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This is a consideration that I would fain commend to Mr. Ernest Scott as well.

I have deliberately devoted so much of this article to the Gospel History that I have not left myself much space in which to speak of its Transmission. It seems to me that after Lecture VIII., Professor Burkitt soon recovers his balance. All that is said about the growth of the Canon is as interesting and as neatly and attractively stated as the rest. I only think that Professor Burkitt slightly underestimates the evidence for the existence of the collection of thirteen Pauline Epistles before Marcion. I note with special pleasure the incidental statement (p. 325) that he believes the famous passage about our Lord in Josephus to be genuine. This is a heresy in which—at least as to the substance of the passage—I am much disposed

to join. I hope Professor Burkitt will some day discuss the point in print; he would do so admirably.

One parting word. Professor Burkitt is a writer of brilliant gifts and brilliant accomplishments, whose accession to the professoriate is to be warmly welcomed—and all the more welcomed because he is a layman. I should have every hope that this accession may bring with it the one desideratum of which I seem to be conscious—a somewhat heightened sense of responsibility, just a little more of the *secundæ curæ*, just a little more self-criticism and power of discriminating between those impressions which are the offspring of the moment and those which have behind them a long train of scientific reasoning and observation.

Recent Foreign Theology.

O. Holtzmann's *New Testament Times*.¹

As the author indicates on the title-page, and states in the preface, this is really a new book. He has gone over the whole ground again, anew set forth what he believes to be the facts, and has considered every matter in the light of more recent knowledge. There is room for a new edition, for knowledge is really increasing over the wide field covered by such a text-book. For this text-book treats first of the historical foundations of the New Testament life. It casts a glance over the history of Palestine from the time of Alexander the Great to the downfall of the Jewish state. It deals with the political geography of the New Testament. A section is devoted to the moneys and the measures of the New Testament. Chronology receives attention. Then the author passes to the life of the Jewish people in the time of the New Testament. Temple service, priests and Levites, synagogue and scribes, sects and parties, the high courts of

the Jews, are clearly and sufficiently described. Then follows a description of the Diaspora, and of the relations between it and the heathen world. Finally, there is a lucid and able description of the religion of the Jews in the time of the New Testament.

The book is somewhat dry reading, for the style of Professor Holtzmann is not a distinguished one. Nor is he a master of grouping and arrangement of topics. But he makes his meaning clear, and the reader may always read with intelligence, if not with interest. On the whole he is impartial, and objective. A reader may always know what his theological standpoint is. He is objective enough when he is dealing with matters concerning history, geography, and other topics of the same order. But, for example, when he touches on any topic connected in any degree, however remote, with the Fourth Gospel, he makes the reader know that his view is that the Fourth Gospel is not of any value as a source of history. Dealing with the topic of the Pharisees, he rather goes out of his way to say that the Fourth Gospel is wholly unhistorical in its treatment of the Pharisees. When that Gospel speaks of the Pharisees as having heard that Jesus was more successful than John, it falls into the mistake of thinking that the Pharisees were not

¹ *Grundriss der Theologischen Wissenschaften*. Achte Abteilung. Neutestamentliche Zeitgeschichte. Von Oskar Holtzmann, a.o. Professor der Theologie zu Giessen. Zweite vollständig neu bearbeitete Auflage. Tübingen: J. C. B. Mohr (Paul Siebeck). Price M.7.

a great popular party, but a party whose headquarters were at Jerusalem. May the Pharisees not have been both a popular party scattered over the whole land, and also a party which had their headquarters at Jerusalem? Such is the view of Professor Sanday, who has a right to have an opinion on the subject. Here and there there is a bias of this sort manifest, but, on the whole, the book is an excellent text-book on this important subject.

JAMES IVERACH.

Aberdeen.

The Itinerant Preacher.

IN the *Die ersten Wanderprediger Frankreichs* (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1906. Pp. 179. M.4.80), Johannes von Walter, of Göttingen, takes his readers into one of the bypaths of mediæval monasticism. It is an instructive book. A previous volume, published in 1903, presented the portrait of Robert d'Abrissel, the founder of Fontevraud, an order whose peculiarity was that it united monks and nuns in the same convent, with an abess at the head of the institution. Here the author presents the lives of Bernard, abbot of Thiron, d. 1117; Vitalis, abbot of Savigny, d. 1122; and Girald of Salles; and gives notes on the careers of Norbert, the founder of the Premonstrant monks, and Henry of Lausanne. To these chapters is added a chapter on the origin and influence of mediæval itinerant preaching. These men belong to the wonderful twelfth century, in which there was so much stir of thought and such an ardent pressure towards a religious revival. One of the symptoms of this longing after revival was the activity of these itinerant preachers; and this is the first noticeable thing in this volume. People were not satisfied with religious conditions; and these men were veritable itinerant preachers, who themselves wept, and brought their audiences to tears by their calls to repentance and their sharp rebukes of the clergy for their worldliness. Bernard of Thiron, the abbey which he founded, like Robert d'Abrissel, was commissioned by the Pope to preach, and, like others, he continued to itinerate on preaching tours after he was an abbot. The second chief point of interest in the volume is the stress laid by these preachers upon absolute poverty. Francis of Assisi was to be known as the *poverello*, the little, poor man; and the sympathies of all

communions have been drawn to him by the publication of his will, and the first *Legenda* by Brother Leo, written perhaps a few months after the saint's death, as Sabatier contends. Francis, however, was not the first to reaffirm the principle of personal poverty. These men were also called, now 'the poor man of Christ who followed in His footsteps,' and now 'the one who, poor in spirit, followed the poor Lord even to death.' Norbert's followers were called the 'poor of Christ,' *pauperes Christi*. The revival of Apostolic poverty was in the air, and the groups of the Humiliati and Poor Men of Lombardy and Poor Men of Lyons at the close of the twelfth century prepared in a measure, perhaps a large measure, the soil for St. Francis. And these itinerant preachers of the earlier part of that century also have their important place in the development of the movement, looking to a closer imitation of Christ, the excellency of which, as Walter says (p. 168), they sought to republish in France.

