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## ALBRECHT RITSCHL AND HIS DOCTRINE OF CHRISTIAN PERFECTION

### I. RITSCHL THE RATIONALIST

The historical source from which the main streams of Perfectionist doctrine that have invaded modern Protestantism take their origin, is the teaching of John Wesley. But John Wesley did not first introduce Perfectionism into Protestantism, nor can all the Perfectionist tendencies which have shown themselves in Protestantism since his day be traced to him. Such tendencies appear constantly along the courses of two fundamental streams of thought. Wherever Mysticism intrudes, it carries a tendency to Perfectionism with it. On Mystical ground—as for example among the Quakers—a Perfectionism has been developed to which that taught by Wesley shows such similarity, even in details and modes of expression, that a mistaken attempt has been made to discover an immediate genetic connection between them. Wherever again men lapse into an essentially Pelagian mode of thinking concerning the endowments of human nature and the conditions of human action, a Perfectionism similar to that taught by Pelagius himself tends to repeat itself. That is to say, history verifies the correlation of Perfectionism and Libertarianism, and wherever Libertarianism rules the thoughts of men, Perfectionism persistently makes its appearance. It is to this stream of influence that Wesleyan Perfectionism owes its own origin. Its roots are set historically in the Semi-Pelagian Perfectionism of the Dutch Remonstrants, although its rise was not unaffected by influences of a very similar character and ultimate source which came to it through the channels of Anglo-Catholicism. Its particular differentiation is de-

## NOTES AND NOTICES

### THE USE OF "GOD" AND "LORD" IN THE KORAN

In the *Introduction to the Literature of the Old Testament* by the late Dr. Driver, we read (p. 13) that in Genesis "20<sup>1-17</sup> our attention is arrested by the use of the term *God*, while in c. 18-19 (except 19<sup>29</sup> P), and in the similar narrative 12<sup>10-20</sup>, the term *Jehovah* is uniformly employed. The term *God* recurs similarly in 21<sup>6-31</sup>, 22<sup>1-13</sup> and elsewhere particularly in c. 40-42.45. For such a variation in similar and consecutive chapters no plausible explanation can be assigned except diversity of authorship."

From the above citation it is evident that the main objective reason why the unity of authorship in the case of the so-called Jehovistic and Elohist documents of the Pentateuch is denied lies in the fact that in some chapters and sections the word *Elohim* (God) is used and in others *Jehovah*. That such an argument against the unity of the alleged documents is not to be depended upon, it is the purpose of the following tables to show by evidence derived from the use of *Allah* and *Rab* in the Koran. It is only necessary to inform the reader that *Allah* is the Arabic equivalent of *Elohim* and that *Rab* is the Arabic equivalent of *Kurios* and *Moryā*, the words by which the Greek and the Syriac versions respectively denote the *Jehovah* of the Hebrew Old Testament. The pertinency and force of the analogy are dependent upon the fact that in the case of the Koran no one can deny the unity of authorship.

The first table gives the number of times that the two words *Allah* and *Rab* occur in each of the 114 suras, or chapters, of the Koran. The second table gives the occurrences of the words in the respective suras arranged according to the relative time of their promulgation, this arrangement being based upon the analysis and scheme of Sir William Muir, a recognized authority on the subject. The third table gives the use of the two words (and also of certain other designations of the deity) in certain suras where both terms are used with variations similar to those found in Genesis and elsewhere in the Pentateuch. In all three tables the suras are designated by

number (not by name) and this number is given in roman numerals.

