

REV 1211
UNIVERSITY OF CHICAGO

The Princeton Theological Review

EDITORS

FRANCIS L. PATTON	BENJAMIN B. WARFIELD
JOHN D. DAVIS	JOHN DE WITT
WM. BRENTON GREENE, JR.	GEERHARDUS VOS
ROBERT DICK WILSON	WILLIAM P. ARMSTRONG
CHARLES R. ERDMAN	FREDERICK W. LOETSCHER
JAMES OSCAR BOYD	CASPAR WISTAR HODGE
KERR D. MACMILLAN	J. GRESHAM MACHEN
OSWALD T. ALLIS	JOSEPH H. DULLES

HENRY W. SMITH

VOLUME XI

1913

Published Quarterly for
THE PRINCETON THEOLOGICAL REVIEW ASSOCIATION
by
THE PRINCETON UNIVERSITY PRESS
Princeton, N. J.

strongly in places of the peculiarities of Schlatter. It should be added, however, that it also shares with the latter the merit of intense suggestiveness, even for one who is unable to understand it fully or adopt all its conclusions.

Princeton.

GEERHARDUS Vos.

The New Testament Documents. Their Origin and Early History. By GEORGE MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. With twelve facsimiles. Macmillan and Co., Limited, St. Martin's Street, London. 1913. Pp. xvii, 322.

In the Croall Lectures for 1911, which are printed in the volume now under review, Professor Milligan discusses in a popular way a number of subjects concerning which he is peculiarly well qualified to speak. His instructive and entertaining discussions of the language of the New Testament and of the literary character and early circulation of the New Testament books have been prepared for by years of painstaking investigation not only of the New Testament books themselves but particularly of the new materials for study which are being afforded by the non-literary papyri. But by Professor Milligan the new materials are employed with a moderation which is signally lacking in the works of such a scholar as Deissmann. In his enthusiasm for the papyri Deissmann is far too much inclined to lose sight of the Semitic element in the language of the New Testament, and to place the New Testament writings one-sidedly in the category of non-literary documents and private letters. In both particulars Professor Milligan registers a wholesome protest. The Semitic element receives due emphasis. And the Pauline epistles, according to Professor Milligan, are not to be compared one-sidedly with the careless letters of every-day life. "The letters of St. Paul may not be epistles, if by that we are to understand literary compositions written without any thought of a particular body of readers. At the same time, in view of the tone of authority adopted by their author, and the general principles with which they deal, they are equally far removed from the unstudied expression of personal feeling, which we associate with the idea of a true letter. And if we are to describe them as letters at all, it is well to define the term still further by the addition of some such distinguishing epithet as 'missionary' or 'pastoral'. It is not merely St. Paul the man, but St. Paul the spiritual teacher and guide who speaks in them throughout" (p. 95). Such a judicious use of the new materials serves only to render all the more evident their real value for the study of the New Testament.

With regard to authorship and date of the New Testament books Professor Milligan expresses himself in a number of instances only with caution. The Second Epistle of Peter he believes to be a pseudonymous work. Argument with regard to such questions and criticism of the author's views with regard to the New Testament canon would exceed the limits of the present review. The fourteen

notes at the end of the volume bring together in convenient form materials for study of various topics, and illuminating discussions. Particularly interesting is the note on dictation and shorthand in antiquity.

Princeton.

J. GRESHAM MACHEN.

The Apocalypse of Jesus. Being a step in the search for the historical Christ. By F. W. WORSLEY, M.A., B.D. (Durh.) University College, Durham, and Clare College, Cambridge. London, J. & J. Bennett Ltd. The Century Press. 7/6 net.

The Apocalypse of Jesus, as the title suggests, is a product of the Apocalyptic School of Biblical Criticism. Declaring himself in accord with the results of critical scholarship Worsley sets himself to the task of reading the life of Jesus in the light of the "established" facts of that scholarship. Worsley belongs to the extreme right wing of the Critical School and his work judged from that standpoint is, it must be allowed, largely constructive in character.

The author divides his material into two books. Book I, which he calls *The Facts*, treats of the following: Introductory, The Preconditions, The Kingdom of God, The Son of Man, The Apocalyptic Element in Q, The Eschatology of Jesus, The Parables. Book II, *Results*, contains five chapters treating respectively of The Historicity of Mark, The Messianic Beliefs of Jesus, The Self-Revelation of Jesus, The Reception of the Revelation, and Jesus or Christ. The division into *The Facts* and *Results* is, as a reading of the book shows, rather formal and arbitrary. Chap. I, Introductory, is not particularly well placed among *The Facts*, and *The Messianic Beliefs*, e. g., might almost as properly as *The Eschatology of Jesus* have been grouped under *The Facts*. *The Historicity of Mk.* is treated in Book II, but is not a result or deduction from facts previously established, nor is it so treated. The same is true to a larger or smaller extent of some of the other chapters of Book II.

In the Introductory Chapter Worsley voices a protest against the Ultra-Eschatological School of Schweitzer and the Liberal Protestantism of Wrede and others. He then goes on to define his own position. His argument is in brief that Jesus, employing the language and method of Apocalyptic Literature, came to correct the misrepresentation of the Law and the erroneous conceptions of Messiah and the Kingdom as expressed in that literature, and to bring to fulfilment in his life the higher hopes of all Israel. His life thus becomes "a new Apocalypse in action". While the Apocalyptic Literature was largely eschatological, Jesus' "New Apocalypse" is eschatological only to a very small extent (*cf. et. p. 130*). We are warned not to take Apocalyptic as synonymous with eschatological. In Chap. II, Worsley takes up the Preconditions necessary to the study of the question, viz., a working knowledge of N. T. Criticism and of contemporary Apocalyptic Literature. We are then made acquainted with the commonly accepted views as to the Markan Grundschrift and with some of the Apocalyptic conceptions current in the time of Jesus. In a characteristic statement (*cf.*