

devil, and yet cruder notions that by a kind of trick the devil was cheated of his pay. But this left Paul's view, one side of it at least, still to be reckoned with. What we call the devil, what Paul calls 'principalities and powers' had in Paul's view a very important share in the meaning of the death of Christ. They were not bought off: they were beaten off. Humanity was in their toils. Christ, coming in the likeness of sin, flesh, entered so completely into human conditions that He incurred and felt their antagonism, their power to tempt, their murderous hate.¹ He fought them to the death, and when by the resurrection it was shown that they had done their worst on Him and failed, He triumphed over them, through death destroyed him that had the power of death. And men who by faith in Him come to partake in that death of His, die, as He did, from under the authority and dominion of these hostile powers, and live again as He did, emancipated from death and from the bondage of a nature which had passed into the power of sin.

And this suggests the answer to the question which may be put: how are we to relate ourselves to this mode of thought, so alien to our modern conceptions? Much of this crude belief in a spirit-world has long ago been dismissed as childish superstition. Can we recognize it in St. Paul and other writers of the New Testament, and still hold to our belief in their authority as religious teachers, their inspiration as from God? The answer is, certainly we can: provided we do not force their thinking into the pattern of our own; provided that we recognize such facts as have just been

¹ Heb 2¹⁴.

brought forward. For when we recognize the kind of forces which men felt to be their enemies and the great tyranny they exercised, when we recognize how completely and triumphantly Christ has dealt with them for the emancipation of His people, we ask what are the corresponding forces in our own time? Really and essentially they are the same. We give them abstract names because we think of them as abstractions. The Jew had no abstractions. For him every force took concrete shape, name and personality. What we call worldliness, he called the god of this world; what we call materialism, insolent self-absorption, godlessness, he called 'principalities and powers'; what we call the *Zeitgeist* he called the devil. And these things are real enough. They are the foes of God and man. To them men are in bondage, and their conventions weigh on the spirit of man as heavily as ever did the Law. Where we see cruelty and tyranny and lust embodied in individual men, the men who wrote our New Testament saw them disembodied, shall we say, as spiritual forces of 'wickedness in the heavenlies.' And what Paul has to tell us, amongst other things, is that with all these our Lord has fought the battle of humanity, that over them all He has triumphed, when, having stripped Himself of the flesh through which they attacked Him, He rose victorious from His struggle with death. All these forces which are holding man down, riding over him, like a car of juggernaut, are *καταργούμενοι*: for those who are themselves in Christ, *κατηργήθησαν*; and what Paul would say to us is what he said to the Galatians, 'Stand fast in the liberty wherewith Christ has made you free.'

Recent Foreign Theology.

New Testament Handbook.¹

THIS great *Handbuch* is now nearly complete. A great conception lies at the basis of it, and the working out of that conception into all its details is a worthy performance. The handbook will be

¹ *Handbuch zum Neuen Testament*, in Verbindung mit W. Bauer, M. Dibelius, H. Gressmann, W. Heitmüller, F. Niebergall, E. Preuschen, L. Radermacher, H. Schlosser, P. Wendland, H. Windisch. Herausgegeben von Hans Lietzmann. Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck).

complete in five volumes. The first volume is complete. Its aim is to place the New Testament in its historical environment. One part of it deals with the language. In the volume called *Neutestamentliche Grammatik*, Dr. Ludwig Radermacher enables the student to see the Greek of the N.T. in the place which it occupies in the historical evolution of the Greek language. With masterly ease, with the highest scholarship, and with unsurpassed knowledge he deals with his problem. He uses all the material which has been made

available by recent investigation, and disposes it in a way worthy of the highest admiration. Dr. Moulton in our own country, Dr. Robertson in America, and the works of Dr. Deissmann translated into English, have enabled the English student to become aware of the lie of the land in this sphere of scholarship. But the work of Dr. Radermacher has a place of its own. The wealth of new material from inscriptions, from papyri, from ostraca, as well as from the increased knowledge of the *Koine* derived from critical editions of *Koine* texts, has all been utilized, and with the most gratifying results. The work is both scientific and popular. The remaining parts of the first volume have already reached a second and a third edition. One is not surprised when one remembers what it was on its first appearance. It appeared under the title *Die Hellenistisch-Römische Kultur in ihren Beziehungen zu Judenthum und Christenthum, und die Urchristlichen Literaturformen*. On its first appearance this work received a warm welcome from scholars of all lands. It covered the whole field, it traced to their sources all the influences that played on the world at the beginning of our era, described their development, and set forth a vivid account of the state of the world, in all its aspects, at the time of the beginning of Christianity. It gathered together the knowledge which had been scattered through many works, and set it forth in a way which entranced and instructed the student. Now these works appear in a revised and improved form. Dr. Wendland has taken note of all the scholarly criticisms which have appeared, and has considered his work in their light. He has also followed out into further detail what had been only sketched in the first edition, and the result is a treatise which every student must reckon with. It is impossible to note all the wealth which the author has placed at the command of the student. We wish that it may be made accessible to the English student at an early period. The other part of the first volume is also of great value. We are glad to note that in dealing with the Synoptic Gospels, Dr. Wendland again calls attention to the importance of the oral tradition; and, though he

seems to us to undervalue it in some ways, yet his statement should call attention to the comparative neglect of this phenomenon in more recent criticism. Taking the first volume as a whole, or taking it in its separate parts, no more worthy contribution to the study of the N.T. has been made in our time.

The second, third, and fourth volumes of the handbook are given to scientific exegesis. They aim at giving the student an exact knowledge of the books of the N.T. They make use of every possible aid towards this end; nor is anything neglected that could in any way cast light on the text. As one turns over the pages of any of those commentaries, one will be struck first with the references to papyri, to inscriptions, to Greek writings of the time of the Empire, and to the necessary modifications which recent knowledge has made on the older grammatical exegesis. Next one will note the numerous parallels, more or less close, to passages in the N.T. There are other features which strike the student, and which make these commentaries somewhat out of the common order. The commentaries on Mark, Matthew, and John have already appeared, that on Luke will appear during the current year, and with its appearance the second volume will be complete. The commentaries on the Acts of the Apostles and on the Epistle to the Hebrews are also promised during the current year. Part of the fourth volume has already appeared, and the rest will follow in due time. But the greater part of this undertaking has been completed, and we have to congratulate the editor, the contributors, and the publishers on the excellence of their work, on the promptness with which they have accomplished their great task, and on the care they have taken to present their work in a form worthy of itself, and of their own reputation. The fifth volume, which is a practical exposition of the N.T. for preachers and teachers of religion, is complete. It is from the pen of Dr. F. Niebergall, and it really directs attention to the practical issues of the N.T. It is well done, and ought to be helpful to the preacher and the teacher. J. IVERACH.

Aberdeen.