

The Princeton Theological Review

JANUARY, 1916

HEBREWS, THE EPISTLE OF THE DIATHEKE

So far we have considered the Epistle's idea of revelation only from the practical point of view.* It has, however, a more theoretical side and this also shows the influence of the covenant-conception. More than any other New Testament document Hebrews develops what might be called a philosophy of the history of revelation. This is partly due to the fact that the writer is theologically inclined in general, and evidently attaches importance to the doctrinal presentation of the Christian faith. It would be a mistake to explain this from speculative tendencies followed for their own sake. Of a purely scholastic interest there is no trace whatever. But the writer entertains a firm belief in the effectiveness of doctrinal enlightenment as a remedial method where the soundness and balance of practical Christianity are endangered. We certainly gain the impression that from the outset he brings to the writing of the Epistle a well-defined doctrinal conception of the structure of the Christian religion. It can cause no wonder that, when a mind of this cast is led to occupy itself with the history of revelation, as is actually the case in our Epistle, a more or less philosophical or theological construction of the history of revelation results. We should, moreover, remember, that from the very earliest times the covenant-idea stood not merely in the service of revealed religion in general, but had also lent itself to the very particular use of marking the historic progress of the movement of redemption and special revelation. The successive stages of God's redemptive and revealing work in the pre-Christian era are measured by successive covenants, each introducing new forces and principles and each imparting to the ensuing

* In this REVIEW, 1915 (xiii), pp. 587-632.

turer on explorations in Bible lands, a work in which he has himself borne a part.

The book is in two sections, as the title indicates. The first treats of discoveries in Palestine. The story of exploration to the year 1890 is briefly told, and then the era of scientific exploration is treated at greater length. "The modern era in Palestinian study begins with Petrie at Lachish in 1890" (p. 27). The second part gives a highly interesting account of the visit of the author to Kadesh-Barnea, which was "practically lost to civilized man for nearly a thousand years" (p. 103), and even in modern times has rarely been reached by explorer or traveler.

Of special interest are the "General Conclusions from the Explorations in Palestine, west of the Jordan" (p. 83). We cite a few sentences. "Little Babylonian influence can be detected in the remains coming from the Hebrew era." "All those who have followed the work of the excavators must have been impressed by the countless places where the discoveries have confirmed or illustrated the Bible. It is indeed very suggestive that in no single case, except possibly in one statement concerning Jericho, does any statement of the Bible contradict the findings of the spade, while in scores and hundreds of cases it is found that the statements of scripture concerning building, repairing, or destroying of city walls are beautifully confirmed by the ruins, and in every case the hundreds of statements concerning the facts of history and customs of civilization at each era are borne out by the excavations so far as this was at all possible." "The results as we have given them must fill every lover of the Bible with joy. There has never been one discovery which threw discredit upon the knowledge and accuracy of the Biblical writers, while there have been multitudes of discoveries confirming the Bible narrative even in very minute particulars. The total impression given by the discoveries agrees in a most remarkable manner with the picture of life given in the Old Testament."

The volume is enriched by a number of illustrations.

Princeton.

J. RITCHIE SMITH.

The Books of the Apocrypha. Their Origin Teaching and Contents.

By the Rev. W. O. E. OESTERLEY, D.D., Examining Chaplain to the Bishop of London; Warden of the "Society of the Apocrypha", London Diocese. New York, Chicago: Fleming H. Revell Company. 1914. 8vo; pp. xiv, 553.

