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## I.

### THE NINETEENTH PSALM IN THE CRITICISM OF THE NINETEENTH CENTURY.

**I**N 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:

- |                                           |                                      |
|-------------------------------------------|--------------------------------------|
| 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. |

consciousness of His unique Sonship is the consciousness of unique nearness to God, unique knowledge of God, unique love of God, unique obedience to the will of God, and unique vocation to reveal the mind and heart of God" (p. 152). *Unique* means the only one of its *kind*. Surely Dr. Ross could state in no clearer terms his conviction of Jesus' belief in His own Deity.

And again, "This story (Jesus in the temple at twelve years) is but one of many finger-posts pointing us to an altogether unique spiritual experience, out of which Christ speaks to us of God and the things of God with a supreme authority and power" (p. 64).

We may not be able to go with the author in his attempt to understand by psychology the growth of the Messianic consciousness, but we agree with him **wholly** on the mooted point that at the outset of His ministry Jesus knew Himself to be the Messiah and claimed it.

"The only sense in which it can be contended that Jesus did not claim to be Messiah is this, that He claimed to be more than it had yet entered into any one's heart to conceive of Messiah" (p. 156).

When Dr. Ross comes to discuss the place of the death of Christ in His teaching, he fails, we believe, to give due emphasis to this important subject. Surely Christ's view of the significance of His own death deserved a separate chapter!

We miss, also, any reference to the teaching concerning the Holy Spirit. This is due, no doubt, to the fact that the book is professedly based on the Synoptic Gospels. But enough might have been found even in them, illustrated by the fourth Gospel, to show Jesus' teaching about the new era of the Spirit's power, without which the *effect* of the teaching of Jesus on the disciples and on the world is inexplicable.

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L. B. CRANE.

THE WISDOM OF JAMES THE JUST. By the Right Rev. W. BOYD CARPENTER, D.D. New York: Thos. Whittaker, 1903. Pp. xix, 253.

This is a popular exposition of the Epistle of James. Following the text of the Epistle according to the English Revision is a commentary in sixteen chapters. The first four deal with matters of introduction—author, point of view, readers, etc.—while the others are occupied with pertinent comment. The book is for readers who have no Greek, but is based upon close study of the original, and will repay careful examination. The writer has gone to his work with much enthusiasm, and has succeeded in mediating the thoughts of his author to a present-day audience. This sort of work is distinctly worth while, and we hope for Bishop Carpenter's little book the success it deserves.

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DAS NEUE TESTAMENT NACH D. MARTIN LUTHERS BERICHTIGTER UEBERSETZUNG MIT FORTLAUFENDER ERLÄUTERUNG VERSEHEN. VON D. BERNHARD WEISS. Erste Hälfte: Evangelien und Apostelgeschichte. Zweite Hälfte: Briefe und Offenbarung Johannis. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1904. Preis jeder Hälfte 5 mk.; in Leinwand 6 mk. 8vo; pp. xx, 566 and 545.

"It seemed," says the venerable author in his Preface, "to be my duty, at the conclusion of my more than fifty years' work on the New Testament, to make the results as widely accessible as possible." This practical aim determines the character of the present volumes in more than one respect. The learned author studiously avoids addressing himself exclusively to the specialists in his department, or even to the theological world as a whole, but seeks to reach that larger class of readers who, unacquainted with Greek or with scientific exegesis, wish to nourish their spiritual life "by the inexhaustible wealth of thoughts and experi-

ences" treasured in the New Testament. The very style of the author bears witness, by its unwonted simplicity and directness, to his governing desire of ministering to the needs of the largest number possible. The price, too,—ten marks for over eleven hundred pages of excellent presswork,—will do its part to help secure for the publication a due share of popularity. We heartily congratulate the indefatigable author on the happy completion of his noble task.

In an introductory chapter of eighteen pages Prof. Weiss reproduces his conservatively mediating views on the "Origin of the New Testament." The method employed in carrying out the main purpose of the work is to divide the German text into appropriate topical or at least closely connected sections, and to accompany these with a goodly amount of explanatory comment. These notes are uniformly in smaller type; the main theme of each division is indicated by italicizing the key-words of the passage; and the discussion is everywhere so directly related to the text that the reader need only let his eye glance along the marginal numerals to find the remarks upon any chosen verse. The "Erläuterungen" are concise, straightforward, delightfully suggestive and illuminating, warmly sympathetic, making no parade of learning, yet showing everywhere the ripe scholarship of an experienced exegete, and withal so skillfully organized under the leading idea of the section as to make a thoroughly readable paragraph. All purely academic questions are passed over in silence. Only the unavoidable matters of textual criticism are explicitly set forth, such as the spurious passages Mark xvi. 9-20, John vii. 53-viii. 11, 1 John v. 7. It is needless to say that for the more radical critics Weiss' text in this German translation, just as in his recently published Greek New Testament, is not sufficiently reduced in size to be thoroughly up-to-date. But all such criticism of this work is forestalled in the Preface, where the reader is directed for information and further argument to the many other treatises of the author. The value of the notes is greatly increased by the references to other Scriptures. Indeed, for our part we should have welcomed even a more liberal use of this device.

