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I.

THE NINETEENTH PSALM IN THE CRITICISM OF THE NINETEENTH CENTURY.

IN the first part of the nineteenth Psalm, comprising verses 2-7, or 1-6 as numbered in the English versions, the Psalmist sings of the glory of God as displayed in the heavens:

- 2 The heavens declare the glory of God,
And the firmament showeth his handiwork.
3 Day unto day uttereth speech,
And night unto night showeth knowledge.
4 There is no speech nor language,
Their voice is unheard.
5 Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
6 Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
7 His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

In the second part the glory of Jehovah's law is first extolled:

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| 8 The law of Jehovah is perfect, | restoring the soul: |
| The testimony of Jehovah is sure, | making wise the simple. |
| 9 The precepts of Jehovah are right, | rejoicing the heart: |
| The commandment of Jehovah is pure, | enlightening the eyes. |
| 10 The fear of Jehovah is clean, | enduring forever: |
| The ordinances of Jehovah are true, | and righteous altogether. |
| 11 More to be desired are they than gold, | yea, than much fine gold; |
| Sweeter also than honey | and the droppings of the honey comb. |

of the temporary duration of the punishment of the wicked, and of the premillennial advent of Christ. The expression on p. 294 that the apostle expects for believers "a real assimilation to Christ's divine nature" we consider infelicitous. It is certainly not provable from Phil. iii. 21, unless we assume that the body of the exalted Christ formed in the apostle's view part of Christ's divine nature. On p. 324 the subject of Col. ii. 16 is through an oversight represented as Christ, whereas it is God. The appended note on the Pauline Eschatology and Hellenism is too brief and cursory to deal satisfactorily with such a difficult and widely ramified question. The Pauline notion of *σάρξ* in its antithesis to *πνεῦμα* involves a problem which, if it be solvable at all, will certainly require more thorough treatment than the author is able to afford it in these few concluding pages.

Princeton.

GEERHARDUS VOS.

DER SOHN UND DIE SÖHNE. Eine exegetische Studie zu Hebräer ii. 5-18 von Lic. Dr. JULIUS KÖGEL. Gütersloh: Druck und Verlag von C. Bertelsmann. (Beiträge zur Förderung Christlicher Theologie. Herausgegeben von Dr. A. Schlatter und Dr. W. Lütgert. Achter Jahrgang, 1904. 5. u. 6. Heft.) 8vo; pp. 141.

This is a most interesting and instructive exposition of an exceedingly difficult passage from the Epistle to the Hebrews. It forms the first installment of a series of similar expositions on other parts of the Epistle to be published, we infer, in the same periodical. Dr. Kögel's licentiate's dissertation published in 1899 had for its subject "The Hidden Character of Jesus as the Messiah the Problem of the Epistle to the Hebrews." In this he endeavored to show that the danger to which the readers were exposed and which the writer seeks to meet sprang from their religious externalism. They found fault both with the lowly form of Jesus' life on earth and with the invisible mode of His later existence in heaven, because both lacked the external, palpable glory for which they craved in the Messiahship and for themselves. Hence the two main points which the author elucidates in the epistle are the reasonableness of Jesus' humiliation, suffering and death, and the reasonableness of His invisible, spiritual mode of activity in heaven. The former he does chiefly in the second chapter, the latter in the subsequent discussion of the high-priestly office of Christ. It will be perceived that, according to this view, the doctrine of the highpriesthood of Christ and of His sacrifice are not dealt with on account of any direct relation in which the readers stood to the Old Testament form of religion, but only because they offered the writer a suitable point of vantage to counteract the externalistic tendency of the readers and to open their eyes to the spiritual glories of the Christian religion. Of course it is not excluded that the Hebrews may have been Christians from the Jews; perhaps even their externalism may have had something to do with their nationality and religious antecedents. In fact Dr. Kögel, over against modern proposals to make the readers Gentile Christians, adheres to the old view that they were largely Christian from the Jews. Only he does not base this conviction on the prominence which the ritual conceptions of priesthood and sacrifice obtain in the epistle, but on other grounds. Dr. Kögel's proposal to find in the externalism of the readers the key to the understanding of the epistle as a whole is not altogether new. Its main principle is found already in Riehm's well-known work. But here it was still coupled with the old view that the externalism assumed the specific form of reliance on the sacrificial cult, still in existence at the time of writing, because this satisfied their craving for something they could see and feel. As already stated, Dr. Kögel entirely dispenses with this, and besides this, both in the thoroughness and in the originality with which the principle is carried out, his dissertation is far in advance of the position of Riehm.

