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Spirit from the work of the Father and of the Son. Even in prayer, he says, they use the Divine names indiscriminately; and although the Holy Spirit is called the Comforter, when they need comfort they go to the Father or to the Son. This is how he states the distinction which he discovers in the work of the three Persons of the Godhead: 'The power to *bring forth* proceeds from the Father; the power to *arrange* from the Son; the power to *perfect* from the Holy Spirit.' He finds the distinction in Ro 11^{38} 'For of Him, and through Him, and to Him are all things.' Consequently the work of the Holy Spirit goes right through revelation, touching every doctrine that touches man, from the Creation to the Final Restitution. The work of the Holy Spirit has to do with every doctrine, though it has not everything to do with it.

The real meaning of so big a book on the work of the Holy Spirit, then, is this. Dr. Kuyper attributes to the Holy Spirit all the things which other theologians attribute to man himself. 'Work out your own salvation, for it is God that worketh in you'—other theologians say, 'Here are two persons at work'; Dr. Kuyper says, 'No, there is but one.' If there were two, the word 'for' which is there would be meaningless. So the book contains immense sections on Faith, Love, Prayer, and the like, sections which practically exhaust those subjects For 'the effectual fervent prayer of a righteous man' is not his own doing, it is part of the work of the Holy Spirit.

Should the suspicion arise that so comprehensive a scheme of the work of the Holy Spirit makes human effort unreal and insincere, the answer is at hand. No scheme of theology has ever made its professors more earnest in working out their own salvation than this.

St. Paul the Greek.

By the Rev. John Kelman, Jun., M.A., Edinburgh.

From very early times Greek ships had crept cautiously along the shores, and threaded their way out and in among the islands, of the Mediterranean Sea. The genius of the nation was catholic and adaptable, and they dotted the world with settlements of colonists and merchants. Alexander the Great, in his marvellous campaigns, had gathered these scattered centres into one empire, knit together by great lines of communication, and strengthened by new cities like Alexandria. The machinery of empire was perfect, and the Greek tongue became the language of the educated world everywhere—the language in which the gospel was to spread to the ends of the earth.

With the Roman conquest, evil days fell upon Greece, as also on Palestine. But the travelling and the culture went on. 'The torrent of Jewish emigration met the torrent of Greek immigration' in every part of Syria.

The Greek genius and spirit, which thus made its way through the world, was a very complex one. The perfectly expressive language, the mystery of writing, the reverence for antiquity, the belief in the heaven-given inspiration of the older poets, all contributed to a very wonderful result. The civilization that resulted fostered a type of manhood marked by 'a high perfection of intellect and imagination; a restless activity of mind which found relief in disputations, and of body which found play in the games; a habit of indefatigable inquiry and of quick perception.' The ideals were self-elevation and self-culture. The characteristics, as they are finely epitomized by Professor Butcher, were: (1) A love of knowledge for its own sake, a passion for truth, and for seeing things as they really are, with no care for consequences. (2) A strong belief in conduct—such 'noble action' as might be becoming to 'clear thought.' (3) A mastery of Art, such as still sets its models for the world—Art also being loved for its own sake, and its chief excellences being the absence of exaggeration, the delicate spirit of choice, the unobtrusive propriety of diction. (4) A passionate demand and assertion of political freedom. These were those 'Gifts of Greece'—those 'fair humanities of paganism' which made her earn the name of 'The Holy Land of the Ideal.'

Of course all this is an ideal picture. As a matter of fact, the Ideals were swallowed up for the most part in commercial enterprises and extreme luxury of wealth. In the provinces, especially where she touched the Oriental barbarism, Grecian life became debauched and degenerate, sinking into the most unconcealed sensuality; while those Stoics who represented the highest ideals of the ancient days, grew hardened and bitter by opposition from the rest of men.

Here, then, lay waiting for Paul and for Christianity a second task that was indeed Titanic. Greece had been nearest the ideal all-round human life of any nation—in theory, at least, and intuition. She had just missed it, and was dying off into hopeless failure and corruption. To Paul it was given to revive that ideal, as never elsewhere has a dying spirit been revived; to conserve and reinvigorate the best life of ancient Greece. To establish on the earth a religion of liberty and knowledge; of beauty without fleshliness; of lofty morality without bitterness or scorn.

This appears the more interesting when we remember the attitude of Greece to foreign things, and especially to Jewish things. To the Greek, all that was not Greek was barbarian. The pride of Greece was scornful. It was met, in the Jews, with a scorn more vehement than its own, though not more absolute. The Pharisaic Jew had no appreciation for anything that had not the mark of Moses on it. For the rest, it was Gentile and accursed. 'Down with everything' was their attitude to the pagan world.

