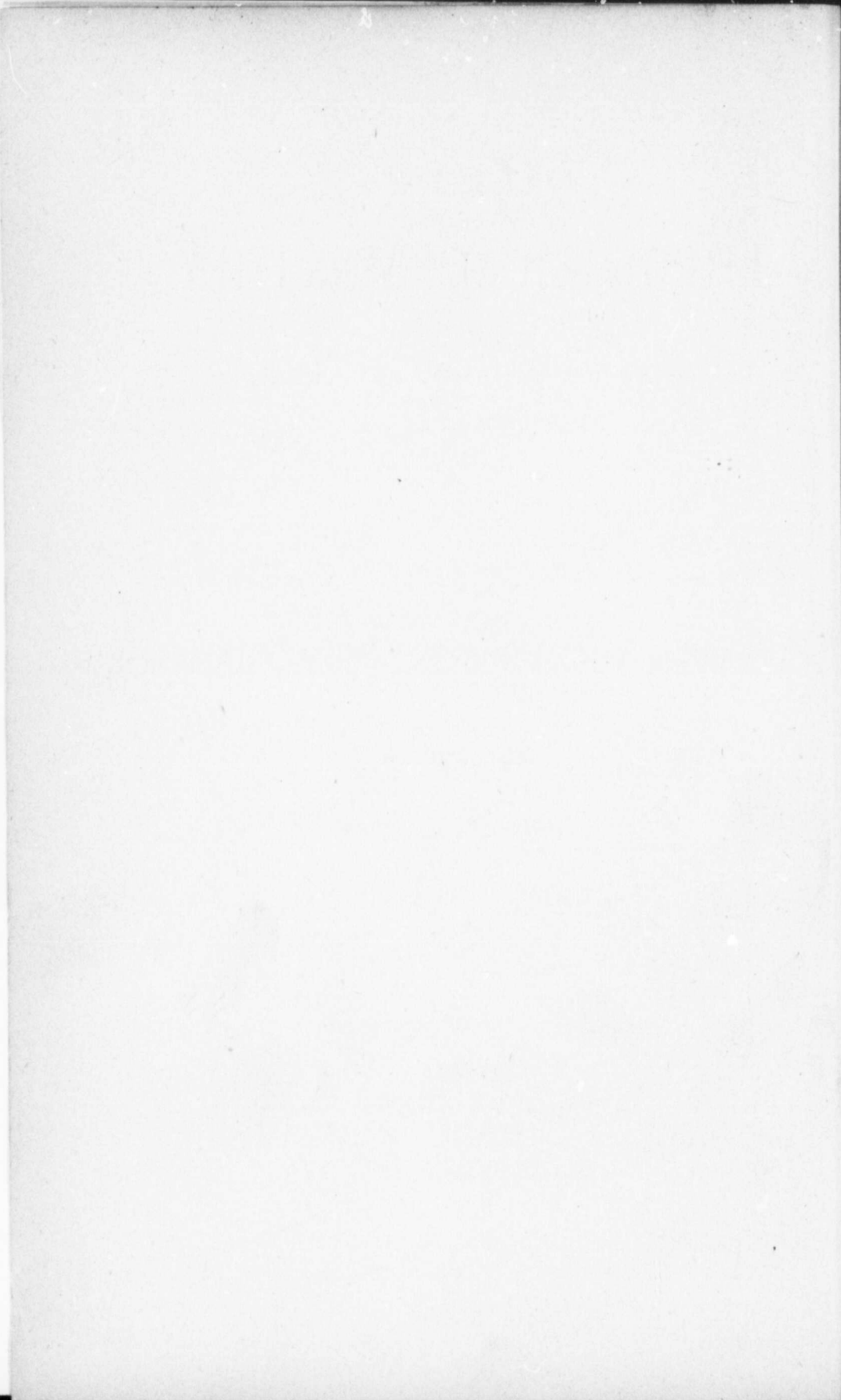


THE THEOLOGICAL MONTHLY



THE
THEOLOGICAL MONTHLY

AN EXPONENT OF CURRENT CHRISTIAN THOUGHT

AT HOME AND ABROAD

“EXORCISE THE EVIL GENIUS OF DULNESS
FROM THEOLOGY.”

“HOLD TO THE WRITTEN WORD.”

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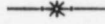
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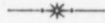
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INDEX TO AUTHORS.



NAME	PAGE	NAME	PAGE
Austin, Rev. G. Beesley	181	Leathes, Rev. Prebendary, D.D.,	73, 361
Burn, Rev. T. W.....	194	Lias, Rev. J. J.	145, 267, 308
Cherrill, Rev. A. K.....	217	McCann, Rev. James, D.D.....	113, 415
Cholmondeley, Rev. F. G.	200	McSorley, Rev. Hugh	332
Deane, Rev. W. J.	1, 229	Pryde, Rev. Thomas.....	245
Faussett, Rev. Canon	322	Sharpe, Rev. J.	388
Gloag, Rev. P. J., D.D.	86	Shindler, Rev. R.	257
Gregory, Rev. J. Robinson ...	100, 289	Thorne, Rev. F.	340
Gretillat, Professor.....	125, 301	Waterman, T. T., Esq.	369
Hadden, J. C., Esq.	381	Weymouth, R. F., Esq., D.Lit.,	33, 162
Hellier, B., Esq. (The late).....	17	Whitelaw, Rev. T., D.D.	400
Henning, Rev. Stilon	48		

INDEX TO SUBJECTS.



	PAGE
Bible and Science	415
Book of Enoch, The.....	1
Book of Enoch, The, Date, Authorship, and General Results	229
Charles Henry Von Bogatsky	257
Current Literature :—	
Ali, Jephth Ibn	} Anecdota Oxoniensia. Vol. I. Part
Margoliouth, D. S. (Editor)	} III. (The Book of Daniel)..... 136
Anderson, C., B.A.	} Bible Class Primers. Life of Abraham
	} ham
	} 360
Atkins, F. A.	} Moral Muscle, and How to Use it. 287
Banks, Rev. J. S. (Translator) ...	} Prophecies of Jeremiah
Orelli, Dr. C. Von (Expounder)...	} 133
Barclay, Rev. P., M.A.	} Present Day Lessons from Habakkuk. 216
Beard, Rev. A.	} Faith: Active and Passive, Divine
	} and Human
	} 216
Belcher, T. W., D.D.	} Our Lord's Miracles of Healing ... 288
Blackie, John Stuart	} Essays on Subjects of Moral and
	} Social Interest.....
	} 284
Blavatsky, H. P.	} Key to Theosophy
	} 143
Booth, W. ("General")	} In Darkest England and the Way
	} Out
	} 430
Boys, Rev. T. (The late)	} A Key to the Psalms
Bullinger, Rev. E. W., DD. (Editor)	} 428
Bright, Rev. W., D.D.	} The Incarnation as a Motive Power
	} (Sermons).....
	} 71

	PAGE
Current Literature (<i>continued</i>):—	
Brown, Rev. A.	Great Day of the Lord, The..... 210
Brown, Rev. Hugh Stowell	Manliness and other Sermons 71
Brown, Rev. James Baldwin, B.A.	The Risen Christ the King of Men. 72
Bruce, Rev. A. Balmain, D.D.	Kingdom of God, The 139
Buckler, Rev. R.	Perfection of Man by Charity, The. 142
Bunsen, Earnest de	Origin and Development of the Trinitarian Doctrine 214
Butcher, C. H., D.D.	Sermons Preached in the East..... 286
Cave, Alfred	Scriptural Doctrine of Sacrifice and Atonement, The..... 280
Davis, Dr. Chas. H. S.	Biblia 215
Dawson, Sir J. W.	Modern Ideas of Evolution 283
Deane, Rev. W. J., M.A.	Joshua : His Life and Times 135
Exell, Rev. J.	Biblical Illustrator, The (St. Luke). 135
Farrar, Rev. F. W., D.D.	Minor Prophets, The..... 216
Forbes, Rev. John, D.D.	Servant of the Lord, The 135
Gall, Rev. James	The Synagogue, not the Temple, the Germ and Model of the Christian Church 353
Gibbon, Rev. J. M.	Eternal Life 288
Gliddon, Aurelius J. L.	Faith Cures, their History and Mystery 213
Glover, Rev. R.	Commentary on the Gospel of St. Matthew, A Teacher's 134
Gritton, Rev. J., D.D.	Day of Joy, The 287
Hall, Rev. Newman	The Lord's Prayer 208
Hammond, Rev. Joseph	Church or Chapel (An Eirenicon)... 210
Harper, Rev. F.	More Echoes from a Village Church 286
Hill, Charles.....	Pearl of Days, The 287
Horder, Rev. W. G.	Hymn Lover, The..... 143
Hunter, Rev. P. Hay	Story of Daniel 429
Innes, A. Taylor	Church and State 216
Iverach, Rev. James	St. Paul : His Life and Times..... 288
Jenkins, Rev. R. C., M.A.	Ignatian Difficulties 214
Killen, Rev. W. D., D.D.	The Framework of the Church ... 355
Kitchin, Rev. J. G.	Bible Student in the British Museum 287
Lang, Rev. J. M., D.D.	Men of the Bible—Gideon and the Judges 360
Leach, Rev. Charles	Sermons to Working Men..... 72
Maitland, Agnes C.	Cottage Lectures 212
Macdonald, Rev. George	Unspoken Sermons 209
Macfie, Rev. R. A.	Baptized on Behalf of the Dead, The—Who? 138
Matheson, Rev. A. Scott	Gospel and Modern Substitutions.. 284
McConnell, Rev. S. D.	Sermon Stuff 286
Mitchell, Rev. R. A.	Sin Condemned by the Mission of the Son 216

Current Literature (*continued*):—

	PAGE
Moule, Rev. H. C. G.Veni Creator	216
Nichol, Rev. W. R.....The Expositor.....	137
Parker, Rev. Joseph, D.D.People's Bible—The Psalter. Vol. XII.	288
Perthes, Prof.....Handlexicon	215
Petavel-Olliff, E., D.D.Les Droits et les Torts de la Papauté	359
Rawlinson, Rev. G., M.A.....Lives and Times of the Kings of Israel and Judah, The	136
" " " Men of the Bible—Isaac and Jacob.	216
Redford, Rev. R.A.....Vox Dei: The Doctrine of the Spirit	147
Reith, Rev. G., M.A.....St. John's Gospel. Introduction and Notes	133
Robinson, Wilfrid C.Pilgrim's Handbook to Jerusalem, The	216
Ross, Rev. A. HastingsLord's Prayer, and other Sermons, The	208
Rotherham, Joseph B.....How our Freedom was Won	214
Schenck, Rev. F. T.Ten Commandments in the 19th Century, The	286
Scott, C. A.Christian Character-Building	216
Simpson, Rev. A. F.The Old Testament	360
Smyth, Rev. J. Paterson.....Old Documents and the New Bible, The	288
Snell, H. H.....On the Inspiration and Divine Au- thority of the Holy Scriptures ...	210
Spurgeon, Rev. C. H.....Salt Cellars, The. Vol. II.....	211
Stedman, A. M. M.....Greek Vocabularies for Repetition.	288
Stubbs, Rev. C. W.....For Christ and City	432
Thomson, Rev. W. D.Revelation and the Bible	282
Turner, Rev. T., and Rutt, T.Faith and Duty	212
Vaughan, Rev. C. J., D.D.Characteristics of Christ's Teaching.	427
" " " Christ the Light of the World	427
" " " Earnest Words for Earnest Men ...	427
" " " Half Hours in the Temple Church.	426
" " " Last Words at Doncaster	426
" " " Plain Words on Christian Living...	427
" " " Presence of God in His Temple ...	427
" " " Sundays in the Temple	427
" " " Voices of the Prophets	428
Watson, Rev. R. A.Judges and Ruth.....	134
Weir, John F.What did the Apostle Paul mean...	214
" " Way, The	139
Whitfield, Rev. F.He whom God Remembers	137
Wilkes, Rev. H., D.D.Bright and Morning Star, The (Sermons)	208

	PAGE
Current Literature (<i>continued</i>):—	
Wilkinson, John	141
Wilson, John, M.A.	214
Worboise, Emma J.	212
Wordsworth, J. ...	} Gospel of St. Matthew
White, H. T.	
<hr/>	
Anglican Church Monthly	215
British Weekly Pulpit, The. Vol. II.	288
Church, The	358
Gospel of Divine Humanity, The	140
Great Thoughts from Master Minds	143
Presbyterian and Reformed Review, The	215
Seven Churches of Asia, The	134
<hr/>	
Day of our Lord's Death, The	86
Days of Unleavened Bread, The	400
Ethics of Gambling, The.....	388
Evangelical Preaching	332
Footprints of Christ	194
Definitions Wanted—Ecclesiastical	113
Hereafter, The	340
Influence of Calvin on the Music of the Reformed Church, The	381
James Clerk Maxwell	369
Lead us not into Temptation	200
Life of St. Bernard as Illustrated by his Letters, The	100
Lux Mundi.....	73
Pauline Usage of the Names of Christ:—	
Chap. III.—Its Bearing on Questions of Authorship	17
Present State of Religion in France	245
Problem of Philosophy	217
Prophet, A—What is he?	48
Pulpit Commentary, The—Vol. Revelation.....	65
Questions of the Bible, The	181
Regeneration, The Fourfold	322
Religious Life in Switzerland	125
Rendering into English of the Greek Aorist and Perfect:—	
Part I.	33
Part II.	162
Rendering of the Veil, The	361
Seat of Authority in Religion, The	289
State of Catholicism in Switzerland, The.....	301
Wellhausen on the Pentateuch:—	
Part II.	145
Part III.	267
Part IV.	308

The Theological Monthly

THE BOOK OF ENOCH.¹

HISTORY AND CONTENTS.

IN the Epistle of St. Jude the following passage occurs (vers. 14, 15): "And to these also, Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against Him." The question immediately arises, Is the Apostle quoting from some writing extant in his day, or citing merely a prophecy, preserved by tradition? The language does not help to a solution of the inquiry, Enoch προεφήτευσεν . . . λέγων. This might be said equally of an actual quotation or of a traditional report. But when it was discovered that the Fathers and other early writers often referred to a writing of Enoch and quoted sentences therefrom, it was obvious that they were acquainted with some document which bore the patriarch's name, and which was extensively known in early Christian centuries.² Thus, in the Epistle of Barnabas (as it

¹ In compiling this account, I have availed myself of Bishop Laurence's translation of the Book of Enoch, Dillman's *Das Buch Henoch*, Drummond's *The Jewish Messiah*, The Cyclopædias, English and German, and the able Dissertation in Dr. Gloag's *Introduction to the Catholic Epistles*. I have also used Ewald's *Abhandlung über d. Æthiop. Buches Henochs Entstehung*. and Koestlin's *über die Entstehung d. Buches Henoch*, in Baur and Zeller's *Theolog. Jahrbuch*, 1856, Heft. 2 and 3.

² The quotations are to be found in Fabricius, *Codex Pseudepigr. Vet. Test.* i. 161 ff.

is called), a work composed at the end of the first Christian century, we read (iv. 3), "The final stumbling-block hath approached, concerning which it is written, as Enoch¹ says, For to this end the Lord hath shortened the times and the days, that His beloved may hasten and come into the inheritance." In *The Testaments of the Twelve Patriarchs* the words of Enoch are frequently cited, and the resemblances to passages in our work are numerous. Justin Martyr does not quote it by name, but his views concerning the angels and their connection with man are plainly identical with and derived from this book.² That Irenæus made use of it, is evident. Thus he says,³ "Enoch also, pleasing God without circumcision, man though he was, discharged the office of legate towards the angels," a fact nowhere mentioned but in our work (chap. xiv., xv.). Tertullian seems to have regarded it as inspired. "These things," he writes,⁴ "the Holy Ghost, foreseeing from the beginning the future entrance of superstitions, foretold by the mouth of the ancient seer Enoch." And while acknowledging that it was not received into the Jewish canon, he endeavours to show how it could have been preserved in the deluge and handed down to Christian times, and that it was rejected by the Jews because it too plainly testified of Christ. Origen took a lower view of its authority, but he refers to it more than once.⁵ Clement of Alexandria⁶ regards it with a certain respect while denying its inspiration. "I must confess," says St. Augustine,⁷ "that some things of divine character were written by Enoch, the seventh from Adam, since this is testified by the Apostle Jude in his canonical Epistle; but they are deservedly excluded from the Jewish Scriptures because they lack authority and cannot be proved genuine." In the *Apostolical Constitutions* the Book is reckoned among Apocrypha, and it is placed in

¹ One Latin MS. of *The Epistle* gives "Daniel" instead of "Enoch." The sentence does not occur in the text of Enoch which we possess.

² *Apol.* ii. 5.

³ *Adv. Her.* iv. 30. *Comp. Ib.* 16, 2.

⁴ *De Idol.* xv. *Comp. Ib.* iv. *De Cult. Fam.* i. 3; ii. 10.

⁵ See *De Princip.* i. 8; iv. 35. *Hom. in Num.* xxviii. *Contr. Cels.* v. 54, p. 267.

⁶ *Strom.* p. 550.

⁷ *De Civit.* xv. 23. *Comp. Ib.* xviii. 28.

the same category in the *Synopsis Athanasii* and the catalogue of Nicephorus. By the fifth century the Book seems to have sunk out of sight, and little or nothing more was heard of it till Scaliger (1540-1609) discovered some fragments of it in an unpublished MS. of the *Chronographia* of Georgius Syncellus (A.D. 792), and printed them. The extracts are given by Fabricius, by Laurence and Dillmann, and they all but one are found in our present text of Enoch. The exception is a short passage about the doom pronounced on the mountain where the angels made their impious conspiracy, and on the sons of men involved in their crime. The extracts in Syncellus' work tend to show that the Book of Enoch was extant in the Eastern Church for some time after it had practically disappeared from the Western. That the Book was also in the hands of the Jews of mediæval times has been proved by references in the Zohar, a kind of philosophical commentary upon the law, which contains the most ancient remains of the Cabala.¹ Thus we read, "The Holy and the Blessed One raised him (Enoch) from the world to serve Him, as it is written, 'For God took him.' From that time a book was delivered down which was called the Book of Enoch. In the hour that God took him, He showed him all the repositories above; He showed him the tree of life in the midst of the garden, its leaves and its branches. We see all in his Book." And again, "We find in the Book of Enoch, that after the Holy and Blessed One had caused him to ascend, and showed him all the repositories of the superior and inferior kingdom, He showed him the tree of life, and the tree respecting which Adam had received a command; and He showed him the habitation of Adam in the Garden of Eden." Further traces of the Book have been discovered in other Rabbinical writings, but we need not linger on these.

