

and *Malachi* (2s.) is more easily mastered and extremely useful. Archdeacon Perowne has a volume on the same prophets in the *Cambridge Bible for Schools and Colleges* (3s. 6d.), and *Malachi* may be had alone (1s.).

Messrs. T. & T. Clark, Edinburgh, have again kindly agreed to send a copy of Orelli direct to any *Member of The Expository Times Guild* on receipt of six shillings.

For the study of the Acts, nothing new has appeared since last year. We may, therefore, again mention Dr. Lumby's volume in the *Cambridge Bible* (4s. 6d.), and Professor Lindsay's in the *Bible Handbook Series*, which is conveniently issued in two parts (Acts i.-xii. and xiii. to end, 1s. 6d. each), and is surprisingly cheap. For those who are ready to work on a Greek text, nothing can surpass Mr. Page's little book (*Macmillans*, 3s. 6d.).<sup>1</sup>

As the study of these portions of Scripture advances, short expository papers may be sent to

<sup>1</sup> A new edition in English at 2s. 6d. is recently published.

the Editor. The best of them will be published in *THE EXPOSITORY TIMES*, and the writers, seeing them there, may send to the publishers for the work they select out of a list which will be given.

During the past session fewer papers than usual have been published. This is owing, not to any lack of papers or of ability in them, but to their length. Again and again, papers have had to be rejected which would certainly have appeared had they been half their present length. We must recognise the fact, however, that some subjects cannot be adequately discussed within the limits we have to prescribe. We wish, therefore, this session to offer, in addition to the books sent for published papers, ten volumes for the best unpublished papers received during the session which exceed two columns of *THE EXPOSITORY TIMES* in length. And inasmuch as many of the members of the Guild are laymen or ladies, five of the volumes will be reserved for them. The result will be published in the issue for October.

## The Resurrection as the Cardinal Feature of Apostolic Teaching.

BY THE REV. PREBENDARY WHITEFOORD, B.D., PRINCIPAL OF SALISBURY THEOLOGICAL COLLEGE.

THE record of St. Peter's sermon on the day of Pentecost presents the reader with the earliest sample of the proclamation of the gospel-message by apostolic lips. Here, then, he may expect to see the foundation-stones of Christian doctrine, and to observe an emphasis duly laid upon its most characteristic features. Fresh from the charge of the Master, St. Peter was bound to bring into prominence those truths of the faith which were of the most supreme and commanding import. The issues involved were no narrow ones, but they were capable of extraordinary concentration in statement. The work of the apostles was, from one point of view, manifold and complex; but from the point of view of their teaching office, it was extremely simple. They were to bear testimony to the risen Christ. This was the great enterprise, missionary and educational, which lay before them. Practically, it was for failure to carry this out that Iscariot had gone to his own

place, and Matthias had already been chosen in his stead. Discipleship and intimate knowledge of the Master's career, from the commencement of His ministry until its triumphant close,<sup>1</sup> such, apparently, was the qualification for succession.

Braced it may well be by the thought that the new recruit not only completed the number of the Twelve, but was a means of restoring to the college its broken harmony and divided aims, the apostles addressed themselves afresh to their lofty undertaking. They must witness to Christ, to His life, work, and death; and last, but not least, to His rising again from the dead. It is this great truth of Easter which from first to last stands out in apostolic treatment with the clearest prominence among Christian doctrines.

A less careful consideration of the facts with which the New Testament makes him acquainted would, perhaps, lead the student to expect that the

<sup>1</sup> Acts i. 22.

doctrinal emphasis would be laid elsewhere. Yet a close examination of its literature will bring with it the inevitable conclusion that neither the Incarnation nor Crucifixion, as events in the story of human redemption, takes precedence of the Resurrection in apostolic hands.

It is strange, yet true, that when the apostles desire to impress upon hearers or readers what Christ has wrought for them, and what they in turn owe to Him, they appear to draw, not so much upon memories of the manger-bed, or even of the cross, but upon those of the open tomb.

