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*The Messiah of the Apostles.* By CHARLES AUGUSTUS BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. (New York: Charles Scribner's Sons. 1895. Pp. xv, 562.)

THIS volume completes a study of Jewish and Christian Messianic ideas begun with the *Messianic Prophecy* of the Old Testament in 1886 and continued by the *Messiah of the Gospels* in 1894. The aim is to detail the steps by which this whole complex of ideas advanced to completeness. The author feels more than an historical interest. For him these apostolic ideas are truth in the very proportions of their original statement. The apostolic meaning is also the author's "confession of faith." This religious interest has imposed some limits to the enterprise, by which theologians and historians will not be equally satisfied, but this candid and laborious inquiry will be considered here solely as a contribution to the history of ideas.

What we are offered embraces more than the Christology of the Apostles. Messiah being an eschatological notion, the whole network of eschatology is involved. Taking the various documents in the order established by a critical inquiry which is presupposed and for the most part undefended, Dr. Briggs prints the significant passages with a modern paraphrase which conveys some exegesis and some discussion. A final chapter adds up the varied elements of imagery and doctrine found within the apostolic canon. This somewhat loose treatment gives prominence to the great diversity of these elements, and, as is claimed, escapes the danger of sacrificing any to the necessities of logical construction. It calls attention to the intense productivity of an age of religious agitation and to the incidental, unsystematized fashion in which passionate pictures of Oriental imagination and cosmological notions hardly less pictorial in form were scattered forth for germination in the world's thought. The final summary provokes a comparison with the Christology of the doctrinal system of the Church at the close of its first period. As if by a natural fate, not all the seeds had then won blade and fruit, but only such as could be assimilated by the philosophic tendencies of religion in the Hellenic world. The contrast is made the more obvious by the prominence of the Johannine Apocalypse and the relatively subordinate proportions of Pauline thought in Dr. Briggs' treatment. Many a scholar, not yet emancipated from the Protestant pessimism which disparages the tendencies of post-apostolic times, may be wakened to value the organizing and clarifying work of the Church's doctrinal development. The peculiar merit of the book lies in this exhibition of doctrinal materials without regard to doctrinal system, and not in any acuteness of exposition by which the ideas are given interest and distinctness.

Recognition being made of this element of novelty, there remains abundant cause for dissent, even if exegetical details are ignored and prominent matters alone considered. Questions of authorship and historical accuracy hardly lie within the scope of Biblical Theology, if that

discipline is rigidly defined, but it may be said that the author's results embarrass his critical principles. There is a chapter on Jewish Christian conceptions based on Acts, Peter, James, and Jude, and another on Early Paulinism drawn from Thessalonians and the speeches in Acts. If Baur misused the term "Jewish Christian," Dr. Briggs is even more guilty. If it indicates only local origin and not a theological cleavage, the separate treatment of the Apocalypse is unjustifiable. On the other hand, to accept the accuracy of the Book of Acts and to treat Peter as theologically a Jewish Christian is surely a curiosity in method, all the more as appeal is made to the 1st Epistle of Peter, the deutero-Pauline character of which has been so successfully argued by unprejudiced students. Only once does Dr. Briggs find his "Early Paulinism" advancing beyond Peter, and there Paul appears as a kind of legalist after all. By Acts xxii. 39, the Law justifies men so far as it is obeyed, the outlying sum of transgressions being covered by faith in the Messiah. Is this the Law entering that the offence may abound, and are not believers dead to the Law by the body of Christ? Obviously, the critical principles of Dr. Briggs are not very rigid.

