

(‘and this is the word [A.V. manner] of the release’) is a formula with which Sg *appears* to cite older laws (see 19⁴; cf. 18³).’ The expression of uncertainty which is contained in the ‘appears’ may have had very good reasons.

Steuernagel (*Rahmen des Dt.* pp. 24 f.) lays emphasis also upon this, that Sg is certainly acquainted with the pentateuchal source J, and perhaps with E, but that Pl ‘had very probably only E before him.’ This, however, is uncertain. Even Steuernagel himself (*Dt.* 1898, p. xxxi) says: ‘It cannot be decided whether Sg used the com-

posite J E, or only J, or E.’ These remarks do not appear to me to be calculated to strengthen the force of the argument drawn from the interchange of ‘thou’ and ‘ye.’

On the other hand, Steuernagel himself (*Dt.* 1898, p. xxiii) confesses that ‘the difference of spirit which prevails in Sg and Pl respectively is not such that the one excluded the other.’

Taking all the above data into consideration, I am unable to see in the partition of Dt recommended by Steuernagel a critical procedure with sufficient grounds to justify it.

The Crown of Life.

REVELATION II. 10.

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THE use of the word *crown* in this and kindred passages of our English versions of the New Testament is somewhat misleading, and tends to obscure the writer’s meaning. This is due to the fact that it suggests to our minds ideas very different from those suggested by the word *στέφανος*, of which it is the translation. We closely associate the idea of a crown with those of sovereignty and power, the crown of a monarch being regarded as the symbol of his authority and rank, and thus equivalent to the Greek *διάδημα*, or diadem, a word with which we meet three times in the Revelation of St. John (12³, 13¹, 19¹²), but not elsewhere in the New Testament. In these three passages *crown* fairly reproduces the author’s meaning. With these exceptions, it is invariably used as the equivalent of *στέφανος*, or wreath. Generally speaking, this latter word carries with it no suggestion of kingship or earthly rank, though a partial exception may be found in its use in the Gospels of the crown of thorns which was placed upon the Saviour’s brow. There the idea of kingship does seem to be involved, as the crown of thorns was a cruel imitation of the wreath worn by the Cæsars, though even this was very far from being a crown as we understand the term. Elsewhere, however, its reference is to the athletic festivals of Greece, the victors in which were crowned with a garland of pine, of olive, or of bay, as the case might be. The meaning of many

passages in the New Testament will be much clearer and more forceful if it be borne in mind that the crown spoken of is not the diadem of the sovereign, but the garland of the victorious athlete. For instance, if instead of *corruptible crown* (1 Co 9²⁵) we read *fading wreath*, we see that the reference is not to the regal diadem, which may endure for centuries, and is about as imperishable as anything made by the hands of man, but to the garland of leaves which, in a few hours, is withered and dead. Thus, when the true meaning of the word used is realized, the impressiveness of the contrast drawn by St. Paul is greatly enhanced. The essential element of the connotation of the word *στέφανος*—the *crown* of the Epistles, and, with the exception of the three instances quoted above, of the Apocalypse—is that of successful achievement, and not, as the English word immediately suggests to our minds, the royal rank of its wearer.

We are now in a position to understand, more clearly than would otherwise be possible, the meaning of the familiar phrase ‘crown of life,’ and to answer the question, Under what circumstances may we conceive of life as being crowned? In attempting an answer to this question, we shall do well to turn our attention for a moment to the teleological view of life, which is a marked feature of the idea of a well-ordered society as conceived in the Socratico-Platonic system. Things are

what they appear to us to be only in so far as they achieve the end for which they were originally intended. A sightless eye, for instance, *i.e.* one which does not achieve its intended end, is in no real sense an eye at all; or, to take a favourite Socratic illustration, a ruler, being conceived to exist for the well-being of the ruled, failing this, is in no true sense a ruler. Similarly, we may think of life as really lived only when it accomplishes the end it is intended by the Creator to accomplish. The *στέφανος* being essentially the mark of achievement, the life which has realized its intended end, and such life alone, can be said to be crowned. Thus St. Paul, in his grand farewell, uttered under the very shadow of the scaffold in the cold, damp dungeon in which he shivers and longs for the forgotten cloak, uses the language of the games when he triumphantly says (2 Ti 4⁷⁻⁸), 'I have contested the good contest, I have finished the race . . . henceforth there is laid up for me the wreath of righteousness,'—the reward of achievement, of strenuous effort which has attained success.

What then is the crown itself? The answer is suggested by the use of the perfect tense in the passage just quoted. The Greek perfect in a sense combines the two ideas of past and present. The action and effort are already in the past—I *have* contested, I *have* finished,—the results of the action abide in the present, and such abiding result of his life's work is the crown of achievement which the great apostle will wear for ever. That this is St. Paul's conception of the crown which will be his is made still clearer in another passage (1 Th 2¹⁰), in which he speaks of his readers as being his

'crown of glorying.' Here it is evident that the word cannot bear its ordinary meaning—diadem. The thought in the writer's mind is that the presence, in glory, of those whom he has won for Christ, and who, humanly speaking, apart from his efforts, would never have shared that glory, will be an eternal witness that his life has not been lived in vain, nor his efforts been without success. Thus the glory of the Thessalonican Christians will be to St. Paul what the garland of victory was to the athlete of old, the witness of self-denying effort and successful achievement. In this same sense there is a crown for every man, which he may win by successful achievement of the God-intended purpose of his life. But this end can only be realized in so far as he submits himself entirely to the will of God, and is content to become an instrument in His hand, by using which He will accomplish His own eternal purposes. When the human will is thus brought into harmony with the Divine, and man accepts the Creator's choice as to what he shall do and where he shall serve, then does he fall into his proper place and do his own proper work *i.e.* that which his life was intended by its Giver to accomplish, and so becomes a fellow-labourer with God. Such life cannot be fruitless, and the abiding result of his life's work, enduring when the present age has run its course, and earth and earthly things have become but a memory of a far-off past, and witnessing to the eternal ages that his life has not been lived in vain—this will be to the successful worker a source of exultation and abounding joy, and the 'crown of glorying' which he will wear for ever in the presence of the Lord.

Contributions and Comments.

Discovery of Evidence for Enrolments in Syria.

IN THE EXPOSITORY TIMES for December 1898 reference is made to Professor Ramsay's new book, *Was Christ born at Bethlehem?* and his expectation that evidence would soon be discovered for the existence of *apographai* or enrolments for the purpose of taxation in Syria under Augustus, such as has been found in the case of Egypt. His expectation was being fulfilled almost at the very

time that the reference to it was written. In a garden at Saida, the ancient Sidon, the American missionaries have just discovered the base of a column on which is a Latin inscription, dated in the reign of Augustus, and relating to exactly such an enrolment or registration as is described by St. Luke. The Museum at Constantinople has put in a claim to the monument, but the discoverers are naturally reluctant to give it up.

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