

as distinctly altogether fail to subdue any of them. A man may stand on a pillar like Simeon Stylites for years, and be none the better. Historically, the ascetic tendency has not been associated with the highest types of real saintliness except by accident, and has never been their productive cause. The bones rot as surely inside the sepulchre though the whitewash on its dome be ever so thick.

So the world and the flesh are very willing that Christianity should shrivel into a religion of prohibitions and ceremonials, because all manner of vices and meannesses may thrive and breed under these, like scorpions under stones. There is only one thing that will put the collar on the neck of the animal within us, and that is the power of the indwelling Christ. The evil that is in us all is too strong for every other fetter. Its cry to all these "commandments and ordinances of men" is, "Jesus I know, and Paul I know, but who are ye?" Not in obedience to such but in the reception into our spirits of His own life is our power of victory over self. "This I say, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

ALEXANDER MACLAREN.

*RECENT FOREIGN LITERATURE ON THE
NEW TESTAMENT.*

THE period which has elapsed since our last summary was submitted has been more than usually fertile. Each of the great departments of New Testament Literature has something good to show. In more than one the contributions which have to be reported are not only numerous, but of exceptional importance. The Germans, as usual, have been the great producers. But French, Swiss, Dutch, Russian and Norwegian scholars have been by no means idle. We shall confine ourselves, for the most part,

to publications which fall within the last twelve months. Were we to attempt anything like a complete account, however, of the books, monographs and articles which the busy press has issued within these narrow limits, we should have a formidable list to present. We select those only which seem to have the best claim to our immediate attention, and we shall deal with them according to the particular divisions of our science to which they admit of being assigned.

I. TEXTUAL CRITICISM.—In the department of the lower criticism several publications have appeared which make distinct additions to our materials. One of the most remarkable of these is *Pierre Batiffol's* account of the new manuscript—*Codex Beratinus* (Φ). The discovery of this document in the library of the Albanian Metropolitan has been already reported in the pages of this Journal. The discoverer's statement, which was given originally in the *Mélanges d'archéologie et d'histoire publiés par l'École française de Rome*, is now to be had in separate form.¹ The Codex consists apparently of 190 leaves, and contains the first two Gospels, with the exception of a few sections. Like the Codex Rossanensis, the discovery of which excited such interest a few years ago, it is a purple parchment inscribed with letters of silver. There seems reason to believe that it exhibits a type of text which deserves notice. But anything that is said about it at present must be taken with reserve. Everything is uncertain. It is not apparent whether it is earlier or later than the Codex Rossanensis, to which in most respects it presents so curious a parallel. M. Batiffol dates it about a century earlier than Dr. von Gebhardt is inclined to admit—the latter ascribing it to the end of the sixth, or more probably the beginning of the seventh century. Even the extent of the *lacunæ* in the manuscript is left doubtful.

Another monograph of some value is Dr. Oscar Lemm's *Fragments of the Sahidic Version*.² These fragments are selected from two manuscripts belonging to the Imperial Library of St. Petersburg. One of these is a paper manuscript, numbered DCXXIII. in Dorn's Catalogue. Material, ink and style all show it to be of very late date. The other is a parchment

¹ *Evangeliorum Codex Græcus purpureus Beratinus* Φ, etc. Rome: Imprimerie de la Paix de Philippe Cuggiani, 1885.

² *Bruchstücke der Sahidischen Bibelübersetzung*, etc. Herausgegeben von Dr. Oscar von Lemm, Conservator am Asiatischen Museum der kaiserl. Akademie der Wissenschaften zu St. Petersburg. Leipzig, 1885.

manuscript, which was brought along with much more spoil from Egypt by Tischendorf, in 1853, and was described by him in his *Notitia*. It consists of five leaves and a number of broken pieces. The whole is in so miserable a state of preservation that most men would have shrunk from attempting a reconstruction of the text. Both decipherment and arrangement must have been attended with the utmost difficulty. The text, as Dr. Lemm has restored it for us, gives (in addition to Joshua xv. 7-xvii. 1) parts of Matthew xxvi., xxvii., xxviii., of Luke xxiv., and of the first four chapters of John's Gospel.