From the above and similar allusions it was clear to all scholars that a Book extant under the name of Enoch had been well known in earlier days; but for some centuries nothing more certain came to light; the appetite of critics had nothing more definite to feed upon. It remained for the

¹ Laurence, *Prelim. Dissert.* xxi. Dillmann, *Einleit.* lvii. Gloag, pp. 389 f.

great traveller Bruce to satisfy the long-unappeased desire for further information. In the year 1773, Bruce astonished the learned world by claiming to have secured in Abyssinia, and brought safely home, three copies of an Ethiopian version of the Book of Enoch. An idea, indeed, had long prevailed (whence originating, it is hard to say) that such a version did exist; and it was thought at one time that a certain tract, transmitted from Egypt, and purchased by Peiresc for the Royal Library at Paris, was the identical work. This was found not to be the case; and warned by former disappointment, scholars awaited the examination of Bruce's MSS. with some anxiety. Of the three copies brought to Europe, one, a most magnificent quarto, was presented by the finder to the Library at Paris, and another to the Bodleian at Oxford; the third, kept in his own possession, was contained in a MS. of the Scriptures, where it is placed immediately before the Book of Job, assuming an unquestioned position among the canonical Books. On hearing that Paris possessed this treasure, Dr. Woide, librarian of the British Museum, immediately set out for France, armed with letters to the Ambassador desiring him to procure the learned scholar access to the work. This was done, and Dr. Woide transcribed the whole book, and brought the transcript with him to England. His knowledge of Ethiopic was not sufficient to enable him to attempt a translation. He might have spared himself much trouble had he been aware that Oxford possessed a copy of the work; but the University itself received the present very quietly, and let it rest undisturbed on its shelves for many years. The Parisian MS. was noticed in the *Magasin Encyclopédique* by the Orientalist De Sacy, who published therein a translation of certain passages. But it was not till the year 1821 that the Book was fully brought before the world. In that year, Dr. Laurence, then Professor of Hebrew at Oxford, and afterwards Archbishop of Cashel, published a translation of the whole, with preliminary dissertation and notes. This has been more than once reprinted, and was supplemented in 1838 by the publication of the Ethiopic text. The discovery of five different codices enabled

Dillmann to put forth a more correct text ; and his edition, with its German translation, introduction, and commentary, is now the standard work on the subject. There is another German version by Hoffman, for the latter part of which he had the benefit of a MS. in the library of Frankfort-on-the-Maine, lately brought from Abyssinia ; and there is also an English translation by Professor Schodde, of America, printed at Andover in 1882 ; but nothing seems likely to supersede Dillmann's edition, unless, indeed, the discovery is some day made of the original text from which the Ethiopic version was rendered.

As to the language of the original work, there is no reason to doubt that it was Hebrew or Aramæan. The fragments of Syncellus and those mentioned by Mai as existing in the Vatican Library are all in Greek, and it was from Greek exemplars that the quotations in the Fathers were made ; but a critical examination of these extracts and of the Abyssinian version leads to the conclusion that they are derived from a Hebrew source. To arrive at this verdict, critics are induced by such evidence as the following : there are a great number of Hebrew idioms and expressions equally foreign to Greek and Ethiopic, and all capable of being easily rendered back into Hebrew ; the writer or writers were thoroughly acquainted with the Scriptures in the original, and did not employ the Septuagint version ; the names of the angels and archangels are of Hebrew etymology, viz., Uriel, Raphael, Raguel, Michael, Sarakael, Gabriel ; the appellations of the winds can only be explained by a reference to the Hebrew, the east wind being so called because it is *the first*, according to Hebrew etymology, and the south, because "the Most High there descends," the Hebrew term being capable of this interpretation. The names of the sun, Oryares and Tomas, are Semitic ; so are those of the conductors of the months, Melkeel, Helemmek, Meleyal, Narel, &c. ; and, as Dr. Gloag observes, *Ophanim*, mentioned in connection with the Cherubim and Seraphim, is the Hebrew word for the "wheels" in Ezekiel. We are, then, tolerably secure in assuming the hypothesis of a Hebrew original. We have no

criterion to enable us to judge when it was translated into Greek. The Ethiopic version was made directly from the Hebrew, subsequently to the translation of the Old Testament into Ethiopic; but the date is undetermined. If it keeps as close to the original as the rendering of Holy Scripture does, it may be regarded as a faithful and accurate representation of the text.

In the Ethiopic MSS. the work is divided into twenty sections; but the chapters are not uniformly arranged. Dillmann has retained the twenty sections, and subdivided them into 108 chapters, marking the verses of each chapter for greater distinctness of reference. This distribution is now generally followed.

We will first give a sketch of the contents of the work, before discussing its date and authorship, and gathering the lessons which it teaches.

The Book may be said roughly to consist of five parts, with an introduction and a conclusion. The general introduction, which is contained in the first five chapters, commences thus: "The words of blessing of Enoch, wherewith he blessed the elect and the righteous who shall exist in the time of trouble, when the wicked and ungodly shall be removed. Enoch, a righteous man, whose eyes God had opened, so that he saw a holy vision in the heavens, which the angels showed me, answered and spake." The account proceeds in the first person; but throughout there is no consistency shown in this matter, changes from the first to the third person being frequent, and marking the hand of an editor or interpolator. The vision was for future generations, and in it he learned that God would come down on Mount Sinai with all His hosts to execute judgment, punishing the wicked, rewarding the righteous. Then occurs the original of the passage quoted by St. Jude: "Behold, He comes with myriads of saints to sit in judgment on them, and will destroy the ungodly, and contend with all flesh for everything which the sinful and ungodly have done and committed against Him." Enoch observed the regular order of everything in heaven and earth, which obeyed fixed laws and never varied, and he contrasts

the fate of the good and the evil ; the latter shall find no peace and curse their day, while the former shall have light, joy, and peace for the whole of their existence. The above prelude affords a glimpse of the nature of the Book, with its allusions to natural phenomena and its eschatological views.

The first division is contained in chaps. vi.-xxxvi., and is subdivided into three sections.¹ Section i. (chaps. vi.-xi.) narrates the fall of the angels and its immediate consequences. Seeing the beauty of the daughters of men, two hundred angels under the leadership of Semyaza bound themselves by an oath to take wives from among mortal women. "For this purpose they descended on Mount Hermon, and in due time became parents of giants of fabulous height and size. These monsters devoured all the substance of men, and then proceeded to devour men themselves ; they also taught mankind all kind of destructive arts, and vice flourished under their instruction. And men cried aloud to heaven, and the four archangels heard them, and appealed to God in their behalf. And God sent Uriel to Noah, the son of Lamech, to warn him of the flood, and ordered Raphael to bind Azazel, and lay him in a dark cleft in the wilderness, there to remain till the fire received him at the day of judgment. Gabriel had to set the giants one against the other that they might perish by mutual slaughter ; to Michael fell the duty of punishing the evil angels ; they were to witness the destruction of their offspring, and then be buried under the earth for seventy generations till the judgment day, when they should be cast into eternal fire. Then when all sin and impurity shall be purged away "at the end of all generations," the plant of righteousness shall appear, and a new order of things ; the saints shall live till they have begotten a thousand children, and shall die in peace ; the earth shall be fruitful, and be planted with all manner of trees ; no corruption, or crime, or suffering shall be found therein ; "in those days," saith God, "I will open the store-chambers of blessing which are in heaven, that they may descend upon the earth, and on the work and labour of men. Peace and righteousness shall join

¹ I use Dillmann's divisions throughout.

together, in all the days of the world and through all the families of the earth."

Section 2 (chaps. xii.-xvi.). After it has been said that Enoch was hidden from men's sight, being wholly engaged with the holy ones, he himself tells how the good angels sent him to the fallen angels, whose intercourse with heaven was wholly cut off, to announce their doom. Terrified, they entreat him to write for them a petition to God for forgiveness; he complies with their request, leaves their unholy neighbourhood, and retreating to the region of Dan falls asleep, and has a vision of judgment, which he afterwards unfolds to the disobedient angels. Their petition is refused now and for ever. And the dread answer was given to him, as he relates, in a vision, wherein he was rapt to the palace of heaven and the presence of the Almighty, of which he gives a very noble description.

Section 3 (chaps. xvii.-xxxvi.) gives an account of Enoch's journeys through heaven and earth under the guidance of angels, in the course of which he is made acquainted with the wonders of nature hidden from man, with places, powers, and beings which have relation to revealed religion, Messianic hopes, and the last days. He is taken to the place where the storm-winds dwell, and the sun obtains its fire, and the oceans and the rivers of the nether world flow; he saw seven luminous mountains in the south-east, formed of precious stones, and the place where the disobedient stars were suffering punishment,¹ and that which, though now untenanted, shall be the penal-prison of the rebel angels after the final judgment when they are released from their present chains. On inquiring for what crime the stars (regarded as living beings) were thus sentenced, he is informed by Uriel that they had transgressed the commandment of God and came not forth in their proper season. He next passes to the west, where is Hades, the region where the souls of the dead are kept till the judgment; it is divided into four places, unto one of which all souls are assigned. In the course of his journeys he comes again to the seven fiery mountains, and in a beautiful

¹ These are probably the ἀστέρες πλανήται, "wandering stars," of Jude 13.

valley finds the tree of life, whose fruit shall be given to the elect. Then going to the centre of the earth, he sees the holy land and the city Jerusalem, described as "a blessed and fruitful place, where there were branches continually sprouting from the trees planted therein." Here, too, he was shown the accursed valley (Gehenna), where the wicked shall suffer their eternal penalty in the sight of the righteous, who shall reign in Sion, and praise the Lord for His just vengeance on the evildoers. He proceeds from Jerusalem eastward to the earthly Paradise, planted with odorous and fruit-bearing trees, lying at the very ends of the earth, and containing the tree of knowledge, of which Adam and Eve ate. Here, where the vault of heaven rests on the earth, he beholds the gates whence comé forth the stars and the winds, and, instructed by the angel, writes their names and order and seasons. And arriving at the north, he sees the three gates of the north-wind, and going westward and southward, the three gates of these winds. Conducted again to the east, he praises the Lord who created all these wondrous things for His glory.

The second division, contained in chaps. xxxvii.-lxxi., is called "The second Vision of Wisdom," and consists of three parables or similitudes, by means of which Enoch relates the revelations which he received concerning the ideal future and the secrets of the spiritual world. Many of the matters which he mentions we should treat as physical phenomena; in his view they assume a higher relation, and therefore differentiated from the objects described in the preceding division which concerned only this earth and the lower heavens. The first similitude or figurative address (chaps. xxxviii.-xliv.) speaks first of the time when the separation between the righteous and sinners shall be made, and the angels shall dwell in communion with holy men. Then Enoch relates how he was carried to the extremity of heaven, and saw the celestial abodes prepared for the righteous, where they bless and magnify the Lord for ever and ever, and the special seat ordained for himself. He beholds the innumerable hosts of angels and sleepless spirits who surround the throne of God, and particularly the four archangels, Michael, Raphael,

Gabriel, and Phanuel, to whom are assigned special duties. He is shown the secrets of heaven, the weighing of men's actions in the balance, the rejection of sinners from the abodes of the just, the mysteries of thunder and lightning, winds, clouds, dew, hail, mist, sun, and moon. Of these heavenly bodies the regular course and motion are their praise of God for creation and preservation, and this ceaseless praise is their rest. He finds the habitation of Wisdom in heaven, as man on earth would not receive her, but welcomed only iniquity. And lastly, he observes how the stars are called by name, and their courses weighed and examined, and recognizes in their regularity and obedience a picture of the life of the righteous on earth.

The second similitude (chaps. xlv.-lvii.) describes the coming of the Messiah and the operations of His judgment on the good and the evil. Sinners shall be taken from the earth and sent down to hell to await punishment; the righteous shall dwell with Messiah in peace and happiness. Enoch proceeds to give further description of the person and office of Him whom he calls "Son of Man." To this important delineation we shall have to refer in detail hereafter; suffice it here to give a mere outline of the representation. He sees this Personification of righteousness in company with the Ancient of Days, and he is taught that He alone shall reveal all mysteries; He shall overthrow all worldly powers, among which are included sinners who scorned and refused to praise the Lord, and shall put an end to all unrighteousness. The glorification of the elect after the final judgment is further revealed, how they shall drink of the fountain of wisdom and righteousness, and hold full communion with the saints and angels. The Son of Man existed before the world was created, and shall be before God for ever, and shall bring light and healing to the people. In Him all wisdom and righteousness dwell, and at His presence iniquity passes away like a shadow. In Messiah's days shall be made the great change in the condition of the good and evil, and even then it will not be too late for the evil to repent, for great is the mercy of the Lord of spirits. At this time, too, shall occur the resurrection of

the dead, the righteous rising with their bodies to enjoy Messiah's kingdom, the souls of the wicked being consigned to the place of punishment. There shall then be no use for metals ; gold, silver, copper are needed no longer ; no earthly riches can save one from judgment. A further vision shows the place and instruments of punishment. In the midst of this account is inserted an interpolation concerning the Noachic deluge, which is of later date than the visions, and is derived from a different source. Then follows a prophetic view of the last battle of the worldly powers against the Theocracy, and their overthrow before Jerusalem ; and the final vision displays the Israelites returning to their own land from all countries whither they have been dispersed, and falling down before the Lord of spirits.

The third address (chaps. lviii.-lxix.) contains a further description of the blessedness of the righteous contrasted with the misery of sinners in Messiah's kingdom. In it are inserted many particulars concerning the deluge, of which Noah, not Enoch, is the narrator. Probably these portions have been introduced by a later editor desirous of showing how the earlier judgment was a figure and an anticipation of that in Messiah's days. Likewise, there is in this address a re-capitulation, with some differences, of those physical details which have been previously noticed. The blessedness of the saints is comprised in light, joy, righteousness, and everlasting life. Amid the intimations of the future thus given, Enoch also obtains some curious lore concerning thunder and lightning, the manner and object of their operation. Here follows the interpolation concerning the flood, which introduces Noah receiving the vision "in the five hundredth year, on the fourteenth day of the seventh month, of the life of Enoch." While showing to Noah the course of the coming judgment, the angel unfolds various meteorological secrets, attributing all the forces of nature to the agency of spirits. Then the narrative returns to the Messianic revelation, and the seer is shown the new Jerusalem, the abode of the elect ; he sees the judgment of the saints, he hears their praise and worship of Almighty God in union with all the host of heaven ; he hears

the sentence passed on the mighty of this world, who shall in vain supplicate the mercy of the Son of Man. Five chapters now succeed, containing a further account of revciations made to Noah concerning the flood, and his deliverance therefrom, and concerning the fall of the angels and their punishment, and the warning thence derived for the mighty of later times. The names of these angels are given, and the special evil which each effected. One of these is called Penemue, and his sin was that he taught men "the art of writing with ink and paper, whereby many have gone astray from that time to the present."

The Book of similitudes concludes with some personal details about Enoch himself. An interpolated paragraph relates that he was taken up to Paradise; but the genuine text describes how in an ecstasy he was raised to heaven, and God promised to give him a seat among the saints in the future Messianic kingdom.

The third division of the Book, comprised in chapters lxxii-lxxxii, is entitled "The Book of the Revolutions of the Lights of Heaven," and is occupied greatly with astronomical details, which do not give a high idea of the scientific attainments of the writer. The attempt to bring into a system the notions concerning such phenomena scattered throughout the Old Testament, in the popular ignorance of science, could not fail to produce much error and confusion, and has little interest for the theologian, unless we conceive that they have been introduced in order to oppose current heathen notions, in which case they would have a certain historical use. This portion of the work falls conveniently into three sections. Section 1 treats of the courses of the sun, moon, and stars. The regular revolutions of the sun are explained, and the varying duration of day and night at different seasons; the waxing and waning of the moon are described and accounted for; it is shown how four intercalary days are rendered necessary, and how the luminaries go forth from the twelve gates of heaven. In section 2 the abodes and operations of the winds are noticed. Three of them proceed from each quarter, and occasion various effects, healthful or pernicious.

At the end is an allusion to seven mountains, rivers, and islands, which cannot be identified. The third section reverts to the subject of the sun and moon, and gives the names by which they are known and further particulars respecting their connection with one another. All these matters, which Uriel showed to Enoch, the seer divulges to his son Methuselah. The angel likewise revealed to him the changes in the order of nature which shall occur in the days of sinners, in punishment of whom all seeming irregularities are sent. Before his spirit returned to earth, Enoch is bidden to read the heavenly tablets wherein all the future was written, even "all the deeds of men, and all the children of flesh upon earth, unto the remotest generations." On perusing this record, Enoch breaks forth in praise of God; he is then conducted by "three holy ones" (*i.e.*, probably the three archangels inferior to Michael) to his own home, and informed that he should be left there for one year, during which he should teach what he had learned to his children; and the section concludes with his address to Methuselah, directing him to preserve with all care the writings committed to him, and to note the importance of correctness in matters connected with the reckoning of the year, and the revolutions of the heavenly bodies, and the changes of the seasons.