TABLE I

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
I	1	0	XXXIX	60	18	LXXVII	0	0
II	278	52	XL	53	19	LXXVIII	0	3
III	210	42	XLI	11	12	LXXIX	1	5
IV	226	7	XLII	31	10	LXXX	0	0
V	147	18	XLIII	3	13	LXXXI	1	1
VI	87	52	XLIV	3	9	LXXXII	1	1
VII	61	65	XLV	17	7	LXXXIII	0	2
VIII	90	6	XLVI	16	4	LXXXIV	1	4
IX	164	3	XLVII	27	4	LXXXV	3	1
X	61	22	XLVIII	39	0	LXXXVI	0	0
XI	38	44	XLIX	27	0	LXXXVII	1	2
XII	39	20	L	1	2	LXXXVIII	1	0
XIII	34	13	LI	3	5	LXXXIX	0	8
XIV	35	17	LII	2	7	XC	0	0
XV	2	10	LIII	5	7	XCI	1	1
XVI	83	19	LIV	0	1	XCII	0	1
XVII	10	30	LV	0	36	XCIII	0	3
XVIII	16	37	LVI	0	3	XCIV	0	1
XIX	8	23	LVII	32	3	XCV	1	0
XX	6	26	LVIII	40	0	XCVI	1	3
XXI	6	13	LIX	24	3	XCVII	0	1
XXII	75	8	LX	21	3	XCVIII	3	2
XXIII	13	22	LXI	17	0	XCIX	0	1
XXIV	80	0	LXII	12	0	C	0	2
XXV	8	14	LXIII	14	1	CI	0	0
XXVI	12	36	LXIV	17	1	CII	0	0
XXVII	27	12	LXV	25	2	CIII	0	0
XXVIII	27	18	LXVI	13	5	CIV	1	0
XXIX	41	5	LXVII	3	2	CV	0	1
XXX	24	6	LXVIII	0	10	CVI	0	1
XXXI	32	4	LXIX	1	4	CVII	0	0
XXXII	1	10	LXX	1	3	CVIII	0	1
XXXIII	89	2	LXXI	7	5	CIX	0	0
XXXIV	8	13	LXXII	10	7	CX	1	1
XXXV	36	5	LXXIII	4	4	CXI	0	0
XXXVI	3	6	LXXIV	3	2	CXII	1	0
XXXVII	14	14	LXXV	0	3	CXIII	0	1
XXXVIII	3	9	LXXVI	5	5	CXIV	0	1

TABLE II

## FIRST PERIOD OF MOHAMMED'S LIFE

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
LXXXVIII	1	1	XCIV	0	1	CIII	0	0
LXXXIX	0	8	XCV	1	0	CIV	1	0
XC	0	1	XCIX	0	1	CV	0	1
XCI	1	1	C	0	2	CVI	0	1
XCH	0	1	CI	0	0	CVIII	0	1
XCHH	0	3	CII	0	0	I	1	0

## SECOND PERIOD

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
LXXIV	3	2	XCVI	1	3	CII	0	0

## THIRD PERIOD

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
LV	0	36	LXXX	0	0	LXXXVII	1	2
LVI	0	3	LXXXI	1	1	LXXXVIII	1	0
LXX	1	5	LXXXIII	0	2	XCVII	0	1
LXXV	0	3	LXXXIV	1	4	CVII	0	0
LXXVI	5	5	LXXXV	3	1	CIX	0	0
LXXVII	0	0	LXXXVI	0	0	CX	1	1
LXXXVIII	0	3						

## FOURTH PERIOD

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
XV	2	10	XLI	11	12	LIV	0	1
XXVI	2	36	XLIV	3	9	LXVII	3	2
XXX	24	6	XLV	17	7	LXVIII	0	10
XXXI	32	4	L	1	2	LXIX	1	4
XXXII	1	10	LI	3	5	LXXI	7	5
XXXIV	8	13	LII	2	7	LXXIII	4	4
XXXVII	14	14	LIII	5	7	LXXIX	1	5
XXXIX	60	18						

## FIFTH PERIOD

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
VI	87	52	XIX	8	23	XXXVI	3	6
VII	61	65	XX	6	26	XXXVIII	3	9
X	61	22	XXI	6	13	XL	53	19
XI	38	44	XXII	75	8	XLII	31	10
XII	39	20	XXIII	13	22	XLIII	3	13
XIII	34	13	XXV	8	14	XLVI	16	4
XIV	35	17	XXVII	27	12	LXIV	17	1
XVI	83	19	XXVIII	27	18	LXXII	10	7
XVII	10	30	XXIX	41	5	CXIV	0	1
XVIII	16	37	XXXV	36	5			

SIXTH PERIOD

	<i>Allah Rab</i>			<i>Allah Rab</i>			<i>Allah Rab</i>	
II	278	52	XXXIII	89	2	LX	21	3
III	210	42	XLVII	27	4	LXI	17	0
IV	226	7	XLVIII	39	0	LXII	12	0
V	147	18	XLIX	27	0	LXIII	14	1
VIII	90	6	LVII	32	3	LXV	25	2
IX	164	3	LVIII	40	0	LXVI	13	5
XXIV	80	0	LIX	24	3	XCVIII	3	2

SUMMATION

	<i>Suras</i>	<i>Allah</i>	<i>Rab</i>		<i>Suras</i>	<i>Allah</i>	<i>Rab</i>
First Period	18	5	21	Fourth Period	22	208	191
Second Period	3	4	5	Fifth Period	29	771	530
Third Period	19	14	65	Sixth Period	21	1608	153