The Norwegian scholar, J. Belsheim, of the University of Christiania, ranks deservedly among the best reproducers of ancient texts that our century has reared. We owe him much for his admirable edition of the text of the Gospels contained in the famous *Codex Aureus*, the great treasure of the Stockholm Library, for his publication of the text of Acts and the Apocalypse given by the scarcely less famous Stockholm *Gigas*,—the enormous manuscript which is said to require two or three men to lift it, and to which the tradition attaches that it was written out in a single night by an imprisoned monk with Satanic help,—and for various services of like merit. He has added to his former excellent work in this branch of sacred science by editing an interesting Vienna codex, which contains portions of Luke and Mark in an old Latin version.¹ He is not indeed the first to bring this text before the public. So far back as 1791 it was described, and the Mark section of it was reproduced, in Paulus of Jena's *Repertorium*, and in 1795 three of the Luke fragments were given in the same editor's *Memorabilia*. A collation was also presented in the edition of the Greek New Testament published in 1787 by F. K. Alter of Vienna. But in these forms it was neither of convenient access nor very reliable in point of accuracy. Mr. Belsheim, therefore, visited Vienna in 1884 and 1885, compared Alter's text as given in Paulus's publications with the original, and put forth an edition which is likely long to meet all needs. The manuscript itself seems to have been deposited originally in Naples, whence it was brought in 1717. It belongs to the select class of purple parchments, with silver and gold letters, and dates, as Mr. Belsheim thinks, about the end of the seventh century.

¹ *Codex Vindobonensis membranaceus purpureus literis argenteis aureisque scriptus. Antiquissimæ Evangeliorum Lucae et Marci translationis Latinae fragmenta. Edidit J. Belsheim. Cum tabula. Lipsiæ, MDCCCLXXXV.*

Originally it gave the four Gospels, as clearly appears; and in all probability it followed the order seen in the Itala codices *Palat., Veron., Vercell., Cantab., Corbei., viz. Matthew, John, Luke, Mark.*

From the same practised hand we get a monograph on a text which is found in another very ornate manuscript, of which he is the first editor—the *Codex Theodoræ Imperatricis purpureus Petropolitanius*.¹ The *Codex* is a Greek cursive with gold letters on purple parchment, and is referred to the ninth century. It was brought to St. Petersburg from Asia Minor, in 1829, as a gift to the Emperor Nicholas. The Theodora whose name it bears is supposed to be the Byzantine image-worshipper, the wife of the Emperor Theophilus (829–842). Mr. Belsheim has collated the whole manuscript. In the present volume he gives the full text only of Mark, but appends (along with a page of the *Codex*, reproduced after the beautiful facsimile of Muralt) a comparison of the text of the other three Gospels with the *Textus Receptus*.

In this connexion we may mention an edition of the Epistle to the Galatians, by P. Corssen, giving the Vulgate text according to the best manuscripts,² and an article in Hilgenfeld's *Zeitschrift*,³ by Professor Hagen of Bern, on a fragment of the Itala, which is recovered by a chemical process from a Bern palimpsest of the sixth century. The portion so restored gives the beginning of Mark's Gospel. Professor Hagen takes it to be a part of the Itala-text, which exhibits decided affinity with that of the Cambridge *Codex*, and does not differ so largely from the Vulgate as is the case with most manuscripts of the Itala.

To this head also belongs Herr Baethgen's attempt to reproduce the Greek text underlying the Curetonian Syriac.⁴ He recognises the great difficulty of his task, and admits that in many passages the unfitness of the Syriac idiom for the expression of the nice distinctions of the Greek, makes it impossible to say what the original was. But he thinks that a large measure of success is nevertheless attainable, and that such a reproduction as he pre-

¹ *Das Evangelium des Marcus nach dem griechischen Codex Theodoræ Imperatricis purpureus Petropolitanius, etc. Zum ersten Mal herausgegeben von T. Belsheim, etc. Christiania, 1885.*

