

CHRONICLE

NEW TESTAMENT.

THOUGH nearly twenty years have elapsed since the *International Critical Commentary* began to appear, the series is not yet complete, and several volumes in the New Testament section have still to be waited for, such as Professor E. D. Burton on Galatians, Professor Lock on the Pastoral Epistles, and Canon Charles on the Revelation of St John. Meanwhile, the student has good reason to be grateful for two recent additions to the series—Mr A. E. Brooke's Commentary on the Johannine Epistles,¹ and Professor Frame's Commentary on the Epistles to the Thessalonians.²

The first of these volumes is described by the writer as a *πάρεργον* of several years, prepared in such intervals as could be spared from Septuagint and College work, but no one can use it without realizing that, notwithstanding all that has already been written on the subject, he has in Mr Brooke a fresh and invaluable guide towards the understanding of these all-important Epistles. The notes on the text are admirable examples of the assistance required in such a case, not overloaded with details, or conflicting views, but summing up pointedly the conclusions the writer himself has reached, while the Introduction displays throughout a full presentation of all the main points at issue with a careful and balanced judgement on the problems they have raised. It is true that one would gladly have learned what views Mr Brooke holds regarding the person of the writer, but these, no doubt wisely, he declines to state on the ground that they cannot be adequately discussed apart from the date and authorship of the Fourth Gospel. On the other hand, he shews ample cause for accepting the traditional position, that the First Epistle and the Gospel must at least have come from the same hand, though he differs from Bishop Lightfoot as to the probable order of their appearance. For instead of regarding the Epistle as earlier than, or as a kind of covering-letter to,

¹ *A Critical and Exegetical Commentary on the Johannine Epistles*, by the Rev. A. E. Brooke, B.D., Fellow, Dean, and Divinity Lecturer, King's College, Cambridge. T. & T. Clark, Edinburgh, 1912.

² *A Critical and Exegetical Commentary on the Epistles of St Paul to the Thessalonians*, by James Everett Frame, Professor of Biblical Theology, Union Theological Seminary, New York. T. & T. Clark, Edinburgh.

the Gospel, Mr Brooke prefers to think of it as written later in order to help and warn those for whom the Gospel had not accomplished all that its writer had hoped. 'The whole aim of the Epistle is to recall to mind and to supplement what has long ago been fully given, but not adequately grasped. It is not the earnest of things to come. It owes its existence to the failure to make the most of the abundance that has been given. It is the aftermath, not the first-fruits, of the writer's message to the Church' (p. xxvii).

In arguing thus, Mr Brooke also makes it clear that by 'the Church' we must not understand vaguely the whole body of Christians scattered throughout the world, but a definite community of believers, who are probably to be sought in Asia and in Ephesus. The special danger to which they were exposed can be gathered from the Epistle—a form of Cerinthianism which combined both Gnostic and Judaistic tendencies. But while clearly recognizing the polemical form which consequently the Epistle addressed to them assumed, Mr Brooke is careful to point out that this by no means exhausts its full significance. Its writer 'is a pastor first, an orthodox theologian only afterwards. He cannot separate doctrine from Ethics. But it is the life which he cares about . . . His first object in writing is to help his fellow-Christians to lead this life of fellowship, that his joy and theirs may be fulfilled. And no interpretation of the Epistle is likely to elucidate his meaning satisfactorily if it fails to realize where the writer's interest really lies' (p. xxx).

On the problems surrounding the Second and Third Epistles Mr Brooke has much of interest to say. Notwithstanding the ingenious arguments of Professor Rendel Harris pointing to an individual 'lady' as the recipient of the Second Epistle, I cannot help thinking, in view of the general character of its contents, that Mr Brooke is right in preferring an address to a Church, perhaps the Church of which the Gaius of the Third Epistle (3 John 9) was a member. While, as regards the historical background of the two Epistles, Mr Brooke, though in the main agreeing with Harnack, who finds in them traces of the earlier stages of the development of the monarchical Episcopate, again shews his independence in arguing that the 'Elder' is not really opposed to the new movement, but rather sympathizes with it as the best means of meeting the dangers which the old system could no longer control.

In view of Mr Brooke's praise of Rothe's Commentary *Der Erste Johannis-Brief praktisch erklärt* (1878) as 'by far the most illuminating book which has been written on the subject' (p. viii), it may be noted that an English translation appeared in *The Expository Times* i-vi.

Of Professor Frame's Commentary on the Thessalonian Epistles

I have already had an opportunity of speaking at length in the *American Journal of Theology*, July 1913, and it will be sufficient here to extend in this JOURNAL a hearty welcome to what I believe is the author's first important contribution to Biblical literature. The Commentary, from whatever point of view it is regarded, is certainly a most 'satisfying' piece of work, and, along with von Dobschütz's contribution to the latest edition of Meyer, will do much to further the study of Epistles, which many regard as the earliest of all our New Testament documents. All the ordinary questions are fully discussed by Professor Frame in his admirable Introduction; but it is perhaps on its lexical side that his Commentary has most independent value. The Septuagint and the recently recovered Papyri have been carefully searched for the light they have to throw upon the Pauline vocabulary, and one is glad to notice the weight attached to the 'personal equation', which is of such importance in estimating the finer shades of the Apostle's meaning.