The fourth division of the Book (chaps. lxxxiii.-xci.) recounts two visions which Enoch saw before he was married, while sleeping in the house of his grandfather Malalel (Mahalaleel). The first vision relates to the flood; he sees the earth sinking into a great abyss, and prays that God will not wholly destroy the whole race of man, satisfying His just wrath by punishing the evil. The second vision is more comprehensive and important; it embraces the history of the world from Adam until the establishment of the kingdom of Messiah. The account is derived almost entirely from the canonical Scripture, a transparent symbolism being used throughout. Men are represented under the image of animals, the patriarchs and chosen people being denoted by domesticated animals, as cows and sheep, while heathen and oppressive enemies are designated as wild beasts and birds of prey. The fallen angels are called stars; and the colours of

the animals are symbolical—white for purity and righteousness, black for wickedness and disobedience. The offspring of the intercourse of the angels with the daughters of men is adumbrated as elephants, camels, and asses. The archangels' defeat of these sinful spirits Enoch beholds from a high place where he remains till the day of judgment. Thence he sees the advance of the flood, and Noah's preservation in the vessel; his three sons are respectively white, red, and black, and the severance of the Shemites from the others is distinctly noticed. The history of the Israelites is traced from Abraham to Moses, then to the settlement in the Holy Land; then we have the time of the Judges, and the annals are continued on through the Kings to the exile. The restoration is duly chronicled, and oppressions under the Greeks and Syrians are darkly foreshadowed. The seer's words in this paragraph have proved a *crux* to all interpreters. The Lord commits the punishment of the chosen people, represented as sheep, to seventy shepherds, who rule successively in four series, in the proportion of twelve, twenty-three, twenty-three, twelve. "I saw until three-and-twenty shepherds overlooked the herd, and they completed in their time fifty-eight times. There were little lambs born of those white sheep, and they began to open their eyes and to see and to cry out to the sheep. And the sheep hearkened not unto them. And the ravens flew upon the lambs, and took one of them, and tore and devoured the sheep. And I saw horns grow upon those lambs, and the ravens threw down the horns, until one great horn grew, one from those sheep, and then their eyes were opened. It looked upon them, and cried unto them, and the youths (the lambs) saw it and ran unto it." Then comes an account of a terrible conflict between the birds of prey and the lambs; but the former could not prevail against the horn. "He (the horn) struggled with them, and cried out for help. And there came the man who wrote the names of the shepherds and laid them before the Lord of the sheep, and he came to the assistance of the youth; and the Lord Himself came in wrath, and all who saw Him fled away before His face; while the birds assembled together, and brought with them all the sheep of the field to break the

horn of the youth." But their efforts are vain, and in the end they are themselves destroyed by the Lord. This defeat introduces the Messianic epoch, when Israel shall rise superior to the heathen, and Messiah shall judge all sinners, whether angels or men, and shall establish the new Jerusalem, which shall be filled with a holy people gathered from all quarters.

This portion of the work closes with an address of Enoch to his children, exhorting them to lead a holy life, founding his lecture on the certainty of the future which the preceding visions have delineated.

The fifth division of the Book (chaps. xcii.-cv.) is called "An Instruction of Wisdom," and contains the practical application of the four preceding portions, addressed by Enoch primarily to his own family and then to all the inhabitants of the earth. He opens the subject by predicting the resurrection of the righteous and the destruction of sinners. "The righteous," he says, "shall arise from sleep and advance in the way of righteousness, and his whole walk shall be in eternal goodness and grace. Mercy shall be shown him; he shall receive dominion, and walk in everlasting light; but sin shall perish in darkness for ever, and shall no more be seen from this day forward." Before he begins his exhortation, he recounts in brief what he had seen in visions and had read in the heavenly tablets concerning the ten weeks of the world, of which seven belong to the historical past, three to the Apocalyptical future. The eighth week is the commencement of the Messianic era, when the sword of the righteous shall overcome the oppressors, and the new Jerusalem shall be established. In the ninth week the knowledge of Jehovah shall be spread over the world, and all men shall be forced to acknowledge His power and equity. The tenth and last week ushers in the final judgment on angels and men: the old world shall pass away, and a new heaven shall appear, and earthly life shall be merged in the heavenly. After this preliminary Apocalyptical address, the hortatory portion follows, the admonitions to the righteous and to sinners being intermixed. The former are exhorted to continue steadfast in their integrity, and woe is denounced on various classes of

the latter. The seer weeps to think of the oppression of the good at the hands of the evil, but is comforted by the knowledge of the final victory of the saints at the coming of Messiah, and the punishment of the unrighteous. Then he sternly reproaches sinners, detailing their folly in many instances, and showing what judgment shall be awarded them. Finally he turns again to the righteous, comforts them in their tribulations, exhorts them to hope and patience by exhibiting their future happy lot and blessedness. They can die in peace, because for them death is the entrance to a better life. And these books of his shall be handed down to posterity and translated into different languages, and shall be to the good a source of joy, righteousness, and wisdom; and all who believe in them and have learned the lessons there taught shall receive the reward. The section ends with the Lord's own words: "I and my Son will unite Ourselves with them for ever, because they have walked in the paths of uprightness. And peace shall be upon you; rejoice, ye children of righteousness, in truth."

The Book might naturally terminate here, but, apparently by another hand, two sections are added, one concerning the supernatural circumstances attending the birth of Noah and the prediction of the flood; and the other consisting of a writing of Enoch respecting the reward of the righteous and the punishment of the wicked, composed, as he says, "for his son Methuselah, and for those who should come after him, and observe the law in the last days." Here he mentions how in his journeyings he has seen the place of torment, which he describes as a waste outside the earth, and a bottomless sea of fire. The work thus concludes with God's promise to the righteous: "I will bring into brilliant light those who love My holy name, and set them each on his throne of glory; and they shall shine for endless ages; for righteous is the judgment of God, and to the true will He give truth in the habitation of uprightness. And they shall see how those who were born in darkness shall into darkness be cast, while the righteous shine. And sinners shall cry out, and shall see how these glow with light, and shall continue in their punishment all the times prescribed for them."

W. J. DEANE.

PAULINE USAGE OF THE NAMES OF CHRIST.

CHAPTER III.

ITS BEARING ON QUESTIONS OF AUTHORSHIP.

THE results of the foregoing inquiry may be applied to some collateral questions of great interest, viz.—(1) The authorship of the Epistle to the Hebrews; (2) The Pauline authorship of the Pastoral Epistles. An argument might also be founded on them for the genuineness of St. Paul's Epistles as a whole.

I. THE AUTHORSHIP OF THE EPISTLE TO THE HEBREWS.

The facts are as follows:—

In all St. Paul's Epistles (excluding Hebrews) there are 2,032 verses; in Hebrews, 303. If the Epistle to the Hebrews proceeded from the writer of St. Paul's Epistles, we might fairly expect that the names which St. Paul gives to our Lord would be used in something like the same proportion as in his other Epistles. What is the actual case?

There are two names of Christ which are used much more frequently in Hebrews than they would be were an exact proportion observed. These are *Jesus* and *Son of God*. *Jesus* alone is used in St. Paul 17 times; in Hebrews 9 times,—proportionate use, 2. *Son of God* occurs in St. Paul 17 times; in Hebrews, 11,—proportionate use, 2. It is characteristic of the writer of the Hebrews that he dwells on the amazing contrast between the lowly position of our Lord whilst on earth, and the glory which He enjoyed as Son of God before He came into our world; and to express this antithesis he chooses for most frequent use that designation of our Lord which belongs to Him as a man, and that which expresses His most exalted dignity as Son of God. This topic is by no means overlooked by St. Paul, and in one passage we have *Jesus* expressly identified with *the Son of God* (1 Thess. i. 10); but even here there is a difference, because St. Paul is thinking of Jesus as He is now glorified.

But the difference between the Epistle to the Hebrews and St. Paul's writings is most striking when we fix our attention upon those designations of Christ which are used by St. Paul alone. We have already seen that, if we except Acts xxiv. 24 (εἰς Χριστὸν Ἰησοῦν), there is no probable example of the use of *Christ Jesus* outside St. Paul's Epistles; and this designation, peculiarly his own, he used (probably) above 80 times. In Hebrews it is not found once in any good text. St. Paul writes *the Lord Jesus Christ* about 60 times. The proportionate use of Hebrews would have been 9 times; but it is not found once. He denotes Christ by the single word *Lord* about 140 times: proportion in Hebrews 21 times, actual use 2.

The expressions *in Christ Jesus* (ἐν Χρ. Ἰησοῦ), *in Christ Jesus the Lord*, are without parallel outside St. Paul. *In the Lord* is found besides only in Rev. xiv. 13. *In Christ* is found in I Peter iii. 16, and v. 10, 14; but otherwise only in St. Paul's Epistles. These expressions St. Paul uses altogether 124 times. A proportionate use in the Epistle to the Hebrews would have given 18 instances: in point of fact, none of them is ever used. The argument against the Pauline authorship might safely rest on this fact alone. Here is a formula (*in Christ, in the Lord, &c.*) of which the Apostle makes most frequent use, which is found in every one of his Epistles except that to Titus, and which in the 25 verses of Philemon occurs 5 times: is it conceivable that St. Paul should have written an Epistle containing 303 verses, and not have used this formula even once?

The fact that the title *High Priest* should often be given to our Lord in Hebrews would not create a difficulty in the way of the Pauline authorship, if it stood alone; because it is so manifestly the object of the writer to speak of our Lord especially in this character. But when we find that this title is used 8 times in Hebrews, and not once in the thirteen Epistles which bear St. Paul's name, it seems hardly conceivable that he should in one Epistle have dwelt so much and so delightedly on this aspect of our Lord's character, and elsewhere not have noticed it at all.

Several other new designations are here given to Christ which are never found in St. Paul, such as "the Apostle and High Priest of our profession," "the Forerunner," "the Author and Finisher of our faith." An argument based on such peculiarities of usage would not be of much weight if it stood alone; for a writer entering upon topics which he has not elsewhere discussed, may very well introduce new terms for some special purpose. But nowhere in St. Paul's writings do we find so many new names of Christ introduced into one Epistle, and these used once only. On these grounds alone it seems highly improbable that the Epistle to the Hebrews can have been written by St. Paul.

II. THE PAULINE AUTHORSHIP OF THE PASTORAL EPISTLES.

Our belief is that St. Paul wrote the Epistles to Timothy and Titus. The argument derived from the previous inquiry has no great force as regards the Epistle to Titus,¹ because the examples of the usages in question are few. The discussion will therefore be limited to 1 and 2 Timothy.

As to these Epistles we hold that no one but St. Paul can have written them, and our line of argument is as follows:—

Excluding the Pastoral Epistles, and confining our attention at present to the other ten bearing the name of St. Paul, we find the following characteristics:—

1. He introduces one or another designation of Christ with wonderful frequency.

2. These designations are greatly varied, and he passes quickly from one to another, so that two or three different names may be found in the same verse, or at all events within the compass of a few words.²

¹ We may observe, however, (1) That the Pauline Name *Christ Jesus* occurs in Tit. i. 4, and probably in ii. 13; and (2) That—passing over Tit. i. 1, noticed in chapter i. of this essay—we find nothing in the use of the Names in this Epistle (see chap. i. 4; ii. 13; iii. 6) which is out of harmony with the principles of Pauline usage, as explained above. But it is generally admitted that, as regards the question of Pauline authorship, the Epistle to Titus stands or falls with those addressed to Timothy.

² Examples are found in 1 Cor. iv. 15, 17; xi. 23; xvi. 22, 23; 2 Cor. iv. 5; Gal. ii. 16; Ephes. i. 1, 2; iv. 20, 21; Phil. iv. 21, 23; 2 Thess. i. 12.

3. These variations take place according to rules of usage *consistently observed* by St. Paul. In a large proportion of the examples, the rules can be precisely defined; and these passages justify the assertion that the change from one name to another is not arbitrary.

These characteristics *do not belong to any other* New Testament writer, and, I believe, not to any other writer whatever.

We have already seen the very wide divergence in all these respects between St. Paul and the writer of the Epistle to the Hebrews.

Compare St. Paul with St. James. The latter Apostle twice speaks of "the Lord Jesus Christ," and employs no other name of Christ except "the Lord."

In St. Peter's first Epistle we find *our Lord Jesus Christ* once only, *Lord* once, *Jesus Christ* 8 times, and *Christ* 13 times.

In St. John's first Epistle we have *Jesus Christ* 4 times, *Jesus is Christ* twice, *His Son Jesus Christ* thrice; He is designated *Son of God*, expressly or by implication, more than 20 times.

St. Jude twice uses the designation *Jesus Christ*; and in four other passages he writes "our Lord Jesus Christ."

We now take for comparison two of the earliest Christian writings, outside the New Testament, the first Epistle of Clemens Romanus to the Corinthians (written probably about 95 A.D.) and the Epistle of Ignatius to the Ephesians.

1. *The Epistle of Clement.* When we remember that the writer of this Epistle was acquainted with St. Paul's Epistle to the Corinthians, which he expressly quotes in § 47, we may expect to find expressions hitherto used only by St. Paul copied by Clement. This is in fact the case. In two instances he uses the words *in Christ Jesus* (§§ 32, 38).¹ In the first example the meaning accords well with the signification of the same phrase in St. Paul: in the second (§ 38), the whole expression is scarcely Pauline.

¹ All the references to Clement and Ignatius are to Bishop Lightfoot's Editions.

In other respects we have great contrasts. St. Paul's first Epistle to the Corinthians is in length about three-fifths of Clement's Epistle. In St. Paul's Epistle the name *Christ* occurs 41 or 42 times; in Clement (*the Christ, in Christ, "one Christ"*) 22 times. The name *Jesus* (without addition) occurs twice in St. Paul, but not once in Clement; *the Lord Jesus* twice (probably) in St. Paul, three times in Clement (once in the form *Jesus our Lord*). *The (or our) Lord Jesus Christ* occurs from 8 to 10 times in St. Paul, 12 times in Clement. The name *Lord* is used of Christ at least 43 times in St. Paul's Epistle, but 2 or 3 times only in that of Clement.

Clement, moreover, introduces new appellations not used by St. Paul. Thus in § 36 we read, "Our salvation Jesus Christ, the High Priest of our offerings, the Guardian and Helper of our weakness;" in § 61, "The High Priest and Guardian of our souls, Jesus Christ;" in § 64, "Our High Priest and Guardian, Jesus Christ;" and in § 59, "His" or "Thy beloved Son (*παῖς*) Jesus Christ" (twice), and "Jesus Christ is Thy Son (*παῖς*)."¹

Had Clement's designations of Christ been proportionately as numerous as St. Paul's, they would have amounted to nearly 180. They are actually not more than 53.

2. *The Epistle of Ignatius² to the Ephesians* (Lightfoot's edition). Here we find the actual number of designations more numerous than in St. Paul, namely 37, whilst about 30 would have been the due proportion. But then we miss altogether the great variety of St. Paul.

We find Ignatius settling down to that name of Christ which soon became the most common among Christians, and has so remained to the present time, *Jesus Christ*. Out of his 37 examples *Jesus Christ* occurs 27 times. In four passages he has the characteristic *Christ Jesus* of St. Paul, and all these are examples of the use of the phrase *in Christ Jesus* (§§ 1, 10, 11, 12). But then we find that in six other

¹ St. Paul never uses *παῖς* of Christ.

² Bishop Lightfoot, after an elaborate historical investigation of the dates assigned by different writers for the martyrdom of Ignatius, concludes that it took place somewhere "between A.D. 100-118."—*Apostolical Fathers*, vol. ii. sect. i. p. 470.

places he writes, as *St. Paul hardly ever, if ever, did*, "in Jesus Christ" (§§ 3, 8, 20, 21).

Nothing can show more clearly how very early Christian writers departed from the exact usage of St. Paul than quotations from this one Epistle. I take the following examples as they occur in Bishop Lightfoot's translation.¹ "By the will of the Father, and of Jesus Christ our God Having your hearts kindled in the blood of God I pray that ye may love him [the bishop] according to Jesus Christ May the Father of Jesus Christ refresh him! I am not yet perfected in Jesus Christ Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops are in the mind of Jesus Christ I congratulate you who are closely joined with him [the bishop], as the Church is with Jesus Christ, and as Jesus Christ is with the Father Wherefore do we not all walk prudently, receiving the knowledge of God, which is Jesus Christ? Our God, Jesus the Christ, was conceived in the womb by Mary That we should live for ever in Jesus Christ Fare ye well in God the Father and in Jesus Christ." As to every one of these expressions we may say confidently, The Apostle Paul could not have written thus.

On the other hand, we see the influence of St. Paul's writings in the use of *Christ Jesus* in this Epistle, which well accords with that of the Apostle. Three such examples are found in p. 543 (Translation, §§ 10, 11, 12).

These illustrations from Clement and Ignatius show that the very earliest Christian writers after the Apostles departed very widely from St. Paul's use; and it is evident that Ignatius could never have comprehended the difference between *Jesus Christ* and *Christ Jesus*, so constantly observed in the Apostle's writings.

A powerful argument to the same effect may be gathered from the examination made in chap. i. of 36 selected passages, 32 of them taken from St. Paul's Epistles. These show how very easy it was for those who had the Apostle's Epistles before them to depart from the Apostle's usage whilst copying

¹ *Apostolical Fathers*, vol. ii. sect. i. pp. 539-46.

them, doubtless unconscious that they were doing so. The Syriac-Peshito translation, made at a very early period, differs from what we hold to be the true text in the selected passages nearly 30 times. If this Version be compared with the editions of Tischendorf and Tregelles, the result is practically the same. Similar observations apply to Chrysostom's frequent quotations from St. Paul.

We now turn to the Epistles to Timothy. And in this part of the argument, lest I should seem to reason in a circle, I lay aside my own conclusions, and accept as the standard of judgment the text of the Revisers, commenting here and there upon their readings, where they seem to me to be questionable.

We first select that usage in St. Paul which is more certainly established than any other, that of the phrase *in Christ Jesus*. This has one constant meaning. It always denotes spiritual union between Christ and His servants, either by the direct assertion that they are *in Christ Jesus*, or by referring to gifts enjoyed by them as possessed *in Christ Jesus*, the union of the believer with Christ being thus implied.

Are such expressions found 1 and 2 Timothy, and have they this meaning? To quote examples is the sufficient answer: "Faith and love which are in Christ Jesus" (i. 14); "Boldness in faith in Christ Jesus" (iii. 13); "According to the promise of life in Christ Jesus" (2 Tim. i. 1); "Grace given us in Christ Jesus" (2 Tim. i. 9); "Salvation which is in Christ Jesus" (ii. 10); "Those who would live godly in Christ Jesus" (iii. 12); "Through faith in Christ Jesus" (iii. 15). All these are in strict accord with St. Paul's usage in the other ten Epistles.