² *Epistula ad Galatas ad fidem optimorum Codicum Vulgatæ recognovit, prolegomenis instruxit, Vulgatam cum antiquioribus versionibus comparavit P.C. Berlin, 1885.*

³ *Siebenundzwanzigster Jahrgang. Viertes Heft.*

⁴ *Evangelien-Fragmente. Der griechische Text des Cureton'schen Syrsers wiederhergestellt von Friedrich Baethgen. Leipzig, 1885.*

sents here should be an important contribution to Textual Criticism. To us the most interesting part of his treatise, however, is the Introduction, in which he has something to the purpose to say on a number of topics. He severely criticises Mr. Crowfoot's partial venture in the same field. He shows how imperfect a use is made of the Curetonian Syriac even by men of the rank of Tischendorf and Tregelles, notwithstanding the great value they ascribe to that text. He acknowledges traces of a revising hand or revising hands in it, but is of opinion that it has not been subjected to more than occasional and partial correction. He began his work with a strong prepossession in favour of Zahn's theory, that the Curetonian Syriac was prior to Tatian's Harmony, but he ends with the opposite conclusion. His investigation has led him to results entirely in harmony, too, with Professor Hort's views on the subject of a revision of the old Syriac and the rise of the Syriac Vulgate.

II. BIBLICAL INTRODUCTION AND BIBLICAL THEOLOGY.—We place these together, as several of the books which follow belong in reality to both departments. The fact that Zöckler's *Handbook*¹ has gone so soon into a second edition speaks for its general merit. In men like Professors Cremer, Gran, Harnack, Kübel, Luthardt, Strack, Volck, Schmidt, and von Scheele, the editor has a body of *collaborateurs* whose names should be a guarantee for good work, and on the whole the project has been well carried out. In the first edition, however, there were certain sections belonging to the department of New Testament literature, and specially that on Textual Criticism, which were of distinctly inferior quality. It is satisfactory that the opportunity for a revision of these has come with so little delay. We have to notice, however, the successful initiation of another enterprise of a somewhat similar kind, from which much may be expected. We refer to the *Library of Theological Manuals* undertaken by the firm of J. B. Mohr, of Freiburg in Breisgau.² The series is to include New Testament Introduction, by Professor Holtzmann of Strassburg; Old Testament Introduction, by Professor Budde of Bonn; New Testament Theology, by Professor Schürer of Giessen; Old Testament Theology, by Professor Smend of Basel; Dogmatics, by Professor Nitsch of Kiel; Ethics, by Professor Weiss of Tübingen; History

¹ *Handbuch der theologischen Wissenschaften in encyclopädischer Darstellung, etc.* Herausgegeben von Dr. Otto Zöckler. Erster Band. Nördlingen.

² *Sammlung theologischer Lehrbücher, etc.* 1885.

of Dogma, by Professor Harnack of Giessen, and other subjects. The first volume has come to hand, namely that by Holtzmann,¹ and it promises well for what shall follow. Unless it be the veteran Reuss, there is probably no scholar that possesses so extensive a command of the vast literature of New Testament Introduction and so minute an acquaintance with all its problems as Holtzmann. His plan is to take first the History of the Text, then the History of the Canon, and thereafter the special questions connected with the Pauline Epistles, the historical books, and the remaining writings of the New Testament. The volume offers admirable digests of all that is of importance in all its sections. But the most interesting undoubtedly is the third. Here we obtain the results of the author's life-long studies in the history and criticism of the New Testament books. Nothing could surpass his historical summaries or his critical statements for brevity clearness and point.

In an essay of moderate compass, M. Massebieau² gives us a new discussion of the Old Testament quotations found in the first Gospel. He investigates first the *form* and then the *spirit* of the quotations, and comes to the conclusion that they fall into several distinct types, but that there is no unity among them, and that their phenomena can be accounted for only by the supposition that a *second* hand has been at work. Apart from any judgment which may be pronounced upon its final conclusion, his treatise will be found to exhibit considerable exegetical skill, and to yield much that is both independent and suggestive in its way of handling Matthew's citations.

