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I.

RECENT DISCUSSION IN MATERIALISM.

THERE are phases of contemporary materialism which have little in common with the doctrines of ancient and mediæval materialists, and which in point of subtlety and philosophical attractiveness are quite in accord with the advanced position of nineteenth century thought. The idealist of to-day flatters himself that he avoids the inconsistencies of Berkeley and Fichte, so the materialist smiles at the mention of Priestly, D'Alembert, and Holbach. But these growths respectively in idealistic and materialistic thought have not been parallel. Idealism has tended in the last thirty years to withdraw its gaze from the thought-ultimate as a monistic conception, to perception as a dualistic relation, that is from cosmic to psychological idealism; while materialism has tended in quite the opposite direction, *i. e.*, from the crude postulate of matter in bulk to the search for an ultimate materialistic principle, that is from psychological to cosmic materialism. Each has strengthened its flank and the battle is now joined between psychological idealism and metaphysical materialism.

Spiritualism has gained vastly by this change of base. As long as the ontology of spirit rested upon a dogmatic assertion of universal mind, there was no weapon at hand wherewith to attack the corresponding assertion of universal matter. I have as good right to assert an universal as you have and *chacun à son goût* is the rule of choice. But now that philosophy is learning to value a single fact more than a detailed system, and is sacrificing its systems to the vindication of facts, it is spiritualism and not materialism which is profiting by the advances of science. Materialism has appealed to the metaphysics of force, spiritualism has appealed to consciousness

on his own declaration. That this kenotic limitation should condition the form of the representation, leaving the time of the Parousia indeterminate, and even subjectively movable, seems inevitable. So far we can go with Kübel. But that the "error" of the apostles and the apostolic Church respecting the immediacy of the Parousia had its support in an "error" (howsoever formal, "private, non-essential") on the part of Jesus Himself, seems to be, at best, a needless factor of the interpretation, and in itself most unlikely. That the deepening shadows of the impending doom of Jerusalem should have led to the apprehension of an immediate Parousia on the part especially of Palestinian and Jewish Christians is not to be wondered at. It was only as He became more and more immersed in missionary activities, and only as the historic future of the kingdom of Redemption more fully defined and enlarged its scope to his vision, that Paul found the immediacy of the Parousia lifted out of his horoscope. To Jewish Christianity and its apostles, this enlargement of the horizon and prolongation of the future came much more slowly, not fully indeed until after the fall of the Holy City. To Christ the outlook was of necessity a different one. He was the Prophet, to whom the original and controlling vision was given. And while, as with every prophet, the immediate future in the foreground of the vision receives in his unfolding that more vivid emphasis, and those more definite discriminations which the practical urgencies of his hearers required, we may confidently assume that to Him personally, as the Head of the kingdom of Redemption, the gradual growth and universal diffusion of which so many of His parables and discourses attest, the Parousia of "the consummation of the world-age" (xxiv, 3; xxviii, 20), could not so merge itself in the impending judgment as to justify the implication of an "error."

Room is left only to welcome Kübel's Matthew as an exceedingly important and valuable contribution to the scientific and devout study of the Word of God. Its exegesis is broad and thorough, penetrative and discriminating. Its excursus are full, lucid and suggestive. Its practical meditations are helpful both to the pastor and to the general student, and are especially to be commended as fast rooted in the exegesis of the text.

Cincinnati.

LEWELYN J. EVANS.

PRACTISCH-THEOLOGISCHER KOMMENTAR ZU DEN PASTORALBRIEFEN DES APOSTELS PAULUS. Von Dr. KARL KNOKE, ord. Professor der Theologie an der Universität zu Göttingen. Erster Teil: Der Zweite Brief an Timotheus, 1887. Pp. 185, Svo. Zweiter Teil: Der Erste Brief an Timotheus und der Brief an Titus. 1889. Pp. 336. Göttingen: Vandenhoeck & Ruprecht's Verlag. New York: B. Westermann & Co.

