

by the survey of the Haram and by the existing remains of the Herodian period. It cannot, therefore, be claimed for them that they are 'compatible with every statement in the authorities,' even had such a claim not been banned by

our greatest living authority, who has recently assured us that 'this is a claim which students of the ancient documents upon Jerusalem will hardly regard as a recommendation to any theory' (G. A. Smith, *Jerusalem*, ii. 450).

Recent Foreign Theology.

Helbing's Septuagint Grammar.

WITH the increasing interest that is being taken in the study of the Septuaginta, and the recognition of its bearing upon many problems, not only of the Old Testament, but of the New, an adequate Septuagint Grammar has become an essential for students. A valuable beginning in this direction was made by the important chapter in Dr. Swete's *Introduction to the Old Testament in Greek*, and the grammatical details that have been collected and prefixed to Conybeare and Stock's *Selections from the Septuagint* are exceedingly useful. It is gratifying, moreover, to learn that what promises to be a standard work on the subject, by Mr. H. St. J. Thackeray, the translator of Blass, is far advanced towards publication. But meanwhile, for the most systematic discussion of the various questions involved, we have to turn, as so often, to Germany. Unfortunately, so far, Dr. Helbing's *Grammatik*¹ deals only with the question of Accidence, but this is treated with a fulness that leaves little or nothing to be desired. Setting out with the primary object of providing materials for the restoration, as far as possible, of the original Septuagint text, the writer appeals with an extraordinary wealth of illustrative detail to all such late Greek writings as seem likely to throw any light on the orthography of the sacred books. The papyri and inscriptions, in particular, are constantly cited with a knowledge resulting not only from a careful study of the original texts, as published in the large collections, but from a wide acquaintance with the rapidly increasing literature that is growing up around them. And the general result is the complete establishment of the fact that the phonetics and accidence of the Septuagint

'do not go their own way,' but share the general characteristics of their time. It is understood that Dr. Helbing proposes to deal with the more generally attractive question of Syntax in a separate volume.

GEORGE MILLIGAN.

The New 'Herzog.'

IN the preface to the first volume of the third edition of the *Realencyklopädie*² the hope was expressed that it would be completed in eighteen volumes. In issuing the twentieth volume the editor, Dr. Hauck, takes the opportunity of explaining why it has been found needful to exceed the limits originally marked out. His intention was to secure space for necessary extensions by shortening some of the biographical and other articles. But, as the work has proceeded, it has become evident that room must be found for new articles, some being necessitated by the development of theological science, and others by the growth of the Christian Church. To the former class belong the new contributions on 'The Constitution of the Early Church,' 'German Idealism,' 'The English Moralists,' etc. To the latter class belong subjects treated either for the first time, or more fully than in the second edition, as, e.g., 'Christian Missions,' 'History of the Evangelical Church in the United States,' 'Dutch Theology,' etc.

Dr. Hauck's decision to enlarge this edition by three volumes will give general satisfaction. Had he not done this, some of the most valuable articles would either have been omitted or have been unduly compressed. Vol. xxi. is to complete this invaluable work of reference. In view of the

¹ *Grammatik der Septuaginta—Laut—und Wortlehre.* Von Dr. Robert Helbing. Göttingen: Vandenhoeck und Ruprecht, 1907; Glasgow: F. Bauermeister.

² *Realencyklopädie für protestantische Theologie und Kirche.* IIIte Auflage. Zwanzigster Band. Toorenbergen—Wamwas. Leipzig: J. C. Hinrichs.

difficulties unavoidable in carrying out an undertaking so comprehensive, the editor is to be congratulated on the prospect of finishing the task begun in 1896 during the present year.

An excellent article of twelve pages on the TRINITY is contributed to vol. xx. by Professor Otto Kirn, of Leipzig. Attempts to trace the origin of the Christian doctrine to non-biblical sources are pronounced unsuccessful. This would still be true, it is argued, even if greater resemblances than exist were discernible between the Christian Trinity and the Trimurti of Hinduism or the Babylonian triad. 'The process which led to the formation of the Christian doctrine of the Trinity does not belong to an unknown, grey antiquity; it was enacted in the full light of history, and its motives are by no means obscure. They arise almost entirely from christological reflexion, and explain quite satisfactorily all that it is possible to explain.'

A concise but comprehensive sketch of the development of the doctrine is given. By the Apostolic Fathers 'the relation of the Father to the Son was not felt to be a problem.' The dominant motive of Athanasius was soteriological; he has no technical expression for the persons of the Trinity, yet his Christology led him to prepare the way for the doctrine of the *ἁμοούσια* of the Spirit, for 'He who is the medium of our communion with the Divine nature must Himself be a sharer of that nature.' Augustine advanced upon Athanasius, whose doctrine of the immanent Trinity stood in the closest connexion with his doctrine of salvation. But Augustine taught that God must be conceived as a threefold personality in His inmost being, even though revelation did not, as it does, oblige us to affirm that the historical Redeemer and the Spirit are divine. '*Trinitas est unus Deus*' (*De Trin.* v. 9).

The Middle Ages contributed nothing to the understanding of the doctrine. The formulæ of Augustine became sometimes the incentive to mystical contemplation, and sometimes the material for dialectical subtleties. At the Reformation Luther laid stress on the religious significance of the doctrine, and expounded it in the light of God's revelation of Himself in historic acts. Melancthon's speculative construction of the Trinity was essentially Augustinian. Dr. Kirn shows that there was a period after the Reformation when the doctrine of the Trinity, owing to

the teaching of Jakob Boehme, was more prominent in the systems of speculative philosophers than it was in the thoughts of pietistic theologians. But, in the writings of Schelling and Hegel, the Trinity has a meaning quite foreign to the Trinity of revelation—it is a key for the unlocking of the cosmological problem.

Of modern theologians Dr. Kirn has closest affinity with J. Chr. K. Hofmann, M. Kähler, and Th. Kaftan. Hofmann taught that the relation of God to man as revealed in the history of redemption must be viewed *sub specie eternitatis*. Kähler, following on Hofmann's lines, infers, from the threefold character of the Divine activity, a corresponding ontological distinction in the Divine life. Kaftan bases Trinitarian doctrine on the historical Christ and on the historical gift of the Spirit; but he differs from those who say that theology is concerned only with the 'economic' Trinity. Dr. Kirn is at one with him in maintaining that the economic and the immanent Trinity are only various, but quite congruous forms of expression for the same fact. 'What the one represents in the form of temporal succession, the other contemplates in timeless relations in God Himself.'

In the last section of his article Dr. Kirn says: 'The *How* of the immanent Trinity of necessity remains a secret hidden from us. No categories of our temporal thought can comprehend the Eternal as such, and no analogies of our experience can attain to the height of the Divine existence.' With good reason he dwells on the difficulty which is due to the fact that in modern usage to speak of three 'persons' means more than the early Church understood by three 'hypostases.' Our word is not so elastic as theirs. Sometimes, indeed, it is so employed as to suggest a *collective* unity, which the Christian doctrine of the Trinity denies.

What seems to Dr. Kirn of chief importance is that the immanent Trinity should not be taught apart from the Trinity of revelation. The doctrine of the Trinity proves its religious value by its explanation of the history of revelation as the self-disclosure of the eternal God. It is a safeguard against Deistic representations of the transcendence of God, inasmuch as it reveals His wisdom and His love not in 'an immanent self-unfolding,' but in the Divine redeeming activity in the world. It is a safeguard against Pantheism on account of its strictly personal, and therefore truly moral, conception of the eternal Will of love.