By previous labors in the field of extra-canonical research Dr. Oesterley was well qualified for writing this introduction to the Books of the Apocrypha. He is one of the collaborators of Dr. Charles in preparing *The Apocrypha and Pseudepigrapha of the Old Testament in English*, issued in 1913 by the Oxford University Press, and also a warden of the "International Society for the Promoting of the Study of the Apocrypha" founded by the Rev. Herbert Pentin, which publishes a quarterly *The International Journal of Apocrypha*. The re-

vived interest in this line of study to which said publications and the formation of the society named bear witness cannot but be highly welcome to all biblical students, especially to students of the New Testament. The movement is all the more commendable since on the whole it helps to keep itself free from an exaggerated valuation of the importance of the literature in question at the expense either of the Old or of the New Testament. This is not saying that we should not like to see the line between inspired Scripture and Apocryphal and Pseudepigraphical literature more sharply drawn than the authors of this school are inclined to do. Dr. Charles in his *Eschatology* does not hesitate to place the later uncanonical development in point of value above the Old Testament teaching, and that not merely in view of its advanced stage in the line of doctrinal progress, but also in regard to its intrinsic religious spirit and content. And Dr. Oesterley places all the wisdom-literature, outside and inside the canon, on an equal footing as "members of one family." That Ecclesiastes forms part of the Word of God and Sapientia Salomonis belongs to a different category is nowhere emphasized, and that in the polemic which the author of Sapientia is supposed to wage against the views of Ecclesiastes the former was in the wrong the author does not say, although in the words quoted from Plumptre (p. 456), who already suggested such a polemic reference of the later to the earlier document, it is at least indicated, that the author of Sapientia may have misunderstood what he considered the erroneous teaching of Ecclesiastes.

The present volume was originally intended as a contribution to "The Library of Historic Theology". In the end it was not included in this, but issued separately on account of the size exceeding that set for the volumes in said series. It may be questioned, whether the bulk of the book ought not to have been reduced, irrespective of the desire to bring it within the limits of the serial publication. Of the 522 pages of the work only 277, that is a little more than half, are devoted to the discussion of the Apocrypha themselves. The preceding 245 are made up of Prolegomena and this rubric is conceived wide enough to subsume under it the whole movement of Jewish religious history beginning with the Hellenistic period. In addition to the various phases of Hellenism, the whole Apocalyptic movement, the Scribes, the Pharisees and Sadducees, the Origin of the Old Testament Canon, the Uncanonical Books come in for extended discussion. It is quite true, of course, as the author remarks, that the Apocrypha cannot be understood without knowledge of the milieu in which they originated and to such knowledge the treatment of all the topics named undoubtedly contributes materially. At the same time interest in the environment ought not to overshadow that in the organism itself, as we fear has been the case in the present instance. Not that the mass of material brought together under the Prolegomena is of secondary value in itself. There is much in it that is highly valuable and interesting. E.g. in the painstaking discussion of the intricate subject of the Jewish term *ganaz* and the analogous Greek term *apokryphos* the author

has rendered all non-experts a great service. It would have been better however to publish all this material in its present extended form separately, and give by way of Prolegomena to the Apocryphal Books a mere extract from it, such as is furnished by the author in the summaries appended to most of the chapters of the first section of the work. As it is, the interest of the reader may become to such an extent absorbed by the preliminary investigation as to have no strength and zest left for the part that relates to the Apocrypha themselves.

The author ascribes considerable influence to the Hellenistic factor in the religious development of Judaism for the period in question. Once and again he expresses agreement with Friedländer, as e.g. where the hypostasizing of Wisdom is explained from Greek influence. On p. 94 it is stated that the Pharisees developed out of the Platonic doctrine of the immortality of the soul their definite belief in the resurrection of the body. Much is made of the contrast between the Sadducees and the Pharisees, and this contrast, at least in the form of two opposed tendencies, is traced back to the pre-Maccabaeon period, and utilized as a means for determining the religious attitude of the several writers. Thus Ben Sirach is classified with the precursors of the Sadducees. Unfortunately this has to be qualified in so many directions, that the help obtained from it for understanding the ideas of Ecclesiasticus is much reduced. In regard to Enoch the contention of Leszynski, according to whom the portions originally composing it, are of Sadducaic provenience is recognized as correct in the case of Chaps. 72-83, because the astronomical views here developed seem to be connected with the Sadducaic doctrine of the sacred calendar, but is rejected in the case of the other sections. On the other hand Charles' view, who discovers in Enoch a Pharisaic physiognomy, is found warranted only in so far as the pre-Maccabaeon portions originated in the circles of the Chassidim, who were the ancestors of the Pharisees, but likewise gave birth to the Apocalyptists. The whole question of the preformation of the later parties in the earlier period seems to remain involved in considerable obscurity, and especially as concerns the Apocalyptic movement we cannot say that the author's careful presentation of the case, as he sees it, sheds much light on the historical antecedents of this movement either indigenous or extraneous to the sphere of Judaism.