ESSAI CRITIQUE SUR L'AUTHENTICITÉ DES ÉPÎTRES PASTORALES. Par ERNEST BERTRAND. Paris: Librairie Fischbacher, 1888. Pp. 161, Svo.

The attack on the genuineness of the Pastoral Epistles was opened by J. E. C. Schmidt (1804), who denied 1 Timothy to Paul; but the impulse to modern criticism was given by Schleiermacher's famous attempt (1807) to demonstrate that epistle's unguineness. Baur (1835) followed, denying also the other two; and in this one point of rejecting the claims of all three epistles to be Paul's, he has been followed by such writers as Volkmar, Hilgenfeld, Pfleiderer, Beyschlag, Harnack, Weizsäcker, Mangold and Holtzmann, although these writers differ in nearly everything else. Eichhorn insisted, on the other hand, that there was a (secondary) Pauline element in them, and Hitzig took his place by his side, and more lately Grau (1871). Others found certain portions of the epistles to be genuinely Paul's: Haus-

rath, 2 Tim. i, 1; ii, 15-18, and iv, 9-18; Lemme, 2 Tim. i, 1-ii, 10; iv, 6-22; Hesse, large parts of 2 Tim. and Titus; Reuss (in his earlier view), the whole of 2 Tim.; and Krauss, the whole of 2 Tim. and Titus—returning to Schleiermacher's view. Still others have found no insuperable difficulty in recognizing all three epistles as genuine, such as Baumgarten, Lechler, Thiersch, Otto, Wiesinger, Hofmann, Reuss (later view), Weiss, Kölling and many more. Dr. Knoke belongs to the middle class. He accepts 2 Timothy and Titus as genuine letters of Paul's, but explains 1 Timothy as a letter put together out of fragments of Paul's and a paper on Church order which may rest on Paul. He deals, however, very freely with the text of both 2 Timothy and Titus, throwing out passages as interpolations and rearranging the order of others. Thus he thinks that he obtains letters which may be fitted into Paul's life without the assumption of a second imprisonment. The trouble is that they are no longer Paul's letters but Knoke's.

The plan on which the book is laid out strikes us as a very good one, especially for an exposition which has a practical and theological as well as a critical purpose. After settling the text, the epistles are expounded at large, and then the results drawn up in final chapters on "The Letters" and "The Practical and Theological Thoughts in the Letters." As Biblical History, Ethics and Theology are not wholly separate disciplines but the crown of exegesis, we hope the time will come when no critical commentary will be thought complete unless it ends with orderly exhibitions of the results of the detailed exegesis, in these spheres. As befitted his purpose, Knoke has freed his exposition from the history of exegesis and thus made it far more readable, though not always more concise it must be confessed. The exposition is sober and generally acceptable, but by no means profound. We cannot give examples. As samples of results, in 2 Tim. i, 6, the *χάρισμα* is a special activity of the spirit for the advancement of the inner Christian life; in 2 Tim. iii, 16, "every Scripture" is read and *θεόπνευστος* is made an attribute, not a predicate; in 1 Tim. iii, 11, the women are deaconesses; in 1 Tim. iii, 2, "husband of one wife" and parallels, the reference is not to second marriages or polygamy or freedom in divorce, but to unchastity—the bishop must be a chaste husband; the difficulty in 1 Tim. v, 9 *sq.*, is avoided by distributing the passage between two of the constituent parts of the epistle, etc. The peculiarity of the pastoral epistles is very suggestively outlined. They differ from most of Paul's letters in being addressed to persons rather than to churches; and they differ from Philemon in that the bond between Paul and Philemon is only that of a common Christian faith, while Timothy and Titus are in a higher sense Paul's scholars, his companions of many years' standing, his fellow-laborers and fellow-missionaries. Hence, he needs only to hint at his teaching, not argue it out, to them—they are already familiar with it; and hence the letters are not purely personal but turn on the official duties of his readers, and have importance not only for them but for the life and organization of the congregations, and thus, in a certain measure, pass over into official regulations for the churches. All three of these elements appear in each of the letters, but in different measures. The personal interest is the prominent element in 2 Timothy. The element of instruction for his official duties is prominent in Titus. While 1 Timothy is in essence a "Church Order" for the Church of Ephesus.