Yet Greek life poured itself, and carried its irresistible fascination with it, into Palestine. In Christ's time Galilee was full of Greek villas; and the Herods, native Idumean rulers, set themselves as this first object, to be as Grecian as they could. Again, while some Jews thus affected Greek culture, some of the incoming Greeks adopted the religion and the rites of the Jews. Thus, between the extremes of loyal Jews and loyal Greeks, you had two classes of what were called 'Hellenists'—one class being Jewish apostates, the other being Grecian proselytes.

That was the state of parties. But at such a time there are always many whose tastes and convictions lead them more or less beyond party boundaries. Every man in those days, who felt any revolt against the narrow bigotry of Judaism, must have found himself more or less in sympathy with some part of the Greek life and spirit. And so there were many who remained loyal to their Jewish blood, and yet did not feel themselves constrained to curse the Grecian influence as an utterly unholy thing; who acknowledged that there was much in it that was not only healthy, but a good gift from God to man.

The Apostle Paul was very much in this position. His appearance in Athens is one of the most living bits of portraiture in the old or new literature. Professor Ramsay has laid us all under a great debt by his delightful exposition of it. We see him, with some time on his hands, wandering about the city of statues. His quick and clever spirit feels and catches the spirit of the place. While seeing the sights, he is making himself, in sympathetic imagination, an Athenian. 'He is the student of a younger university visiting an older one.' He adopts their custom, and talks in the Agora as foreign and native philosophers were talking. There is much to sympathize with, but the place is all spoiled for him by its innumerable statues and idol altars. He speaks, and speaks well. He takes for his text an altar he has seen with the inscription, 'To the Unknown God.' He pours out a great appreciation of the sunlit, fair, and kindly world, and the Good God above it, whose offspring (he reminds them), according to their own poet, we all are. Only, their religious monuments show that their piety has run off into excess. These countless idols are surely no fit way to worship the Father of All.

He had caught their interest before he began to speak, but not their sympathy nor their respect. The young life about the university was ever on the outlook for curious doctrines. 'Lads of parts' from the villages, and foreigners from the ends of the earth, who had discovered some truth, or devised some system, or imagined some dream or other, came to this centre to speak out what was in them. Athens was the centre of all who were ambitious to find fame and fortune by their wits. It was in this character that Paul appeared to these loungers. In the name they give him we hear the very college slang of to-day—σπερμολογος—sparrow, seedpecker, 'picker up of learning's crumbs'—'what has this *Bounder* got to say?' So they hustled him along to the Council of wise men, who exercised a kind of censorship over the public education; and he made his

speech, in whose subtle blend of popular and scholarly elements we can perceive the nature of the audience—a narrower circle of the educated, and a wider fringe of the populace. The speech proceeded—clever, courteous, to the point. It touched Greek life in the most delicate and appreciative way. But the audience had heard all that before. There was nothing new in it. They had philosophers who had it all by heart. And the first new thing that came from Paul was that cunningly-led-up-to word of the resurrection of a certain dead Jew named Jesus. The impassive and unimpressed audience went away laughing. They had had enough.

Much has been made of the failure of this attempt upon Athens, and much stress has been laid on the fact that when he went to Corinth he did not repeat it, but spoke hard things of the wise, the disputers, and the learned, and 'determined to know nothing among them save Jesus Christ and Him crucified.' Probably the explanation lies very largely in the fact that Corinth was the centre not of Greek learning but of commerce. Be that as it may, the chief interest of this scene lies not so much in its effect on Athens, as in its revelation of the mind of Paul. And to this we now turn.

In our former study, that of 'Paul the Hebrew,' we saw the Titanism of this man, when he took up three of the great central Hebrew facts—nationality, law, crime—and sent them forth into the world charged with new meaning and new power. He did this when they were to all appearance dying, and so saved them.

Here a still more Titanic thing awaited him, and in the speech at Athens we see him attempting it; and it is commonly supposed that here we see him failing in the attempt. The Jewish world was small in every way compared with the world of Greece. That huge carcase of old Greek civilization lay across the whole known world, poisoning it with its decay. Will it be possible for this man—for any man—to call that dead thing back to life again?—to preserve for the world, and to set free in it, any of those lofty ideals whose memory was now the most that remained of them?

