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God—and cannot be thought of as a late development growing out of the simple elements preserved in the synoptists. The lectures are full of close reasoning and interesting suggestions. Two of them are replies to Dr Inge's contention that M. Loisy and Mr Lacey upheld 'a formal orthodoxy based on extreme scepticism'.

One of the avowed aims of *St Paul, the Man and his Work*, by H. WEINEL, Professor of Theology in the University of Jena, translated by the Rev. G. A. Bienemann, M.A., and edited by the Rev. W. D. Morrison, LL.D. (Williams & Norgate, London, 1906), is 'to make our people understand and love St Paul'. That the author himself is inspired by an enthusiastic admiration for the great apostle is evident, and we may well hope that the contagion will pass to his readers. To review the book adequately would be to review the whole question of the historical value of the Acts of the Apostles and the genuineness of St Paul's Epistles. There is so much that is admirable and attractive in the book, that no one could fail to read it with interest and profit: but again and again I can only feel how arbitrary are the presuppositions as to the early history of the Church that underlie it all, and how purely individualistic is the treatment of the evidence. It is no part of the author's purpose in this book to discuss such questions, nor need I give instances. Only one may be permitted to doubt whether the 'schoolmasters and other teachers of religion', who naturally enough asked Prof. Weinel to publish in book form his articles in the *Christliche Welt*, will not have their love of St Paul enhanced at the cost of some serious misunderstanding of the principles by which sound criticism of the New Testament must be controlled.

J. F. B-B.

S. Jean et la fin de l'âge apostolique, by the Abbé C. FOUARD (Paris, 1905), is the last volume of a series which the author has published under the general title *Les Origines de l'Église*. The other volumes have been translated into English by G. F. X. Griffith, *The Christ, the Son of God, a life of our Lord*; *St Peter and the first years of Christianity*; *St Paul and his missions*; and *The last years of St Paul*; the first and the last containing short introductions by Cardinal Manning and Cardinal Gibbon respectively. The volume on St John has been published since the death of the author, from his manuscript which he left complete. It has now reached a second edition in French. The book gives a general account of each of the Johannine writings, with large extracts, and several chapters on the history of the times, beginning with an account of Palestine after the fall of Jerusalem, the Church under the Flavian Emperors, the persecution under Domitian, and the letter of Clement; and ending with a short sketch of the con-

dition of the Church immediately after the death of St John. It is written with the clearness and charm of style which seem to be the natural gifts of all Frenchmen, and the author's learning is apparent on every page. But it can hardly be said to contribute much to our knowledge of the history of the period with which it deals. The point of view from which it is written is clearly shewn in such sentences as the following, in which the author justifies his assignment of the saying in the Gospel according to the Hebrews about the Holy Spirit and Mount Tabor to the Ebionite as opposed to the Nazarene element in that Gospel, 'Comment croire que des Églises éclairées et guidées alors par des hommes apostoliques aient pu tenir pour authentiques de pareilles rêveries?' It is certainly surprising to learn in a book published in 1904, and reprinted in 1905, that the version of the LXX, made from copies sent to the Jews of Alexandria by the Rabbis of Palestine, determines the writings held to be divine in the schools of Judaea a century before the Christian era, and that it was the later Rabbis who 'sacrificed' Tobit, Judith, Wisdom, and the rest of the Apocrypha: 'On voit tout ce que rejetait l'aveugle critique des Rabbis.' The Introduction deals with the Johannine question, especially the external attestation to the books. The author is clearly well acquainted with a good deal of the most recent criticism, though he has apparently less knowledge of its earlier stages. But the results are hardly convincing. The burden of the whole is that St Irenaeus tells us that the books are the work of the Apostle, and St Irenaeus cannot have made a mistake. And we can hardly read any part of the book without feeling that what is being put before us is history as it must have been, if ecclesiastical tradition was never at fault. But the earlier chapters give an interesting account of the history of Palestine after A. D. 70, and of Christianity under the Flavian Emperors. In the chapters which describe the Johannine writings, and make large extracts from them, true insight is shewn, as we should naturally expect from such a writer, into their spiritual import and real value. The general impression which the book leaves cannot be stated better than in the words of the Editors in their short preface—'Le manuscrit fera regretter plus encore aux lecteurs la fin prématurée d'un homme dont les œuvres et la vie ont eu pour but unique la gloire de Jésus. Dieu a anticipé le salaire pour ce bon ouvrier. Ses yeux contemplant aujourd'hui la divine face du Christ, qu'il a dépeinte avec amour et ravivée dans tant de cœurs.'

A. E. BROOKE.

Saint John and the Close of the Apostolic Age (Longmans, Green & Co., London, 1905) is an English translation of the last-mentioned work