So far as chap. ii. 5-18 are concerned, we are prepared to admit that the author

has succeeded in making his view highly plausible. The main test lies in the light it throws on the exegesis, both as to connection of thought and as to details of expression. There can be no doubt that the writer of the epistle here deals with people who took offense at the humiliation, the suffering, the death of Jesus during His earthly life and seeks to remove the offense by proving the reasonableness of these facts. He shows, on the one hand, that for Jesus the humiliation He underwent was the ground of His glory, and, on the other hand, that the reason for thus attaining to glory lay in the identification between Him and mankind, which identification finds its most profound and succinct expression in this, that as He is the Son so they are destined to become the sons of God. This unity, in view of the actual condition of mankind subject to misery and death, entails for the Saviour participation in the same experiences. Dr. Kögel convincingly shows how this idea of identification between Christ and man requires us to assume that the author understands and applies the quotation from the eighth Psalm in vers. 6-8 generically and not with exclusive reference to the Messianic "Son of Man." Only thus the word of the Psalmist furnishes the keynote to the subsequent demonstration that in Jesus the human race has reached its destiny of lordship over the world to come. A more satisfactory discussion of this mooted point we do not remember having seen anywhere. We are not prepared, however, to give the same full assent when Dr. Kögel further assumes that in the contrast between the natural weakness and insignificance of man and his exalted destiny as drawn by the Psalmist, the author of Hebrews found a sort of prefiguration of the contrast between the two stages of humiliation and glory in Christ's Messianic career, and that by this understanding of the Psalm he was partly justified in giving the words *βοαὶ ἔτι*, where they are applied to Christ in ver. 9, the temporal sense of "a little while." In our opinion, the author of Hebrews emphasizes the smallness of man by nature in order to bring out the marvelousness of the fact that to such a small creature has been given the lordship over the universe. In harmony with this we would also understand the *γάβ* of ver. 5 in dependence upon the "so great salvation" of ver. 3, while Dr. Kögel thinks that it serves to introduce the proof of the reality of the proposition "God has spoken in a Son." There are other points of detailed exegesis in which we differ from the author's conclusions. The emphasis placed on *ἐπὶ πάντας*, ver. 9, in the sense of an absolutely unqualified universalism of the atonement, we think beside the scope and intent of the passage. In our view the point of the quotation from Isaiah viii in the thirteenth verse is that the Saviour exercises trust in God as believers do and is thus identified with them, not that He exercises trust *for their benefit* and thus identifies Himself with them. Of the latter the words quoted say nothing, and this thought was clearly enough expressed in the quotation preceding and that following. That "the power of the devil" is a power exercised in the state of death and not merely through the indirect or direct infliction of death, and that the "fear of death" which Christ has removed relates to the future state, not to the momentary experience of dying, might have been more clearly stated. Excellent, however, is the observation that to the writer's mind this bondage to Satan forms the opposite of the lordship for which man was originally destined and that this explains the introduction of the reference to Satan, whereas otherwise only the deliverance from death might have been mentioned. Over the construction of the words in ver. 18 we would not seriously dispute with the writer, but we think it worth while to maintain that the verse speaks not of Jesus' temptations as a source of suffering, as Dr. Kögel implies, but of His sufferings as a source of temptation. Most of these, however, are minor points, which in no wise interfere with the convincing character of the discussion as regards its main thesis. We are all the more grateful for Dr. Kögel's discussion of the theme of the identification between "the Son and the sons," because it steers clear of the error into which Westcott and others have fallen through emphasizing the same

thought, viz., that the Messianic Sonship and the incarnation are independent of sin and redemption. In an appendix the author discusses at some length the two rival readings *χάριτι θεοῦ* and *χωρὶς θεοῦ* in ver. 9, deciding in favor of the former. We note in conclusion that in a just published collection of *Theologische Studien Martin Kähler dargebracht*, Dr. Kögel contributes a study on "the conception of *τελειοῦν* in the Epistle to the Hebrews, in connection with its New Testament usage."

Princeton.

GEERHARDUS VOS.

THE TEACHING OF JESUS. By the Rev. D. M. Ross, D.D. Edinburgh: T. & T. Clark, 1904. Imported by Charles Scribner's Sons, New York. Pp. 212.

In this latest volume of the excellent "Handbook Series," edited by Drs. Dods and Whyte, we have a fresh and illuminating *résumé* of the teaching of Jesus. The author is cautious in his examination of the evidence—too cautious, indeed, sometimes, as when he fails to find that our Lord gave any specific direction regarding the Supper—yet in his use of such facts as he finds attested he is wise and helpful. It is refreshing to find, though he professes to base his work on the first three Gospels, that he yet believes firmly in the Johannine authorship of the fourth, and accepts as essentially trustworthy the account therein given of the Teaching. "Granted that the apostle was in the habit of imparting his personal reminiscences to the Christian communities of the district in which his later years were spent, it was natural that they should at some time or other have been committed to writing" (p. 42). This chapter on the sources is a very satisfactory presentation of the case.

The point of departure for Dr. Ross in Jesus' teaching is His revelation of the Fatherhood of God. "There is no understanding of His conception of His own mission unless we give a foremost place to His 'new vision of God'" (p. 69, cf. p. 76). He does not overlook the Old Testament teaching on the Fatherhood, but he says there the emphasis was laid on His sovereignty. This conception is taken over into the new teaching. The two are not mutually exclusive, but "the sovereignty of God is transfigured by the love wherewith God is inspired to use the resources of His power for the good of His children" (p. 77).

Viewed in this light the characteristic virtues taught by Christ—humility, penitence, trustfulness, optimism, aspiration, prayer—become in the author's phraseology "filial tempers" rather than duties (chap. vi, sp., p. 84).

This new vision of God as Father also raises man to a new level. As a child of God he assumes new worth. "Man is dear to his Father in Heaven" (p. 92). In His estimate of childhood, in His parables of the lost sheep, etc., Jesus shows His faith in the lost children of His Father (chap. vii).

In the domain of ethics Jesus taught ideals, not statutes. His emphasis is not on conformity but on the inner life of the heart (chap. viii).

The chapter on the kingdom is brief, perhaps too brief, but shows careful study. Proper ground is taken on the vexed question as to whether the kingdom is a present or a future good, the author disregarding neither of these aspects. He rightly emphasizes the inwardness of the kingdom (with a questionable interpretation of *ἐντὸς ὑμῶν* in Luke xvii. 21, *among you* being the safer translation). He properly calls attention to the universality of the kingdom, and he believes in the genuineness of both passages in which Jesus spoke of the Church. Conclusions all which are helpful if not necessary to an appreciation of the kingdom teaching.

Chapter x deals with Christ's teaching about Himself. Here again we find our author exhibiting clearness in vision and fearlessness in statement. He makes no attempt to evade the meaning of the expression "Son of God" as used by Jesus. "Christ claims for Himself that He is Son of God as no other is." "His