The story of how Christ the Lord, after having emptied Himself of His glory, resumed from the grave a new and triumphant life, provoked, as different hearers listened to it, a sense of awed surprise. It challenged attention even from the indifferent and thoughtless. It aroused a measure of interest even where it failed to elicit sympathy. Thus it came about that the doctrine of the Resurrection proved 'the usual as well as the most effective weapon'<sup>1</sup> to break down Jewish or philosophic prejudice, as well as the most powerful instrumentality for winning over the hearts of the simple-minded.

It is not the present purpose of this article to go over the familiar ground of the historical evidences for the Resurrection. Yet it is worth while to take into account, by way of preface, the character of the chief testimony to the event. Slowly, reluctantly, even jealously, was each step taken by the apostles in the direction of this belief. Patiently and graciously was their lack of faith met. To this end they had been permitted full intercourse with Him, they had been invited to eat with Him, to touch and handle His body. Again and again, under changing conditions, had a first impression been tested. So carefully and exactly were the observations taken that the tests appear almost scientific. At any rate for the apostles, the event at last rested upon what their natural senses, clearly and calmly exercised, conveyed to their minds. Once so perceived and embraced, it became to them, and from them to their converts, the power of a new life.

The Book of the Acts, which indeed furnishes a wide field of inquiry upon the whole issue, supplies also an incidental suggestion of great interest. It would appear that the first preachers of the faith were known by more than one designa-

<sup>1</sup> Liddon, *Easter Day Sermons in St. Paul's Cathedral*.

tion. The title of apostles could only be conceded to them by those who were in sympathy with their message, and accepted their credentials. To whomsoever it applied, it would appear as a dignified description. It was an official term, meaningless unless there was some commission at the back of it to which reference could be made. This commission, as the apostles themselves were not slow in declaring, was nothing less than divine. Hence, to speak of these great teachers as apostles would be virtually a surrender of the argument on the part of the agnostics or unbelievers of the time. But there was another and less compromising designation which was ready to hand. Thus they were regarded and then described as 'witnesses to the Resurrection,' from the persistent character of their preaching. To describe the apostles so, was simply to quote the capital point of their teaching, and it left its veracity and value still open questions. Hence it is interesting to observe that at Athens the ground of the charge against St. Paul of introducing strange deities rested upon the fact that the message he was wont to proclaim was 'Jesus, and the Resurrection.' Nothing, indeed, seems less improbable than that his hearers, here and elsewhere, mistook the reiterated expression 'Anastasis' as the name of some new goddess.<sup>2</sup>

It is, however, quite impossible to do justice to the Book of the Acts as a storehouse of resurrection references within the present limits. No noteworthy speech throughout the narrative is lacking in this element. It is not merely the persistency of the doctrine in the history which invites and arrests attention, but the variety in its treatment, and the manifold character of the instruction thereby conveyed. It thus forms the natural climax of St. Peter's stirring speech on the day of Pentecost.<sup>3</sup> The resurrection theme forms the plaint alike of priests and Sadducees which followed upon the miracle then wrought, and it is to the risen Lord that that wonder is directly ascribed;<sup>4</sup> nor is the triumphant song of St. Peter and St. John anything less in its intention than an Easter anthem. It was with this doctrine, indeed, that Jerusalem was confessedly filled.<sup>5</sup> Passing on to St. Stephen's great apology, it is clear that the mad fury of his persecutors was aroused, not so much by the idea of an unjust

<sup>2</sup> Acts xvii. 18.

<sup>3</sup> Acts ii. 32, 36.

<sup>4</sup> Acts iii. 15, 16.

<sup>5</sup> Acts v. 28.