We next take the way in which the Apostle expresses the relationship between Christ and himself or another; as an Apostle, servant, &c., of his Lord—"an Apostle of Christ Jesus." This usage is strongly confirmed by the best authorities. In these two Epistles we have the following examples: "An apostle of Christ Jesus" (twice). . . . "servant of Christ Jesus," "soldier of Christ Jesus" (1 Tim. i. 1; iv. 6; 2 Tim. i. 1; ii. 3). We have here four instances, a number which bears a good proportion to the whole number of such designations in the Apostle's writings.

There are three passages in these Epistles for which we can find no complete parallel in the ten others. They are those in which a solemn charge is given to Timothy "in the sight of God and Christ Jesus" (1 Tim. v. 21 ; vi. 13 ; 2 Tim. iv. 1). The absence of a perfect parallel is readily explained by the fact that no other Epistle offered an opportunity for so solemn a charge, so conceived of. On the other hand, when we remember how St. Paul in speaking of himself as an Apostle of Christ prefers to write "Christ Jesus," the name so constantly used to denote his ever-present Lord, we may expect that he would use this same title in preference to others when expressly speaking of himself as standing "in the presence of" (ἐνώπιον) Christ.

The appellation *Christ Jesus our Lord* (or *the Lord*) is peculiar to St. Paul, and occurs in the Revised Text of the ten Epistles 6 times. In these two Epistles we have three examples. In 1 Tim. i. 12 he writes, "I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service." In 1 Tim. i. 2 and 2 Tim. i. 2 we read: "Grace, mercy, peace from God the Father and Christ Jesus our Lord." A very remarkable instance of unconscious substitution of *Jesus Christ* for *Christ Jesus* is seen in the Cambridge edition of the Greek Text of the Revision Committee, which in 1 Tim. i. 2 gives *Jesus Christ our Lord* as the right reading, whilst the Oxford Text and the English Revised Version both read *Christ Jesus our Lord*. The reading in the Cambridge Text has hardly any support.

The distinction between *Christ Jesus* and *Christ Jesus the Lord*, in the usage of St. Paul, appears to be this: "Christ Jesus" suggests the thought of Christ present with His people, and the added word *Lord* reminds us of His ruling and protecting power. Its use in the first passage is therefore perfectly appropriate, because we are here led to think of Christ as exercising the function of a ruler in appointing to office in His Church. As to the two other examples, it must be acknowledged that according to the Apostle's usage elsewhere we might have expected to read,

"From God the Father and the Lord Jesus Christ." The explanation is probably this, that having twice written *Christ Jesus* in the first verse the writer thought it unnecessary to vary from this in the second, beyond adding to it the name *Lord*, used elsewhere when Christ is spoken of as, with the Father, dispensing grace to His people.

There are 2 examples of the use of *our Lord Jesus Christ*, in 1 Tim. vi. 3, 14. In the first we read of "sound words, even the words of our Lord Jesus Christ." Bishop Ellicott thus translates and comments: "*Sound words, those of our Lord Jesus Christ, i.e., which emanate from our Lord, either directly, or through His Apostles and teachers.*" St. Paul constantly employs this title to designate Christ as seated at the right hand of God, and, with the Father, dispensing grace to His Church (2 Cor. xiii. 14). It accords well with this that here Christ is regarded as the supreme authority, issuing commands which all His servants are bound to obey.

In 1 Tim. vi. 14 reference is made to "the appearing (*ἐπιφάνειας*) of our Lord Jesus Christ." Here it would have accorded well with the Apostle's usage to write "the appearing of the Lord Jesus;" as he writes elsewhere of "the day of the Lord Jesus" (2 Cor. i. 14), and of "the revelation of the Lord Jesus" (2 Thess. i. 7). But if we remember that with St. Paul *the Lord Jesus Christ* is the august name given to the Saviour as seated at the right hand of God, the object of His people's supreme trust, he might well write of the *manifestation* of this glorious Person at the last day.

In 2 Tim. i. 10 we read of "the appearing (*ἐπιφάνεια*) of our Saviour Christ Jesus." The other ten Epistles contain only one passage in which St. Paul uses "Saviour" in combination with another name of Christ, viz., Phil. iii. 20, "a Saviour, the Lord Jesus Christ;" and the presence of the additional title *Lord* prevents us from regarding this verse as completely parallel to the verse before us. It cannot, therefore, be said that the reading *Christ Jesus* in 2 Tim. i. 10 conflicts with Pauline usage. As, however, *σωτήρ* is historical, we might rather have expected to find *Jesus Christ* (compare Tit. iii. 6). In this part of our argument we have agreed to

follow the Revised Text; but we will not conceal our conviction that the external evidence (especially that of Versions and Fathers) is strongly in favour of the reading "our Saviour Jesus Christ."

In 1 Tim. i. 15, 16, if we follow the ordinary text (retained in the Revised Version), we have a remarkable change from *Christ Jesus* to *Jesus Christ*. "Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering." This change would be fully consistent with the Apostle's distinction, constantly observed, by which *Christ Jesus* is transcendental, *Jesus Christ* historical. The words in ver. 15, "Christ Jesus came into the world," imply Christ's existence before His birth, and the transcendental name is appropriate. When, however, he proceeds in ver. 16 to speak of the historical fact of his own conversion, he is at liberty to write *Jesus Christ*, using the historical name in connection with the historical event. We should have an exact parallel to this in Gal. i. 1, 12, where, speaking of his appointment to the apostleship and the revelation of Christ to him at his conversion, he writes in each instance *Jesus Christ*, not *Christ Jesus*. It seems to us, however, more probable that *Christ Jesus* is the true reading in 1 Tim. i. 16, this name—necessarily used in ver. 15—being repeated here, where it is certainly appropriate. St. Paul's conversion serves to illustrate Christ's living and perpetual relationship to men.

In 1 Tim. ii. 5 there is mentioned the "one Mediator between God and men, Himself man, Christ Jesus." Here emphasis is laid on His humanity, and it might seem that *Jesus* or *Jesus Christ* would be appropriate: the latter, indeed, is found in a few authorities. But the Mediator is not one who belongs to *past history merely*: He is ever exercising this office. Hence the name which designates Him as an object not of sense, but of faith, is fully appropriate.

In the one example in which the historical reference is beyond all question, we find, as we should expect to find, the name *Jesus Christ*: "Remember Jesus Christ, risen from the dead, of the seed of David" (2 Tim. ii. 8).

It is quite in accordance with the Apostle's very frequent use of the title *Lord* that in these Epistles it is used 17 times.¹ In St. Paul's usage this name of Christ may be regarded as in a certain sense the antithesis of *Jesus*. When *Jesus* stands alone, emphasis is laid on Christ's humanity. When *Lord* is used without addition, there is the least suggestion of humanity, the most of proper divinity.

There are several passages which are exceptions to this rule. In referring to the events of the earthly life of Christ, St. Paul sometimes uses the name *Lord* in the sense in which it is employed in the Gospels, to denote Him as the acknowledged Master and Teacher amongst His disciples.² In other cases he evidently refers to Christ as in heaven, but as the man glorified.³ In one instance the name is emphatically connected with the humanity of Christ: "the Lord from heaven," who is also "the second man" (1 Cor. xv. 47). But here the Revised Text omits *Lord*.

Elsewhere we find that, just as the Greek word *κύριος* is used in the Septuagint to represent "Jehovah," so this word is applied to Christ in the New Testament with as evident a suggestion of Divine attributes as Jehovah bears in the Old Testament.⁴

All the examples in 1 and 2 Timothy belong to the last class. Let any one read carefully all the passages in which *Lord* occurs in the second Epistle, and then imagine them transferred to the Old Testament, and placed in suitable connections, and he will feel that in each case we might instead of *Lord* read *Jehovah*. In one very remarkable instance the name *Lord* is given to God the Father and to God the Son

¹ *Our Lord* (ὁ Κ. ἡμῶν): 1 Tim. i. 14 and 2 Tim. i. 8. *The Lord* (ὁ Κύριος): 2 Tim. i. 16, 18; ii. 7, 14, 22; iii. 11; iv. 8, 14, 17, 18, 22. *The Lord* (Κύριος, without article): 2 Tim. i. 18; ii. 19 (twice), 24. In all these passages, except 2 Tim. ii. 14, the reading is undoubted. The exact reference of the name *Lord* is occasionally doubtful as in 2 Tim. i. 18, noticed below; but in at least 13 out of the 17 instances it is clear that the writer is thinking of *the Lord Christ*.

² As in 1 Cor. ix. 5; xi. 26, 27; Gal. i. 19.

³ 1 Cor. iv. 5; 1 Thess. iv. 16, 17.

⁴ 1 Cor. iv. 4; 2 Cor. iii. 18; viii. 21; xii. 8; Ephes. v. 10; &c.

in the same sentence: "The Lord grant unto him to find mercy of the Lord in that day" (2 Tim. i. 18).¹

The only other title to be noticed is that of *Christ* (more strictly *the Christ*) in 1 Tim. v. 11: "When they have waxed wanton against Christ." There is nothing so specially characteristic of its use here as to justify us in saying that another title could not have been used. It is enough to say that there is nothing in its employment contrary to Pauline custom. It must be acknowledged that the use of the name *Christ* (by itself) in these Epistles is infrequent compared with that of other Epistles. But the Apostle's usage varies greatly in regard to the name. In 1 Corinthians it is found (with and without the article) more than 40 times, but in the two Epistles to the Thessalonians only 4 times.

The name *Jesus* is not used once: but it is absent from Colossians and Philemon; and Galatians, Ephesians and Philippians, afford only one example in each.

The result of the comparison of these Epistles with the rest in regard to the use of the different names of Christ is this: They correspond in the variety of titles introduced, in the rapid transitions made from one to another, and in the refined distinctions of meaning observed. The like accordance is found in the case of no other writer whatever. If we imagine any one trying to imitate St. Paul and falsely claiming to write in his name, it is conceivable that he may have written the names of Christ as often, and varied them as frequently; but it is *inconceivable* that he should have done this without betraying ignorance or forgetfulness of those deep-lying principles which guided the Apostle in his choice of designations of his Lord, principles which were the result of St. Paul's peculiar history and mental habit. This last assertion is proved by the wide divergence in this respect between the usage of St. Paul and that of the other New Testament writers and the earliest Christian Fathers.

¹ This verse is variously explained. By some (e.g. De Wette) the word *Lord* at the beginning of the verse (*ὁ Κύριος*) is understood as denoting *God the Father*; at its second occurrence (*εἰπεῖν ἕλεος παρὰ Κυρίου*) as denoting *Christ*. Bishop Ellicott and many others exactly reverse this explanation. Others, with Chrysostom, consider that in both instances the reference is to *the Lord Christ*.

Suppose we allow, purely for argument's sake, that another writer besides St. Paul might have written the Epistles to Timothy. Then, in addition to the insuperable difficulties already mentioned, others arise. Imagine the Epistles written before that of Clemens Romanus to the Corinthians (about A.D. 95). Then we must suppose that during St. Paul's lifetime—or else some time between 66 and 95 A.D.—some one had the boldness and the dishonesty to forge letters in the Apostle's name, while at the same time he was so fully imbued with his principles as to observe without a single failure—he alone amongst New Testament writers—St. Paul's refined distinctions in the use of the names of Christ!

Put the date of composition after the time of Clement. Then we are met with this grave difficulty: the varied and yet consistent usage of St. Paul in designating Christ was by this time *a lost art*. This is clear from illustrations already given from Clement and Ignatius. The writer of this essay appeals confidently to those best acquainted with theological writers to point out any Christian writer who in the last 1,800 years has made any approach to St. Paul in this respect.

Take as an example from modern writers Liddon's *Bampton Lectures* on "The Divinity of our Lord and Saviour Jesus Christ."

In the first 16 pages of the first Lecture, containing about 500 lines, the facts as to the use of the names of Christ are as follow:—

Several designations frequently used by St. Paul are entirely wanting—*e.g.* *The Lord Jesus, Christ Jesus the Lord. Christ Jesus* occurs once only. *Christ* and *the Christ* are used often, but not, as in St. Paul, scattered throughout the pages; for out of 19 instances 7 are found on one page. *Our Lord Jesus Christ* occurs once only; *Jesus* is used 9 times; *Jesus Christ* 10 times. In one usage there is remarkable agreement combined with difference: the most common designation in these pages of the *Bampton Lectures* is *Lord*, but Canon Liddon constantly writes *our Lord*, and St. Paul as con-

stantly *the Lord*.¹ The name *Son of Man* is used often, but rather in quotation and as an express subject of discussion, than as a name given by the writer in his own person.

Compare these usages with St. Paul's first Epistle to the Corinthians, and how wide is the divergence! Yet Liddon's work was chosen for comparison because we might have anticipated that on account of its subject the names of Christ used by St. Paul would occur very often.

The argument applied to the Epistles to Timothy might be extended to all the Epistles of St. Paul. It is now generally conceded, even by the critics of the most sceptical school, that four of the thirteen Epistles were written by St. Paul, and that before A.D. 62,—viz. Romans, 1 and 2 Corinthians and Galatians. Comparing the use of the names of Christ in these four with that in the other Epistles, we find precisely the same phenomena. There is abundant use, great variety, sudden transition, subtle distinction,—and yet laws of usage never violated; and we challenge the world of theological readers to bring forward any example, from any age, of a writer who makes even a distant approach to the Apostle in these respects.

One illustration may be given of subtle distinction constantly observed, which has not hitherto been noticed in this essay. It lies so hidden from general view that those who read only the Authorised English Version of St. Paul's Epistles cannot be aware of it.² I refer to the difference between *Christ* and *the Christ* (Χριστός and ὁ Χριστός). What is the difference of meaning between these two designations in St. Paul? The distinction is parallel to that already pointed out between *Jesus Christ* and *Christ Jesus*. *The Christ* is, like *Jesus Christ*, the product of history, and is used by St. Paul when he refers to our Lord's earthly life, or wishes to lay stress on the fact that He was an historical Person.³

¹ *Our Lord*, without the addition of *Jesus, Christ, Christ Jesus, or Jesus Christ*, is found in St. Paul's Epistles twice only (1 Tim. i. 14 and 2 Tim. i. 8).

² This is also true of those who read these Epistles only in Latin.

³ [Another moment of thought should be added. "The definite form (ὁ Χριστός) appears always to retain more or less distinctly the idea of the office as the crown of the old Covenant." Westcott, *Eph. to Heb.*, p. 33.]

Christ (without the article) is like *Christ Jesus*, the Divine, abiding Presence in the Church, with whom His servants are in spiritual union. The distinction is proved in the same way as that between *Jesus Christ* and *Christ Jesus*. When the Apostle wishes to express his conception of Christians being in living spiritual union with their Lord, he never writes *in the Christ*, but always *in Christ*. There are 28 examples of ἐν Χριστῷ, not one of ἐν τῷ Χριστῷ in this sense.¹ The Apostle's preference is for *Christ* (Χριστός); this he uses nearly 130 times; *the Christ* (ὁ Χριστός) occurs about 80 times. A large number of the instances in which Χριστός is accompanied by the article are explained by the exigencies of Greek syntax, being examples of a genitive case dependent on a noun which has the article. Of this we find some 40 examples. The passages which best illustrate the difference between Χρ. and ὁ Χρ. are those in which the word is used in the nominative.² In Rom. ix. 5 we read, "Of whom as concerning the flesh the Christ came." Here the historical reference is manifest, and *the Christ* is equal to *the Messiah*. In 1 Cor. x. 4, "the rock was the Christ," the reference is to Old Testament history. In 1 Cor. xi. 3, "the head of every man is the Christ," there is a strong presumption for the omission of the article, and it is left out in several of the best MSS. (B D F G). In Col. iii. 1-4, Χριστός is used with the article 4 times, twice in oblique cases, and twice in the nominative. In ver. 1, "If ye were raised together with the Christ," the article is used because there is reference to our Lord's human

¹ [There are 5 examples of ἐν τῷ Χριστῷ, namely, 1 Cor. xv. 22; 2 Cor. ii. 14; Eph. i. 10, 12, 20. In none of these, however, is the formula equivalent in meaning to ἐν Χριστῷ. Eph. i. 12 speaks of those who before His coming had set their hope in *the* promised *Messiah*. The appropriateness of ὁ Χριστός in verses 10 and 20 is manifest. In 2 Cor. ii. 14 it is as the preacher of the doctrine of *the Christ* ("the glad tidings of the Christ," ver. 12) that the Apostle is led in triumph from place to place. In 1 Cor. xv. 22 he writes, "in the Christ shall all be made alive;" here *the Christ* stands forth in His largest historical and representative character, as contrasted with "the Adam" (ἐν τῷ Ἀδάμ), in whom "all die." Compare ver. 45, "the first man Adam . . . the last Adam;" also Rom. v. 14, *seq.*]

² Rom. ix. 5; xv. 3, 7; 1 Cor. i. 13; x. 4; xi. 3; xii. 12; Eph. v. 2, 14, 23, 25, 29; Col. iii. 1, 4.

nature and the historical fact of the resurrection : The following words, "where the Christ is seated on the right hand of God," contain a reference to the human nature glorified. So of the words in the 3rd verse : "Your life has been hidden with the Christ in God." Then in verse 4, "When the Christ shall be manifested," we are reminded that the Christ of history shall again be revealed "in that day." These passages, and many others that might be cited, exhibit phenomena which can be explained only on one supposition.

Let us suppose that between 50 and 60 A.D. there was living a man who had once been bitterly opposed to the rising sect of Christians, but had afterwards come over to their side. That when he did this he made a complete sacrifice of all the temporal advantages which he once most dearly prized ; that now Jesus of Nazareth, crucified, risen, ascended into heaven, as he believed, was the very centre and soul of his life ; that so absorbing was the thought of Christ to him that he delighted to contemplate his Lord in every possible aspect of His character and relation to His people, now dwelling on His human nature, now on His Divine, now looking back to His earthly history, but most commonly and with greatest delight thinking of Him as ever with His people and in loving union with them,—ruling in His Church, claiming His people's homage, choosing His agents, and appointing them to office. That, again, he thought of Christ as exalted to the right hand of the Majesty in the heavens, as there ruling over all things, and as with the Father dispensing grace and giving law to His people. And, once more, that he contemplated with confident expectation the return of Christ to judge the world, to raise the dead, to receive His servants to Himself to dwell with Him for ever. Let us suppose this to be true, and all the phenomena of the Epistles are explained—the constant naming of Christ, the varied designations answering to the varied thought, the subtle distinctions always observed under the influence of spiritual perceptions peculiarly intense, vivid, and distinct.