DAVID S. SCHAFF.

The Western Theological Seminary.

Recent Discoveries.

1. IN the *Theol. Literaturblatt* for January 18, Professor Joh. Kunze gives a detailed account of a newly discovered work of Irenæus (died about 202 A.D.) in an Armenian translation. The work was only known to us previously from the mention of its title by Eusebius: *εἰς ἐπιδείξιν τοῦ ἀποστολικοῦ κηρύγματος*, Proof of the Apostolic Preaching. The MS. was found in an Armenian Church in Erivan, and dates from the second half of the thirteenth century. It stands after the fourth and fifth book of Irenæus' great work *Against Heresies*. The Armenian text is now published, along with a German translation by Professor Harnack, in the well-known series of 'Texte und Untersuchungen' (6 Mk.). Professor Harnack divides the work into one hundred chapters, and adds an epilogue and notes. Its genuineness is placed beyond doubt by internal evidence, and especially by comparison with the other works of the great Father. As to the contents Professor Harnack writes: 'We learn nothing new from the work, and yet its discovery is of great importance. We learn from it how certain and vital to Irenæus were the thoughts he developed in the work *Against Heresies*. . . . All the chief points of religious

doctrine in that work are found here; to Irenæus they were not theology, but religion itself.' The doctrine of the Trinity is assumed as a basis: 'We received baptism for the forgiveness of sins in the name of God the Father, and in the name of Jesus Christ the incarnate Son of God, who died and rose again, and in the Holy Spirit of God.' The doctrine is further expounded under many aspects. The 'proof,' which is the main theme, is in the form usual in the early Apologists, prophecy and its fulfilment. First of all the O.T. history of Divine revelation is summarized down to the building of Solomon's temple, the predictions of the later Prophets being more briefly dealt with. This fills up the twenty-nine chapters of the first section. The second section, in twelve chapters, dwells on the fulfilment in Christ of the promises to Abraham and David. The following chapters, up to the eighty-fifth, enter into detail respecting Christ as Son of God, His pre-existence and work in the O.T., His Incarnation and Birth, His Healings, His Death on the Cross, Resurrection, Ascension and Session at God's right hand, and the Future Judgment. In the concluding chapters Irenæus points out how our faith is confirmed by all this fulfilment. Prophecy is quoted to support Paul's doctrine of the calling of the Gentiles to faith in Christ without subjection to the law of Moses. The Pauline type of doctrine is strongly emphasized. By the imparting of the Holy Spirit the heathen are said to experience a change of heart, and 'so are raised above the Mosaic law. 'For we have received the Lord of the law, the Son of God.

And by faith in Him we learn to love God with the whole heart and our neighbour as ourselves. But love to God is far from all sin, and love to our neighbour will do him no wrong. Therefore, also, we need not the law as a teacher. Behold, we converse with the Father, and see Him face to face. For the law no longer needs to say "Thou shalt not commit adultery," to one who looks not with desire on another's wife, or "Thou shalt not kill," to one who has cast off all wrath and enmity.' This line of teaching is more spiritual than anything in Irenæus' great work, and goes back to the earliest days of the Church and the Apostolic teaching named in the title. Instead of 'Rule of Truth,' found in the writing *Against Heresies*, 'Rule of Faith' is used, pointing to the use of fixed forms of faith. 'On the other hand, it is clear that "Rule of Faith" cannot be simply identified with the formula of the creed.' Professor Harnack finds the most interesting passage in the mention of Pontius Pilate as 'the Procurator of the Emperor Claudius,' which would make Jesus forty to fifty years old. In Mt 27³⁴ Irenæus substitutes 'vinegar' for 'wine.' There are many other interesting points which invite discussion.

2. Another interesting find is an Armenian version of the Apocalypse. The text is edited and published by F. C. Conybeare, with an English translation, and ample notes and explanations, in the Text and Translation series (London: Williams & Norgate).

J. S. BANKS.

Leeds.

The Substance of God's Salvation.¹

BEING THE FAREWELL SERMON PREACHED IN THE FREE CHURCH OF HUNTLY,
ON THE EVENING OF SABBATH, THE 25TH OF JUNE 1854.

BY THE LATE PRINCIPAL RAINY, D.D.

'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.'—2 Cor. xiii. 14.

THE passage which has now been read cannot but be suitable as a subject of consideration at such a

¹The Editor of THE EXPOSITORY TIMES found this sermon among his papers, with the name of Isobel Hastings and the date, 1854, written upon it. His father and mother and this aunt Isobel signed the call to Mr. Robert Rainy

time as this. Certainly we cannot desire for one another a more comprehensive blessing than that

when he came to Huntly in 1851, and sorrowfully saw him depart in 1854. The dingy pamphlet has, for the names it bears, escaped the waste-paper basket all these years. It is now a 'Farewell Sermon' to the Church universal.