The author is not quite consistent in doubting on the one hand the correctness of the statement of Acts xxiii 8 to the effect that the Sadducees deny the existence of angels and spirits (p. 148), and on the other hand counting the absence of all mention of angels and demons in Ecclesiasticus a mark of the Sadducaic complexion of this book (p. 340).

We note that in regard to Wisdom the author evidently finished his writing before being able to take note of Focke's *Die Entstehung der Weisheit Salomo's*, published in 1913. Oesterley falls in line with the recent revival of the belief in the composite nature of Sapientia but divides, as against Focke, in the customary way between chaps ii-xi, 1

and xi, 2-19. One of the arguments which Focke appeals to in favor of Palestinian origin of what he considers the older portion (chap. i-v.) and of its connection with the struggles between Pharisees and Sadducees, viz. that the enemies and persecutors of the pious are charged with having rejected the law of God, and therefore must be sought in Jewish circles, seems to lose its force through an observation of Dr. Oesterley's. He calls attention to the belief emerging in several places of the apocryphal literature, that the law was originally offered by God to the pagan world, and only after being rejected of them, domiciled in Israel. On the basis of such a view the writer of Wisdom could charge the Alexandrian persecutors of the Jews with rejection of the law.

It is an omission that among the literature given the book of Couard *Die religiösen und sittlichen Anschauungen der alttestamentlichen Apokryphen und Pseudepigraphen*, 1907 is not named. On the whole the bibliography, while not professing to be complete, is discriminating and adequate.

Of errata we notice that on page 236 Prov. xxii. 24 ought to be xvii. 24 and on page 249 Job xxxviii. 12-28 xxviii. 12-28.

Princeton.

GEERHARDUS VOS.

Paul's Doctrine of Redemption. By HENRY BEACH CARRÉ, B.D., Ph.D., Professor of Biblical Theology and English Exegesis, Vanderbilt University. New York: The Macmillan Company. 1914. Pp. xi, 175.

The main burden of this book is that to Paul redemption is a "cosmical" process. "Cosmical" is meant as synonymous with "eschatological", and "dynamic". The first two terms are intended to relate it to the world-ruling spirits, whose sway comes to an end in the world-crisis that separates between this age and the age to come, which crisis is inaugurated by the appearance and work of Christ. "Dynamic" is intended to distinguish the author's interpretation of the death of Christ from the sacrificial one, both in its objective form of an atoning vicarious death, and in its subjective form as a source of ethical influence. Undoubtedly there is to Paul's doctrine of salvation a side which ascribes to the superhuman spirits a certain rôle in the process. It may also be admitted that this element in the Apostle's teaching has not in the current interpretation received sufficient attention. But to make of it the ground-work of the whole Pauline soteriology, as the author attempts to do, is, in our view, unwarranted, and must lead to a thoroughly false perspective of the Apostle's thought. Already in the emphasis which is placed upon the personal, spiritual existence of Sin and Death (as distinct from mere rhetorical personification), the author goes too far. Whatever approach is made to a personal conception of these powers can be accounted for by the close connection of sin and death as cosmical factors with Satan and the evil spirits generally. In the author's hands this hypostasizing of sin and death leads to a relative exoneration of