

what may be scientifically proved. At the same time those holding this view have formed correct opinions on many points. Historical tradition in itself does not offer the security which faith needs. A simple historical personage cannot be the foundation of religious faith. A man, though he be an ideal man, cannot redeem us. The gospel has from the very beginning, however, always been the proclamation of the Divine Jesus sent by God into the world for our redemption. This mission may be accepted or rejected; it cannot be changed. So we conservative theologians held ourselves in reserve at first in this dispute. We have followed with great pleasure the many tendencies on the part of the critical school towards a deeper view of the Person of Jesus; but we think that our particular task lies in penetrating with the means and methods of present-day scientific research into the fulness, the wealth and the super-historicity of the Biblical evidence of Christ, and in so working at our part that our knowledge also may help to bear

witness to the majesty of Christ as our Divine Saviour.

In conclusion, we may call attention to the unique attempt of a conservative theologian to find the beginnings of ecclesiastical dogma in the Apostolic period. A. Seeberg has in a number of works, of which the most important are *Der Katechismus der Urchristenheit*, 1903; *Das Evangelium Christi*, 1904; *Christi Person und Werk nach der Lehre seiner Jünger*, 1910, tried to prove the existence in the Apostolic period of a christological dogma, which forms the foundation of the second article of the Apostolic Confession of Faith. This dogma Seeberg considers as 'the gospel' which was preached from the beginning by Jesus' disciples, and he traces the origin of this gospel back to Jesus Himself. Even though these contentions will not easily be justified, yet Seeberg is at any rate right in this, that the beginnings of creed-making reach back to New Testament times.

Recent Foreign Theology.

Feine's 'New Testament Theology.'

THE first edition of this excellent work was noticed in THE EXPOSITORY TIMES, July 1910, pp. 454-456. Its comprehensiveness of treatment, sanity of judgment, and religious insight have carried it already into the honour of a second edition; and, as the author has diligently worked over many sections, it deserves more than a mere chronicle of its appearance in this form. Numerically, there are only ten more pages. But Dr. Feine has introduced a much larger amount of material than this addition would suggest; a number of paragraphs have been abbreviated; small print has been used pretty freely; and in this way space has been secured for fresh matter² which often clears up the processes of argument. These changes make it practically a new book, although there is no retreat from the conclusions of the original edition.

¹ *Theologie des Neuen Testaments*. Von D. Dr. Paul Feine. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1911. Zweite, stark umgearbeitete Auflage. M. 12.50; geb. 14.50.

² Particularly in connexion with the *religionsgeschichtliche* movement, which is criticized not only in the introductory chapters, but throughout the course of the whole book.

The chapters on the Synoptic Gospels have been radically re-cast. Instead of starting with the Messianic consciousness of Jesus, Dr. Feine, in deference to his critics, now begins with the attitude of Jesus towards Judaism; this is followed by Jesus' call to repentance, and by a chapter on the kingdom of God,³ which leads up to the moral demands of Jesus (replacing a chapter on his ethics, which formerly stood between chapters 8 and 9). The seventh, eighth, and ninth chapters on 'Die Versöhnung,' 'The resurrection, return, and judgment,' and 'the permanent significance of the person of Jesus,' remain on the whole much as they were, with the exception of the first, in which the author has stated with greater precision his view that the redemptive element is organic to the teaching of our Lord (p. 167 f.). There is a detailed defence (p. 152 f.) of the authenticity of the ransom-saying (Mt 20²⁸ = Mk 10⁴⁵); it goes back, Feine thinks, to a combination, in the

³ In this chapter (p. 68) Dr. Feine frankly admits that neither Mt 16^{18f.} nor Mt 18^{18f.} are authentic sayings of Jesus, as they stand. Both represent the standpoint of the Jewish Christian Church, though some genuine word of Jesus may be at the root of the former passage.

consciousness of Jesus, of the 'Son of Man' idea and 'the Suffering Servant' idea, and it tallies not only with the meaning of the Lord's Supper, but with Christ's whole conception of His death as an atoning sacrifice. One of the outstanding features of the whole book (e.g. pp. 103 f., 146 f. 187 f., etc.) is the opposition to anything like a distinction between a Jesus-religion and a Christian-religion in the N.T. It will be obvious, therefore, that Dr. Feine cannot sympathize with any recent claims for Paul as the founder of Christian theology. He finds the religious presuppositions of Paul's doctrine already present in the consciousness and teaching of Jesus.

