

\*17<sup>11</sup>.—‘O my holy Father, take, keep them in thy name.’

17<sup>11</sup>.—‘which thou hast given me, that they may be one, even as we are,’ is omitted (with Codd. Veronensis and Vercellensis). The clause has probably been carried to this place from v.<sup>22</sup>.

17<sup>12</sup>.—‘which thou hast given me: and I guarded them,’ is omitted. It is only a repetition of what our Lord had already said. (The first clause of it is omitted in Codex Sinaiticus.)

\*17<sup>13</sup>.—‘that they may be filled with my joy.’

17<sup>14</sup>.—‘and the world hated them, because they are not of it.’

17<sup>14</sup>.—‘even as I am not of the world,’ is

omitted; but is found in v.<sup>16</sup> (with the Greek of Codex Bezae and with Codex Veronensis).

\*17<sup>23</sup>.—‘I shall be with them, and thou with me,’ etc., instead of ‘I in them, and them in me.’

\*17<sup>24</sup>.—‘O my righteous Father,’ belongs to the end of this verse rather than to the beginning of v.<sup>25</sup>, as in Codex Vaticanus. In Codex Bezae it is certainly at the beginning of v.<sup>25</sup>. In Codex Sinaiticus there is no punctuation, and it is therefore impossible to say whether the ejaculation belongs to the prayer of v.<sup>24</sup> or to the statement in v.<sup>25</sup>. (‘My,’ with the Coptic.)

\*V.<sup>25</sup> begins ‘And the world hath not known thee,’ as in Codex Vaticanus, the *and* being found also in Codd. Sinaiticus and Alexandrinus.

(To be continued.)

## Recent Foreign Theology.

### Abbé le Camus's ‘*Vie de Jésus Christ.*’

THE theological works of M. l'Abbé E. le Camus are not only very popular in France but have been translated into other languages; and of all his works the most popular at home and abroad is his *Life of Jesus Christ*. There are three editions. The original three-volume edition costs 3fr. 50c.; then there is the illustrated edition, which costs 10fr.; and finally there is the ‘popular’ edition in one short but thick volume at the price of 3fr. 50c. The three-volume edition has just reached its sixth issue and twentieth thousand. It is well worth adding even to a library of *Lives of Christ*; it is so scholarly and also so warmly evangelical. The title is *La Vie de N.-S. Jésus-Christ* (Paris: Oudin, 1901).

### The Hebrew Sirach.

M. J. TOUZARD has published an account of the most recently discovered fragments of the Hebrew Sirach, the history of the controversy regarding them, a facsimile page, and a very full and valuable bibliography. The volume consists of articles which originally appeared in the *Revue Biblique*. Its title is *Les Nouveaux Fragments Hébreux de l'Ecclésiastique* (Paris: Lecoffie, 1901).

### The Greek Christian Writings of the First Three Centuries.<sup>1</sup>

THIS gigantic undertaking, of which some account has previously appeared in THE EXPOSITORY TIMES, is in steady progress. Three volumes have recently been published, being the fourth, fifth, and sixth in the order of issue. They are: (1) ‘Der Dialog des Adamantius ΗΕΡΗ ΤΗΣ ΕΙΣ ΟΕΟΝ ΟΡΟΗΣ ΠΙΣΤΕΩΣ,’ which is edited by Dr. W. H. van de Sande BAKHUYZEN of Utrecht, (8vo, pp. lix, 256, M.10); (2) ‘das Buch Henoch,’ under the combined editorship of Dr. Joh. Flemming of Bonn, and Dr. L. Radermacher, also of Bonn (8vo, pp. 172, M.5.50); and (3) ‘Origenes Werke,’ III. Band, by Dr. Erich Klostermann of Kiel (8vo, pp. li, 352, M.12.50).

The *Adamantian Dialogue* is given in both the Greek and Latin forms, with critical apparatus, but without translation. The Introduction is careful and restrained. All the questions of intention, authorship, persons represented, and the like, are discussed with utmost available knowledge; but the result is only to show how little real knowledge is available. Who Adamantius was or represents, Dr. BAKHUYZEN cannot tell us; but he is confident

<sup>1</sup> Leipzig: J. C. Hinrichs'sche Buchhandlung, 1901.

that he is not Origen, as even Armitage Robinson (after Zahn) is inclined to suppose. The references to the literature are ungrudging in their appreciation, but they show at the same time how thoroughly original and independent the present work is.

*The Book of Enoch* has been so recently and so thoroughly edited for English readers by Dr. Charles that a new edition of that work may possibly be considered a superfluity. Dr. Charles would probably be the first to deny that. He knows and frankly confesses that discoveries of great importance were made while his edition was passing through the press, and he will not grudge it if this edition should supersede his own. It contains a new translation of the Ethiopic (the text of which is to be had in the *Texte u. Unters.* which accompany the present series), with all the known Greek and Latin fragments printed in their proper place. The introduction is somewhat brief, but that is atoned for by the magnificent index of subjects. There is also a useful index of texts.