But imagine these Epistles written after Paul's death, and the phenomena cannot be explained.

B. HELLIER.

THE RENDERING INTO ENGLISH OF THE GREEK AORIST AND PERFECT.

I TRUST it will not be imagined that in writing on certain tenses of the Greek verb I am proposing to run amuck among all scholars—English and German, American and French—of the present and the past as to the sense and use of these tenses, or that I am undertaking to show that in some considerable degree the Greek verb has been misunderstood. Nothing of the kind. Even if I am able to add a handful or two to the granary already well stored with wheat by the labour and industry of earlier students, it is but a handful or two after all: that these tenses are in the main perfectly understood by scholars is not, and cannot be, questioned. What may be questioned is whether they are always satisfactorily rendered into English. In short we have before us a problem of Comparative Grammar which I venture to think has not yet been adequately discussed, and towards an adequate discussion my wish is to offer now some contribution.

For it is much too commonly believed and taught that the Greek Aorist Indicative (for my remarks will deal almost exclusively with the Indicative mood) is equivalent to the Simple Past Tense (*I wrote, I loved, I brought*) in English, and the Greek Perfect to the English Perfect (*I have written, &c.*), with only occasional exceptions scarcely worthy of serious notice.¹ This is much as if any one knowing that the Iberian Peninsula is of about the same extent as France, and that they are both tolerably compact in shape, should conclude that if maps of these countries drawn to the same

¹ Thus the late eminently learned Bishop of Durham uses the same names as applicable to both languages, when he deplors "the confusion of the *aorist* and the *perfect*" in the A.V., and adds: "It is not meant to assert that the aorist can always be rendered by an aorist and the perfect by a perfect in English." (*On a Fresh Revision of the English New Testament*, p. 82.)

scale be compared by superposition (as we prove the equality of certain pairs of triangles or segments of circles in some of the familiar propositions of Euclid), they will at least very nearly coincide. Let him try the experiment, and he will find that here France will largely overlap, there the Peninsula, and if the maps are correctly drawn, by no ingenuity can one be made to fit with any approach to exactness upon the other. Correctly drawn: dropping the figure I affirm that the English Past, used according to the true English idiom, will largely fail to coincide with the Aorist of the Greek verb; and so of the two Perfects.

I. In the first place is it reasonable to expect such entire and absolute similarity of use? Take the very simplest words that are in use—nouns, for example, which are the names of the commonest objects; do pairs of such words *ever* coincide in any two languages? And if not words, and such words, how can we expect inflexions entirely to agree?

To illustrate this point. Compare the Greek *χείρ* with the English *hand*. In their prevailing use these words are perhaps equivalent: if I hold a thing *ἐν τῇ χειρὶ*, I hold it *in my hand*. But are the “hands” of a mill or of ironworks *χεῖρες*? Would a horse sixteen “hands” high have in Greek *ἑκκαίδεκα χεῖρας*? I have not seen in any Modern Greek paper how “an old Parliamentary hand” has been hellenized, but *παλαιὰ βουλευτικὴ χεῖρ* seems doubtful; and altering the first two words (or either of them) to *γεραιά* and the not altogether inapplicable *ἐκκλησιαστικὴ* does not give a true Thucydidean ring after all. And when we find in a Dialogue of Lucian (not given in the common editions) the Shade of Porsonus, after enjoying an evening chat with Socrates and old Musæus, breaking it off with the words, which he instinctively throws into metre—

“ἀλλ’ ὦδε γάρ τοι κλεψύδραν μικρὰν τινα
 ἄνδρον ἔχω τρόχια τε καὶ χεῖρας δύο
 ἔχουσαν, ἢ δ’ ἔτυψεν ἄρτι τὰς δέκα
 ἐς λέκτρον εἶμι”—

how the Athenian sage lifts *his* two hands! We are not sur-

prised that he exclaims (especially as he is just a little reminded of some of the worst lines of that Euripides whom he detests but whom Porsonus loves) “Φεύ τῆς ἀνοίας τοῦ ἀνθρώπου· τί ποτ’ ἔλεξεν;”

And as hand is not always *χείρ*, neither is *χείρ* always translatable by *hand*. At least occasionally in Homer (as in Il. II. 252,

νύξε δέ μιν κατὰ χεῖρα μέσσην, ἀγκῶνος ἔνερθεν),

in Hesiod (Theog. 150), Herodotus, Xenophon, and always in Hippocrates and other medical writers it means not *hand* but *arm*. “*Ἀκρη χεῖρ* is the fore-arm (Littré, Hipp. vol. III., p. 283), and *ἡ ὄλη χεῖρ* in Theoph. Protosp. includes the *βραχίον* and the *πῆχυς* (Greenhill’s edition, pp. 25 and 37). Accordingly *arm* would be the preferable rendering for *χείρ* in some places (as Heb. xii. 12) in N. T. Moreover *χειραγωγέω* (Acts ix. 8 and xxii. 11) is rather to lead by the (lower) arm than by the hand, if we accept the authority of Greek vases on which we see one person leading another, grasping him round the lower arm just above the wrist. And in Xen. Anab. I. 5. 8 *ψέλλια περὶ ταῖς χερσίν* is obviously “bracelets on their wrists.”

In like manner *horse* is not always *ἵππος* (towel-horse for instance), nor *board* *πίναξ* or *σανίς*—fancy an *ἐπιστάτης τῆς σχολαστικῆς πίνακος!*—nor *tub* (on the Cherwell) *πέελος*, nor *queen* (*queen-bee*) *βασίλισσα*, nor would it be safe for an aspirant to the honour of being A.B., T.C.D., to begin translating “a *power* of potatoes” with *δύναμις*, whatever encouragement the Latin “*vis frumenti*” might give him in that direction. And just so the Spanish *suposición* besides meaning *supposition* is also *imposition* and *social eminence*; *sermón* means not only *sermon*, but also *language* (like the Latin *sermo*) and *censure*; and *constipación* includes the idea of a so-called cold in the head. Indeed examples similar to these might be quoted by the thousand, and it is doubtful whether any two words—nouns, adjectives, verbs, to say nothing of particles of all kinds—can be found in any two languages which coincide in all their uses.

If then the mind or fancy or fashion of different nations so differently apprehends or so variously combines or modifies even the simplest notions, and the most solid and substantial elements of speech are liable to such vagaries, how is it likely that such light and gaseous elements as forms and inflexions should not be vastly more changeable and fitful and flitting? If *horse* and ἵππος, with whatever certainty they may originally have been names for the same species of animal, yet came to diverge so widely in the later meanings into which they branched off, assuredly we may reckon with confidence that *σ* and *δ*, even if (which it would not be easy to prove) they did originally indicate in ἠγάπησα and *loved* precisely the same modification of the verbal idea, would nevertheless in course of time assume additions and variations of meaning differing in different languages.

II. Again : while in English as compared with Greek it is so firmly believed that our Past is the equivalent of the Aorist that by many it is reckoned altogether inexact and unscholarly to render, except very rarely, ἠγάπησα by *I have loved*, and the like, it seems to have escaped observation that nobody dreams of applying such a rule to the past tenses of verbs in any other pair of languages.

How was Jerome to distinguish the Greek Perfect and Aorist when translating into the Latin of the Vulgate, as his version is called? They are both represented by one tense in Latin. And just so, there being in Latin no Present Participle Passive, he is compelled to use the Perfect Participle in its place, as in *translato sacerdotio* for μετατιθεμένης τῆς ἱερωσύνης, Heb. vii. 12. The Greek and Latin tenses obviously do not coincide.

Compare Greek or Latin with Hebrew, and the difference is most marked. Hebrew has only one Past, and that is sometimes a Future. Thus הָיָה is ἦν or *fuit* (or *erat* or *fuert*): prefix ו, *and*, and הָיָהוּ is now καὶ ἔσται, *et erit*.

Compare Greek or any Romance or Teutonic language with Sanskrit. Here I can scarcely do better than to quote from Whitney's Sanskrit Grammar, §532, where he states that

the tenses of the Sanskrit verb "here distinguished (in accordance with prevailing usage) as Imperfect, Perfect, Pluperfect, and Aorist receive those names from their correspondence in mode of formation with tenses so called in other languages of the family, especially in Greek, and not at all from differences of time designated by them. In no period of the Sanskrit language is there any expression of imperfect or pluperfect time—nor of perfect time, except in the older language, where the 'Aorist' has this value; later, Imperfect, Perfect, and Aorist (of rare use) are so many indiscriminated past tenses."

Compare French with Latin: *il chanta* and *il a chanté* are both *cantavit*, just as *il avait chanté, il eut chanté, and il a eu chanté* are all *cantaverat*.

Compare French with Italian: "Nè i Greci combattendo per tanto tempo contro il Gran Re *usarono* la lingua de' barbari, nè i Romani la greca"; in French we should find not *usèrent* but *usaient*.

Compare French with German: *er sang* is both *il chanta* and *il chantait*.

Compare English with German, and we find similar differences of usage though the languages are so closely akin. "Die Felder *lagen* ungebaut," "The fields *were lying* uncultivated." "Yesterday I *was* at church," "Ich *bin* gestern in der Kirche *gewesen*." "How long *have you been* in England?" "Wie lange *sind* Sie schon in England?"

Compare English with Italian: "I *sang*" is either "Io *cantava*" or "Io *cantai*," and "Io *cantava*" is either "I *sang*" or "I *was singing*." "I have brought the hat I *bought* yesterday," "Ho portato il cappello que io *ho comprato* ieri." "Sono oramai quarant'anni che io *semino* 'l grano nel mio podere," "It is forty years that I *have been sowing* wheat in my farm."

English and Spanish: "Mientras *preparaba* su comida, dióse á . . .," "While she *was preparing* her dinner, she set about, &c." The Imperfect however can be expressed in a periphrastic form as in English: *Estaba entregando* la carta á las áscuas del fogón, cuando la campanilla anunció á

Caballero," "She *was committing* the letter to the flames, when the door-bell announced Caballero." And while in this same example the Simple Past "announced" answers to the Spanish Preterite "anunció," every page of a Spanish book will show examples where the same English tense is required for the Spanish Imperfect. Also we find the Present for the English Perfect: "Ya *estoy* seis años en España," "I *have now been* six years in Spain." If I were speaking of a former residence in Spain, *he estado* would be preferred.

Instances such as the above of the different uses of tenses in various languages it would be easy to multiply indefinitely; but as bearing on the mode of rendering the Greek Aorist and Perfect it is especially noteworthy how frequently our Simple Past becomes in French, German, Italian, and other languages the Compound of the Present—what in French is called the Preterite Indefinite. For instance: "When I *went out* this morning, I *met* your cousin," "Quand je *suis sorti* ce matin, j'*ai rencontré* votre cousin." And it is yet further remarkable that within the limits of one and the same language usage differs on this point. The French sentence just given is Parisian French, and accords with the rule for the tenses observed throughout the greater part of France. But in the South of France (where also they still often employ the Imperfect of the Subjunctive, which has fallen into desuetude elsewhere) precisely the same thought would be expressed, "Quand je *sortis* ce matin, je *rencontrai* votre cousin."

Facts such as these seem to indicate with considerable emphasis that the ideas of time which are conveyed by the past tenses of verbs are apt to be differently distributed in different languages, so that it is *a priori* improbable in a high degree that the past tenses in Greek and in English should be found at all exactly to correspond.

III. Besides, the other tenses of the Greek verb and the English verb do not coincide: why should the past tenses be expected to do so?

(a) First, look at the English Present, to which we so readily at times give the force of a Future: "We *start to-*

morrow," "The king *comes* here to-night." That the Greek Present Indicative is very occasionally employed by the poets in a future sense is shown in the Grammars (Matth. 504. 3, Jelf 397. b), but only two passages illustrative have been produced. In Greek classical prose this usage seems quite unknown. In the N. T. however there does appear to be one instance (not dealt with by Winer) where, just as in "We start to-morrow," and with the same effect of more vivid presentation of the idea to be conveyed, we read *Μακεδονίαν γὰρ διέρχομαι*, 1 Cor. xvi. 5, the verb being equivalent to *μέλλω διελεύσεσθαι*. Alford explains this Present as implying the Apostle's "now matured plan," which is precisely the sense conveyed by "We start to-morrow."

But it is wonderful that in no Grammar—none at least that I am acquainted with—is there any mention of one very notable use of the Present (with of course a corresponding use of the Imperfect) where, there being also some adverbial expression of duration of time, past and present time are both included, as in the familiar Latin *jampridem cupio*, and as above shown in French, Spanish, &c. In English we have no such sense of the Present, at least east of the Irish Sea, but say, "I *have* long *desired*" or "*been desiring*." In Homer we find examples, as in Il. 14. 206 and 305,

ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται,

"For now for many a year *they've lived apart*." Homer also thus employs the Perfect, but not in precisely the same sense as the Present. *Δηρὸν ἐγὼ πολέμοιο πέπαυμαι* (Il. 18. 125) is not "I have long left off war," referring, to the *act* of retiring from the *φύλοπις αἰνή*, but "I have long been at rest from war," referring, as the Perfect always does in Greek, to the *state* resulting from the act. Compare *πάλαι τὰ καλὰ ἀνθρώποισι ἐξεύρηται*, Her. I. 8 *ad fin.*, which does not mean simply "what is right has long been discovered" ("invented," Blakesley) "by men," but "has long been counted among things ascertained and recognized:" not merely this knowledge has been acquired, but it has formed a part of our treasure of settled and abiding knowledge.—In Soph. Aj. 601

we have 'Εγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος μίμνω, "But as for me, unhappy being that I am, 'tis a long time that I *have abode*:" "depuis longtemps je continue" is the French equivalent.—In Soph. Trach. 44 we read

χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἤδη δέκα
μήνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει,

"For it is not a short time, but fifteen weary months, that no tidings *have come* from him." See again πάλαι θαυμάζω, "I have long been wondering," Plat. Crito, c. 1; ἐμὲ ἀνέχεσθαι τοσαῦτα ἤδη ἔτη, "That now for so many years I have been allowing," Plat. Apol. c. 18; ἐτραγῳδεῖ καὶ διεξήει, "(Æschines) has been tragically detailing," Dem. de Cor. 229, 18; ἀδικεῖ πολὺν ἤδη χρόνον, Dem. Phil. II., 70, 5; οὐκουν πάλαι δήπου λέγω; Aristoph. Plut. 261; πάλαι φράζει, Aristoph. Av. 50.—But without adducing further examples from the Classics, we may point out a few out of many in the N. T.: οὔσα, Mk. v. 25; προσμένουσιν, Mk. viii. 2; ἔρχομαι, Lu. xiii. 7; ἔχουσα, Lu. xiii. 11; δουλεύω, Lu. xv. 29; ἦν θέλων, Lu. xxiii. 8; ἔχων and ἔχει, John v. 5, 6; εἰμί, John xiv. 9; κατακείμενον, Acts ix. 33; διατελεῖτε, Acts xxvii. 33; ἔχων, Rom. xv. 23.—In the LXX. the same usage is found: τρέφων, Gen. xlvi. 15; κατοικεῖν, Deut. i. 6; πενθοῦσα, 2 Ki. (Sam.) xiv. 2; ἐσμέν, Ezr. ix. 7.¹

¹ In some of these passages our English Versions give the true English idiom, in the majority, dominated by the Greek Syntax, they do not. In two places (Mk. viii. 2, Acts xxvii. 33) where A.V. is right, the Revisers, whose ways are sometimes profoundly inscrutable, have altered the correct rendering and given the Greek idiom in English words in a manner for which Macaulay's schoolboy—methinks I can hear his *ομωγή*!

That this use of the Present has escaped observation can easily be accounted for when we remember that all the older Greek grammars, from the anonymous primer published at Erfurt in 1501 down to our own times, were written in Latin, the Greek and Latin idiom being the same in this particular. And nothing could be more natural than that it should be unnoticed by scholars, commentators, translators, to whom France, Italy, Spain, Holland, Germany have given birth, when in all their languages the Present is similarly used. But it is less excusable that English scholars with their eyes open to *jampridem cupio* should close them to πάλαι θαυμάζω.

[A friend however has pointed out to me, since the above was written, that this use of the Present is mentioned, and three examples quoted, by Professor Goodwin of Harv. Univ. in his *Moods and Tenses of the Greek Verb*.]

This is surely evidence enough that the Present tense is not used alike in Greek and in English; while there is yet this to be added, that our verb, so wealthy in tenses, has three Presents (*I write, I am writing, I do write*) to one in the Greek.

(*b*) Again, the Greek Imperfect is often inadequately rendered in English translations. Translators seem to forget how wealthy in tenses (as I have just remarked) our English verb is; and to convey the true sense of the original and bring out all its force, the natural resources of our own language ought to be remembered and employed. The fact is that such forms as "I have been writing" and "I had been writing" are for the most part left out of sight. Yet these are often the correct English representatives of the Greek Imperfect.