Licentiate A. H. Franke's volume on the *Old Testament in the Writings of St. John*³ is a contribution of great value in more than one respect. It betokens a more than usually competent hand. The author, now promoted, we believe, to an Extraordinary Professorship in Halle, examines first of all John's relation to the Old Testament people, the Old Testament revelation, and the Old Testament scriptures; in which part of his work he grapples with Baur's view of the Anti-Judaism of the fourth Gospel, offers a

¹ *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament, von Heinrich Julius Holtzmann.* Freiburg i. B., 1885.

² *Examen des Citations de l'ancien Testament dans l'Évangile selon Saint Matthieu.* Par Eugène Massebieau, etc. Paris: Librairie Fischbacher, 1885.

³ *Das alte Testament bei Johannes. Ein Beitrag zur Erklärung und Beurtheilung der johanneischen Schriften.* Von Lic. A. H. Franke. Göttingen, 1885.

reasonable explanation of John's use of the term *οἱ Ἰουδαῖοι*, and shows that the fourth Gospel indicates that its author held as clearly as the writers of the Synoptical Gospels by the inner connexion of the two Revelations. He then investigates the Old Testament basis of the Johannine form of doctrine. This is the weightiest part of his work. It contains much which it would be difficult to put more forcibly on the differences between John and Philo, and on the necessity of carrying those religious ideas of John which have some apparent affinity with those of the Alexandrian school, back to the soil of the Old Testament revelation. In the last division of his book he makes a special examination of John's way of using Old Testament scripture, the extent to which he follows the LXX. and the Hebrew respectively, and his general hermeneutical ideas. The volume will repay study in these latter points, as well as in the larger questions. Its results are strongly opposed to the favourite contentions of the Tübingen school.

Another volume which demands ampler notice than can be given it here is Wendt's *Lehre Jesu*.¹ Dr. H. H. Wendt, formerly of Göttingen, and now Professor of Theology in Heidelberg, is favourably known by his Essay on the Biblical Conceptions of Flesh and Spirit,² to the merits of which the attention of English scholars has been called by Professor Dickson of Glasgow, in his Baird Lecture on "St. Paul's Use of the terms Flesh and Spirit." The qualities which distinguish that essay lead us to expect that a treatise from Dr. Wendt on the great elements in our Lord's teaching will form a particularly important contribution to Biblical Theology. At present he publishes only the first part of his projected work, and in this he does not approach the doctrinal exposition. He limits himself to a discussion of the sources, examining in four successive sections Mark's Gospel, the *λόγια* of Matthew, the first and third Gospels, and John's Gospel. He appends a brief discussion of the sayings of Jesus reported outside the Gospels. Dr. Wendt is a decided advocate of the priority of Mark. He does not recognise any necessity for supposing an *Ur-Markus* distinct from our present form of the Gospel. He gives his reasons for believing that the phenomena which are most characteristic of the second Gospel can only be accounted for by

¹ *Die Lehre Jesu. Von Dr. H. H. Wendt, etc. Erster Theil: Die Evangelischen Quellenberichte über die Lehre Jesu.* Göttingen, 1886.

² *Die Begriffe Fleisch und Geist im biblischen Sprachgebrauch,* 1878.

the theory that the writer drew from other sources than those embraced in the evangelical narrative as we have it now, and he pronounces strongly in favour of the extraordinary importance of the second Gospel, notwithstanding the fact that in a certain sense Mark's record is only a secondary witness to what Jesus taught.

To these volumes we may add a monograph by K. Walz¹ on the Conception of Scripture to be gathered from Scripture itself—a careful criticism of the dogmatic view of Scripture which has prevailed in the Church; and a brief but well written essay by Professor M. Ménégos,² of Paris, on the Pauline doctrine of Predestination—adverse to the Calvinistic theory in all its forms, both Infralapsarian and Supralapsarian.

III. HISTORICAL.—We need do no more than refer to the re-issue of Schürer's *Manual of the History of New Testament Times*. The book has been universally recognised as one of capital importance, and its republication has been long looked for. The title³ has been changed in order the better to express the character of the treatise, and great additions have been made to the original contents. If valuable before, the book will be greatly more valuable now. For reasons which the author explains, the second part is issued first; but we are given to expect the completion soon. We are glad to see a good English translation⁴ proceeding *pari passu* with the publication of the German original.