In the introductory chapter upon Paulinism a new section on the principles of Pauline criticism (pp. 220-223) is introduced.¹ But more significant is the fact that chapters 6 and 7 of the first edition, on 'Paul's conception of Christ' and 'The significance of the death and resurrection of Jesus, have been not only re-cast but put forward to the front of the discussion on Paul's theology, replacing the chapters on 'Sin,' 'Paul's relation to the Law and Judaism,' 'das Schriftprinzip,' and 'God.' A new chapter on the Pauline Gnosis is also inserted after the chapter on the Spirit. The whole section is a masterpiece of condensed statement, whatever may be thought of some of its particular conclusions.

The indebtedness of the Fourth Gospel's Theology to Paulinism (p. 539 f.) is discussed under four headings: (i.) It is to Paul that we ultimately owe the sense of Christ's universal significance and of Christianity as a religion for the world. (ii.) The supersession of Judaism, which is presupposed in the Fourth Gospel, follows from this achievement of Paul. (iii.) Even the Pauline Christology, in spite of its peculiar features, has paved the way for the Johannine idea of Christ as the likeness and firstborn and fullness of God. (iv.) Finally, the conception of Christ as God's supreme revelation of love, is carried on from Paul into the special interests of the Johannine theology. To the latter problem Dr. Feine has devoted great pains, in both editions. In the second it is noticeable that the Johannine theology precedes, instead of following, the section upon the other post-Pauline writings of the N.T., while the Apocalypse has been shifted from the former to

¹ The theology of the Pastoral Epistles is, of course, treated separately (p. 503 f.); they are evidence for the later interests of the Church.

the latter (a step in advance, although Dr. Feine thinks we cannot describe as 'impossible' the Church-tradition which ascribes both the Apocalypse and the Fourth Gospel to the Apostle John). A new chapter on the relation of John to Judaism has been added, which includes some paragraphs on the odes of Solomon (pp. 549-550). He rightly regards the odes as steeped not in Jewish, but in Oriental, gnostic mysticism, and as influenced by the N.T., instead of throwing light on any incipient 'Johannine' conceptions within the Christianity of the first century, much less within Judaism. The chapter on the relation between John and Hellenism has been re-named and re-cast, and the concluding chapter on the details of the Johannine doctrine of salvation has been much enlarged. In noticing Reitzenstein's argument from the Hermetic literature, Dr. Feine arrives at a negative conclusion which is not altogether unjustified. 'R.'s investigations throw fresh light on the religious idea of the Logos outside the Christianity of the church, on the significance of Egyptian theologumena for the later syncretism of paganism and gnosticism, and on the history of the Hermetic and Egyptian literature of revelation; but none of the extant Hermetic writings goes back earlier than the third century A.D., and therefore they contribute nothing of direct importance for an inquiry into the contemporary ideas with which John came into conflict' (p. 558). Neither here nor elsewhere will the reader of this handbook encounter what Dr. Johnson called 'learning confused by the multiplicity of its own views.' Dr. Feine deals conscientiously with all sorts of opinions, but he has a mind of his own, and the knack of expressing it crisply.