Examples might be collected by the score: I will quote a few. Hector was just leaving the place where "he had been talking" (Paley) with his wife, *δάριζε*, Hom. Il. 6. 516; Hephæstus put away in the tool-box the tools "with which he had been working," *τοῖς ἐπονείτο*, Il. 18. 413; *ἐναυμάχεον*, Her. 8. 42, "had been fighting;"

*πολύν, πολύν με, δαρόν τε δὴ
κατείχετ' ἀμφὶ Τροίαν χρόνον,*

"A long, long, weary time have ye been detaining me here before Troy," Soph. Aj. 416, (the Imperfect here taking the place of the more common Present—there being an equivalent of *jampridem* with the verb,—as amply shown above); *βασιλέων ὀργὰς ἀφῆρουν*, "I have been warding off the anger of the royal house," Eur. Med. 455; "this is now evident which I have been telling you," *ἔλεγον*, Plat. Apol. c. 14; "whom now I have been keeping in check," *κατείχον*, *ibid.* c. 30; "twenty-five ships with which he had been blockading Miletus," *ἐπολιόρκει*, Xen. Anab. I. 4. 2; *τὰ γὰρ τῶν πολεμίων ἔδαπανᾶτε*, "for you have been living at the enemy's expense," *ibid.* VII. 6. 31; *κρέα ἀνέβραττεν ὀρνίθεια, καὶ τραγήματα ἔφρυγεν, κῶνον ἀνεκεράννυ*, "she has been stewing chickens and toasting sweets and mixing wine," Ar. Ran. 510, 1; *ἤκουόν τίνων*, "some people have been telling me," Dem. Olynth. I

15, 19.—New Testament examples are—*ἐζητοῦμέν σε*, “we have been seeking thee,” Lu. ii. 48; *ἄρας ἐφ’ ὃ κατέκειτο*, “taking up the bed on which he had been lying,” Lu. v. 25; *ἔκειτο*, John xx. 12; *εἶχετε (ἀπ’ ἀρχῆς)*, “ye have been holding,” 1 Joha ii. 7. And similarly the force of the passive *ἐνεκοπτόμην* in Rom. xv. 22 is best given by “I have been hindered;” and *ἔμελλον ἀποθανεῖν*, Rev. iii. 2, “have been on the point of death.”

And there is yet another use of the Imperfect, as in *αἰσχρὸν ἦν*, “it would have been disgraceful,” Thuc. 3, 63.

It is thus plain that the Greek Imperfect does not follow the same rules as the English Imperfect, not to dwell on the familiar facts that *ἔτυπτον*, besides meaning “I was striking,” is also frequently “I used to strike,” “I kept on striking,” “I tried to strike”—so *εἶδουν* and *οὐκ εἶων* regularly,—“I began to strike,” and perhaps most commonly of all, “I struck.”

(c) Of the Future it is sufficient to remind the reader that it appears in similes in Hom. (as in Il. 4. 131), and that *βουλήσομαι*, *ἐθελήσω*, *προθυμήσομαι* sometimes correspond to the English Present.

If then the Present, the Imperfect, and the Future are so differently used in the two languages, how is it reasonable to expect that other tenses shall not exhibit similar differences?

IV. One source of error, it seems to me, is the following. It is not noticed—at least I have failed to find any hint of it in any grammar—that the use of the tenses relatively in the two languages differs in a considerable degree according to the nature of the composition, as being, or not being, simple narrative. However overlooked hitherto, the distinction is one of prime importance.

As to the Greek, I have carefully compared many chapters of the narrative and the non-narrative parts both of Thucydides and Herodotus to ascertain the frequency of use of the several tenses, and will state the results in tabular form. The figures indicate percentages.

	Pres.	Hist. Pres.	Impf.	Aor.	Perf.	Plupf.	Fut.
<i>Narrative</i>							
Thuc.	5	9	45	34	1	4	2
Herod.	21	1'5	34	32'5	2	1'5	7'5
<i>Non-narrative</i>							
Thuc.	55	0	8	13	6	0	18
Herod.	55	0	4	19	7	1	14

The Present in the narrative portions of these authors would be represented by lower figures but for including occasional geographical descriptions. The non-narrative portions are the speeches, those of Thucydides however containing just a little of the narrative element.

Now no one questions that in principal clauses the Aorist of narrative is almost invariably translatable by our Simple Past (that it is sometimes the English Pluperfect is shown below), as it is by the Preterite Definite in French, Spanish, Italian, &c.: *Τὸ ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἔπλευσεν εὐθὺς ἐπὶ Μεσσήνῃ*, "The Athenian force which was at Catana immediately sailed to Messene."

But outside the limits of narrative we find instances in great numbers in which Greek takes the Aorist, but the English idiom refuses to admit the Simple Past.

For example, if we speak of any incident as mentioned by some author we regularly use the Present, sometimes the Perfect: "The Chronicle states —," "Clarendon records —," "Gibbon informs us —," "Macaulay has noticed —." We never say, "The Chronicle stated —," and so on. But in Her. I. 12 *ad fin.* we have *τοῦ καὶ Ἀρχιλοχὸς ὁ Πάριος . . . ἐν ἰάμβῳ τριμέτρῳ ἐπεμνήσθη*.

And so in conversation or debate. Cræsus for instance speaking to Solon (Her. I. 30) compliments him on his extensive travels as well as his fame as a philosopher, and adds, *νῦν ὧν ἴμερος ἐπίρροσθαί μοι ἐπῆλθε, εἴ τινα ἤδη πάντων εἶδες ὀλβιώτατον*, which may be literally rendered "now therefore a curiosity *has sprung up* within me to know whether you *have now seen* any one who is the happiest of all men." Who would dream of saying "a desire *sprang up* . . . you *saw*"?

A little lower down we read (c. 32 *init.*) the indignant question of Cræsus, "But is my happiness, Athenian stranger,

so set at naught (*ἀπέρριπται ἐς τὸ μηδὲν*) by you that you *have* not *deemed* (*ἐποίησας*) me worthy of comparison even with private persons?"

In Her. 7. 8 *med.* Xerxes is addressing the council of Persian nobles prior to the invasion of Greece: *διὸ ὑμέας νῦν ἐγὼ συνέλεξα*, "for this cause *have* I now *called* you together." In his flattering reply (c. 9.) Mardonius declares, "All that you *have said* is most admirable and true," *λέγων ἐπίκειο*. And lower down he boasts, "And I myself *have* already *had* *experience* of these men, for I have led an expedition against them, *ἐπειρήθην*."

So in Demosth. Symm. pp. 181, 182: *πάνν πολλὰ πράγματα ἔσχον*, "I have taken exceeding pains;" *ὅσα πώποθ' ἅπαντες ἠβουλήθητε*, "whenever you have had a common wish;" *οὐδὲν πώποθ' ὑμᾶς ἐξέφυγεν*, "nothing has ever escaped you;" *οὐδὲν πώποτε ὑμῖν ἐγένετο*, "none of your designs have been executed." (These are C. R. Kennedy's renderings.)

These examples taken from a few chapters in Herodotus and a few lines in Demosthenes will suffice.

If now we turn to the N.T. we may reasonably expect to find a similar usage, especially as pure narrative constitutes so small a part of the volume. More than one-third of the whole is made up of the Epistles, and of the remaining two-thirds a large fraction consists of conversations, parables, sermons, and other discourses either of our Lord or His Apostles. It may be desirable therefore to quote a few passages where this non-equivalence of the Aorist to the English Simple Past is so far admitted that both in A.V. and R.V. it is rendered by the English Perfect. Mark x. 20, *ἐφύλαξάμην*, "I have observed;" x. 28, *ἀφήκαμεν*, "we have left," and so *ἀφῆκεν*, "hath left" in ver. 29; xii. 26, *οὐκ ἀνέγνωτε*; "have ye not read?" xiv. 6, *ἠργάσατο*, "she hath wrought;" xiv. 8, 9, *ἐποίησεν δις*, "hath done;" Eph. ii. 13, *ἐγενήθητε ἐγγύς*, "ye are made¹ nigh;" iii. 5, *ἀπεκαλύφθη*, is revealed"¹ (A.V.), "hath been revealed" (R.V.); Rev. xiv. 8, *ἔπεσεν*, "is fallen."¹

¹ It is scarcely necessary to observe that these forms, like "I am come," "His sont tombés," are Perfects; just as "The house is built at last" would require in Latin not *ædificatur*, but *ædificata est*.

It may be asked then why, if the necessity for such rendering is thus admitted by the Revisers, is it necessary to write this article. The answer is, because the propriety of such rendering is by no means *sufficiently* admitted, and the Perfects in the passages just quoted seem to have been adopted almost by mere instinct, not guided or controlled by any grammatical principle. I hope to establish a principle, and to prove that such renderings are in accordance with it, and not in reality exceptional as commonly supposed.

V. The Revisers write as follows: "There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear" (Pref. to N. T., III. 2). But this passage suggests an important enquiry. *Is the Simple Past in English an "indefinite past tense"?* It is a fact that in most English grammars the tense bears that name; and apparently the mere name has misled our Revisers. But is the name justly applied?

As to "aorist," probably no reader of these pages needs to be informed that *aorist* means *indefinite*, and we must bow to the authority of the Greek grammarians who held that name to be a suitable one to describe the tense of ἔλεξα or εἶπον. And manifestly suitable it is, if the tense (as in ἡμέρος μοι ἐπῆλθε) is employed to mark an event that occurred in its completeness in *some* time prior to the present, without defining either expressly or by implication precisely *when* that time was, however far off or however near. The Aorist, as we well know, was also used when the time was defined, as in narrative; and in narrative, as the above table shows, just one third of the verbs are in that tense. It must not however be imagined that the Aorist in narrative differs as to its own proper meaning from the Aorist elsewhere. It is altogether indefinite still, and the definiteness is supplied by the notes of time that appear somewhere in the *context*. But our present business is the comparison of the two languages, and for the

purpose of comparison we may set the Aorist of narrative aside as a case in which its correspondence to our Simple Past is admitted.

It may indeed seem at first hardly credible that in a Time-Word (as the Germans call the Verb) the time-idea should be so nearly dispensed with altogether, so nearly non-existent. But let me recall the reader's attention to the passage above quoted (pp. 36, 37) from Whitney's Sanskrit Grammar. Or, without travelling quite so far in either time or space as Ancient India, let us see whether we do not possess a tense equally indeterminate in our own present language of every day life.

For instance suppose we desire to state in English a fact or event (not as protracted or continuous, but looked at in its entirety as a whole) that took place in *some* time prior to the present, without defining either expressly or by implication when that time was ; what tense do we employ? The event, we will suppose, is my brother's travelling in Russia : what Englishman, speaking in simple and natural English, would express himself in any other tense than the Perfect, "My brother *has travelled* in Russia"? A soldier alludes to battles of his earlier days, a sailor to his voyages, an engineer to his construction of bridges, a land-owner to his planting of trees, a builder to his erection of houses, a physician to his treating some particular disease, a scholar to his acquisition of languages, an author to his writing certain works, all without giving any hint as to the time, except only that the event or act was somewhere or other in past time, and what is the form of expression? "Many a battle *have I fought*;" "I *have often sailed* in those seas;" "I *have built* bridges of all kinds;" "I *have planted* hundreds of acres of Scotch firs;" "I *have built* more than two thousand houses;" "I *have treated* several cases of that kind;" "German I *have learnt*, but not Polish;" "I *have written* advocating those views." That we choose this form in all such cases I must insist as upon a plain and indisputable fact in our language, and *this form therefore is our true Past Indefinite* ; and this is the tense which, unless the Greek grammarians were in-

tolerably ignorant of their own language, is *the normal equivalent of the Greek Aorist*.

On the other hand—and this again is a plain and indisputable fact—when we define the time as in narrative, whether with little exactness or with much, speaking of the action or event as a whole, we always use the Simple Past tense: “I fought in three battles in that campaign;” “I built two bridges in the course of that summer;” “I erected scores of houses before I was forty;” “I learnt Polish once, but soon forgot it;” “I brought out that work in 1886.” This therefore is the Past Definite, though in this paper I have preferred to call it the Simple Past.

And the French grammarians *en masse* take the same view. *Je parlai, je reçus, je vins* is the Prétérit (or Passé) Défini in (I believe) all French grammars, and *j’ai parlé, j’ai reçu, je suis venu* is the Prétérit (or Passé) Indéfini.

But may it not be said of this Simple Past, as just now of the Aorist of narration, that it owes its definiteness to the context? No, for we never use it without some at least implied note of time,¹ but the Aorist may be so used. Definiteness is therefore of the essence of the tense. If some old General says, “I fought in three battles,” either the year or campaign referred to has been previously mentioned by the same or by another speaker, or we feel that the sentence is unfinished. But when without any note of time the angel exclaims (Rev. xiv. 8), “Ἐπεσεν, ἔπεσεν Βαβυλῶν,” in English there is a felt necessity for rendering the Greek indefinite tense by our own *true* indefinite tense, the Perfect: “Fallen, fallen is Babylon.”

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(To be concluded in our next.)

¹ Of this tense (which he calls the Preterite) Professor Agar Beet writes: “We cannot use it unless we have in mind some definite [past] time, definitely separated from the present” (*Expositor*, first series, vol. XI., pp. 191, &c.). I had not the advantage of seeing Professor Beet’s three papers in the *Expositor* on the use of the Aorist in the Greek Testament, till the present article was completely finished, but it was a pleasure to find that on all leading points we had arrived at the same conclusions.

A PROPHET—WHAT IS HE ?

WE purpose in this paper to discuss the estimate formed of Old Testament prophets by our Lord and His Apostles. Then we shall consider how a representative critic of the New School—Kuenen—repudiates, and would invalidate, this estimate.

But before we come to graver matter, we would remark that the subject has a practical aspect. Mrs. Booth, in a pamphlet issued a few years ago, and characterised by her usual vigour, claims the right of public speech for herself and for her sisters, on the ground that they are prophetesses. I have in my own parish at the present moment, what may, from this point of view, be termed a school of the prophets, a college, that is of Salvation Army cadets, all of them of the gentler sex. They are being trained to fill up vacancies in the pastorate of their body.

The one man ministry, as it used to be called, has been assailed on the grounds that it contravened the Divine direction, "Let the prophets speak by two or three." Further, many persons to whom no apologetic or sectarian motive can possibly be ascribed, do not discriminate between the prophets mentioned in St. Paul's first Epistle to the Corinthians and pious speakers of the present day. Both, they argue, are under the gracious influence of the Holy Spirit. For all that, they would not class "Rock of Ages cleft for me" with Psalm cx. Rationalistic interpretations of the facts or teachings of Holy Scripture are in their eyes abominable. They do not think of Toplady as a prophet, or speak of their pious or gifted friends by that title; yet they do interpret the well-known prophecy in Joel so as to make it include the utterances of that Prophet-Psalmist and of those friends.

As with other opinions, so with this inclusive view of prophecy, we find it to be held by some decidedly and belli-

gerently, by others in a feeble and inoperative manner. The followers of Mr. Newton and Mr. Darby may be said, on the whole, to belong to the former category, many loving and liberal clergymen to the latter.

But these are not the only prophets in the field. There are the visioners and revealers of the Church of Rome, from whom we may learn the latest news as to the condition of souls in purgatory.

Many years ago I had the honour of an interview with a prelate of this Church. With much courtesy he showed me the little room and bedstead of his pious predecessor in office. While I was looking at these he observed, "He has been a year dead, and you will be glad to hear that he is now out of purgatory." We must presume that some member of their Church had had a revelation to that effect.

And then there are the Irvingites, who have developed into their present form entirely under the bidding of prophets.

It might be interesting to trace so much of the history of the gift, true or simulated, as might throw light upon its character and upon the forms it has assumed at different stages of the Church's history, but such is not our present task.

We must begin with the testimony of the books of the Canon. How do they present the prophet to us? As an ordinary or as an extraordinary personage? We must begin here, even though we can only touch, not fill up, our picture, because otherwise we shall build without a foundation. Then passing into the sub-Apostolic age, do the scanty remains of its literature help us to understand the nature of the gift? Were there prophets then? And if we do find such in the *Didaché* and the *Shepherd*, of what sort were they? Something may perhaps be learned also from a passing glance at the histories of Montanus, George Fox, Irving, Darby, and the successors of these notable persons.

We begin our appeal to Scripture with the words of our Lord Himself. He is the Alpha and the Omega. Late as the incarnation may be in the order of time, in importance it must always be primary. History, the history of the four

Gospels, than which there is none better, attests the life and death and resurrection of Jesus, the anointed Son of God. If His resurrection, then His *authority*. So think His disciples; and to others here is the great insoluble problem—how to account for this evidence, or how to deal with the facts of this wonderful life, with the teaching of this unique Instructor of men.

We begin here, and hence look backwards and forwards. What, then, may we learn as to the true nature of the prophetic gift from our Lord Himself? Now, He certainly nowhere speaks of an inferior order of prophets, whose utterances, like ours, are mixed of wisdom and folly, sometimes inspired, oftentimes merely human. He ascribes the Scriptures to Moses and all the prophets (Luke xxiv. 27), and the Scripture He tells us cannot be broken (John x. 35). He quotes the prophets alike to friends and enemies with "it is written." Thus to *disciples* on the way to Gethsemane He says, "All ye shall be offended, for it is written (Zech. xiii. 7). I will smite the shepherd, and the sheep shall be scattered abroad." To the dishonest traffickers in the Temple, He cries, "It is written (Isa. lvi.), And My house shall be a house of prayer; but ye have made it a den of thieves." His frequent challenge is, "Have ye not read?" A challenge and question which implies the authority of those whom He thus quotes. When He would put an end to the captious questioning of His adversaries He appeals to David, and incidentally assures us of his inspiration. David himself said, *in the Holy Spirit*, "The Lord said unto my Lord. . . ."

He Himself, who spake with such authority, with so high a courage, whose words are spirit and life, who is not only true, but the Truth, the very Word of the Father, He feels Himself bound to fulfil the prophecies which have gone before. When He foretells His passion to the twelve He thus pre-ludes, "All things that are written in the prophets shall be accomplished unto the Son of Man." Is He betrayed by Judas? He tells us it is that the Scripture may be fulfilled. Does He refuse to call for the twelve legions of angels, but resign Himself to His captors? He twice within a few

sentences gives the same reason—that the Scriptures of the prophets might be fulfilled.

In the words of one Psalm, He pours out the anguish of His soul separated from God. In that of another, He commends His parting Spirit to His Father. He cannot die until He has cried, "I thirst," that so by the drinking of vinegar He may fulfil the prophecy of yet a third Psalm.

