

(Thynne; 1s. net). There is great and refreshing variety; there is also unmistakable and arrestive reality.

Messrs. Williams & Norgate have added to their 'Crown Theological Library' a translation of Professor Harnack's latest work. The title given

to it is *The Date of the Acts and of the Synoptic Gospels* (5s. net). It is a translation pure and simple, without a word of English introduction. But it is an admirable translation, made by the Rev. J. R. Wilkinson, M.A.; and the readers of Dr. Moffatt's *Introduction* will welcome its appearance at this opportune moment.

## Studies in Pauline Vocabulary.

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### Of Redeeming the Time.

τὸν καιρὸν ἐξαγοραζόμενοι.—COL. iv. 5.

THE striking phrase above quoted occurs also in Eph 5<sup>16</sup>. It is a mark of Pauline style to close a sentence with a pregnant participial clause which lends emphasis and richness to the preceding words. In both passages the phrase is connected with an injunction referring to the Christian's 'walk' or, as we should say, his daily life: but in the Colossian passage the reference to daily life is restricted so as to particularize the Christian's influence on those who are without (πρὸς τοὺς ἔξω), an idea which reminds us of 1 Ti 3<sup>7</sup>, where the Apostle, in discussing the qualifications for the office of bishop, says he 'must have a good report of them who are without' (τῶν ἔξωθεν). The Christian must stand well with unbelievers outside the circle of the Church: he must also ever keep them in view, so far as the influence of his personality is concerned. It should further be noticed that the Ephesian passage, which is more general in its application, adds as a reason for redeeming the time the words 'because the days are evil.'

Now, what does the Apostle mean by redeeming the time or the opportunity? In the first place, it is well to recognize that there is a difference of opinion with regard to the translation of the verb ἐξαγοραζόμενοι. Lightfoot on Col., *loc. cit.*, renders it 'buying up for yourselves'; but Dean Armitage Robinson on Eph., *loc. cit.*, remarks that we have no evidence for regarding the word as equivalent to the Latin *coemo* ('buy up'), and that the general usage of St. Paul (cf. Gal 3<sup>13</sup>, 4<sup>6</sup>) points to the meaning 'buying away from'—

redeeming, but not (he adds) in the sense of making up for lost time, as in the words 'Redeem thy mis-spent time's that past.'<sup>1</sup> The days are evil: the present has got, so to speak, into wrong hands: the Christian must purchase it away from these mis-users. The Vulgate gives us *tempus redimentes*; and we may paraphrase the Apostle's meaning thus—claim the present for the best uses. If the days are evil, that fact only adds point to the nobler use of time. If those who are without are to be won, each moment as it arrives must be employed for the great ends of the kingdom of heaven.

In the second place, we have to establish the meaning of *καιρός*. Doubtless it is more than once used by St. Paul (cf. especially Ro. 3<sup>20</sup>) as practically synonymous with *χρόνος*; but it is a mistake to overlook its proper signification of time in the sense of opportunity or the fitting moment for action; and, indeed, the cases are rare where the context of *καιρός* does not suggest, however faintly, a specific occasion or portion of time. It is the condition of the age ('the days are evil'), or the condition of the unbelieving world, that suggests the present as an opportunity to be purchased without delay and invested in the noblest service.

There is an illuminating passage in Butcher's

<sup>1</sup> The correct and original form of the line in Bishop Ken's famous morning hymn. The variations 'Thy precious time mis-spent redeem' or 'Redeem thy mis-spent moments past' are to be reckoned as examples of the unnecessary and often unjustifiable practice of altering the original wording of hymns. Sometimes the authors, but more frequently hymn-editors, are responsible for the changes.

*Harvard Lectures on Greek Subjects* (see pp. 117-120), where that brilliant interpreter of the Greek spirit draws out with convincing force, as well as subtle intuition, the distinction between χρόνος and καιρός, time viewed in its extension or succession of moments, and time 'charged with opportunity.' The transformation of *Chronos*, the slow-moving, silent, almost inert teacher, revealer, and agent into *Kairos*, the youthful, keen, determined aggressor, is characteristic of the Hellenic genius. '*Chronos* remained on the whole too abstract, too indeterminate, to admit easily of personal embodiment in literature or art. It was otherwise with *Kairos*, a word which I believe has no single or precise equivalent in any other language. *Kairos* is that immediate present which is what we make it: Time charged with opportunity, our own possession to be seized and vitalized by human energy, momentous, effectual, decisive; Time, the inert, transformed into purposeful activity.'

All this is borne out, as Butcher proceeds to show, by the representation of *Kairos* in art and literature. Ion composed a hymn on *Kairos*, in which he is called the youngest child of Zeus: opportunity being conceived of as the latest and God-given gift. In art he is represented in the guise of Hermes, as wrestler or charioteer, swift but sure in decision. 'Sometimes he is a youth pressing forward with wings on his feet and back, holding a pair of scales, which he inclines with a slight touch of the right hand to one side. His hair is long in front and bald behind: he must be grasped, if at all, by the forelock.' In one relief he is contrasted with Regret (μετάνοια), 'who is a shrinking and dejected form, standing beside an old man symbolizing the sadness felt over the last moments which cannot be recalled.'

