horror and revulsion from the most extreme deliverances of the French critic assume the following mild form: "If the Roman Church is ever to excommunicate, it could hardly be expected to hold its hand here." There is something in this urbane treatment of extreme critics by their more believing confrères which reminds us of the attitude of the labor-unions towards those of their numbers whose methods are destructive of life and property in the civil sphere. We miss the true note of indignation. Why should the state have the right to defend itself against those who assail its very foundations and not the Church? A Church which must hold its hand everywhere, in order not to violate the sacred rights of criticism, would afford a truly pitiful spectacle indeed.

The fourth essay deals with Harnack's monograph on the Second Source of the First and Third Gospels. It gives a clear and skillful resumé of the German critic's well-known conclusions.

The fifth paper briefly reviews the evidence, textual-critical and contextual, bearing on the question whether the Magnificat should be ascribed (in the intention of Luke, not as to actual authorship) to Mary or Elizabeth. The author decides in favor of the traditional view.

In the next following paper the title of Galatians to be considered the first Pauline epistle in point of chronology is upheld chiefly on the ground that Galatians must have been written before the Apostolic Council (referred to in Gal ii. and identified with the proceedings of Acts xi., not of Acts xv.) since otherwise it would have been impossible for Paul to pass by the decree of the Council in silence. We looked in vain for a mention of Zahn's name in this connection. Mr. Emmet also inclines to accept the Western reading of the decree of Acts xv. in its recent Harnackian interpretation according to which it refers exclusively to moral and not to ceremonial questions.

The concluding chapter deals with the Problem of the Apocalypse, which it classifies with the general rubric of Apocalyptic literature. The inspiration of the writer is defined as subjective, which means

not only that it came from within, but also that it moves on various levels, high and low. And to the question: "What right, then, have we to speak of the Spirit at all? How do we know that the book is in the deepest sense true?" the answer is given: "Simply because our Christian consciousness recognizes it as such." And "we believe it to contain the 'Word of God', because the Divine in us answers to the Divine mind of the writer". Which amounts to saying that the test of inspiration is such as by its very nature to make inspiration superfluous.

Princeton.

GEERHARDUS VOS.

NEW TESTAMENT THEOLOGY. By HENRY C. SHELDON, Professor in Boston University and Author of "Unbelief in the Nineteenth Century", "Sacerdotalism in the Nineteenth Century", etc. New York: The Macmillan Company. 1911. 8° pp. 364. \$1.50 net.

Prof. Sheldon's book bears evidence on almost every page of thorough acquaintance with the subject and of quite unusual skill in presenting its matter to the best advantage. The field of New Testament Theology is a large one in itself and the intensified discussion of its many intricate problems during the last decades has vastly extended it. Yet in 364 pages the author succeeds in giving a fairly adequate, if not exhaustive, survey of its entire compass. No important phase of teaching or problem is passed by without at least some suggestive and illuminating reference. The condensation is even greater than the size of the volume indicates, for out of 364 no less than 76 pages are devoted to introductory discussion of the literary provenience of the sources. But the compression is not secured at the expense of thoroughness. Of the sketchy, superficial character which is apt to belong to small handbooks of theological science there is not a trace. To be sure the author has had to sacrifice, in order to secure this reduced compass, on the one hand all detailed exegetical discussion, on the other hand all but the most meagre reference to the literature. The naming of scholars prominently identified with certain problems or theories is avoided even where the text plainly shows that some well-known name was in the author's mind. Still another thing that is perhaps connected with the compactness of the book consists in what might be called its anatomical character. It analyzes and summarizes the doctrinal content of each source and does this admirably. But it scarcely ventures beyond this to describe the development of New Testament truth as a living organism, or to raise genetic questions. E. g., while attention is duly called to Paul's peculiar doctrine of the Spirit as the substratum of the entire Christian life, the problem how this peculiar Pauline advance upon the previously attained position is to be explained, is not discussed. It is only fair, however, to remember that the incorporation of these other, more abstruse, matters might have easily interfered with the positive and straightforward presentation which forms one of the main attractions of the book. While