Whatever period of His ministry we contemplate, we find the same appeal to the prophetic word. By it, in the hour of His temptation, He thrice parries the thrusts of Satan. He revisits Nazareth, and having read Isa. lxi. in its synagogue, "To-day," He says, "hath this Scripture been fulfilled in your ears." Not Isaiah only, but Moses spake of Him. His own favourite designation of the Son of Man is borrowed from two other prophets. Does He reprove unbelief and hypocrisy? It is in the words of the prophet who has described and foretold these sins (Matt. xiii. 14; xv. 8). Would He defend His friends or shelter the repentant outcasts who are turning to Him; one verse from Hosea, with two-edged blade, suffices; "I desire mercy and not sacrifice" (Matt. xii. 7; ix. 13). Wherein consists the guilt of the heartless rich man, now passed to his punishment? He tells us he would not hear Moses and the prophets.

So at the beginning, and so through the course of His ministry up to the end. He has died in fulfilling the prophet's words, He has risen again according to the Scriptures, and now returns to comfort and to teach His disciples. But how? Let us hear Him, as He gently upbraids his two friends on the Emmaus road, "O foolish men and slow of heart to believe in all that the prophets have spoken!" Behoved it not the Christ to suffer and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them, in all the Scriptures, the things concerning Himself. We have already quoted these verses as showing that our Lord ascribes the Scriptures to the prophets. So again when He reviews the work which has prepared the way for His kingdom, it is thus, "All the prophets and the law prophesied until John" (Matt. xi. 13). The law also then is

prophetic. Prophetic because God is essentially its Author ; and so, in quoting the fifth commandment, our Lord speaks thus, "God said, Thou shalt honour thy father and thy mother."

From the independence which characterised both His conduct and His teaching, some might have supposed that He disavowed the messengers whom God had previously sent to His people. But in His sermon on the mount He expressly declares their infallibility, and that to the minutest particular. "Think not," He says, "that I am come to destroy the law and the prophets ; I am not come to destroy, but to fulfil ; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled " (Matt. v. 17, 18).

No doubt there were prophets who, so far as we know, were not writers, and yet who were inspired. Our Lord does not seem to allude to them here, as jot and tittle must be held to refer to a written record. May there have been a third class who were no more inspired, either as speakers or writers, than our modern prophets ?

If we could say that our Lord appeals to the Old Testament Scriptures as inspired *because* they were written by prophets, this would show that, according to Him, all prophets were inspired persons ; that inspiration was the principal feature of their gift. Confining ourselves to His own utterances, we cannot, however, say this. We can only assert that the prophets whom He mentions are inspired. When we come to the testimony of St. Peter, we may be able to go further than this.

But our Lord was Himself a Prophet as well as Lord of all prophets. As such, He associates with Himself two of the prophets who had preceded Him—Jonah and Daniel. When he foretells His death and resurrection, it is under the sign of the prophet Jonah. The men of Nineveh also are commended for their repentance under his preaching. The story of his miraculous escape and of his Divine commission to threaten that great city have here our Saviour's sanction. Again, in foretelling the destruction of Jerusalem and the events which

shall precede His second coming, He refers to the abomination of desolation spoken of by Daniel the prophet. This shall, then, stand where it ought not. Thus the purely predictive element in prophecy has the support of our Lord's authority.

So far then as to our Saviour's testimony to the elder prophets. But may we also learn anything from Him as to the New Testament gift? Turning to Matt. xxiii. and to Luke xi., we find that He contemplates the sending out of prophets and wise men and scribes. "Some of these," He says, "shall ye kill and crucify." This last word, "crucify," sufficiently indicates that we have here New Testament prophets. The distinct categories are noticeable prophets in one class, wise men and scribes apart. But our Lord also here speaks of the prophets of the older dispensation. "Ye build the sepulchres of the prophets." "O Jerusalem! which killest the prophets." I deduce that He regarded prophets, old and new, as of substantially the same kind.

At an earlier period He had promised inspiration to the twelve, when for His sake they were brought before governors and kings. "It shall be given you," He says, "in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Then there are the passages relating to the promised gift of the Comforter in St. John's Gospel. True, we have here no mention of prophets, and we are accustomed to apply to ourselves many of the blessed assurances which form part of these discourses. Yet we cannot doubt but that such expressions as the following had a special and primary application to the Apostles themselves, or, at least, to other inspired persons:—
. . . . "The Holy Spirit . . . shall teach you all things, and bring to your remembrance all that I said unto you . . . He shall guide you into all the truth . . . He shall glorify me, for He shall take of mine, and shall declare it unto you." Perhaps the dependence upon Christ Himself, the bearing witness of Him brought out in these last sentences is the most distinctive feature of New Testament prophecy. But not of such prophecy only. The wise men and scribes would also have Him for their theme.

We may, then, thus summarise our Lord's teaching: in His view the prophet, or more exactly, perhaps, the prophetic writer, was inspired by the Holy Ghost, had a Divine commission and consequent authority, was a foreteller who bore witness to the Christ, speaking of Him in both dispensations, though with more of fulness and of directness in that of grace.

Confining ourselves for the moment to the Old Testament prophets, we may now further ask, What had our Saviour's Apostles to say as to the nature of the prophetic gift? St. Peter and St. Paul may well suffice as representatives of their order. That their independence of one another has been exaggerated by Baur and Renan into a proof of mutual hostility enhances the value of their testimony. That in which they agree must have been the common property of all Christians. And as to St. Paul, truly if Baur's view of his anti-Jewish position were the true view, we might expect Marcion's treatment of the Old Testament to have been anticipated by the Apostle. Everybody knows that it was not so. Of St. Peter we have his speeches in the Acts and his two letters. In the speeches and in the first Epistle we find he makes the same use of Old Testament Scriptures as did our Blessed Lord, referring them to the prophets instrumentally and to the Holy Ghost as their Author, and hence insisting on the necessity of their fulfilment. An example (Acts i. 16) fully worked out is afforded in his address concerning the election of a successor to Judas. Here every clause is instructive in relation to inspiration. *Brethren*—for this was Church doctrine—*it was needful*, by virtue of the Divine immutability, *that the Scripture*—the technical name for a book of the Canon—*should be fulfilled*—a recognition of vaticination—*which the Holy Ghost spake before concerning Judas*—a distinct assertion of inspiration—*by the mouth of David*, the human agent recognised in his place.

Other passages, both in the Acts and in 1 Peter, will be found to fall in with this estimate of prophetic writing; but of these one should be specially noticed, because it helps us more directly to define the prophet's gift. After quoting

some verses of Psalm xvi., St. Peter thus comments in his Pentecostal speech (Acts ii. 29), "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him . . . he, foreseeing this, spake of the resurrection of Christ." The expression here used, "being a prophet," is evidently explanatory. It was, says the Apostle, *because* he was a prophet that he foresaw the death, burial, and resurrection of Christ. Is not this, however, equivalent to saying, a prophet is a person who may be expected to have such miraculous foresight?

Nor does he speak thus of David only. In a later speech (Acts iii. 18-29) he tells us, "But the things which God foreshewed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. Repent ye therefore . . . that He may send the Christ . . . even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began." No doubt the application of this language may be confined to the writers of Old Testament prophecy; but such is not its natural force. It seems to be studiously general. Christ, in His sufferings or glory, was, we may understand, the theme of all prophets in all times. God spake by them, and foreshewed the fortunes of His Son through them.

So again is his first Epistle (1 Peter i. 10) we find all the same elements of the prophetic character. In spite of fiery trial, the elect sojourners to whom he writes were blessed, for they were happy in Him "Whom having not seen they loved," and in the assurance of their salvation. "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them. To whom it was revealed that not unto themselves, but unto you did they minister these things." Of these

prophets we are then told that the Spirit of Christ was in them, and He was their theme. They are further represented as searching into the substance of their own message. Nor do they merely foretell some facts or circumstances, but the characteristics of a dispensation yet future, so that hundreds of years after their time the Gospel might be studied by us in their pages. How largely, for example, is the great and singular doctrine of the Atonement enforced by us from the writings of David or of Isaiah! This Gospel the prophets did not and could not understand. They, however, searched into it. A process most reasonable, if it were the message of another; most absurd, if they were themselves its proper authors.

St. Peter not only taught others that Old Testament writers were inspired, but himself acted upon a belief in their inspiration, as is evident by the way in which he quotes them or alludes to their writings. No doubt the evidence for his second Epistle is weaker than for any other New Testament book. But after all this is only what is to be expected if the authenticity and genuineness of these documents be brought to a test, and not merely accepted upon authority. Each treatise or letter is thrown into the crucible. Who quotes it? How is it written? Does it betray itself? The answer to the first two questions will, of course, vary for each of the twenty-seven books. But the proof which is weakest may be strong enough.

We believe 2 Peter to be the writing of the Apostle, but even if we did not, it would still be good evidence of an *ordinary* kind for our purpose—the investigation into the nature of the prophetic gift. The writer must, in any case, be supposed to reflect the opinions of a Jew of the first century.

In this second Epistle, then, St. Peter refers to the culminating marvel of the Transfiguration, how the Father had in spoken words testified to His Son. "This is My beloved Son, in whom I am well pleased." The Apostle regarded this utterance as a ratification of prophecy. The evidential force of the miracle was of the highest kind, and the testimony to our Lord peculiarly direct and distinct. True, those to whom he wrote had, indeed, no such wonderful experience, but

they had the prophetic word, and that was a light shining in a dark place, sufficient to guide and to animate hope. But why so? Because no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.

In trying to resolve a prophecy of Scripture into its component parts, the Apostle may seem to say, Do not forget the Divine element, which is indeed the principal one. However, we may take *ἰδίας ἐπιλύσεως*, one thing is evident, St. Peter distinctly asserts the inspiration of prophetic writers, and these are the only prophets he had occasion to mention.

We would now call St. Paul into the witness box, and then we shall endeavour to show our readers something of the attitude toward this part of our question now taken by the advocates of the so-called Higher Criticism. Proof of the same kind as has been given from the writings of St. Peter could easily be adduced from the speeches and letters of St. Paul. It would be found that the elder and the last-born disciple, the Galilean and the provincial Jew, the unlearned and the scholar, are in perfect harmony in their view of Old Testament prophecy. It will, however, vary our evidence if, passing this by, we look rather at the *incidental use* St. Paul makes of the writings of some of these prophets. This it will be felt has at least an equal cogency, even though not to weary our reader we confine ourselves to but one of his letters—that, namely, to the Romans.

Now, the first point that strikes us here is the very large use he makes of what he has himself termed the "prophetic Scriptures" (Rom. xvi. 26). If on every page of an article in this review through sixteen pages we had three direct and three allusive quotations from the Old Testament writers, we should certainly think the proportion a large one. Unless the topic were one treating more or less directly of the authority of this collection of writings, we should think such a number hardly compatible with freshness and originality of treatment. Yet that is the proportion of quotation

in this Epistle of St. Paul, which is indeed a new edifice, but built on an old foundation.

Further, *the text* of the Epistle is a line from the prophet Habakkuk. Now the just shall live by his faith (Rom. i. 17). When, having launched his subject, he wishes to convict the Jews of sin, he reminds them of the complaint of two of their own prophets, how that, on their account, God's name was blasphemed among the Gentiles (ii. 24). Does he, a little further on, desire in trenchant language to bring in all mankind guilty before God? He throws together a number of references from the Psalms, adding one grave indictment from Isaiah, and these cover half a page (iii. 9). When he purports to lay down the doctrine of imputed righteousness, he finds both his terms and his example in a paragraph of Genesis. Thus Abraham believed God, and it was imputed to him for righteousness (iv. 3). Later on he handles the difficult topic of election; Malachi, Jeremiah, and Hosea all suggest themselves to his mind (ix.). Again, he would describe the true simplicity of saving faith; but how? Not, as we might suppose, exclusively on his own authority as being one to whom such truth had been clearly revealed. No, not thus. But "the word is nigh thee"—language first used by Moses, when he pleaded with Israel (x. 5). Or, for the same purpose, he quotes the language of Joel, "Whosoever shall call upon the name of the Lord" shall be saved (x. 13). He cannot even describe the triumphs of Christianity in his own time without introducing a quotation from the Psalms, nor discuss Jewish unbelief and disobedience except in the language of the prophet Elijah (x. 15, 16). And if his patriot heart rejoices to know that the hardening of Israel is but in part and for a time, it is not simply by a Divine intuition, but because Isaiah has promised a fulness of blessing under the Deliverer who shall yet come (xi. 26).

How easily might we multiply such examples! What, then, may we learn from them? Why so often does he cry, "It is written, it is written, it is written"? Why cite with such frequency the Scripture of this or that prophet? Doubtless because their words being inspired were as seeds full of life,

having a capacity of development and growth, branching out in many directions, bearing leaves that were now for the healing of the individual conscience, now for that of all the nations.

Are we such men as these prophets? Do our words thus abide for ever in heaven? Yea, sometimes in truth; but when? When we keep close, very close, to their inspired words. But when we leave them, we are as weak and as foolish as other men.

But it may be asked, What view does the anti-supernaturalistic school of writers take of this argument? Do they accept the authority of our Lord and His Apostles as conclusive, and as proving the true inspiration of Old Testament writers? In answering this question, however briefly, we are met by a preliminary difficulty—the critics of this school are by no means agreed among themselves.

Kuenen has, however, devoted a chapter to this very question of the connection between the New Testament and Old Testament prophecy. (The prophets and prophecies in Israel, chap. xiii.) We may, therefore, take him for our guide, without holding others responsible for all his views. He may be said to thoroughly agree with our contention in previous pages. Our Lord and the Apostles did hold and teach that the Scripture cannot be broken, and from them the Christian Church has derived its traditionary view of Old Testament prophecy. But they are quite wrong; the Professor's opinion is "diametrically opposed" to theirs. Their method of treatment is not historical, is not critical; they were bad exegetes. Their conclusions may in some sense be termed religious, but for all that they are false.

By what steps does our author reach a conclusion so destructive to all Christian faith? He begins by telling us that, with a few exceptions, it is the Greek and not the Hebrew Bible that is quoted in the New Testament. In opposition to Professor Robertson Smith, he puts aside the notion that, where the LXX. and the Hebrew diverge, the former may represent the original text. That the meaning may be substantially the same, and the quotation quite

apposite, he treats as trivial circumstances. But, as may be supposed, his real objection goes very much deeper than a possible divergence of texts, or any question of that kind. The fault which he finds with our Lord and His followers is that they discover too much in the prophets whom they quote.

For example, Ps. xcvi. is quoted and commented upon in the Epistle to the Hebrews. The Psalmist uses the story of Israel, who for forty years tempted God in the wilderness, who had a limited day for repentance granted them, and who by their unbelief forfeited the rest of Canaan, for the instruction of the people of his time.

Kuenen objects that in the Hebrews the theme is further developed: the *Christian's* probation and the *Christian's* rewards are introduced. He considers this uncritical. He remarks incorrectly, as we conceive, that the Psalmist speaks only of one day, and to that day and to Israel after the flesh the New Testament writer should confine himself. Why, even if we were dealing with an uninspired author, this would be hard measure. We might allow him to draw a parallel of this kind. The Psalmist had set him the example. He had suggested the principle of a likeness in the Divine dealings. In following out this principle, the New Testament writer was showing us, as we might say, how thoroughly he understood his author.

Again, Kuenen considers (p. 458) that New Testament writers substantially alter the sense of the passages they quote. They make them mean something which they do not properly mean. They thus ascribe to the Old Testament prophets a foreknowledge, and generally a Divine authority to which they have no proper claim (p. 448). Since their method of exegesis is unscientific we are at liberty to reject the inference which might otherwise be deduced from their quotations—(p. 487) the inference being that the prophets had miraculous powers.

What then, we ask, was the new sense which the New Testament writers put into the words of those Old Testament prophets? Broadly, it was a Christian sense. They found

there the person, the laws, the work of Christ and of His people. Kuenen proceeds to establish his propositions given above by a body of quotations, in his treatment of which it will be seen that this, and none other, is the offence of Christ and His followers. They had a Messianic twist and therefore we should repudiate their authority. Space would fail us to discuss all the passages quoted by our author, but we may adduce a few which seem to us typical of his method and on which he seems to lay most stress. "Whosoever believeth on Him shall not be ashamed," is quoted by St. Peter (1 Ephes. ii. 6) and by St. Paul (Rom. ix. 33; x. ii., from Isa. xxviii. 16). The argument on this passage assumes on Him, ἐπ' αὐτῶ to be an unfair addition to the Hebrew text, whether put in by the LXX. or the two Apostles, Kuenen does not decide, though he leans to the latter supposition. The words "in Him" make it possible, he remarks, to understand the trusting of which the prophet speaks, as trusting in the Christ; if they are omitted, then, of course, he means trusting in Jahweh. We are not concerned to prove that the Lord is not the object of trust, for we believe He both lays the stone and is the stone (Isa. viii. 14). But that the stone itself, whether with or without "in Him" in the original of Isaiah is the object of trust, appears evident, both by the whole description of the stone and by the Hebrew participle which we have rendered "whosoever believeth." The Jews referred the passage to the Messiah. So Rashi (Kay Sp. B. *in loco*) "I have established a King, the Messias, who shall be in Zion a stone of proof." We subjoin the whole passage from the prophet. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone* of sure foundation: he that believeth shall not make haste."

Here is another of Kuenen's examples. St. Paul in Rom. x. 6-8 quotes Deut. xxx. 11-14. The passage is that familiar one beginning with "Who shall ascend into heaven." Our critic complains of the freedom of the Apostle's citation, in that he leaves out a part; changes, very slightly it is true, a clause; adds a running commentary.

Be it so. The very freedom of the Apostle shows us that

what we have here is an adaptation, an exhortation to faith in the word, a word of easy access whether in the law or in the Gospel. He spiritualises. Is he not entitled to do so? Kuenen's objection lies in this, that the Old Testament passage had no proper or distinct reference to the resurrection of Christ. But we answer, it has an admirable description of a main characteristic of saving faith. That is a sufficient justification of the Apostle. A quotation evidently may have various purposes. It may be cited as evidential, or again as didactic. But if a writer wishes to prove that no citations are properly evidential, he should deal with such a passage as John xix. 24, or with Isa. lii. 13 to liii. 12. An attack on a didactic quotation should aim at showing that a common element of instruction is lacking as between the two passages. Nor is it to the point to show us that features have been omitted or added. Naturally so, where the instruction involves an element of analogy. We leave the reader to look out both references for himself.

