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## "IN HIS IMAGE"—A REVIEW.

By REV. WALTER W. MOORE, D. D., LL.D.,

*President of Union Theological Seminary in Virginia.*

This volume contains the tenth annual series of the James Sprunt Lectures at Union Theological Seminary,—the series for the session of 1921-1922. There has been a succession of richly gifted lecturers on this foundation, including such men as Dr. Stalker, Sir William Ramsay, Dr. C. Alphonso Smith, Dr. G. Campbell Morgan and others, and their lectures have been listened to by large audiences and have then been welcomed in book form by many readers. But in no case have such great audiences gathered as those that greeted Mr. Bryan, and in no case has the appearance of the lectures in book form been awaited with keener interest. Here they are, clearly printed and strongly bound in a handy volume, a volume well adapted in its makeup to the great circulation which awaits it.

There are many grounds on which one can predict for it with confidence an immense sale. One is the unequalled personal popularity of the author, not only among those who agree with his political views but also among those who are and always have been of a different political faith. An interesting example of this is Dr. Francis E. Clark, founder and president of the United Society of Christian Endeavor, who, though a lifelong Republican, has recently published an appreciation of Mr.

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\*IN HIS IMAGE. The James Sprunt Lectures. Delivered at Union Theological Seminary in Virginia. By William Jennings Bryan. Fleming H. Revell Company. New York. Pp. 266. Price \$1.75 net.

## \*“THE ORIGIN OF PAUL’S RELIGION”—A REVIEW.

BY REV. EDWARD MACK, D. D.,

*Professor of Hebrew and the Interpretation of the Old Testament in Union Theological Seminary, Richmond, Va.*

This is the title of the published volume of Sprunt Lectures for the session 1920-1921, delivered by Professor J. Gresham Machen, D. D., of Princeton Theological Seminary. The prefatory and introductory statement is by President W. W. Moore, of Union Seminary. The lover of books will be attracted at the very first by the fine form in which the book has been published: a handsome exterior, clear type and the best of paper. It is worth the price to have such a volume in hand. And then the mine of gems and pure gold to be found in its pages!

This reviewer has heard and read with pleasure and profit several of the courses of lectures delivered on the Sprunt Foundation. Some of them, ever to be remembered for their important platform service, have also taken high rank in published form as contributions to the thought and activities of the Church. But in his judgment not one of these has attained so nearly the ideal of this lectureship as has Professor Machen’s, in both platform and published form.

The purpose of the author is to examine and refute the modern theories which deny Paul’s claim of the supernatural origin of his religion; and to show both by the witness of the opposers themselves, and by the Scriptures that Paul’s own explanation is the only satisfactory one.

Paul’s witness, in his conversion and in his epistles, to the supernatural origin of Christianity has always been a matter of

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\*THE ORIGIN OF PAUL’S RELIGION. THE JAMES SPRUNT LECTURES. *Delivered at Union Theological Seminary in Virginia. By J. Gresham Machen, D. D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary.* Macmillan Company. New York, 1921. Pages 329. Price, \$3.00.

distress to liberalism, which therefore has made every possible effort to discredit it. Dr. Machen reviews the most considerable of these efforts in detail and in fairness, with the purpose of proving that, after all has been said and done, Paul's statement of the origin of his religion in the Lord Jesus Christ, the crucified and risen Redeemer, is the only satisfactory statement. "Explain the origin of the religion of Paul, and you have solved the problem of the origin of Christianity" (page 4). There are two fundamental facts connected with the evidence of the origin of Christianity: the Jesus of the Gospels and the religion of Paul. The investigator of the problem of Christianity along either of these ways will find that they lead to the same result (page 5). The two facts are so closely interwoven that the study of the latter leads to the confirmation of the former.

The first attack in modern times on the credibility of Paul's witness to Christ was led by F. C. Baur, of the so-called "Tübingen School." He maintained that Peter and Paul were in irreconcilable opposition about the facts of the Gospel and the relation of Jewish and Gentile elements in the early Church; that only four epistles, Galatians, I and II Corinthians and Romans, are genuinely Pauline; that all the others are products of the second century; that the Book of Acts was an effort to reconcile the two hostile views, having been written late in the second century.

If these assertions were true, then Paul's qualifications as a witness would be seriously compromised. But Biblical Criticism and the increased knowledge of post-apostolic writings have demonstrated that Baur's theory is contrary to the facts. The disputed epistles and the Acts are earlier than the second century, as abundant reference and quotation prove; and this theory was forced to retire in defeat. Dr. Machen examines and answers with thoroughness the assertions of contradiction between the Acts and Paul's epistles. Of special interest, in this connection is Dr. Machen's harmony of Paul's Jerusalem visits, recorded in Galatians and in Acts.