Certainly it was a daring task, and especially daring for this disciple of the Rabbis. Some writers have imagined that Paul had an extensive acquaintance with Greek literature and culture. Certainly his school—that of Gamaliel—was more broad-minded than the rest, and so would leave him more open to such influences than he would have been in most of the schools. On the other hand, it has been pointed out that he wrote provincial Greek and thought in Syriac; that the cast of his mind was essentially Hebrew, and that in all his writings there are but three quotations from Greek literature, namely: 'We are all his offspring'; 'The Cretans are all liars'; and 'Evil communications corrupt good manners.' These are certainly not promising. They are the sort of quotations that even a man who had never studied Greek books, but had only kept his ears open in the street, would be certain to become familiar with.

We cannot therefore build much on the idea that he had seriously studied the Hellenic culture of his time. But study is one thing and spirit is another. A culture affects the minds of men far more by its atmosphere, its delicate play of feeling, its subtle spiritual appeal to one's tastes and inclinations. Of such influence we find abundant trace in Paul. Naturally, there was much in him to which that spirit must have appealed—many points in which he was in strong sympathy with it. His daring, his delight in strong and free argument, his brilliant spiritual intuition, his keen appreciation of all clever and able things, and of what was beautiful and true—all that made him open to this influence. He saw how Godlike the ideals of Greece had been, how powerful for God they ever must be, if they are kept alive and pure. He was far too wise a man not to utilize such a spirit; and he did utilize it. It was not so much that he borrowed from it directly, as that he allowed himself consciously or unconsciously to be influenced by it. Many of his leading positions fell into peculiarly striking harmony with it. And so, hardly realizing what he did, he revived in his Christian teaching much that was best and most appealing in that wonderful life that seemed to have fallen upon so hard a destiny. Let us consider four points in which this is specially manifest.

1. *He changed the emphasis of religion from cursing to blessing—from negative to positive.*—The Jewish law was for the most part negative 'Thou shalt not!' 'Thou shalt not!' True, there were wonderful glimpses of the grace and compassionate love of the Law-giver. Yet these were difficult

to catch and very difficult to live in. The Hebrew conscience was irritated and fearful, and its spirit was morbid. Whatsoever things were severe, whatsoever things of bad report, where there was any vice, where there was any blame, it thought on these things. It wrestled against them, it fell before their temptation and was forgiven, it anxiously felt its way forward into the future, on the outlook for new conflict.

The Greek spirit was all too much the other way. It had not nearly conscience enough. It saw around it a world of alluring beauty, full of the chances of pleasure and delight, and unhesitatingly it plunged in that fair world. True, as is ever the case, there was a sorrow in its heart—the world-sorrow that is the solemn undertone of all great thinking. And its character was that of mingled melancholy and lightsomeness, as different as possible from the Hebrew mingling of hope and fear.

Now that mingled melancholy and lightsomeness is one of the most marked peculiarities of Paul. But the lightsomeness is the point to be emphasized here. 'Whatsoever things are lovely, pure, of good report, with virtue and praise in them'—these are the things we are to think about, he tells us.

But the thing that explains this is a great change that had come over the whole aspect of things for Paul when he passed from the negative law to the positive grace. The whole emphasis of religion had been on abstaining from things, on what one must *not* do or say. The whole emphasis of the gospel is on what great gift is ours—what we *have* in Jesus Christ. The main interest of the law was in what would be the result of disobedience, the main interest of the gospel is the joy and peace of believing. This produced a bright and sunny type of life which amazed and impressed the world. Men rejoiced, in the early Christian Church, 'with joy unspeakable and full of glory.' And the sad-eyed Greek world, which had believed itself to have the monopoly of joy, looked on wistfully, and learned how sad it was in comparison with this new spirit.

Was not this a great thing? And when this apostle sends his gospel of grace, 'the good news of the glory of the rejoicing God,' and his commands—'Rejoice evermore,' and 'Again I say rejoice'—when he sent these messages all through the world, calling forth a great gladness by every shore and through the faded heart of every city—must there not have been many who felt that the old Greek spirit had found true voice at last? It was a Titanic thing to do, and this man did it.

2. *Liberty.*—If Paul was anything, he was an independent and irrepressible man. The Rabbinical schools were places of utter bondage, and when he broke loose, *he broke loose.* His whole writings ring with the shout of the emancipated. The Jewish law had become for Jewish men an irritating and unintelligent tyranny. It governed in the stupid fashion of a giant rather than with the dignity of a king. And it was further made irritating by the fact that so many officials were at the management of it. It was explained by the Rabbis into endless details, so that the obedient Jew was at the beck and call of a multitude of very stupid and pedantic men. One can feel yet the thrill of indignant revolt with which Paul broke away, shouting, 'Ye are bought with a price, be not the servants of men.' From petty proprieties, from galling detail, from microscopic rules, conventionalities, and customs, he and they were *free* in Jesus Christ. They held their heads erect and went through the world like the sons of kings—no matter who pulled at their garments or held up a solemn finger of reproof.