murder of a just one, as at the martyr's happy recognition of Christ as the risen Saviour now at God's right hand exalted. Once more, it is the same high theme which fills St. Peter's heart and unseals his lips after the Cornelius incident.<sup>1</sup> St. Paul at Antióch in Pisidia draws alike upon ancient prophecy and recent history as he presses upon a not unwilling audience the same great truth.<sup>2</sup> At Athens, where he had a doubtful welcome, he meets the philosophy of the hour with this same eternal message.<sup>3</sup> It was, again, the doctrine of the Resurrection which broke the passing harmony of the Pharisaic and Sadducean elements in the multitude which listened as the apostle stood in the presence of the Council.<sup>4</sup> A week later, Felix, with such courage as he could muster, had to hear this same startling topic,<sup>5</sup> while St. Paul in his apology reasoned of righteousness, temperance, and a judgment higher than that of any earthly tribunal. Not less significant is the special indication by Festus of this doctrine as the most crucial question at issue between St. Paul and his enemies, when the apostle's case was submitted to Agrippa.<sup>6</sup> Hence it is also that when he pleaded before the king, the narrative of his wonderful conversion leads up to the natural climax of the truth of Christ having risen again from the dead.<sup>7</sup> Thus the Book of the Acts draws to its close not without its suggestion that the two years spent at Rome in preaching and teaching served to lay deeply in the mind of that Church the foundations of this capital doctrine of the faith once for all delivered to the saints. The references have not been exhausted in this hurried review, but they are sufficient to indicate that if the narrative of the Acts alone is taken into careful consideration, no manner of doubt will exist as to the conclusion that its predominant and most significant truth is that of the Resurrection. For to proclaim it was to proclaim by consequence both the Incarnation and the Passion of Christ. To preach the Resurrection was boldly to announce a truth which Jews and Gentiles, with their different prejudices, were at one in longing to disprove; to emphasise it was to provide the early Christian Church with its sweetest and strongest assurances of an undying hope.

Professor Milligan, in a larger yet parallel inquiry, has shown how far-reaching in its references

this doctrine goes in New Testament literature. The present inquiry is a humble one; but to make it less incomplete, the transition must now be made from the Acts to the correspondences herein to be observed in the rest of the New Testament. The testimony of the Epistles is in curious accord with that of the history of St. Luke. As might be expected, from the varying character and different purposes of the Epistles, these references are now frequent and strong—now, by comparison, rare and slight. There are, for instance, but two references to the topic in the Epistle to the Hebrews, and this for reasons sufficiently indicated by Bishop Westcott in his Commentary.<sup>8</sup> It is scarcely touched upon in the Second Epistle to the Thessalonians, for it had been already largely the burden of the first. The references to it are slight in the Epistles of St. John, which yet, through and through, rest doctrinally upon the Resurrection. They are largely absent, but only because they are not required, in the Pastoral Epistles. The topic is wholly absent in the note to Philemon and in the Epistle of St. James; but the genius of both these communications forbids the student to expect it in them. But apart from these necessary exceptions, the Epistles and the Acts remain, in regard to resurrection-teaching, in entire and suggestive harmony. It remains, therefore, to take the former in rapid review, and without any attempt at an exhaustive investigation to observe in them the pre-eminent place of this doctrine, as well as the variety of its presentment, and practical application to life and conduct.

In the first letter to the Thessalonians, the thought of the Resurrection is seen to be linked with the general idea of patient waiting for the day of the Lord,<sup>9</sup> and such a belief is seen to affect the conduct of the Christian in the presence of trials, and to brace him as he marks the perpetual presence of Jesus, whether in life or in death.<sup>10</sup> The First Epistle to the Corinthians need not be quoted, because it is penetrated throughout with this sublime hope. One notable and familiar chapter,<sup>11</sup> which has been the stay to generations of saddened hearts, is indeed the Gospel of the Resurrection, inviting the devout to consider what Christianity would be without this commanding feature of its teaching. In at least four noteworthy passages in his second letter,<sup>12</sup> St. Paul draws attention to the

<sup>1</sup> Acts x. 40.

<sup>2</sup> Acts xiv. 30, 33.

<sup>3</sup> Acts xvii. 31.

<sup>4</sup> Acts xxiii. 7, 8.

<sup>5</sup> Acts xxiv. 21.

<sup>6</sup> Acts xxv. 19.

<sup>7</sup> Acts xxvi. 23.

<sup>8</sup> Heb. vi. 2, cp. xi. 35.

<sup>9</sup> 1 Thess. i. 10.

<sup>10</sup> 1 Thess. iv. 14, 18, v. 10, 11.

<sup>11</sup> 1 Cor. xv.

