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It is not the Westminster catechisms alone which place the "enjoyment of God" by the side of the "glorifying" of Him, in the declaration of "the chief end of man" (see this REVIEW, Oct., 1908, pp. 565 seq.), and, were it through its catechetics only, the Reformed churches have taught generation after generation not merely to live for God's glory but to find all their joy in life and death, in this life and the next, only in Him.

*Princeton.*

BENJAMIN B. WARFIELD.

*Elchasai.* Ein Religionsstifter und sein Werk. Beiträge zur jüdischen christlichen und allgemeinen Religionsgeschichte, von WILHELM BRANDT. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1912. Pp. vi, 182. M. 7.50, geb. M. 8.50.

The Elkesaites have usually been regarded as a Jewish Christian sect, which has sometimes been held more or less responsible for the Gnostic doctrines of the Ebionites of Epiphanius. According to Brandt, however, the sect was originally not Jewish Christian at all, but simply Jewish. Elkesai, the founder, flourished about 100 A.D. The attempts to discredit the tradition of an early origin of the sect are emphatically to be rejected. For the prophecy with regard to the third year of Trajan, which is attributed to Elkesai, is an unfulfilled prophecy, and could not, therefore, have been invented at a later time. The Elkesai book was compiled soon after Elkesai's death from brief notes for which the founder himself was responsible. Elkesai started from Judaism, but claimed to be the bearer of a new revelation, of which the most characteristic feature was a peculiar form of baptism. The origin of the Elkesaite baptism is obscure. At any rate, the movement begun by Elkesai was no mere Jewish sect, but a separate religion, though its separateness found complete outward expression only at a time considerably after the death of the founder. At first, the movement spread among Aramaic-speaking Jews and Jewish Christians. But soon it made its way also among bilingual Syrians—whether heathen, Christian or Jewish—and by them the Elkesai book was translated, with modifications, from Aramaic into Greek. So active was the propaganda that in the early part of the third century an attempt was made, under the leadership of a certain Alcibiades, to extend it among the Catholic Christians of the West. To this end the book was modified so as to give at least a vague impression of Christian Christology. These Christian elements, therefore, had no place in the original work of Elkesai, and never formed a really fundamental part of the tenets of the movement, but were added merely in the interests of a propaganda among Christians. Elkesai himself, in order to win over the Jewish Christians, had contented himself with a representation of the Son of God and the Holy Spirit as giant figures which had appeared to him in a vision. The propaganda in the West resulted in complete failure, but in the East the religion of Elkesai persisted long, and although it did not

become important in the general history of religion, is interesting because "it alone affords an answer to the inevitable question as to what became of the descendants of the original Christian communities in Palestine".

The monograph, of which the above is a brief summary, is a bold attempt at reconstruction of an exceedingly obscure chapter in the history of religion. Whether the attempt is successful must be determined by subsequent investigation. For the fundamental contention of Brandt, that Elkesai was not Jewish Christian but Jewish, a passage in Epiphanius, *haer.* xix. 3, seems to afford the most direct support. In that passage, Epiphanius seems to say that he can find in the Elkesai book no direct identification of the "Christ", who is called "the great King" with Jesus. Although perhaps that does not necessarily mean that there was in the book (in the form known to Epiphanius) no direct recognition of Jesus at all, yet the passage is worthy of the most careful attention. But unless Elkesai was a professing Christian it seems difficult to explain the astonishingly rapid spread of his doctrines among Aramaic-speaking Jewish Christians. According to Brandt (p. 62), "the Jewish Christians east of the Jordan had become all of them followers of Elkesai". Despite what Brandt says (*loc. cit.*) in explanation, this wholesale apostasy to a non-Christian religion remains very extraordinary.

It seems doubtful whether the problems of Jewish Christianity will ever be finally solved. Two new solutions of some of the most puzzling of the problems have just been proposed. One is offered in the monograph now under review, the other appears in Schmidtke's important work on the Jewish Christian gospels, which was summarized in the *PRINCETON THEOLOGICAL REVIEW*, vol. x, 1912, pp. 574-580. Both solutions are widely different from those that had attained a considerable measure of acceptance before, and where they overlap they display by no means perfect agreement with each other. At any rate both Brandt and Schmidtke deserve careful attention from subsequent investigators.

For Brandt's monograph, compare the review by Harnack, in *Theologische Literaturzeitung*, 1912, columns 683-685, and also Brandt's article on "Elkesaites" in the *Encyclopaedia of Religion and Ethics*.

Princeton.

J. GRESHAM MACHEN.

*Arthur T. Pierson, a Biography by His Son, DELAVAN LEONARD PIERSON.* Fleming H. Revell, New York City. 8vo; illustrated, cloth, pp. 333. \$1.50 net.

Only those who have carefully read this notable biography can form a just estimate of the character of Dr. Pierson, or can determine his rightful place in the history of the modern church. His abilities were so versatile, his lines of service so varied, his spheres of activity so widely separated, that only such a comprehensive survey as