TOTAL

*Suras*, 114; *Allah*, 2610; *Rab*, 965

TABLE III

(The arabic numerals denote verses)

SURA XVII

<i>Rab.</i>	8, 13, 18, 21bis,	24, 25, 27, 29, 30, 32,	40, 41, 42, 44, 49,
<i>Allah</i>		23,	35, 41,
<i>Rab</i>	56, 57,	59bis, 62, 67, 68, 81, 82, 87, 89,	96,
<i>Allah</i>	58,		94, 97, 98, 99bis,
<i>Rab</i>	102, 104, 107,		
<i>Allah</i>	101,	110,* 112.	

\* The "Merciful," also 110. Total: *Rab* 31, *Allah* 12, "Merciful" 1.

SURA XVIII

<i>Rab</i>	9, 11, 12bis,	15,	18,	21, 22, 23bis,	26,
<i>Allah</i>	1, 2, 3,	14, 15, 16, 17,	20,	23,	25,
<i>Rab</i>	28, 34, 36bis,	38, 41,	44, 46, 47, 48, 53, 55, 57,		
<i>Allah</i>	36,	37bis,	42bis, 43,		
<i>Rab</i>	80, 81, 82, 94, 96ter,	105, 109bis,	111bis.		
<i>Allah</i>	69,		110bis,		

Total: *Rab* 36, *Allah* 19.

SURA XIX

<i>Rab</i>	2bis, 3, 4, 6, 9, 10, 11, 19, 21, 24,	37bis, 48, 49bis, 56,
<i>Allah</i>		31, 36, 37,
"Merciful"	18,	27, 45, 46,
<i>Rab</i>	65, 66bis, 69, 72,	79,
<i>Allah</i>		78, 84
"Merciful"	62, 70, 76,	81, 88, 90, 91, 93bis, 94, 96.
Total:	<i>Rab</i> 23, <i>Allah</i> 6, "Merciful" 16.	

## SURA XX

*Rab* 11, 26, 46, 48, 49, 51, 52, 54*bis*, 72, 76, 77, 78, 86,  
*Allah* 7, 12, 64, 77,  
 "Merciful" 4,

*Rab* 89*bis*, 92, 105, 113, 119, 120, 125, 126, 129, 130,  
*Allah* 98*bis*, 113,  
 "Merciful" 92, 106, 107,

*Rab* 131, 133.

Total: *Rab* 27, *Allah* 7, "Merciful" 4.\*

\* Observe that in 110, the titles "the Living" and "the Self-subsistent" are used.

## SURA XXIII

*Rab* 30, 41, 54, 59, 60, 74, 77, 88,  
*Allah* 14, 23, 24, 29, 33, 40, 87, 89, 91,

*Rab* 95, 96, 99, 101, 108, 109, 111, 117, 118, 119.

*Allah* 93, 117*bis*, 118

Total: *Rab* 18, *Allah* 13.

## SURA XXV

*Rab* 17, 22, 23, 33, 47, 56, 59, 65, 66,  
*Allah* 18, 43, 57, 67*bis*,

"Merciful" 28, 60, 61*bis*, 64,

"Living One" 60,

*Rab* 72, 74, 76.

*Allah* 70*bis*, 71

Total: *Rab* 12, *Allah* 8, "Merciful" 5, "Living One" 1.

## SURA XXVI

*Rab* 8, 9, 11, 15, 20, 22, 23, 25*bis*, 27, 46*bis*, 50*bis*, 62, 66, 77, 83,  
*Allah* 89,

*Rab* 98, 104, 109, 113, 117, 122, 127

*Allah* 92, 96, 107, 110, 125, 130, 144,

*Rab* 146, 159, 165, 169, 175, 180, 188, 192, 193

*Allah* 150, 162, 165, 179, 212, 227.

"Merciful" 4, 217

Total: *Rab* 34, *Allah* 14, "Merciful" 2.

## SURA XXVII

*Rab* 9, 19, 41*bis*, 45*bis*,

*Allah* 9*bis*, 15, 24, 25, 26, 30, 36, 40, 45, 46, 47, 48, 50,

*Rab* 75, 76, 80, 93, 95.

*Allah* 60*bis*, 61, 62, 63, 64*bis*, 65, 66, 67, 81, 89, 90, 95.

Total: *Rab* 11, *Allah* 28.