It is not surprising that the conception of καιρός, which thus possessed the Hellenic imagination, should have passed over into the language and thought of Christianity. In the Wisdom Literature of the O.T., which is the outcome of the contact of Hebraism with Hellenism, the idea of the right time for action, as dictated by motives of common sense or expediency, or revealed by observation and experience of life, is frequently expressed. 'To everything there is a season' (Ec 3<sup>1</sup>). On this passage Dr. Moffatt (*Literary Illustrations of the Bible*) quotes Thomas Fuller: 'He is a good time-server that finds out the fittest opportunity for every action. God hath made a time for every

thing under the sun, save only for that which we do at all times—to wit, sin.' And this comment reminds us that the Christian view of life is characterized by a spiritual urgency which never appears in the literature of wisdom or philosophy. Indeed, there is a 'silent and subtle transformation of the old conceptions and language in the Christian environment, whereby we become conscious of entrance into a new order of thought. From the Christian standpoint life is not less purposive and active than in the Hebraic and Hellenic philosophies; but it is transfigured by new motives and ideals connected with the unseen. The doctrine of the Divine Fatherhood sanctifies human responsibility; it carries with it an ethical ideal, 'We must work the works of him that sent me, while it is day' (Jn 9<sup>4</sup>); the works of the Father—grace, compassion, love—these are impressed on His children as a divine duty.

Hence *Kairos*, interpreted in the light of the mind of Christ, looks less at self and more at humanity. Its watchword is not so much success as salvation. The Cross, as Matthew Arnold pointed out (*St. Paul and Protestantism*, p. 75), is not an appeasement of God's wrath, but a death 'to the law of selfish impulse,' which had corrupted the heart of mankind. Jesus suffered not for His good but for ours: His death was a μαρτύριον, a witness to self-effacing love: it was also an ἀντίλυτρον, a ransom in respect of our need.

We have yet to proceed on the Spirit and virtue of the Cross. 'The days are evil' because the Spirit of the Crucified, who suffered not for His own need but for ours, has not prevailed over the inherent, self-regardingness of human hearts. The Nietzschean 'will to power,' the Darwinian 'survival of the fittest,' the common worldly-wise principles of 'getting on in the world,' all point to an individualistic conception of opportunity which easily harmonizes with human impulse. Christianity, on the other hand, with its basal concept of the solidarity or brotherhood of the race, regards time as an arena of self-sacrifice, where each life in its own way, by its particular ability and influence, gives a contribution to the ultimate 'kingdom of heaven.' 'If,' in effect says the Apostle, 'time is imprisoned in the sphere of self-seeking, buy it back: ransom it from so ignoble and deadening a scheme of life, and your walk will be with Christ.' Redemption of the present, then, is bound up with the Christian view of life as a

self-realization which is possible only through self-abandonment. 'Walk in wisdom toward them that are without, redeeming the time.'

No doubt these thoughts may seem to carry with them an ideal 'for earth too high,' to proclaim a kind of disregard of personal success and ambition, and to exalt a spiritual passion which may appear to leave the ground 'to lose itself in the sky.' When one remembers how many thousands are living a hard life, employing a mediocre ability in an endless struggle to keep their place; how many thousands also, through the mere stress of life, have lost all ambition and initiative,—it might seem more fruitful to appeal to the natural instincts of self-preservation and self-aggrandizement; to call on the multitude to look after self and ignore their neighbours, to proclaim a kind of *sauve qui peut* in the general confusion of things: but this way lies madness and the degradation of mankind. Christianity proclaims the duty of

individual activity, self-improvement, the cultivation of our gifts and tastes, the perfecting of every power, and it thereby condemns indolence, paralysis of will, inertness of despair, and drift. But to redeem the time is to consecrate our character and capacity to the kingdom of God; to make our goodness a contribution to the world's happiness; to learn every day how useless and sinful are ingratitude and sullen hopelessness, how much better it is to be kind to people than to stand on our rights or to be haughty and harsh-tempered, how it is possible in thousands of little ways, in every sphere, to cultivate considerateness and charm of manner, how much nobler it is to encourage the best in others by avoiding the spirit of malice and the language of irritation, and 'so to collect about us' (as Stevenson says) 'the interest and love of our fellows, so to multiply our effective part in the affairs of life that we need to entertain no longer the question of our right to be.'

## Recent Foreign Theology.

### A New Danish Theologian.<sup>1</sup>

DANISH contributions to theology and philosophy are so rare and so original that every new one is sure of a welcome. Martensen's works are very far from being obsolete in their English dress. Monrad, Grundtvig, Kierkegaard, Höfding well sustain the fame of Danish freshness and originality. Professor Scharling belongs to the same genus. His discussion of theological prolegomena is delightful for its inner sequence, its lucidity of thought and style, and sweet reasonableness. The standpoint is evangelical Lutheranism. The twenty-one chapters, after an introduction on Theology and Dogmatics, discuss the four questions—God's Revelation, Holy Scripture, the Confession of the Church, and Lutheran Dogmatics. The definitions, classifications of topics, expositions and criticisms are models of their kind. The differences between the Lutheran and the 'Reformed' position, little understood in England, come in for frequent illustration; they are typified in Luther (or Melancthon)

<sup>1</sup> *Offenbarung und heilige Schrift.* Dogmatische Erörterungen von C. Henrik Scharling; übersetzt von G. Johannis. Leipzig: Deichert. M. 5.

and Calvin. The Protestant scholastics of the post-Reformation age find little favour. The last chapter, characterizing the different stages in the development of modern Lutheranism, is one of the most interesting in the book. Rationalism, Pietism, Speculative Theology, Schleiermacher, Martensen, Ritschl, Dorner, Frank, are briefly but acutely criticised, the good as well as the weak points being recognized. Martensen's great merits suffer somewhat from association with speculative elements borrowed from philosophy and mysticism. One of Professor Scharling's criticisms is that Martensen sets up 'the Christian idea of truth' as, alongside Scripture and the Church, a third criterion of Christian doctrine. Still, despite theosophic and other wanderings, Martensen is easily the unsurpassed representative of Danish faith and theological learning. J. S. BANKS.

Leeds.

### A Survey.

BOOKS having some similarity of subject, but written by different authors, are now frequently published in a series. It is quite a modern