<sup>12</sup> 2 Cor. iv. 10, 14, v. 15, xiii. 4.

practical consequences of this belief, in the new and risen life of believers. The truth of the Resurrection stands as the preface to the Epistle to the Galatians.<sup>1</sup> To them the apostle declares that the life he now leads in the flesh is not merely one of moral crucifixion, but of spiritual resurrection, a lesson which their characteristic fickleness needed that he should twice<sup>2</sup> emphasise. In his great doctrinal treatise addressed to the Romans, the same theme once more stands in the forefront of the letter.<sup>3</sup> The apostle bids them consider that it is the life rather than the death of Christ which crowns by salvation the work of reconciliation.<sup>4</sup> The same thought is seen to be the natural bulwark against antinomianism,<sup>5</sup> it is the Resurrection which links all humanity, dead and living, together under Christ.<sup>6</sup> It is in the confession of this sublime thought that sonship becomes a realised fact, and the individual believer finds the assurance of his salvation.<sup>7</sup> In the happy, grateful letter to the Philippians, St. Paul professes himself determined to reckon every loss in his experience as less than nothing in comparison with the knowledge of the power of Christ's Resurrection,<sup>8</sup> a power mighty enough to change the body of our humiliation so that it may be fashioned in the heavenly commonwealth conformably to the body of His glory.<sup>9</sup> To the Colossians the Christian's death unto sin is pictured not only as burial with Christ in the baptismal action, but a risen life is seen to be assured to him who has faith in the mighty working of God, who raised Christ from the dead.<sup>10</sup> Hence it is that the future life of true believers is spent in seeking the 'upward things,' where Christ is at God's right hand sitting.<sup>11</sup> In the letter to the Ephesians the signal manifestation of divine power in raising Christ from the dead is regarded as a promise and a pledge of what He can effect for those who were once dead in trespasses, until at last they are made to sit together with the risen Christ in the 'heavenlies.'<sup>12</sup> There is, therefore, no sphere which He cannot and does not fill,<sup>13</sup> there are none so deaf or slumberous as to escape Christ's awakening summons.<sup>14</sup>

Nor is St. Peter less forward with Easter thoughts and hopes. As is the case with his brother apostle,

<sup>1</sup> Gal. i. 1.

<sup>2</sup> Gal. ii. 20, v. 24, 25. <sup>3</sup> Rom. i. 4.

<sup>4</sup> Rom. vi. 3-11.

<sup>5</sup> Rom. vi. 20, 23.

<sup>6</sup> Rom. xiv. 9.

<sup>7</sup> Rom. x. 9.

<sup>8</sup> Phil. iii. 8-10.

<sup>9</sup> Phil. iii. 20, 21.

<sup>10</sup> Col. ii. 12.

<sup>11</sup> Col. iii. 1.

<sup>12</sup> Col. ii. 6.

<sup>13</sup> Col. iv. 9, 10.

<sup>14</sup> Col. v. 14.

he too puts in the forefront of his letter this commanding doctrine. It contained that vital element of expectation of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in the heavens.<sup>15</sup> St. Peter indicates that the resurrection doctrine was already the burden of ancient prophecy.<sup>16</sup> It was to prove the groundwork of the faith of his converts, their support in the hour of contempt and persecution.<sup>17</sup> In mysterious phraseology he declares that the fruits and blessings of the Resurrection were gathered universally,—in the earth, in the under-world, in heaven, among men, among spirits, among angelic beings.<sup>18</sup>

If such, then, is the general witness of the New Testament Scriptures, it cannot be impertinent to inquire, by way of conclusion, whether adequate justice is done to the doctrine in current teaching. If it has been shown by the foregoing quotations that the apostles, as themselves witnesses to the Resurrection, bespoke for it a real supremacy among the articles of the Christian faith, that supremacy should obtain now. Yet are not most modern preachers content with a somewhat hasty reference to it as Easter Day, with its full services, comes round? But why should not the doctrine have its due? There is no danger in this prominence nor in its emphasis. Neither the message of the Incarnation nor of the Cross is likely to suffer loss if the mind is invited to pass in mediation from the awful processes of the humiliation of Jesus to the contemplation of their glad and glorious issue. The work of the Atonement presents, it may be, a readier and more forcible method of appealing to the emotions of men. But the Christian faith is not concerned with touching these alone. It claims not merely to elicit sympathy, but to challenge in its entire announcement the attention of the best powers of a God-given intelligence. It appeals to reason as well as to love, to the mind as well as to the heart. It forces men, in regarding it as a whole, to mark that paramount feature in it—so deeply lacking in other religions, the buoyant element of hope. Let men distort the picture as they will, the fair fabric of the Christian faith stands out in a just and wonderful symmetry, and it is crowned by hope, the hope contained in the Resurrection. Or, to put it in another way, the whole action of Christ's life appears as blended of humiliation and exaltation, of sorrow and

<sup>15</sup> 1 Pet. i. 3, 4, 5.