This revolt was entirely in keeping with the best Greek spirit. If Greece had stood for anything, it had been for freedom. Every man walked erect, and prided himself in being a law unto himself. But her liberty, like her joy, had turned to bitterness. It had lacked dignity in its best days, for she always suspected her generals of the desire to tyrannize, and committed her most shameful acts of ingratitude and oppression because she felt her liberty insecure. And, finally, she had come under the heel of Rome, and lost her political liberty utterly and finally. So that the old spirit, which still kept her sons erect and proud, was but a pathetic and almost sarcastic thing — the memory of a lost greatness — the shadow of a name.

When Paul changed men's ideals from that of slaves of duty to those of sons of God—when he understood Christ in this sense—he did a stupendous thing for Greece. He set the whole world and the future race of men on that dignified level of self-respect and independence, which she had seen afar off, and, trying to establish by politics, had lost for ever. In her ideals of liberty she had a truth from God for the world more

clearly seen than any other nation. Here, it found the world at last.

Paul's idea of liberty is the liberty of the sons of God. No longer subject to mere detailed precepts of obedience, men were learning to live in the spirit of a new life. The witness of that spirit within them gave them power to discern for themselves between good and evil; it gave them courage and independence to receive the good and appreciate it, from whatever quarter it might come to them. Their love for God, and their sense that He loved them, summed up the whole law for them, and was its fulfilling. They had received, not the spirit of bondage, again to fear, but the spirit of power and of love, and of a sane and balanced mind. No sentence could more perfectly express the ideals of Greece concerning liberty of spirit.

3. *Flesh.*—Here Greek thought was at a deadlock. The flesh was the temptation of the Greek. The appreciation of the beauty and pleasantness of flesh was a truth which had run into an extreme danger in some of the Epicurean teaching. In certain quarters it had led to frightful excesses and sunk all morality in depths of shameless crime. In revolt against this stood Stoicism, now in its modernized Alexandrian form. Not unnaturally, the revolt was bitter and scornful, and so the other extreme view was adopted, that matter was inherently evil, and that flesh was in its very nature indissolubly connected with sin.

These two extremes confronting each other had brought about the deadlock. In every way it was a pitiable and helpless condition from the point of view of morals. Epicureanism was the handmaid of vice, and Stoicism was no match for temptation. It was this situation which Paul faced. He brought to it not so much a formulated theory as a strong and vivid personality, reasonable and human. His doctrine of the flesh is not argued out, but lived out and experienced. At times his tone is strong and bitter, like that of the Stoics. He speaks of the flesh as 'this dead body,' emphasizes its corruption, and even says that in it 'dwelleth no good thing.' Yet, at other times, he calls the bodies of believers Temples of the Holy Ghost, and prays that their bodies, as well as their souls and spirits, may be sanctified.

Thus he found a *via media*, and it was one which led somewhither, out of the impossible situation of Greek thought. Stated in general terms, it is that the flesh in itself is good though dangerous. It is a hindrance, but not an enemy, to holiness. It is 'an accidental and temporary means of bondage,' wherein, for a time, we may be said to be 'sold under sin,' though it is capable of redemption for noblest ends. His technical use of the word 'flesh' may be defined as 'body, in so far as, under present conditions, it tends toward sin.'

This view is seen in special clearness in his doctrine of death and the Hereafter. The Greek doctrine was that of annihilation, or, at brightest, that of man's survival as pure spirit. Paul insists that the body also is capable of new life, and that it will be delivered from its bondage of corruption. The Greek hopefulness had been dimmed and saddened by death; Paul, abolishing death in this thorough fashion, rehabilitates it.

4. *The Ideal Manhood and the Indwelling Christ.*—As has been already quoted, Greece has well been named 'The Holy Land of the Ideal.' In her Art and in her Literature she, more than any nation, seemed to have realized the Ideal. Yet her best thinkers were dissatisfied with earth even at its loftiest, and believed, with Plato, that the Ideals dwell in heaven.