The editor of the *Origen* (there is no translation) is at home in this work. His introduction is extremely interesting and valuable, and the text is printed with scrupulous care. But the great feature of this volume is its indexes. The Greek and textual indexes are so full and accurate that they will prove of the utmost service to every student of Origen, and not only of Origen but of the New Testament in its language and its criticism.

### ‘He descended into Hell.’<sup>1</sup>

THE motive which led to the writing of this monograph is well described in a sentence quoted from the *Andover Review*: ‘Theology has still a work to do in giving the “descensus” its rightful place and value.’ Dr. Clemen is undoubtedly right in saying that for many Christians the article ‘He descended into hell’ has lost all practical significance, and his contention is that the truth to which it gives expression should have its due place in the preaching of every Church that retains it in the Creed.

<sup>1</sup> *Niedergefahren zu den Toten.* Ein Beitrag zur Würdigung des Apostolikums. Von Professor Lic. Dr. Carl Clemen. Giessen: J. Ricker. M.5.

The difficult question of the origin of these words is discussed with much ability and at great length in the first chapter, which consists of nearly 100 pages. The author is equally at home in the ancient and in the modern literature on this subject, extensive though it is. In his judgment the article is based upon a formula used as a confession of faith at baptism, and he gives reasons for preferring this view to that which formerly he advocated, namely, that the formula was a *norma prædicationis*.

In the second chapter Dr. Clemen argues that the interpretation of the words should be determined by historical inquiry, the object of which must be to discover the meaning given to the article by those who inserted it in the Apostle’s Creed. In the course of a detailed exposition of 1 P 3<sup>10f</sup>, ἐκήρυξεν is interpreted of the preaching of salvation; τοῖς ἐν φυλακῇ πνεύμασιν, of the souls of the departed; and ἐν ᾧ is referred to ‘spirit’ in contradistinction from ‘flesh.’ On various grounds Dr. Clemen maintains that the application of the passage either to the pre-existent or the exalted Christ is impossible, and proceeds to answer objections to his own view which implies the possibility of salvation after death and probably also a future opportunity of service for those whose meat and drink it was on earth to do the Father’s will.

The object of chap. 3 is to distinguish between the form of words employed and the permanent value of their religious content as historically interpreted. Dr. Clemen alters the form of expression, which was determined by contemporary ideas, and inasmuch as modern thought recognizes no under-world in the sense which the clause was intended to suggest, he translates: ‘He descended into the realm of the dead’ or as in the title of his essay ‘He descended to the dead.’ The difficulty which many will think Dr. Clemen does not overcome is the uniform silence of the Bible as to salvation beyond the grave. Dr. Clemen frankly acknowledges that neither in the Old Testament nor in the New Testament (1 P 3<sup>10f</sup> excepted) is there any recognition of the possibility of salvation or of spiritual progress after death. Nevertheless, he defends his exposition on the ground that in the Old Testament the question did not arise, for even those who looked forward to a resurrection from the dead lacked the conception of sins of ignorance, whilst the few passages in the New

Testament which refer to sins of ignorance do not prove that such theoretical questions had any real interest. Greatly venturing, Dr. Clemen thinks that the practical tendency of the New Testament is sufficient to account for there being no mention of salvation after death, save in one passage as he expounds it. Our Lord's disciples learnt from Him to put practical tasks before theoretical problems, for to the question, 'Are there few that be saved?' He answered with the warning, 'Strive to enter in by the narrow door' (Lk 13<sup>28</sup>).

In his learned dissertation, which all will recognize as a valuable contribution to the literature of this most difficult subject, Dr. Clemen shows himself fully acquainted with the trend of English and American thought on the doctrine of the last things, and quotes from poets and novelists as well as from theologians. His work is written throughout in a spirit of candour and fairness; students of eschatology who cannot accept all the author's conclusions will learn much from his thoughtful discussion of some of its problems.

### 'Judaism and the New Testament.'<sup>1</sup>

THE subject of this lecture is one of absorbing interest to biblical students at the present time. The bearing of later Judaism upon the conceptions of the N.T. has almost suddenly emerged into prominence. And coincident with the recognition and study of the later Jewish literature have been the discovery and publication of various important writings belonging to this period. Much remains to be done in tracing the development of particular ideas from their origin in Judaism to their position or transformation in the Christian religion. And the question will often have to be raised as to whether they must not be traced further back into the religious atmosphere of the O.T.