<sup>16</sup> 1 Pet. i. 10, 11.

<sup>17</sup> 1 Pet. iv. 13.

<sup>18</sup> 1 Pet. iii. 18-22.

of joy springing from it, as flower from root. It is as unreasonable as it is undevout to put asunder that which God hath joined together. But as the Christian message to the world is supremely one of glad tidings, as its final declara-

tion concerns the powers of the age to come, so this doctrine of hope and of life, the doctrine of the Resurrection, ought still to retain the pre-eminent position claimed for it by the genius and enthusiasm of the apostles.

## Recent Foreign Theology.

### Among the Periodicals.

#### The 'Interpreters' of St. Peter.

IN the current number of *Studien und Kritiken*, Professor LINK of Königsberg has a very elaborate study of the well-known passage in Eusebius which contains Papias' reference to Mark as the 'interpreter' (ἑρμηνευτής) of Peter. Brushing aside as totally inadequate all explanations which reduce the latter word to the meaning of something like *secretary*, Link sets himself to refute another widely-accepted explanation, which finds one of its chief supporters in Zahn. The latter contends that in the estimation of Papias and the Presbyter John, the claim of Mark to be the 'interpreter' of Peter rested simply upon his having written a Gospel based on Peter's teaching, and having thus introduced Peter to a large circle of readers who had never heard the discourses of the apostle. While admitting that the word ἑρμηνευτής by itself could bear this meaning, Link contends that neither grammar nor logic will permit of such an interpretation of the sentence, Μάρκος μὲν ἑρμηνευτῆς Πέτρου γενόμενος, ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψε. Zahn's interpretation necessitates the rendering, 'Mark wrote accurately all that he remembered, becoming thereby the interpreter of Peter,' but the words, according to Link, can mean only, 'Mark, who was (*i.e.* had been) the interpreter of Peter, wrote accurately all that he remembered.' That is to say, he wrote *after he had ceased to be the apostle's interpreter* (probably after Peter's death) all that he remembered of the apostle's discourses concerning the life and the words of Jesus. Link quotes from recently-discovered protocols and inscriptions, to show that γενόμενος is a favourite expression for describing an office or function which one no longer holds. Ἐρμηνευτῆς Πέτρου γενόμενος would thus = *ex-*

*interpreter*. The word 'interpreter' Link would understand in its strictly literal sense; Peter, in his missionary journeys amongst the Jews of the Diaspora, availed himself of Mark's services to render Aramaic into Greek. That the apostle required such aid appears to be further borne out by a casual reference of Clement of Alexandria to one Glaucias, who is also called Peter's interpreter. That such a method of discourse would in no way hinder the efficacy of the apostle's teaching is proved by Link from a number of parallel cases, alike in ancient and modern times, the impression produced by Spurgeon on continental audiences, through the medium of an interpreter, being specially noticed. The above conclusion has far more than an antiquarian interest; for if Peter was so imperfectly acquainted with the Greek language, it follows, according to Link, that he cannot have composed, *in their present form*, the Epistles that have been handed down under his name. On the other hand, if these are correctly ascribed to him, it becomes an interesting question whether they can be proved to be translated from Aramaic. *A priori* it is very unlikely that Peter would have contented himself with simply giving his ideas to a Greek amanuensis to be expressed in the latter's own language. Rather would he have dictated in Aramaic, and left this to be turned into Greek. But if this were the course followed, it ought to be possible to discover some traces of the process.

#### The Text of the Acts.

IN the same number Dr. BLASS offers a further contribution in support of his theory about two recensions of the Acts, and the relation of these to existing MSS. The Paris Latin MS., No. 321, already published in great part by Berger, has been subjected to a thorough examination by