Professor Beyschlag of Halle is bringing out a new *Life of Jesus*,⁵ of which the first part is already completed, and the second is being rapidly issued in small divisions. The first volume is occupied with general questions of a preliminary kind. The second part will give the author's construction of the history as a whole. The volume now before us contains much that will richly reward study, not only in the literary problems touching the origin and

¹ *Die Lehre der Kirche von der h. Schrift nach der Schrift selbst geprüft, etc.* von K. Walz. Leiden.

² *La Prédestination dans la Théologie Paulinienne.* Par E. Ménégos. Paris: Fischbacher, 1885.

³ *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi.* Von D. Emil Schürer, etc. Zweite neu bearbeitete Auflage des Lehrbuchs der neutestamentlichen Zeitgeschichte. Zweiter Theil: Die inneren Zustände Palästina's und des Jüdischen Volkes im Zeitalter Jesu Christi. Leipzig, 1886.

⁴ *A History of the Jewish People in the time of Jesus Christ,* by Emil Schürer, D.D., etc. Translated by Sophia Taylor and Rev. Peter Christie. Edinburgh: T. T. Clark.

⁵ *Das Leben Jesu, von Willibald Beyschlag.* Erster, untersuchender Theil. Halle, 1885.

connexions of the Gospels, their respective values as sources and the like, but in such subjects as the due relations of criticism and faith, of history and revelation, of nature and miracle, the chronology of the Gospels, the self-consciousness of Jesus, His Messianic vocation, the length of His ministry, His miracles, teaching, passion and resurrection. Professor Beyschlag has had a life-long preparation for this work. Many of his minor publications have been in this direction, and he has already given us some idea of what a Life of Jesus will mean in his hands, by his article on the subject in Riehm's *Handwörterbuch*. It is premature to pronounce upon his work in its present incompleteness. What we have, however, excites no ordinary expectations.

Under this head we pause to mention only one book more—a critical and historical study of John the Baptist; by H. Köhler of Magdeburg.¹ The volume shows general agreement with Holzmann and Weiss on the critical questions. It regards John's baptism as neither purely symbolical in its intention, nor yet quite sacramental; and deals with the question sent by the Baptist to Jesus (Matt. xi. 3) as one prompted by impatience, not by doubt.

IV. EXEGETICAL.—We have to report first of all, and we do so with great satisfaction, the completion of the third edition of Godet's *Commentary on John*,² the first part of which appeared in 1881. We have also to chronicle further progress with the new and revised issue of Meyer,³ the Gospels of Mark and Luke now appearing in the seventh edition, the Epistle to the Romans also in the seventh edition, and the Pastoral Epistles in the fifth. All these volumes are revised by Professor Weiss on the plan which has been met with so much criticism in earlier parts. Dr. W. F. Gess has completed the first part of an exposition of the *Epistle to the Romans*⁴ in the form of *Bibel-Stunden*. It has a

¹ *Johannes der Täufer. Kritisch-theologische Studie, von H. Köhler, Divisionspfarrer in Magdeburg.* Halle: Niemeyer.

² *Commentaire sur l'Évangile de Saint Jean. Par F. Godet, etc. Tome deuxième—Explication des chapitres i.-vi. Tome troisième—Explication des chapitres vii.-xxi.* Neuchâtel, 1885.

³ *Meyer Dr. H. A. W., Kritisch-exegetischer Kommentar über das Neue Testament. I. Abth. 2. Hälfte. Die Evangelien des Markus und Lukas, 7 Auflage, neu umgearb. von Ob.-Consist.-Rath Prof. Dr. B. Weiss. Göttingen, 1885. Do., 4 und 11 Abth. Der Brief des Paulus an die Römer, und die Briefe Pauli an Timotheus und Titus.* Do., 1886.