The concluding section upon 'Die theologischen Anschauungen der gemeinchristlichen Schriften' starts with the Apocalypse, and then discusses, as before, Hebrews, James, First Peter, Jude, Second Peter, Mark, Matthew, and the Lucan writings. The character of the materials makes this part of Dr. Feine's work rather discursive. It is the least suggestive section of his book. In discussing the Virgin-Birth (p. 679 f.) he rejects, of course, the $\delta\varsigma$. . . $\epsilon\gamma\epsilon\nu\eta\theta\eta$ reading of John 1¹⁸ as irrelevant to the context, and admits that the stories in Mt 1 and Lk 1 are neither strong nor homogeneous evidence; still, it is argued, this dogma or tradition expresses a truth which is directly related to the valuation of Christ's person

by Christian faith. Incidentally (p. 688 f.) he considers, against Harnack, that the hymns in Lk 1-2 belong to a special Jewish-Christian tradition. In the synoptic Gospels he refuses to see Pauline or anti-Pauline tendencies; but the growing 'Catholicism' of the Church, behind Matthew and Luke, is candidly recognized. Second Peter is pseudonymous (pp. 670-672), and the Alexandrian element in Hebrews (p. 644 f.) is estimated,¹ though not with an adequate appreciation of its full influence upon the theology of the Epistle.

This section, indeed, is a sort of anti-climax, after the cardinal topics of Jesus, Paul, and John; it would have been still more so, had not Dr. Feine added seventeen pages, by way of a special summary, upon the main ideas of N.T. Theology (pp. 689-706). This recapitulates the conclusions of the earlier sections. In speaking of the Gospel, he refuses to take the genitive in τὸ εὐαγγέλιον τοῦ Χριστοῦ as genitivus subjecti (p. 690). Paul's idea of Christ as the object and content of the Gospel tallies with Christ's own view of His person as central to the cause of the kingdom. 'The chief and all-embracing truth for Paul is not the idea of the founding and realization of the kingdom through the Son, but the reality of God's saving will and power bound up in Christ; and this was already the kernel of the preaching of Jesus upon earth' (p. 692).

The volume is capitably indexed. The literature cited is nearly all German; hardly any English works on N.T. theology seem to be known to the writer, and very few French. This is a provincialism, however, in which Dr. Feine is not singular. Fortunately, the defect is less serious than it would have been if his work had been shaped on the scale and method of Holtzmann's.

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Oxford.

Survey.

The Bible.

PROFESSOR KARL MARTI of Berne has revised his *Kurzgefasste Grammatik der Biblisch-Aramäischen Sprache* for a second edition. It belongs to the series entitled 'Porta Linguarum Orientalium.'

¹ Similarly, the Philonic and Hellenistic hinterland of the Fourth Gospel (p. 551 f.) is recognized much more frankly by Feine than, e.g., by Beyschlag or B. Weiss

The publishers are Messrs. Reuther & Reichard of Berlin (M.4.50).

A series of volumes under the general title of 'Handböcker i Teologi' has been projected by some of the most learned theologians of Sweden. The series is to be published in Stockholm by Messrs. P. A. Norstedt & Sons. Those who are responsible for the series have done wisely in persuading Professor Erik Stave to open it with a volume entitled *Inledning till Gamla Testamentets Kanoniska Skrifter* (7 kr. 50 öre). Professor Stave is a most accomplished theologian. He has made himself master of the history of religion, having discovered that the comparative study of religion is essential to the understanding of the Old Testament, or, indeed, to any fruitful work in theology; and he is well acquainted with English as well as with German literature. This is a handsome volume, original and up to date.

Lic. theol. Wilhelm Möller has written an account of a new conception of the problem of the Pentateuch under the title of *Wider den Bann der Quellenscheidung* (Bertelsmann; M.3).

Once more an investigation, thorough and independent, has been made into the Chronology of the Old Testament. The author is Professor Antonio Deimel of Rome. The whole of the Babylonian literature has been taken account of, and the results have been set forth in a magnificent set of tables and charts. These charts contain a complete list of the kings of Babylonia and Assyria. The lists are given in cuneiform, with translation, and the approximate dates are inserted. This valuable work has been published by Max Bretschneider in Rome, under the title of *Veteris Testamenti Chronologia Monumentis Babylonic-Assyriis Illustrata* (4s. 6d.).

Professor Karl Marti has published his Rectorial Address at Berne, under the title of *Stand und Aufgabe der alttestamentlichen Wissenschaft in der Gegenwart* (Max Drechsel; 80 pf.).