Another Pauline Commentary, which may be mentioned here, is Mr C. W. Emmet's Commentary on the Epistle to the Galatians in the Reader's Commentary.¹ Although, in accordance with the general aim of the Series to which it belongs, this Commentary is intended for the general reader, rather than for the professional student, the latter will find in it a clear and succinct statement of the main conclusions reached by modern scholarship. The Introduction is mainly concerned with the questions of destination and date, the writer shewing himself a vigorous supporter of the South Galatian theory, and maintaining, in agreement with Professor Kirsopp Lake in his *Earlier Epistles of St Paul*, that the Epistle must be dated *before* the Council of Acts xv, mainly on the ground that it is impossible otherwise to explain the absence of any reference to the decisions reached at the Council.

The teaching embodied in the Epistle is found to centre in the emphasis laid by its writer on the possession of the human personality by the Spirit of the Redeemer, and in this connexion, with special reference to Gal. ii 20, the words of the late Dr Moberly are quoted with approval: 'Christ is crucified first and risen before our eyes; that Christ crucified may be the secret love and power of our hearts. Calvary without Pentecost would not be an atonement for us. But Pentecost could not be without Calvary. Calvary is the possibility of Pentecost; and Pentecost is the realization, in human spirits, of Calvary' (*Atonement and Personality* p. 152).

The Notes, which are based on the Revised Version, bear evidence of a close study of the original, and contain frequent references to the views of recent commentators such as Lightfoot, Ramsay, Zahn, and

¹ *S. Paul's Epistle to the Galatians*, by the Rev. Cyril W. Emmet, M.A., vicar of West Hendred. Robert Scott, London, 1912.

Lukyn Williams, while others deal with St Paul's Rabbinic methods of exegesis, and the influence exerted on him by the Greek Mystery Religions. Throughout, indeed, the writer shews himself fully alive to the importance of the principle laid down in his Preface: 'Only when we realize what St Paul's words meant to himself and his contemporaries can we understand what is their message for us to-day.'

With this same attitude Archdeacon Westcott is in full sympathy in his important study on *St Paul and Justification*,¹ where a careful exposition is given of the principal passages bearing on the doctrine in the Epistles to the Galatians and to the Romans. Written originally apparently for the use of schoolboys, these expositions are marked occasionally by unconventionalities of style, which, so far from detracting, rather add to their freshness and vigour. And all are distinguished, it is hardly necessary to say, by an exactness of Greek scholarship and a depth of theological insight, which makes them a most useful and valuable lesson in the true methods of New Testament Exegesis. The discussion on 'words' with which they are introduced is by no means their least important part, while the translations and paraphrases are often very suggestive. Many of the questions, too, which the writer introduces almost incidentally are bound to provoke further thought and enquiry. Thus with reference to the purely technical sense of *δικαιος* and of *δικαιοσύνη*, in which he finds as the leading idea 'right-with-God', Archdeacon Westcott remarks: 'It plainly lies with the Deity to dictate the terms and conditions on which He will admit a man within His Covenant. At least it appears to me so' (p. 38). In connexion again with St Paul's use of the LXX he asks whether we, as Christian students, have 'sufficiently realized yet what it means for us, that the Christian "O. T." is the version of Alexandria, and not the Hebrew at all', and then, after pointing out that it is the Scripture, interpreted in the light of the 'guided' LXX translators, 'that solely meets the facts of the Christian revelation', he draws the, at first sight, somewhat startling conclusion that 'in so far the LXX becomes, not only the "Christian" version, but actually, the "better" version, as containing the latest light vouchsafed to Israel' (p. 47 f). Or, once more, how many discussions on Pauline Dogmatic would we have been spared, if all commentators had kept steadily before them the position adopted by our writer: "'Paulinism" is not a system; it is rather an attitude. You cannot "formulate" it—at least I hold so strongly—but you can "feel" it. Only if you are to "feel" it, you have first to master the

¹ *St Paul and Justification. Being an Exposition of the Teaching in the Epistles to Rome and Galatia.* By Frederick Brooke Westcott, of Trinity College, Cambridge. Macmillan & Co, London, 1913.

structure of the shrine that houses the spirit; and that shrine is the text itself' (p. 396). In the study of the Galatian Epistle, it is interesting to learn incidentally from his son that Bishop Westcott, shortly before he died, was a convert to the 'South Galatian' theory (p. 18).