⁴ *Bibelstunden über den Brief des Apostels Paulus an die Römer, Cap. i.-viii. Von Wolfgang Friedrich Gess.* Basel, 1886.

special interest as being the fruit of the earnest desire of one who has become incapacitated by bodily suffering for the discharge of his old vocation, to do something in his retirement for the Church of God. The book is full of good matter, expressed with something like French lucidity. Professor Paul Schmidt of Basel, has issued a Commentary on *First Thessalonians*,¹ in which he makes a sharp defence of the letter against the hypercritical attacks to which it has recently been subjected. He analyses with special keenness Steck's attempt to prove chap. iv. 15 a quotation from IV Esdras v. 41, 42, and so to make out the Epistle to be post-Pauline. He gives an appendix also of some value on the second Epistle. Keil's Commentary on the New Testament Books proceeds with amazing regularity and despatch. We have now the volume on the *Epistle to the Hebrews*.² The exposition exhibits the author's well-known method, which, though never brilliant, is always painstaking. Some of the introductory and concluding discussions deserve particular notice, especially those on the Barnabas authorship, and on the Epistle as addressed to Jewish Christians in Jerusalem and in the Jewish land. We should also mention the Exposition of the *Apocalypse*, by the late Professor Beck of Tübingen.³ The volume is made up of academic lectures which Beck delivered some seventeen times between the years 1866 and 1878. It gives a general view of the whole book, although the detailed exegesis does not go beyond the first twelve chapters. Beck holds the Apocalypse to be the work of the Apostle John, and to have been written after Nero's persecution, but before the destruction of Jerusalem. Among much that is excellent and suggestive he promulgates some characteristic ideas here, especially on the destiny of Jerusalem to form one day the seat of a vast imperial-papalism. One more Commentary must be referred to, and it is one of decided merit—Spitta's on the *Epistles of Second Peter and Jude*.⁴ As the author indicates, the volume is rather a historical study than a professed exegesis. The interpretative matter, however, is excellent, while the other lines

¹ *Der erste Thessalonicherbrief, neu erklärt, etc., von Prof. Paul Schmidt.* Berlin, 1885.

² *Commentar über den Brief an die Hebräer.* Von Carl Friedrich Keil, Dr. und Prof. der Theologie. Leipzig, 1885.

³ *Erklärung der Offenbarung Johannes, cap. i.-xii.* Herausgegeben von Jul. Lindemeyer. Gütersloh.

⁴ *Der Zweite Brief des Petrus und der Brief des Judas.* Eine geschichtliche Untersuchung von Friedrich Spitta. Halle, 1883.

of inquiry are of more than ordinary value. The distinctive feature is the application of an extensive acquaintance with the Apocryphal and Pseudepigraphical literature of the Old Testament to the problems presented by these New Testament Epistles. This is a method too little practised in dealing with the Apocalypse, as well as with Peter and Jude, and the use which is made of it by Mr. Spitta shows how much it is capable of yielding. The volume is a thoroughly fresh and independent study, which deserves careful attention, apart from the particular conclusions reached as to the relations and historical value of these Epistles.

S. D. F. SALMOND.

BREVIA.

Current Discussions in Theology.—(Chicago: Revell.) This volume—the third of a series—is by the Professors of Chicago Theological Seminary, and does them much credit. In plan it somewhat resembles the excellent *Theologischer Jahresbericht*, edited for some years by the late Dr. Pünjer of Jena, and contains a fairly complete summary of recent biblical and theological literature with descriptive and critical remarks. Two sections stand out conspicuously—that on the Old Testament, by our esteemed contributor, Prof. Ives Curtiss, which is characterized by his accustomed sound scholarship and serious candour; and that on Church History, by Prof. Scott, which is a highly intelligent piece of work, and wonderfully complete for its limits. Less satisfactory are the sections on the New Testament and Systematic Theology. The writer of the latter perhaps fails to perceive the significance of the new movement in America, which is really an attempt by Christian men of letters to reconstruct Dogmatic Theology. The editors follow the best German examples in giving full space to Practical Theology. We should be very glad to see this spirited publication imitated in England.

EDITOR.
