

other sayings show us that for Him it meant something a great deal larger than an item of eschatology.

Not from the Gospels only do we draw these conclusions. The Epistles, especially the Pauline and Johannine Epistles, tell the same story. It is most instructive to observe what happened in the case of St. Paul. He too began by interpreting the kingdom eschatologically. He interpreted it after the manner of His contemporaries, and after the manner in which He supposed that it had been intended by our Lord. He treated it as a prediction, and an eschatological prediction, the fulfilment of which was near at hand. As late as the Epistle to the Philippians (4<sup>5</sup>) he still wrote, 'The Lord is at hand.' But in the meantime he too had begun to seek for a deeper interpretation. The eschatological expectation of St. Paul is much the strongest in the earliest Epistles (1 and 2 Th, 1 Co). By the time that he came to write the Epistle to the Romans, he had

already learnt to say, 'The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost' (Ro 14<sup>17</sup>), *i.e.* a present frame of mind and present blessedness. In the same Epistle St. Paul expounds at length that widespread work of the Holy Spirit through which Christians became more than conquerors, and by virtue of which, prosecuting itself throughout the ages, in the language of another Epistle, God was to become 'all in all.'

We are therefore, I think, justified in saying that the coming of the Kingdom of God really dates from Pentecost and is not yet complete. And when we say this, we also say that our Lord's prediction has not returned to Him void, but is in process of fulfilment. It is not yet wholly fulfilled. There yet remains, we know not how much, to come. We know not what the end of all things may be. But we are sure that it will be the realized kingdom of our God and of His Christ.

## Recent Foreign Theology.

### Jesus in the Synoptic Gospels.<sup>1</sup>

It is easy and not unusual to exaggerate the dependence of faith in Christ's divinity on the Fourth Gospel, and to minimize the witness of the Synoptics. We are very far from being as much shut up to the first source of evidence as is often said. If the Johannine teaching were wanting, the figure of Christ in the Synoptics, rising, as it does, so much above the human measure, would be an enigma difficult to explain, but assuredly that figure could not be explained on merely human lines. John's witness is explicit, that of the other Gospels implied, and therefore less easy to appreciate. John supplements the work of his predecessors.

The present treatise is a brief but very effective discussion of the witness of the earlier Gospels. The exhibition of the makeshifts to which opposing interpreters are driven is not the least effective part of the argument. An insuperable difficulty in their way is the claim of Christ in the Synoptics

to be Judge of all. Every possible device is resorted to in order to parry the inference—denial that Christ makes the claim, reduction of its meaning, refusal to explain it at all, putting it down to excited imagination and feeling in Christ, or to a special original endowment by God not further explicable. His claim to Messiahship and references to His Second Coming are treated in a similar way. But the chief discussion turns on the claim to be Judge, because it is seen that this is incompatible with the thoroughly humanitarian view 'without reserve' which is strenuously maintained by many writers, who yet ascribe to Christ a unique position of a remarkable kind. But on the merely human view, what was there to suggest to the disciples, who are the supposed interpolators, this galaxy of attributes belonging of right to God alone? To say nothing of their Jewish conceptions of God, their powers of invention and creative imagination must have been great indeed. The diluted interpretations given are too ingenious to be credible. If Jesus by the claims in question simply meant that He was a new prophet, and was to exert some undefined critical influence on man's destiny, and to be a witness for His own people,

<sup>1</sup> *Das göttliche Selbstbewusstsein Jesu nach dem Zeugnis der Synoptiker.* Von Past. Lic. th. Joh. Steinbeck. Leipzig: Deichert, 1908. Mk. 1.25.

that His cause was finally to triumph, His language effectually concealed His meaning. The charge of arbitrary, unwarranted interpretation made against the older faith recoils on those who make it. Professor Ihmels writes: 'Either with Scripture and the Church we must teach that God becomes man, or hold that man can become God. The first position is freely discredited as mythological, to us the other position seems much better to deserve such a predicate. The latter will be impossible for any one who is penetrated by the sense of the infinite fully set up between the creature and God in Holy Scripture, especially in the 'O.T.' One writer, from the narrative of the Baptism, throws reflexions even on the sinlessness of Jesus. Another writes a book with the title '*War Jesus Ekstatiker?*' Even Dr. Kaftan ascribes to Jesus a delegated or acquired Deity. Dr. Seeberg also, in his *Fundamental Truths*, declares for the incarnation of God's impersonal will, not God's personal Son.

The principal argument, developed at length from the Synoptics, is based not on single characteristics, but on the picture of Jesus Christ as a whole. The author well states that Christ's miracles and teaching, His Messianic claim, His placing Himself above temple and law and prophet, and other like features, while they strongly support the main proof, are not that proof. The supreme proof lies in His entire bearing and position as living in conscious, perfect unity with the Father, His absolute holiness, His claim as universal Judge, Head of God's kingdom, and Saviour of lost man. In the parables the Son stands over against the prophets as servants. He is the Bridegroom of the Church, a familiar O.T. description of God's relation to His people. His work of forgiveness and salvation is inseparably linked with His death. The Resurrection, which He expects and foretells, confirms all these claims and attributes. All this and much more is woven in the treatise into a strong, compact argument from Synoptic sources for the incarnation. Difficulties based on the Baptism of Jesus and the case of the Young Ruler are fully considered. The Virgin Birth also is discussed. 'Jesus assumes functions which pertain only to God, and which, therefore, reveal the man, who appears as receiving them, as standing in God's place.'