## SURA XLIII

*Rab* 12, 13, 31, 32, 34, 45, 48, 64*bis*, 77,  
*Allah* 63, 64  
 "Merciful" 16, 17, 19, 33, 35, 44, 81

*Rab* 82*bis*, 87.  
*Allah* 84*bis*, 86.  
 Total: *Rab* 13, *Allah* 5, "Merciful" 7.

## SURA L

*Rab* 26, 38.  
*Allah* 25,  
 "Merciful" 32.  
 Total: *Rab* 2, *Allah* 1, "Merciful" 1.

## SURA LI

*Rab* 15, 22, 30, 34, 44  
*Allah* 50, 51, 58  
 Total: *Rab* 5, *Allah* 3.

## SURA LII

*Rab* 7, 17, 18, 28, 37, 48, 49  
*Allah* 26, 43*bis*,  
 Total: *Rab* 5, *Allah* 3.

## SURA LVI

*Rab* 73, 79 96  
*Allah* 87  
 Total: *Rab* 3, *Allah* 1.

## REMARKS

*Rab* does not occur in Suras I, XXIV, XLVIII, XLIX, LVIII, LXI, LXII, LXXVII, LXXX, LXXXVI, LXXXVIII, XC, XCV, CI—CIV, CVII, CIX, CXI, CXII. That is, in twenty-one suras.

*Allah* does not occur in LIV—LVI, LXVIII, LXXV, LXXVII, LXXVIII, LXXX, LXXXIII, LXXXVII, LXXXIX, XC, XCII—XCIV, XCIX—CIII, CV—CIX, CXI, CXIII, CXIV, that is, in twenty-seven suras.

Neither *Allah* nor *Rab* occurs in LXXVII, LXXX, LXXXVI, XC, CI—CIII, CVII, CIX, CXI, that is, in ten suras.

*Rahmân*, "the Merciful," as a name for God, occurs in seventeen suras and fifty-five times altogether, to wit:

Sura	II, XVII, XIX, XX, XXI, XXV, XXVI, XXVII, XXXVI,
No. of times	I I 16 4 4 5 I I 4

Sura	XLI, XLIII, L, LV, LIX, LXVII, LXXVIII, XC
No. of times	I 6 I I I 4 2 I

Of these seventeen suras, XC, was uttered during the first of Muir's periods; LV, LXXVIII, in the third; XXVI, XLI, L, LXVII, in the fourth; XVII, XIX, XX, XXI, XXV, XXVII, XXXVI, XLIII, in the



fifth; and II, LIX, in the sixth. Thus *Rahmân* occurs twice in the first period, thrice in the third; seven times in the fourth; forty-one times in the fifth; and twice in the sixth.

#### CONCLUSIONS

The above tables show every kind of variation in the use of the designations of the Deity that is met with in the Pentateuch. In the case of the Koran the unity of authorship is undeniable. Why then should it be thought that "for such a variation in similar and consecutive chapters in the Pentateuch no plausible explanation can be assigned except diversity of authorship"? This is certainly an important question from the point of view of comparative literature, philology, psychology, and religion. A "plausible explanation" by the radical critics of the results of this comparison is awaited with interest, especially as comparison is the great standby of the Higher Criticism.<sup>1</sup> While awaiting the explanation requested, we hope to be able to present the results of further investigations, similar to the present one, into the use of the divine names and designations in ancient Semitic literature.

Princeton.

R. D. WILSON.

#### "THE SHORTER BIBLE"

This little volume<sup>2</sup> might be better named "The Mutilated Bible," or "The Garbled Bible." It is not as it might have been a useful anthology—a bouquet of the choicest beauties of the New Testament garden, but an attack on the garden itself from the standpoint of the rationalistic criticism. When it is

<sup>1</sup> See LOT, Preface, page iii.

<sup>2</sup> *The Shorter Bible: The New Testament.* (*The Old Testament* is in preparation.) Translated and arranged by CHARLES FOSTER KENT, Woolsey Professor of Biblical Literature in Yale University; with the collaboration of CHARLES CUTLER TORREY, Professor of Semitic Languages in Yale University; HENRY A. SHERMAN, Head of the Department of Religious Literature of Charles Scribner's Sons; FREDERICK HARRIS, Senior Secretary of the Publication Department of the International Committee of Young Men's Christian Associations; ETHEL CUTLER, Religious Work Secretary of the National Board of the Young Women's Christian Associations. 6½-4¼. pp. 305. (Charles Scribner's Sons, New York, \$1 net.)