The translation is likewise a most admirable one. It is fully as accurate as Weizsäcker's celebrated version, and therefore far superior to the ultra-conservative revision of Luther's work in the official "*Probibibel*" of 1883. How much Luther's practically pioneer labors in this field stood in need of correction may be seen at a glance by comparing his rendering, say, of Rom. iii with that here given by Weiss. Not to refer to matters for which the natural development of the German language may in whole or in part account, we may call attention to those more important differences that are due to Weiss' better rendering of the original text. Thus Weiss translates "des Juden" for Luther's "die Juden" (ver. 1); "dass Gott wahrhaftig ist" for "dass Gott wahrhaftig sei" (ver. 4); "Auf dass du gerechtfertigt werdest" for "Auf dass du gerecht seiest" (ver. 4); "warum werde ich . . . gerichtet" for "warum sollte ich . . . gerichtet werden" (ver. 7); "ist offenbaret worden" for "ist offenbaret" (ver. 21); "die Gerechtigkeit, die von Gott kommt" for "die Gerechtigkeit, die vor Gott gilt" (ver. 21); "solche Gottesgerechtigkeit" for "solcher Gerechtigkeit vor Gott" (ver. 22); "da sie gerechtfertigt werden ohne Verdienst durch seine Gnade" for "werden ohne Verdienst gerecht aus seiner Gnade" (ver. 24); "behufs Erweisung seiner Gerechtigkeit" for "damit er die Gerechtigkeit, die vor ihm gilt, darbiete" (ver. 25); "das Rühmen" for "der Ruhm" (ver 27); and again, "gerechtfertigt werde" for "gerecht werde" (ver. 28). Of special importance in this last verse is the well-known insertion by Luther of the word "allein" in the clause "allein durch den Glauben." Even the *Probibibel* retained the much-discussed adverb, and there are still German linguistic authorities who, with no special predilection for solifidianism, insist that the genius of their vernacular requires the insertion of this word. But if here, why not equally in Gal. ii. 16? Weiss is clearly justified in rejecting this unwarranted interpolation.

On the whole, we are inclined to find fault with the translation because of its undue regard for the Lutheran original. Why, for example, should such an obsolete word as "sintemal" be so freely retained? Not seldom the somewhat too conservative spirit of the reviser has led him to perpetuate inaccuracies, as in Rom. iii. 23, where with Luther he translates an aorist as though it were a present, or in 1 Thess. iv. 17, where the force of the adverbial *καί* is not properly given. The retention of such terms as "Groschen" for *δραχμή*, "Hauptmann" for *ἐκατοντάρχης*, and "Pfennig" for *ἀσάριον* is, perhaps, more easily to be justified. On the other hand, the author has occasionally, for the sake of fidelity to the original, made his rendering unnecessarily clumsy. This is especially the case in all those passages in the narrative portions of the Gospel where the Greek presents sudden changes of tense, but where Luther quite uniformly, and our own Authorized and Revised Versions at least occasionally, preferred to conform the time of one verb to that of another in the immediate context, as in Mark vi. 1, vi. 7, xiv. 33, 43; and again in those passages in which Luther, with more regard to the requirements of the German idiom, invariably resolved a present participle denoting action into a relative or conditional clause or even into a member coördinate with the principal verb, as in Rom. iii. 26, 1 Thess. ii. 9, 1 Peter ii. 4, 2 John vii, Heb. ix. 6, etc. Here and there, too, as in Rom. 4, the author has in our judgment been a little too free with the use of his parentheses to indicate that the enclosed words do not belong to the original text.

But after all these are matters of minor importance alongside of the many excellencies that these volumes present. It is certainly gratifying to the author's many admirers to see him bringing forth in his old age such excellent fruit from the field he has so long, so carefully, and so successfully cultivated.

Princeton.

FREDERICK W. LOETSCHER.

THE GOSPEL OF SAINT MATTHEW IN WEST SAXON, and THE GOSPEL OF SAINT JOHN IN WEST SAXON. By JAMES W. BRIGHT, Ph.D., Johns Hopkins University. Boston and London: D. C. Heath & Co.

These editions of the Gospels, Saint Matthew and Saint John, are a part of an elaborate series of English texts, known at first as "The Millennial Series," and now issued under the title "The Belles Lettres Series," including in its comprehensive plan more than two hundred volumes. Divided into seven representative sections, chronological and topical, it embraces the developing history of English literature, from its beginning in Old English days down to the later authors of the nineteenth century. The sections are as follows:

English Literature to the year 1100.

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The general editor of these respective sections, as also the special editors of the several texts, represent the best British and American scholarship in the development of English letters, while the official connection of most of the editors with institutions of learning would appropriately designate the series as the University Series of English Texts.

The two volumes in hand are included in the first section, the distinctively Old English era of our language and literature, it being the object of the publishers to edit all the important texts of this period, such as Caedmon, Beowulf, Judith, Elene, Andreas, Christ, the prose of Alfred and Aelfric. In addition to these two gospels, Judith, Juliana and The Battle of Maldon have already appeared.