Bertrand's treatise is intended for a thorough critical examination of the authenticity of the epistles; and it fairly covers the ground, although it is scarcely individual or profound enough to be entirely satisfying. It discusses in turn the close relation which these epistles bear to one another, their aim, their historical results, their style and theology, the ecclesiastical organization reflected by them, the false teachers rebuked in them, and

the external testimonies to them. The conclusion is that they are certainly authentic letters of Paul, and were written after his first imprisonment.

Princeton.

BENJAMIN B. WARFIELD.

We have occasion also to notice :

The Fourfold Gospel. By J. Glenworth Butler, D.D. (New York: Funk and Wagnalls.) The object of this work is to give, as is stated, a connected orderly view of the life of Christ as told in the Gospels. It is simply another attempt at a harmony of the Gospel records and, as such, is open to all the criticism of such attempts. It seemingly makes Mark the basis of arrangement, and does not differ except in some subdivisions and minor variations from Riddle's Robinson. Any one who uses it ought to know that its arrangement of events is in some instances open to objections. It contains a serviceable table for finding verses in the harmonized arrangement.—*The Seven Churches of Asia.* By Prof. Salmond, D.D., of Aberdeen. (Edinburgh: T. and T. Clark; New York: Scribner and Welford.) This handy little volume belongs to the series of Bible class primers, published by T. and T. Clark. It keeps consistently to the line of its aim of meeting the needs of Young Men's and Young Women's Christian Associations. It is clear and sober in statement, homiletic in tone, and remarkably distinct in the setting forth of the peculiar conditions of each church. It is full of good things, and in many ways helpful to those who have neither the time nor equipment for exacting study. Incidentally the time of the Apocalypse is given as during the exile under Domitian; the "angel" of each church is the "presiding minister or overseer of that church."—*The Pulpit Commentary: Revelation.* (New York: A. D. T. Randolph & Co.) The work upon this difficult book is the result of five different writers. While containing much valuable matter, the Introduction is deficient in having no discussion of the structure and plan of the Apocalypse and no allusion to recent elaborate theories of its origin. There is also no reference to general principles of interpretation. Dr. Bede decides for the early date and for all that that decision carries with it. The exposition is in general clear and satisfactory. It is the best part of the work. A distinction is made between Homiletics and Homilies. Under the former, notice is taken of the unfolding plan of the vision; under the latter, plans for sermons are given. These are full enough and good enough, but as they make the homiletic portion of the work the largest, the ruling purpose of the commentary is evident. It is the very feature which mars its worth.—*Jesus the Messiah.* By Alfred Edersheim, D.D., Ph.D. Abridged Edition, with an Introduction of Prof. William Sanday. (New York: A.D.F. Randolph & Co.) The notes and appendices of the large edition are all omitted, but Dr. Sanday has so supervised the difficult business of compression as to give us a symmetrical abridgment worthy of the noble original.—*Kritisch-exegetisch Kommentar über das Neue Testament.* Von Dr. H. A. W. Meyer. Erste Abtheilung: *Das Matthäus Evangelium.* Achte Auflage. Neu bearbeitet von Dr. Bernhard Weiss. (Göttingen: Vandenhoeck und Ruprecht; New York: B. Westermann & Co., 1890.) It shows the value of a name that this work appears under the general heading of "Meyer's" Commentary. From the Introduction, which sets forth the author's view of the origin of the Gospel, to the comments upon the last chapter, the work is essentially Weiss', and has all the value which his profound study of the Gospel could give to it. We note with gratitude the omission of the cumbersome lists of names which Meyer was accustomed to cite for or against any interpretation; also the careful revision and better arrangement of the matter of textual criticism. That Weiss' own peculiar