In more recent times, since the discrediting of Baur's hypothesis, three other theories came to birth, all in Germany. The

first of these is the "liberal" theory of von Harnack and others, who admitted that the religion of Paul was based on the historical Jesus. But this Jesus was a man, a great man indeed, but only a man. Gradually, as His earthly life receded into the past, His disciples began to ascribe to Him divine attributes, so great had been the influence of His personality upon them. But this process was slow with them; while Paul, unhindered by a personal knowledge of the human Jesus and learning of Him only from others, rapidly developed the Deity of Jesus. Therefore we must reject Paul's theology, but recognize as the precious kernel of his teaching the historical Jesus. Such is the "liberal" explanation.

It is interesting to observe that as the naturalistic theory of liberal theology helped to stab Baur's theory to death, so later radical theories have refuted von Harnack and his school. The other two views agree in denying that Paul's religion was based on the historical Jesus. In the religion of Paul He was more than man. But the two radical views diverge on their positive side, as to the real source of Paul's religion. Each finds a different origin from the other. W. Wrede (in his *Paul*) and others argue that he derived it from the pre-Christian conception of the Messiah, known to Paul as a good Jew, and especially as found in the Jewish Apocalypses. The other radical theory is that of Bousset and others, who think they have discovered the origin of all that is essential to Paul's religion in the pagan religions of his time. This is the so-called school of comparative religion. All four of these theories, from Baur to Bousset, have the intent to banish the supernatural from Paul's religion.

Professor Machen analyzes and answers these theories in detail, with fairness and with convincing thoroughness. His chain-like argument, linking sentence to sentence, and paragraph to paragraph, is not always easily followed, and demands close attention. But the close and repeated reading brings its reward. No device or dodge of the rationalist is suffered to go unchallenged. The whole battlefield of modern radicalism, so far as it concerns Paul's witness to Christ, is spread forth in

this book, and the victory of faith is assured. The sources of information are the Acts and the Pauline Epistles. In meeting the attacks of Baur and of the liberal school in their supposed conflict between these sources, and on the genuineness of the Acts, he has done a fine piece of exegetical work. The harmony and reliability of the two accounts are presented with a finality which stirs admiration and affords satisfaction.

Another fine piece of work is his answer to the claim of the radical school that Paul did not know the historical Jesus, because he makes scant allusion to His life and words. In answer to this assertion Dr. Machen draws from the Epistles an array of evidence, which is amazing and convincing. "The Epistles attest considerable knowledge of the details of Jesus' life, and warm appreciation of His character. Undoubtedly, moreover, Paul knew far more about Jesus than he has seen fit to tell."

The more recent radical theory of Bousset, that the Jesus of Paul may be regarded by him as divine and as having miraculous powers, but was not the historical Jesus at all, but derived by Paul from pagan contemporary religions, is handled most thoroughly and effectively by Dr. Machen. Many ways are suggested by these theorists, by which Paul might have obtained his religion of redemption and his doctrine of Jesus as Lord. Each is examined and answered minutely. Not the heathen religions any more than the pre-Christian Messiah of the Jewish apocalypses or the merely human Jesus of the liberal theology, can account for the Christ whom Paul preached, the Son of God, whom every tongue shall confess as Lord. And so the argument drives us back to Paul's own explanation of the origin of his religion as supernatural. By the elimination of the three chief liberal and radical theories, the author reaches the necessary and supreme conclusion that "the religion of Paul was founded upon the historical Jesus, not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith."

The book has the following eight chapters :

- I. Introduction.
- II. Early Years.

- III. The Triumph of Gentile Freedom.
- IV. Paul and Jesus.
- V. The Jewish Environment.
- VI. The Religion of the Hellenistic Age.
- VII. Redemption in Pagan Religion and in Paul.
- VIII. The Lordship of Jesus.

Every minister should have this book, to read it, and then to read it again. Many difficult and important passages of the New Testament are brought out into the clear light. The reader will get material and inspiration for sermonic themes and illustrations. The book is an outstanding contribution to New Testament Literature, and to the faith of the Church. The author, a believer and a scholar, has demonstrated that scepticism can be defeated by believing and scholarly interpretation of the Scriptures. The lecturer and author came to his task with every equipment: years of thorough and discerning research, popular and effective service in the classroom, the spiritual gifts of the preacher, pleasing platform address, and a clear and cogent literary style. By his genial qualities as Christian gentleman he won to himself all who heard him, and were associated with him. Both by personality and service, Dr. Machen has made stronger the ties of friendly feeling, which bind together two great Seminaries, which have always had close kinship in faith and works.