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## Patrology.<sup>1</sup>

IN the year 1883 it was suggested to Professor Bardenhewer, of Munich, by Herder the publisher, that he should prepare a new edition of Alzog's *Manual of Patrology*. Being unable at the time to accept what he calls the flattering offer, he allowed it to pass to another, and the new edition of Alzog was issued in 1888. But the subject had caught hold of his mind, and in 1894 Professor Bardenhewer published his *Patrologie*, through the same publishers, but an entirely independent work. The book was well received. In 1901 it was issued in a second edition, reduced in size but increased in value, having been thoroughly revised throughout. That second edition has now been translated by the Rev. Thomas J. Shahan, D.D., Professor of Church History in the Catholic University of America.

The translation is satisfactory. Dr. Shahan has rendered the German into good English idiom, and being a scholar, and in particular a Church History scholar, he has been able to steer clear of the traps which a mere translator so inevitably falls into. He has even given some special attention to bibliography, and has added a few useful items throughout.

As regards the book itself it is enough to say that it is quite indispensable for the study of Early Church Literature. Dr. Bardenhewer's only serious competitor for convenience and accuracy is Gustav Krüger of Giessen, whose *History of Early Christian Literature* has also been translated into English by an American scholar. But Krüger's arrangement makes him more difficult to use. And besides, he stops at the end of the third century, while Bardenhewer goes on to the close of the Patristic Age.

## A Survey.

IN the December number we called attention to the first *Lieferung* of the great work, *Die Religion in Geschichte und Gegenwart* (Tübingen: J. C. B. Mohr). The second and third *Lieferungen* have now reached us. The most important articles these contain are the following: Aberglaube im

<sup>1</sup> *Patrology: The Lives and Works of the Fathers of the Church*. By Otto Bardenhewer, D.D. Translated by T. J. Shahan, D.D. (Herder. 10s.)

Neuen Testament, Abessinien-Æthiopien in der Kirchengeschichte, Abgaben (kirchliche), Abgar, Abgrund, Abraham (by Gunkel), Abrenuntiation, Absolute, Absolutheit des Christentums, Ackerbau in Palästina (by Benzinger, with illustrations), Adalbert, Adaldag, Adiaphora, Adiaphoristischer Streit, Adonis, Adoration, Adventisten, Ägypten (i. Geschichte; ii. Religion, with illustrations; iii. Ägypten und das A.T.; iv. Ägyptens Einfluss auf Israel [all by Ranke]; v. Kirchengeschichte [by Windisch], Aemter Christi (by Troeltsch), Æthiopien im Altertum, Africa, Agende, Agrapha, Agrargeschichte (i. Altertum [by Max Weber]; ii. Mittelalter und Neuzeit [by Gothein: a very elaborate and careful article]), Agrarpolitik.

Preuschen's *Gr.-Deutsches Handwörterbuch zu den Schriften des N.T.*, etc., which was noticed in last December's issue, is progressing steadily, and the publisher (Alfred Töpelmann of Giessen) expects all the parts to be issued before the close of the present year. To obviate misconception, and in answer to certain criticisms, the second *Lieferung* contains a note emphasizing the fact that the work is practical in its aim, being intended not so much for experts as for ordinary students of the Greek N.T., especially working clergymen. From this point of view, we have no hesitation in saying that it will fulfil its purpose.

A real service to students of early Christian literature has been rendered by Dr. J. M. Heer in his *Die Versio Latina des Barnabasbriefes, und ihr Verhältnis zur altlat. Bibel, erstmals untersucht; nebst Ausgabe und Glossar des Gr. und Lat. Textes* (B. Herder, Freiburg i. Br.; price M.7). The book had its origin in a desire to trace the relation of the Latin version of the so-called Epistle of Barnabas to the Old Latin versions of the Bible, and this is the ruling motive of the author still, although, as will be seen shortly, he goes considerably beyond this in the scope of his work. The Latin version of chaps. 1-17 of the Epistle has been preserved in the Codex Corbeiensis, in the Imperial

Library of St. Petersburg. Through an arrangement between that Library and the Grand Ducal Government of Baden, Dr. Heer has had the unusual advantage of constant access to the MS., it having been deposited for the time in the Grand Ducal Library of Karlsruhe. The first section of Dr. Heer's *Prolegomena* gives a short history of the MS., and a detailed account of its palæographic characteristics. In the next section he seeks to trace the relation between the Latin version of the Epistle and the Canon of the N.T. He believes that in the early Church the Epistle never enjoyed in Latin-speaking countries the position even of an ecclesiastical writing of the second rank, not to speak of its being regarded as canonical. The very liberties taken by the translator are enough to prove this. The translator, while not doubting that the Epistle was an authentic work of Barnabas, intended his work merely for *private* reading, not for use in church services. Our author then proceeds to establish his view of the position of the Latin version of the Epistle as a witness to an Old Latin translation of the Scriptures, and examines very carefully the questions of date, provenance, and authorship. He concludes that the author, whose personality remains obscure, probably belonged to Africa, basing this inference on his agreement with Tertullian, Cyprian, and other Africans, in the form of his Scripture citations. The date will be prior to Cyprian and (on account of the author's acquaintance with Theodotion's version of Daniel) after Tertullian. Whether we have before us a Montanist work remains uncertain. Then follows a long examination of the text of the Epistle. This is followed by a reproduction, with one page in facsimile, of the text of the Codex Corbeiensis; and then comes a critical text of both the Greek and the Latin, with the usual *apparatus*. The value of Dr. Heer's important book is increased by the two glossaries, Greek-Latin and Latin-Greek, which will prove of considerable service to students of Patristic literature.

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