We wish that we could commend with equal heartiness the new Commentary on the Apocalypse by Lieutenant-Colonel James J. L. Rattou.¹ The subject has evidently for long engaged the writer's thoughts to judge from the titles of previous publications dealing with it that appear on the title-page, but we cannot help feeling that the arduous task of a Commentary on the Greek version has proved too much for him. Certainly the numerous misprints of Greek accents and breathings are in themselves apt to estrange the reviewer, and his doubts are increased when he comes to examine the bibliography attached to the volume. Bossuet *L'Apocalypse*, 1689, is included, but there is no mention of Bousset in the Meyer-Weiss series, by whom our foremost English commentator on the Apocalypse, Dr Swete, remarks that he was 'helped' more than by any other modern commentator, profoundly though he might differ from his general attitude and not a few of his interpretations. Indeed, Colonel Rattou's list does not contain the name of a single German book dealing with the subject, nor is there any discussion, so far as I have observed, of the source-theories which, however they may finally be settled, cannot at least be ignored. The book has received the *imprimatur* of the Diocese of Westminster, but the author is careful to point out that this does not imply that it sets forth 'the Roman view' of the Apocalypse, even if such a view existed, but only that the book is free from heresy. Elsewhere (p. 83) he supplies an interesting quotation from a letter addressed by the present Pope to Bishop Le Camus in 1906: 'As we must condemn the temerity of those who, having more regard for novelty than for the teaching authority of the Church, do not hesitate to adopt a method of criticism altogether too free, so we should not approve the attitude of those who in no way dare to depart from the usual exegesis of Scripture, even when, faith not being at stake, the real advancement of learning requires such departure. You follow a wise course, and shew by your example that there is nothing to be feared for the sacred books from the true progress of the art of criticism; nay, that a beneficial light can be derived from it, provided its use be coupled with a wise and prudent discernment.'

The foregoing reference to the 'sources' of the Apocalypse may serve as an excuse for at least drawing attention to the title of the elaborate work which the veteran Professor D. Bernhard Weiss recently

¹ *The Apocalypse of St John. A Commentary on the Greek Version*, by James J. L. Rattou, M.D., M.Ch., Q.U.I. R. & T. Washbourne, Ltd., London, 1912.

published in support of the unity of the Fourth Gospel—*Das Johannes-evangelium als einheitliches Werk geschichtlich erklärt*.¹

Though intended specially for younger students and for schoolboys, the volumes of the *Cambridge Greek Testament* offer an excellent introduction to the more moderate critical position on the books of the New Testament. And few are more likely to be useful from this point of view than the two latest additions to the series. In his introduction to *The Second Epistle of Peter and the Epistle of Jude*² Dr M. R. James states succinctly and clearly the problems that have been raised regarding the relationship of the two Epistles, and, as against Spitta, Zahn, and Bigg, concludes for the priority of Jude. ² Peter he regards as a pseudonymous work embodying 'a crystallizing of oral apostolic teaching put forward to meet a particular difficulty' (p. xxxiv), but instead of dating it with Mayor in the second quarter of the second century, or carrying it forward with its latest German commentator Knopf to the third quarter, Dr James thinks that the Epistle may very possibly be as early as A.D. 100–125, in view of its resemblances to the other apocryphal writings connected with Peter's name. With reference to these, Dr James's weighty support is extended to the view that the Greek fragment of the *Apocalypse of Peter* is 'really a portion of the *Gospel of Peter*, which had incorporated, with some changes, a large section of the *Apocalypse*; the latter having been already current for some time as a separate book' (p. lviii). On the style and vocabulary of ² Peter, references may be made not only to Professor Mayor's exhaustive work, but to the useful summary by the Rev. R. H. Strachan in *The Expositor's Greek Testament* v p. 110 ff.

The volume on *The Epistle to the Romans*³ is the work of the General Editor of the series, the Rev. R. St John Parry, B.D., who has taken over at the request of the Syndics of the Press the task originally assigned to Dr Bebb of Lampeter. It is perhaps sufficient to say that Mr St John Parry has proved himself as capable as a commentator as he has already done as an editor. Every page bears witness to the care and thoroughness of his work, and all the most modern aids, as well as the great editions of Sanday and Headlam and others, have been called in for the interpretation of St Paul's most important Epistle. Nägeli's important study on *Der Wortschatz des Apostels Paulus* (1905)—still unfortunately a fragment—is laid under frequent contribution, and the constant usefulness of Dr Moulton's *Prolegomena* is specially acknowledged. There are also valuable Additional Notes on words such as *συνειδήσις* and *νόμος*, and on the difficult textual problems of cc. xv, xvi.

¹ Trowitzsch und Sohn, Berlin, 1912.

² Cambridge University Press, 1912.

³ Cambridge, 1912.

Along with these Commentaries may be mentioned a small book for the same class of readers, *A Short Syntax of New Testament Greek* by Mr H. P. V. Nunn.¹ The demand for such a book, and the excellent manner in which the work has been done, are proved by the fact that a second edition has already been called for. In view of future editions, the writer might perhaps consider whether the opening section on English Grammar is really necessary, or whether the space gained by its omission might not be better utilized by expanding some of the later sections.

G. MILLIGAN.

¹ Cambridge, 1912.