

REVIEWS

THE LIFE OF CHRIST.

Outlines of the Life of Christ. By W. SANDAY, D.D. (T. & T. Clark, 1905.)

No sooner had Dr Sanday's article 'JESUS CHRIST' appeared in the second volume of Hastings's *Dictionary of the Bible* than the wish was expressed that it might be reprinted in a separate form for the benefit of readers who could not procure the *Dictionary* as a whole. It is matter for general congratulation that this desire has now been fulfilled. Few greater gifts could be bestowed upon the rank and file of the religious teachers of England than a book which, within the compass of 250 pages, offers a summary of all that is at present known of its great subject, written by a scholar whose name is a guarantee for fullness of information, sobriety of judgement, and perfect candour in the treatment of disputable points.

So far as our examination has gone, the *Outlines* have proved to be an almost exact reprint of the article. No change has been made in the literary form beyond the breaking up of the text into chapters. Occasionally we have noticed a slight addition or correction: thus, on p. 47, the author refers in a footnote to his acceptance of *Tell Hâm* as the site of Capernaum, which was announced in the *Journal of Theological Studies* for October 1903; and on pp. 145, 151 his description of a writer (Dr Chwolson) is modified, presumably in the light of fuller knowledge. But as a rule nothing has been altered, even when a slight change would have brought the information up to date; e.g. on p. 29 the third edition of Schurer's *Geschichte des jud. Volkes*, which was completed in 1901, is said to have 'begun to appear (vols. ii and iii, 1898)'; and, generally, no attempt has been made to bring the bibliographical lists down to the present year. Thus the book, like the article, must be regarded as the work of 1899 (p. 239). As the prefatory note explains, this course has been deliberately adopted, in view of Dr Sanday's intention of publishing a larger work on the subject a few years hence; and it is easy to understand his desire under these circumstances to postpone the publication of results which must still be incomplete and

judgements still open to reconsideration. But it is permissible to express a hope that when the larger work has been given to the world the *Outlines* may be revised in the light of the author's latest researches. Probably there will always be room for the smaller as well as for the fuller book.

Dr Sanday's article is so familiar to all readers of this JOURNAL that it would be superfluous to review what is practically a simple reprint. As a manual of the Life of Christ it has the merit of blending clear and well-balanced statements, such as a beginner may comprehend, with occasional discussions which meet the wants of the maturer student. The textual notes on Luke xx 14 ff (p. 158 f) and Matt. i 16 (p. 197 ff) may be mentioned as examples of expert guidance for which scholars will be grateful. Yet these admirable digressions do not impose on the neck of the English reader a yoke which he is not able to bear; he can pass them over without being conscious of any break in the continuity of the exposition.

There is one feature, inherited from the article, which it is difficult not to regret, though much may obviously be said in its favour. In the reprint, as in the article, the Life of our Lord begins with the Ministry, and the Birth and early years are treated near the end of the book under the head of 'supplemental matter'. Although the author carefully guards against misconception (p. 3 and ch. vii *passim*), it is only too probable that events thus relegated to the position of a supplement may be regarded as of inferior importance, if not as standing on a lower plane of historical truth than the rest of the Gospel narrative. Moreover, while the Ministry and its sequel may fairly be treated, as they are treated in the second and fourth Gospels, without reference to the preparatory years, a Life of Christ, even in outline, seems to call for an orderly view, so far as it may be obtained, of the whole course of events from His birth to His departure from the world. For these reasons it might be wished that ch. vii had been placed, *mutatis mutandis*, in the foreground of the *Outlines*, notwithstanding the difficulties which a change of order would have involved.

But this is a mere matter of arrangement, and one on which readers will differ. As to the value of every part of the work, and the skill with which it meets the wants of students of every class, there cannot be two opinions. Where all is admirable it is difficult to particularize, but to the present writer the sections on 'the Miracles of Jesus' and 'the Resurrection' have always seemed to bear the palm; it is hard to conceive of any more worthy or satisfactory treatment of these difficult subjects within so short a compass. But the book is one to be read and digested from cover to cover; and nothing better can be desired in the interests of a sane and intelligent teaching of the Gospel history than

that these *Outlines of the Life of Christ* should be accepted as a recognized authority upon the subject in our pulpits, our theological colleges, and our public schools.

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ST PAUL'S KNOWLEDGE OF THE GOSPEL HISTORY.

Der Paulinismus und die Logia Jesu, in ihrem gegenseitigen Verhältnis untersucht von D. A. RESCH. Texte und Untersuchungen, N. F. xii. (J. C. Hinrichs, Leipzig, 1904.)

THIS book is the result of infinite pains and is full of interesting suggestions. Dr Resch has for years been an independent student of the Synoptic problem, and by a careful comparison of the three Synoptists, of all the variant readings of their text found in MSS and in patristic quotations, and of the non-canonical sayings attributed to our Lord, he has come to the conclusion that St Mark's is the earliest of the three, that behind St Mark lay an earlier narrative which existed primarily in Hebrew and which was used independently by the three Evangelists, each taking from it as much as suited the primary purpose of his Gospel. This earlier narrative he calls the *Logia*, identifying it with the Logia of Papias, and regarding it not as a mere collection of sayings, but as a narrative Gospel including the main outline of the synoptist story as well as much of the material peculiar to each Synoptist and even the Pericope Adulteræ, and this he attempted to reconstruct both in Hebrew and Greek, and published in 1898 in his volume entitled *Die Logia Jesu*.

In the present volume he approaches the same question from a different side, from the study of Paulinism. The Pauline Epistles seem to him to prove that St Paul had a wide knowledge of the facts of the life of Jesus, and his teaching and language shew many points of coincidence with those of the Evangelists; and this agreement is found in all the letters, the earliest as well as the latest. Whence then had St Paul, who at first purposely abstained from oral communications with the earlier apostles, acquired this knowledge? This is the question which Dr Resch sets himself to answer here. He is inclined to believe that St Paul had seen the Lord during His earthly ministry; indeed, he hints that he was the rich young man, the ruler, whom Jesus loved, but who turned away from Him