But not content with charging New Testament writers with an alteration of the sense of the passages they quote, one accuses them of interpreting, sometimes at least, according to *mere sound*, without troubling themselves about the connection of the ideas or the standpoint of the original writers, in short, *unhistorically*. These last words will strike our reader as an anti-climax. If they are guided merely by sound, their quotations must be childish, not simply unhistoric. Yet we are not ungrateful for this last word, because it helps us to understand our critic's difficulty. But let us first take into consideration what he conceives to be a very strong instance of this quotation by mere sound. In Hebrews ii. 11-13 the writer arguing is for the perfect humanity of our Lord, and hence for His intimate oneness with His people. "For," he says, "both He that sanctifieth and they who are sanctified are all of one : for which cause he is not ashamed to call them brethren, saying, I will declare Thy name unto my brethren, in the midst of the congregation will I sing Thy praise." And again, "I will put my trust in Him." And again, "Behold, I and the children which God hath given me."

Here are three references, the first from that highly Messianic Psalm—the twenty-second—the other two from Isa. viii.

Now when Kuenen accuses the last of these citations of being made merely by sound, we might suppose that in Isaiah there was no Messianic context; no such thread running through and connecting Isa. vii., viii., ix.; no suggestion of anything beyond the mere time and circumstance of the prophet; no word of a typical and germinal character.

Mere sound, a very strong example of mere sound, as nearly as possible approaches to mere nonsense. It suggests that anything would serve the writer's turn. Yet we have only to open our Bibles at these chapters to notice that the reverse of these propositions represents the true state of the case. Here is the promise of Immanuel, the virgin-born, and the mention of Immanuel's land (Isa. vii. 14; viii. 8). Here, in opposition to man's unbelief and rebellion, Immanuel is set forth, who is God's great sign (viii. 10; vii. 11). He, who is both Lord and God with us, shall be to some a sanctuary, to others a rock of offence. Then follow our verses speaking of the prophet's trust and of his typical children. Without any apparent break in the sense, we pass to the manifestation of the great light to be seen by the way of the sea, beyond Jordan (in) Galilee of the nations, and then ring our Christmas chimes, "Unto us a Child is born" (viii. 19; ix. 7). So much for the context, and now pretext. The prophet himself is sensible of the deep importance of these revelations. "Bind thou, He cries, the testimony, seal the law among My disciples." Why should it be bound and sealed unless for this—that its high purport will not be made clear except in days yet far off? Meanwhile, the prophet will trust, whatever others may do, and he and his children shall be for signs.

The author of the Epistle to the Hebrews transfers to Christ this expression of trust. He sees in the prophet and in his children—children who in the passage cited are typical persons—Christ and His brethren. If the names of the prophet's sons were significant, so also was the prophet's

name. Our Joshua, our Isaiah, our Jesus is antitype of all true prophets as of all priests and kings. Is this a quotation by mere sound? or is it not rather one made by context, by type well understood through a Spirit-taught appreciation of truth?

We do not suppose the critic unaware of the arguments we have suggested in relation to the four passages, his criticism of which we have brought before our readers. He as well as we can probably see how true a sense of analogy, how deep an insight into the inner meaning of the original, how firm a grasp of their authors' general argument these New Testament writers had. We at all events see this, and much more, quite plainly. Much more; for we see the beauty of holiness, the fringe of the garment of light. We see ourselves convicted, converted, accepted, used, and glorified. Such and such things we know are here. There is, then, in Paul, or in the writer of the Hebrews, nothing dishonest, nothing puerile, nothing, say, in the style of the author of the so-called Epistle of Barnabas.

Putting all such foolish suggestion aside, taking Apostolic words so full of grave teaching with due respect, what remains there of this charge to give it any plausibility, or to justify in any way the earnestness or good faith of the critic? To me the answer appears to be this: The New Testament writers handle their citations of the Old Testament prophecies as though they were themselves prophets. Here is the great offence of the anti-supernaturalistic school twice repeated.

Paul and the others say too much, and they say it with too much authority. The line of direction is straight, the plane of context is true, the analogy traced is parallel; but all this, and more, cannot save them from reproach, for they see more than, in the critic's judgment, the prophet or his contemporaries could have seen. Perhaps the prophet saw more than the critics? But be that as it may, we see behind all prophets of either age Him by whom they spake, even the Holy Spirit.

STILON HENNING, B.D.

THE PULPIT COMMENTARY.

VOLUME REVELATION.

THE Introduction contains much valuable matter. The traditional authorship of St. John the Apostle is accepted without hesitation. The writer believes the earlier date (about 69 A.D.) to be the true one, and supports his opinion by a chain of careful reasoning, showing fully that the testimony of Clement of Alexandria leaves scarcely room for doubt on this point.

Patmos is believed to be the place where the book was written, though the possibility of other theories is admitted.

Perhaps the most valuable part of the whole Introduction is that which deals with the manuscripts of the Greek text. A full and descriptive account of every known Greek MS. of the book is given, and the writer is evidently familiar at first hand with all that scholars have written on the textual criticism of this peculiar book. Even those students who are familiar not only with Scrivener and Tischendorf, but also with Delitzsch and Tischendorf's continuators—Gregory and Ezra Abbot—will find new and interesting information in this department. The clearness and definiteness which are marked features of the whole work are here also conspicuous. Tables are given (1) of those MSS. of the book which have been satisfactorily collated ; (2) of those which are only imperfectly known, though sometimes cited ; (3) of those which have never been cited because the readings of them are utterly unknown.

Similar remarks will apply to the section on the *Versions*. Much valuable and interesting matter is given, which makes this part of the Introduction certainly abreast, if not ahead, of anything previously published on the subject.

Perhaps the most generally interesting part of the whole is that which deals with the history of the printed text. The account is brief but adequate, and it shows the base-

lessness of many of the details of the *textus receptus*, and the surprising neglect of a vast mass of available material.

The character of the Greek is dealt with in another article ; and students of Greek will be thankful for the classified list of deviations from the ordinary style of classical Greek, which the writer sub-divides into solæcisms and Hebraisms.

A few paragraphs on the *authenticity* of the book, and an *analytical conspectus*, bring the Introduction to a close.

The keynotes of the exposition are *spirituality* and *comprehensiveness*. Literal interpretations (except in a limited sense) are eschewed. Whether it be the Sodom and Egypt of chap. xi., the thousand years of chap. xx., the beast of chap. xiii., or the Euphrates of chap. ix., the symbolical view is always taken throughout the prophetic portion of the book. But while thus rejecting anything like a future literal fulfilment, it is frequently pointed out that, inasmuch as the Apocalypse is a graphic portrayal of principles which are always in existence and always operating, individual fulfilments may and do constantly occur. In this manner a comprehension or reconciliation of varying opinions is sometimes effected, and the possibility even of a reference to current events is not excluded. On page 190 it is stated, "It is important to bear in mind, in our interpretation of the Apocalypse, these two principles : first, the book was addressed to certain Christians for a definite purpose, and its object would be set forth so as to be comprehended by them : second, the truths thus contained must be such as to be applicable to the position of mankind in general in all ages. We have, therefore, to inquire to whom, and for what purpose, the book was primarily written, and then how the lessons contained can benefit mankind in general. It thus appears that the message was originally intended as an encouragement and support to those Christians who were being persecuted, and were suffering in various ways, and whose patience might be inadequate to preserve them through trials so severe or so long. The visions of the seals would speak plainly to such as these. The first four would tell them that though they must not doubt of Christ's final victory, it is yet with God's know-

ledge and permission that this life is afflicted with troubles of different kinds ; it is not because God is weak, forgetful, or unjust. Then, lest any should be tempted to ask, "Is it worth while ? If Christianity involves all this suffering, would it not be better to be as the world is, and escape ?" A picture of the future is given. The fifth seal shows that, immediately upon the completion of this life, the souls of the righteous are at peace ; and the sixth seal shows that a day of reckoning will certainly come for the world ; while the seventh seal is an assurance of heaven. It is worth while, therefore, to endure and to persevere, both on account of God's reward to the just, and His retribution upon the unjust. Thus would the signification of the visions be easily comprehended by those for whom they were originally intended ; and the same lessons are equally valuable for the Church at all times. A similar line is taken (page 149) by Dr. Clemance in the Homiletics. Thus the interpretation given of the third seal (chap. vi. 5) refuses to limit the meaning to the famine in the reign of Claudius, and states, "that this vision denotes famine in the ordinary sense, as one of the trials awaiting the members of the Church of God at various times during the existence of the Church on earth ;" and on page 187 it is said, "We may be able to point to a particular period or event as a fulfilment, of any one of these [seal visions], but we cannot assign definite times to each as *the* complete and ultimate fulfilment, since the trials which are signified must extend to the end of time." And again, on chap. ix. 3, "The *locusts* here symbolize heretics and infidels. Some writers apply the symbol to the Mohammedans (see Wordsworth *in loc.*, where the parallel is very fully worked out). But though this may be, and probably is, a fulfilment of the vision, it would be wrong to thus restrict our interpretation." The application of the visions to the circumstances of Christians contemporaneous with St. John is continually worked out, as in chap. vi. 1 ; xi. 1 ; xvii. 5.

The authors recognize the fact that it would be presumption to pretend to have successfully solved every difficulty in the book. Speaking of the opening of the seals, they say (p. 163) : "We are nowhere led to believe that it

was the intention of God to reveal *all* things to man, even under the cloak of symbolism or allegory. There is much which must necessarily be withheld until after the end of all earthly things ; and just as no mortal can possibly know the 'new name' (chap. iii. 12), so no one on earth can receive perfect knowledge of the 'mysteries of the kingdom of heaven,' which were symbolically contained in the book" (*i.e.*, the roll unsealed by the Lamb). And on chap. viii. 7, "It is very doubtful how much of the imagery is to be considered merely as the accessories of the picture," &c. And on chap. ix. 14, "The following is offered as a possible solution to some extent, though it is not pretended that every difficulty is satisfactorily disposed of." Nevertheless difficulties are not evaded, and the decisions arrived at are clearly enunciated. On p. 230 the characteristics of the trumpet visions are set forth ; and on p. 266, the chief reasons for the spiritual interpretation adopted are briefly and pointedly summed up. The writers, by implication, accept the book as one whole, not agreeing with those critics who think that it was originally written in separate unconnected portions, afterwards edited by one man. Thus the passage concerning Michael and the dragon in chap. xi. 7-13, is understood to refer to the primeval struggle, and is believed to be inserted here after the mention of the Church of God (the *woman* of verse 1), in order to account for the co-existence of good and evil, and the consequent struggle between the Church and the world. Chap. x. 1 explains the connection of the "episodal" portion (x. 1—xi. 14, the two witnesses) with what precedes and follows. Its position between the sixth and seventh trumpets is thus accounted for : "Chap. ix. ends (almost in a tone of surprise) with the words, 'Neither repented they,' &c. ; therefore the angel now declares that, as all warnings vouchsafed have brought men as a whole no nearer to God, the last final punishment must now fall. But, as if the measure of God's mercy were not yet fully filled up, it is shown how He has given to the world two witnesses, by which men might be induced to repent. But this, too, only serves to add to the condemnation of the world, which wrests this gift to its own

destruction. We thus have the connection. God has sent punishments as warnings. But He not only has done this; He has also given direct instruction by the witness of His Word; man has despised both; therefore the end must come. Although the main object of the trumpet-visions is to set forth the woes inflicted on the wicked, yet the seer, as it were, hesitates to indicate the last dread punishment until he has alluded to the opportunities which God has afforded mankind of escaping that end." The *forty and two months* of chap. xi. is held to be identical with the *twelve hundred and sixty days*, and the *time, times and half a time* of chap. xii.; and is understood to mean "a *broken, uncertain period, a space of time* which is certainly finite, but the end of which is uncertain. This seems to point necessarily to the period of the world's existence." The two witnesses are understood to be "representative of the elect Church of God (embracing both Jewish and Christian), and of the witness which she bears concerning God, especially in the Old and New Testaments." The reasons for this conclusion are concisely set forth. In chap. xvi. the visions of the trumpets and vials are carefully compared, and the deductions drawn are clearly indicated.

With regard to the separate visions (or rather series of visions) as a whole, the "repetition" view is taken. It is considered that each is intended to cover the period of this world's existence. They may, therefore, be understood to depict concurrent events. Thus on the third seal (chap. vi. 5) we have, "This affliction may happen concurrently with, or antecedent to, or subsequent to, any of those trials denoted by the other visions. But they are not *mere* repetitions; each sets forth one aspect more particularly. The seals, the trumpets, the vials, the conflict with the dragon, the harlot and Babylon, all tell the same story, viz., the necessity of conflict in this world, the ultimate destruction of sin, and the triumph of good. In one the triumphs of the faithful are more fully dwelt upon; in another the punishment of the avowed enemies of Christ is the striking feature; in a third it is the unfaithful within the Church that receive their doom.

The first beast, the second beast, and the dragon are interpreted to represent respectively three principles of evil—the world, the flesh, and the devil. The harlot is the unfaithful portion, as the bride is the faithful portion, of professing Christians. The first beast and Babylon are both thought to represent the “openly hostile and persecuting world-power of all ages”; and the identity of Babylon and the harlot—the openly hostile world and the secretly unfaithful yet professing portion of Christians—is explained by a reference to the language of Jeremiah ii. 33, 34 and iii. 1-11, and the Epistle to Laodicea (chap. iii. 15).

The explanation given of the millennium agrees practically with that of Professor Milligan. The thousand years denote the period of this world after Christ's binding of Satan by His death and resurrection. Satan is bound as regards faithful Christians who reign with their Lord even here on earth; while he still has power in the ungodly world, towards which he is loosed. The “*first resurrection*” is the spiritual rising with Christ, which is a consequence of His redeeming work; the *second death* is the spiritual death of the lake of fire.”

For those who desire a more critical study of the text, all the chief variant readings are given, and the best supported ones discriminated.

The Homiletics, written by Dr. Clemance, though the independent work of a separate author, agree very closely with the views taken by the authors of the exposition. On page 149 it is declared that the revelation is “a disclosure of the principles and methods of God's working”; and the practical lessons deducible are set forth on the following page. Perhaps the most noticeable example of disagreement is the interpretation given of the *silence* of chap. viii. 1. The Homiletics on chap. v. may be taken as an example of the amount of valuable matter which the study of the book may be made to yield to the thoughtful and earnest student. The probability of a variety of fulfilments is recognized on pp. 192, 193. The area of suggestive interpretation is still further widened by the Homilies added by various authors.

CURRENT LITERATURE.

Sermons. *The Incarnation as a Motive Power* (1) is a volume of thirty sermons, in which Dr. Bright carries the idea of title through discourses suited to the various seasons of the Church's year in order, and also into some of the details of daily life. The sermons are short, in many cases too short to set forth properly what the author treats of. They are learned and orthodox, and withal they have a strain of serious melancholy in them. They are more doctrinal than practical. Some of them are very good indeed, especially the one on Naaman and that on Saintliness, which we fancy has been published elsewhere. The sermon about Christ's Presence amid Theological Studies is longer than the others, and in some points better, because fuller. The sermon on the Warnings from the Seven Churches is quite a feat of condensation. There is an Appendix on the "Examination" and the Atonement, which contains valuable remarks.

Manliness, and other Sermons (2) is a volume of discourses collected by the daughter of the late Hugh Stowell Brown, and published, with a graceful Preface by Dr. Maclaren, as a fitting memento of this well-known preacher. The sermons are twenty-two in number, and almost every one of them is charming in style, and excellent as a model of what pulpit utterances should be—plain, practical, perspicuous. Mr. Brown's language is simple, his thoughts run in logical order, and the result is a force and thoroughness which leave little to be desired. The present volume contains no great amount of dogmatic teaching; the subjects expounded are mostly those concerning every-day life and conduct, and each discourse is characterised by a breadth of view which is commendable, and a gentle charity begotten of long experience of men and things, and, needless to say, of the Christian life. Mr. Brown speaks well of the Salvation Army; he prefers Rationalism—by which he means right reasoning—to Ritualism, and does not condemn those who hold the doctrine of Baptismal Regeneration; but in some places he utters views which are by no means common. This is one from the sermon about "Bags with Holes":—"By many it is regarded quite as

a matter of course that a man if he have any means should save, and save, and save for his children. I am not so sure of either the duty or the wisdom of such a course in all cases. I except cases in which the children are young, and cases in which any member of the family is infirm in body or in mind; but, as a rule, it may be best that each generation should fend for itself, make its own way in the world, and not be dependent upon expectations of a fortune provided for it, and not made by it." There are two noticeable sermons on Philemon.

Sermons to Working Men (3) are very good, so far as they go. They are plain and pointed in language, simple and solid in their morality; but they contain very little, if any, distinctly Christian teaching. They are very good possibly to attract working men, but are hardly sufficient to sustain them in the Christian life. Mr. Leach has had great experience and success in attracting the masses, and we trust that, having attracted them, he will lead them on to something deeper than is set forth in these discourses, which are, in a way, quite models of simple exposition.

The Risen Christ, the King of Men (4) is a handsome volume, containing sixteen discourses, by the Rev. J. Baldwin Brown; edited by his wife. It is a second and a popular edition; and we hope that it will be speedily exhausted and followed by others. For although there is nothing especially new or startling in the treatment of the subject, the old truths are stated with much power, and oftentimes with surpassing eloquence. Some of the discourses contain thoughts and conclusions on the most important questions of the day; as, for instance, the two on Free Citizenship, and that on Administration. The volume closes with a sermon preached on behalf of the London Missionary Society in May, 1875; and it is, on the whole, a fitting monument of a man whose life work not only made him famous amongst his own party, but whose praise is "in all the Churches."

(1) *The Incarnation as a Motive Power.* Sermons by W. Bright, D.D. London: Rivingtons.

(2) *Manliness, and other Sermons.* By Hugh Stowell Brown. Edinburgh: Oliphant, Anderson & Ferrier. 1889.

(3) *Sermons to Working Men.* By Rev. Charles Leach. London: R. D. Dickinson. 1889. Price 4s. 6d.

(4) *The Risen Christ, the King of Men.* By James Baldwin Brown, B.A. Popular Edition. London: J. Fisher Unwin. 1890. Price 3s. 6d.