The commonplace dulness with which the fiery apostle of *sola fides* is treated rouses a second complaint. A chronological sequence cannot dispense with critical exposition. We miss the movement, the struggle, the vitality which since Baur have enlivened the analysis of apostolic ideas. We are offered exegesis more than explanation. This is due in part to the plan of merely stating the substance of passages in their textual sequence, but it is plain that this "inductive" method has been wrongly limited to the gathering of facts. The reader is not initiated into the apostolic correlation of ideas, and is asked to be content with the mere statement of that which lies on the surface of our New Testament. There is a distinct interdependence of notions in Paul's mind, without which the Pauline conception of Messiah and Messiah's work is not easily comprehended. Furthermore, the representative forms, the *Vorstellungen*, for notions like *Doxa*, *Pneuma*, *Nomos*, were not those of the modern mind, and until the psychological algebra of Paul's mind has been defined, his solution of problems of religious experience remains vague and lifeless. Doubtless the reverence which seeks a confession of faith prevents a discrimination of the form and substance of the thought. Nevertheless this neglect of the association of ideas has clouded many topics, notably Paul's conception of the Messiah's reconciling death. Dr. Carroll Everett has argued that vicarious penal substitution was not involved in any ancient theory of sacrifice, and that Paul understood neither a penal nor a sacrificial death. Dr. Briggs dissents, but he does not solve the problem. He notes the diversity of statements, but he refrains from finding the unity, at which he hints by speaking of various "aspects" of Christ's death. Page 155 speaks all too vaguely of a representative and penal value, and elsewhere (pp. 147, 159) we find two distinct sacrificial aspects. Surely Paul's view did not shift from page to page, and surely a definite relation to Old Testament ritual leading to such contrariety cannot have been present to

the mind. Schmiedel's Commentary on Corinthians affords material for arguing that the idea of representative penal substitution is the more certain, and that this notion had become blended with that of sacrifice in an age when sacrifice was ritualistic tradition without any well-defined theoretic explanation. Probably this correlation of ideas cannot be established without drawing on other sources than the New Testament, but the historian profits little if the dogma of inspiration is saved while the meaning is lost.

We have reserved the most original feature of the book. If there is too little rigor in expounding Paul, there is perhaps overmuch in dealing with the Apocalypse. Without fully substantiating his theory, Dr. Briggs offers a new dissection of John's Apocalypse into original documents. That this puzzling book makes use of inherited apocalyptic material is probable, but that it is possible to treat it as a compilation and show its component parts may still be doubted. So long as Dr. Briggs presents us with results without the full critical process, we read with interest but without conviction. This dissection, quite as intricate as any yet offered, serves to show how much of Palestinian imagery could find no place in the philosophical dogma of Christendom, and the discussion can only promote the solution of an unsolved problem. Here, as elsewhere, the work, by its freedom from contentiousness, and by its respect for other learned opinion, claims a dignified place in contributions to historical theology.

FRANCIS A. CHRISTIE.

*Italy and Her Invaders.* By THOMAS HODGKIN, D.C.L., Litt.D.  
Vol. V. The Lombard Invasion; and Vol. VI. The Lombard Kingdom. (Oxford: Clarendon Press. Macmillan and Co. 1895. Pp. xxi, 484; xix, 635.)

WITH the two volumes on the Lombards in Italy, Dr. Hodgkin brings his great work down to within one volume of its conclusion. It has been a work very variously judged according to the point of view of the reader, but none can deny to Dr. Hodgkin the great merit of having grappled bravely with a period full of difficulties. Sources meagre and perverted by every circumstance of ignorance and prejudice; nations wholly barbarous or just emerging into fuller civilization; institutions obscure and shifting, — these have been the materials out of which the narrative of the Italian invasions from Visigoth to Lombard has necessarily been woven.

In beginning the present division of his work, Dr. Hodgkin calls renewed attention to these difficulties, which have certainly nowhere been greater, and thus seems to forearm himself against any criticism arising from this inherent source of imperfections. The plan of his two volumes includes, primarily, an account of the circumstances which led to the Lombard movement upon Italy; an inquiry into what he calls the "Lombardic foreworld"; the establishment of the Lombard kingdom in the Po valley, and its expansion through the peninsula; the foundation of the