Baldensperger deals only with the outlines of the subject. Nothing more was possible in a pamphlet of thirty pages. But the material which he offers within that narrow compass suffices to rouse much discussion. He naturally singles out one particular branch of the later Jewish literature, the Messianic-apocalyptic, as revealing a remark-

able similarity, both in form and ruling ideas, to the Christian writings of the N.T. That branch will include all that we mean by the term eschatology, and a good deal more. Of course these are facts which all the most recent investigators of the N.T. have carefully taken into account. A very instructive example is that of Holtzmann's *N.T. Theologie*, to which Baldensperger refers. Our author, keeping in view the process rather than the finished product, finds in the Messianic factor the real connecting link between early Christianity and Judaism. It is the Messianic Hope of the Jewish religion which forms the background of the great conceptions of Jesus. It must be noted that this hope had as its counterpart a powerful legalism. The piety of the Messianic writings is in close conformity with the Law. The final glory to which the Messianic expectation looks forward is really the recompense of a loyal observance of the Law. But this hope, as assimilated by Jesus, underwent a great transformation. The legal aspect of it was laid aside. Its spiritual possibilities were enhanced. It became, in short, under His inspiration, a completely spiritual force. This was the stamp of His unique personality.

Already, however, Baldensperger finds a transcendental tendency in later Judaism. That is the most living factor in the religious life of the time. It expresses itself in the exuberant apocalyptic literature of that period, a literature which gradually makes evident the replacing of the old contrast between present and future by that between the heavenly and the earthly world. There comes to be 'a release of Messianic expectations from the political ideal of this earth and a transference of the ideal into the supernatural' (p. 15). This tendency Baldensperger considers to be a characteristic symptom of the feelings and aspirations which prevailed in the most devout circles of the community. No doubt the sheer transcendentalism of their Messianic conceptions often led to dim and obscure representations of the future, such as occur so frequently in the apocalyptic writings. This was simply a stage on the path to the spirituality of the teaching of Jesus. On another side of it the same spiritualizing tendency led to a certain ascetic view of life, a renunciation of many earthly good things. And the result was a more profound attention to the religion of the individual, a feature which Baldensperger associates

<sup>1</sup> *Das spätere Judenthum als Vorstufe des Christenthums.* Von Dr. W. Baldensperger. Giessen: J. Rickers'sche Verlagsbuchhandlung, 1900. Price 8d.

with what he calls the 'Pietism' of the Messianic believers. This individualism, in its turn, must have had a powerful influence in minimizing the prominence of the Law, for the Law had for its aim the maintenance of a holy *community*.

It is easy to see how suggestive these positions become in view of the general tone of the teaching of Jesus and His disciples, and how much light they shed on the audience to whom our Lord could appeal. But one main criticism obviously suggests itself. No one, indeed, can contest the effect of their Jewish background upon many of the leading conceptions of early Christianity. And the delicate task still lies before theologians of estimating the relative influence of old and new. But is it to Judaism that we must look for the *seed-plot* of the rich blossoms which appear in their full glory in Christianity? We may be quite willing to admit that the precise form in which ruling ideas took shape in the teaching of men like St. Paul, etc., was largely due to the moulding influences of the later Jewish tradition. We may grant the presence of a deep current of spirituality running through the development of the religious conceptions of Judaism, and thus

fertilizing the soil for the good seed of the kingdom. We are bound to recognize a devout inner circle in the nation—those who waited for the consolation of Israel. But is it not in the O.T. itself that we discover the real foundation of those peculiarly *spiritual* aspirations which were to be satisfied in the teaching of Jesus? It appears to us that the profound religious conceptions of the Prophets and the devout piety of the Psalms are the great pre-existing source of those forces which more immediately and directly operated on the minds of Jesus Christ and His apostles. We expect, indeed, much real light from the later products of Judaism. They will help us to appreciate the higher side, if we may so say, of the current religious consciousness. That must have been an important element in the substratum of early Christian thinking. But it would be a rash exaggeration to exalt this instructive but most eccentric literature, often so crudely sensuous, at the expense of the lofty spirituality of the O.T., which has entered into the inmost texture of the truth which Jesus and His disciples proclaimed.

H. A. A. KENNEDY.

*Callander.*

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## Contributions and Comments.

### Apologetics in Criticism.

IN REPLY TO CANON SANDAY.

THE reference to *Romans*, p. xli, on p. 73 of the *Historical New Testament*, is to the following declaration:—'The most fundamental doctrines—the Divine Lordship of Christ, the value of His Death, the nature of the Sacraments—are assumed rather than stated or proved. Such allusions as we get to these are concerned not with the rudimentary, but with the more developed forms of the doctrines in question.' The former of these sentences is characterized as 'an utter misapprehension' by the editor of *Romans* in vol. ii, p. 575 of the 'Expositor's Greek Testament,' published after the Prolegomena to the *Historical New Testament* had been written.

The companion reference is to *Luke*<sup>2</sup>, p. v, and alludes to the exploiting of the Roman symbol

and its dogmas in illustration of the religious ideas underlying the Third Gospel.

The other references challenged in the same article are equally accurate and (as it still seems to the present writer) curiously relevant to the purpose for which they were cited.

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### Recent Opinions on the Date of the Acts of the Apostles.

II.

Mr. Headlam, Professor Schmiedel, and Sir John Hawkins on the 'We' Sections.

IF the question about the 'We' sections could be settled, it might help us to a decision as to the