The Psalms in Hebrew, with an English translation and brief textual notes, in a fine large volume and beautifully printed (*Die Psalmen, hebräisch und deutsch mit einem kurzen wissenschaftlichen Kommentar*), has been published in Graz and Vienna by Dr. Rivard Schlögl, Professor in the University of Vienna. The publishing house is the Verlagsbuchhandlung 'Styria' (M.10).

The second volume of Lietzmann's 'Catenenstudien' is entitled *Die Catene des Vaticanus Gr.*

1802 zu den Proverbien. The transcription is due to Dr. Otto Hoppmann (Hinrichs; M.10).

Messrs. Hinrichs are also the publishers of a brochure by Professor Strack, entitled *P'saḥim der Mišnatraktat Passafest* (M.1.80).

Under the title of *Die Selbstoffenbarung Jesu*, Dr. Heinrich Schumacher has published a critical and exegetical study of Mt 11²⁷, 'All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.' It is one of the most elaborate and exhaustive studies of a Scripture text that we have had for a long time.

An essay by Bertram, Bishop of Norwich, on the origin and meaning of the title 'Son of Man,' has been published by Mr. Murray both in Latin and in English. The title is *De Verbis Filii Hominis* (1s. 6d. net).

To the literature on the historicity of Jesus add *Wissen wir etwas Sicheres über Jesus?* by Johannes Jeremias (Deichert; M.0.80).

The same publishers issue what is called a 'religio-psychological' study by Lic. Dr. Werner Elert, under the title of *Die Religiosität des Petrus*, (M.1.50).

They also publish a volume of talks to young theologians on the parables in Mt 13, with the title *Altes und Neues aus dem Schatz eines Hausvaters* (M.2.40).

Messrs. Williams & Norgate have issued the last portion of the new edition of H. J. Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*, as edited by Jülicher & W. Bauer (1s. 6d.).

The latest issue of Harnack's 'Beiträge' is entitled *Über den privaten Gebrauch der Heiligen Schriften in der Alten Kirche* (Hinrichs; M.3).

The Doctrine of the Incarnation in the Creeds.

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IV.

(1) THE adequacy of the metaphysical formulæ used in regard to the Person of Christ can only be tested by a minute examination of the terms employed. The most famous term is *ὁμοούσιον*, consubstantial, which is expanded in the phrase *ἐκ τῆς οὐσίας τοῦ Πατρὸς*. (i.) It is well known that the term gave great offence to many conservative theologians, for it was suspected as having been used by Sabellianism, in which the three persons (*πρόσωπα*, not *ὑποστάσεις*) are only modes, successive in time, of the *οὐσία* (substantia) of God, who is unity (*μονάς*). These modes are consubstantial, and so *ὁμοούσιον* appeared to threaten a return to this modal monarchianism. (ii.) We must trace the use of the term *οὐσία* further back in order to fix the meaning of Athanasius, and thus to show whether this reproach was justified or not. 'The term *οὐσία* (essence) in Aristotle, signified first a thing in the concrete, which is a subject and cannot be a predicate, an individual object, the supporter of attributes; and secondly, a class, be it a species or a larger class, a genus'

(Fisher's *History of Christian Doctrine*, p. 137). This ambiguity of the term is a serious defect when it is used in precise definition to mark off orthodoxy from heresy. It is certain that Athanasius did not mean that Christ was an individual of a divine species or genus, and the Father another; for that would have been a return to polytheism, and would have made the trinity not a unity, but a society. Popular Christian language, it must be observed, often comes perilously near such tritheism. But, on the other hand, if Athanasius had meant that Father and Son are an individual subject, the supporter of attributes, he would have fallen back into modalism, a denial of the eternal distinction of Father and Son in the unity of the Godhead. His meaning lies between regarding Christ and God as one individual, and as two individuals of one species or genus. While more is meant than a qualitative similarity, not quite as much as a quantitative identity is intended. Neither of the two original senses of the term *οὐσία* can be carried over into