Paul found ideal manhood, not on the one hand in sculptured marble nor in the great writings of philosophers or poets, nor yet, on the other hand, discovered at an infinite distance from all human achievement, in the inaccessible heavens. He found it in the life of One who had lived and died and was alive for evermore—the very image of God in Humanity. To 'grow up into Him' was the ideal life for all men,—and it was a life possible for all men. He substituted trust in Him for faith in the sense of intellectual conviction; and in this way he made the Ideal practicable through love. In this ideal life, Christian men were aware of a divine indwelling in themselves. Sometimes this indwelling is spoken of as Christ's, sometimes as the Holy Spirit's, indwelling. It is not introduced by Paul for dogmatic ends, or in a dogmatic way, as a matter of fine distinctions and hard and fast definitions. It means, in his use of it, to be utterly at one with Christ, and so through Him to reach ideal manhood. And this, with Paul, is a thing attainable. He speaks without hesitation of himself as a spiritual man, and appeals for confirmation to his own character and conduct. Not that he professes fully to have attained and to be already perfect. But he does profess to have

found the secret of the ideal life in Christ, and to have found it a possible and realizable life, and no mere fair vision.

> Yea, through life, death, through sorrow and through sinning
> He shall suffice me, for He hath sufficed.
> Christ is the end, for Christ was the beginning,
> Christ the beginning, for the end is Christ.

In this Christ-Ideal there was one element which was 'foolishness to the Greeks.' That element was the Cross. We have seen how he changed the meaning of the Cross to the Hebrews. To the Greeks he declared it 'the wisdom and power of God.' In this declaration he was not contradicting the Greek thought but perfecting it. It was precisely this element that it needed, and for want of which it was perishing. The Greek view of life is so far true, and its truth is a rich and glorious truth. But it needs shading, and it needs stiffening. It had indeed the shading of poetic melancholy, and the stiffening of the Stoic philosophy. But these were not enough; and the Cross which Paul gloried in was the perfect supplement to its half-truth. In that Cross there was the conscience of sin, a moral dynamic of faith and love, a permanent strengthening of the spirit of man for righteousness by the Holy Spirit of God, strong, subtle, and effective. It is this background of Hebraism which Hellenism ever needs to make its power lasting and its brightness safe. To Paul, Hellenism, no less than Hebraism, owes a great debt.

What have We gained in the Sinaitic Palimpsest?

By Agnes Smith Lewis, M.R.A.S., Hon. Phil. Dr. (Halle-Wittenberg), LL.D. (St. Andrews), Cambridge.

VI.

The Gospel of John.

*18[1].—'over the brook of Kedron, [to] *the mountain* [or field], a place where there was a garden,' etc.

*18[3].—'But Judah, the betrayer, brought with him a band, and *some of* the chief priests and Pharisees, and officers, and *a crowd of people* carrying lanterns and lamps, *and he came thither*.' 'Weapons' are not mentioned.

*18[5].—'which betrayed him,' is omitted. It has already occurred in v.[2]. It is exactly the kind of touch which might be put in by a later scribe.

*18[10].—'Then Simon Cepha drew a sword,' instead of 'Simon Peter therefore having a sword drew it.'

18[12].—'and the chiliarch,' instead of 'the chief captain' (with Codd. Sinaiticus, Vaticanus, Alexandrinus, Bezæ, the Peshitta, and the Coptic).

*18[12].—'seized Jesus and,' is omitted. It is implied in the statement that they bound Him.

After v.[13] comes v.[24], and this is one of the crowning excellences of this Antiochene codex. I had observed, when preparing my translation[1] for the press in 1894 and 1896, that the arrangement of verses in this chapter was far superior to any that I had hitherto seen, because it gives us the story of our Lord's examination before Caiaphas, and then of Peter's denial, as two separate narratives, instead of being pieced into each other in the way with which we are familiar. The sequence is vv.[13. 24. 14. 15. 19. 20. 21. 22. 23. 16. 17. 18. 25. 26. 27. 28. 29. 30. 31.] After this three leaves are unfortunately lost.

It was left to Dr. Blass of Halle to discern and to say that the occurrence of v.[24], that is, of the statement, 'But Hannan sent him bound unto Caiapha the high priest,' betwixt v.[13] and v.[14] removes a discrepancy between the Gospel of St. John and the Synoptics; because it makes St. John agree with the other evangelists in stating that our Lord's trial took place in the house of Caiaphas instead of in that of Annas, as has been hitherto supposed. The attempt to explain away this apparent discrepancy gave rise to various ingenious hypotheses on the part of writers in the *Sunday School Chronicle* for 14th May 1899, when the International Lesson was taken from Jn 18[15-27].

It never occurred to any of them that a far

[1] The complete edition of this translation is published by Messrs. C. J. Clay & Sons, of the Cambridge University Press.