

The Princeton Theological Review

APRIL, 1914

JESUS' ALLEGED CONFESSION OF SIN

The pericope of "the rich young ruler" is found in all three of the Synoptic Gospels, and it is associated in all of them with narratives of a common type. In all three it immediately follows the account of Jesus' receiving and blessing little children; and it is clear from Mark's representation (as also indeed from Matthew's¹) that the incident actually occurred in immediate sequence to that scene. In Luke, these two narratives are immediately preceded by the parable of the Pharisee and Publican praying in the Temple; in Matthew they are immediately succeeded by the parable of the workmen in the vineyard who were surprised that their rewards were not nicely adjusted to what they deemed their relative services. It cannot be by accident that these four narratives, all of which teach a similar lesson, are brought thus into contiguity. It is the burden of them all that the Kingdom of God is a gratuity, not an acquisition; and the effect of bringing them together is to throw a great emphasis upon this, their common teaching.

Perhaps this teaching finds nowhere more pungent intimation than in the declaration of our Lord which forms the core of the account of His reception of the children: "For of such is the kingdom of heaven," (or "of God": Mt. xix. 14; Mk. x. 14; Lk. xviii. 16). These "little children" were, as we learn from Luke, mere babies (Lk. xiii. 15: τὰ βρέφη), which Jesus held in His arms (Mk. x. 16: ἐναγκα-

¹ Accordingly, Th. Zahn, *Das Evangelium des Matthaeus ausgelegt*, 1903, p. 589 says correctly (on Mt. xix. 16): "The close chronological connection is assured by the καὶ ἰδοὺ, verse 16, after ἐπορεύθη ἐκείθεν, verse 15."

experiences of the loss of faith through which he was called upon to go. We have tried to point out how exceptionally engaging his personality manifested itself through his change of faith from Protestantism to Catholicism by comparing favorably his Autobiographical account with the *Confessions* of even so notably attractive a personality as that of Monsignor Benson. We may employ a like comparison here. We have had given us lately a voluminous account of his desertion of the Jesuits and lapse into much the same form of "liberal" faith as that to which Tyrrell drifted, by another man of notable quality. We refer to Count Paul von Hoensbroeck's *Fourteen Years a Jesuit* (1911). He tells us that to him Christianity came to be summed up in the words, "I am God's child and God is my Father," and Christ became only the man who has made the fatherhood of God known to us. Let those who would appreciate the essential sweetness of Tyrrell's disposition, and the unusual elevation of his mind, simply compare the two books.

Princeton.

BENJAMIN B. WARFIELD.

Alexander Henderson the Covenanter. By JAMES PRINGLE THOMSON, M.A., with a Foreword by Lord Balfour of Burleigh. Edinburgh and London: Oliphant, Anderson and Ferrier. 1912. 12mo; pp. 160.

Mr. Pringle Thomson is quite right in supposing that no apology need be made for the appearance of a new sketch of the life of Alexander Henderson. Knox, Melville, Henderson,—under these three names the history of the Scottish Church, and of the Scottish people, for a hundred years of greatness may be written. Mr. Pringle Thomson's admiration for Henderson's high character and qualities leaves little to be desired, though his sympathy with the causes for which he wrought is imperfect. His narrative suffers a little from being neither quite a history of Henderson's times nor purely a personal biography of Henderson. The events in which Henderson took part are notified, rather than the man himself portrayed; and the events described are rather too sharply separated from the total movement of the times to be perfectly lucid to the incompletely informed reader. The story, however, is told straightforwardly and the book will help to keep alive the memory of "the genius of the second Reformation in Scotland," as Mr. Pringle Thomson calls him.

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The Last Days of John Knox. By His Faithful Servitor, RICHARD BANNATYNE. With Notes by D. HAY FLEMING, LL.D. Edinburgh: The Knox Club. 1913. 8vo; pp. 23 (Knox Club Publications, No. 35).

"It has been said," remarks Dr. Hay Fleming in his brief Prefatory Note, "that no man is a hero to his valet; but every rule has its exceptions; and, to Bannatyne, Knox was a hero, a prophet, and a Christian statesman." What Bannatyne himself calls him is, "this man of God,