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Bibliographical Notes

for

Students of the New Testament

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TO ACCOMPANY HIS LECTURE

ON

How to Study the New Testament

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BIBLIOGRAPHICAL NOTES FOR STUDENTS OF THE NEW TESTAMENT.

EDITIONS OF THE NEW TESTAMENT IN GREEK :
A critical text should be employed, not the "Textus Receptus," which is the text that lies behind the Authorised Version. That by Westcott and Hort represents the dominant critical theory most consistently carried out. The Revisers' text is largely dominated by Westcott and Hort's textual theory, but is somewhat less remote from the "Textus Receptus". The best edition is by Souter ; it contains a brief textual apparatus. The "Resultant Greek Testament" by Weymouth is a text formed on the basis of several modern critical editions. A more recent work is by Nestle ; the text is a resultant one. A convenient edition is issued by the British and Foreign Bible Society, with an apparatus indicating variations from the "Textus Receptus" and the Revisers' text. For students the edition issued by the Württemberg Bible Society is more useful on account of its superior apparatus. Of larger editions that by Tischendorf (the 8th larger edition) has for long been the fullest and most useful. Recently von Soden has issued a very important text with extensive apparatus and prolegomena, expounding a new theory, which will form the subject of investigation and discussion for a long time to come. A manual edition of the text has also been published. Other editions by Tregelles, Baljon, and B. Weiss.

GRAMMARS, LEXICONS, CONCORDANCES : The standard grammar till recently has been that of Winer, translated and edited with many improvements and additions by W. F. Moulton. While still valuable it is to some extent antiquated and is in course of being superseded by the work of J. H. Moulton, of which so far the Prolegomena only has appeared. The latest German edition of Winer, by Schmiedel, is still incomplete. Blass has published an important grammar on a smaller scale ; since the author's death a new

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and revised edition of the original has been published. The second English edition is from an earlier edition of the German. There are several elementary grammars, that by J. H. Moulton may be mentioned, and Nunn's "Syntax of New Testament Greek". The standard Lexicon is Thayer's translation of Grimm. It is now hardly on the level of present knowledge, and will no doubt be superseded in course of time. Deissmann's "Bible Studies" opened a new epoch by showing that the Greek of the New Testament is the common colloquial language of the time. Preuschen's Lexicon (Greek-German) is disappointing. Cremer's "Biblich-theologisches Wörterbuch" is accessible in English from an early edition of the original. The best Concordance to the Greek Testament is that by Moulton and Geden, the earlier work by Bruder was based on the "Textus Receptus," but takes account of the critical texts. Those who know no Greek will find "The Englishman's Greek Concordance" of service. Young's "Analytical Concordance" and Strong's "Exhaustive Concordance" are the best for students of the English Bible.

DICTIONARIES OF THE BIBLE : For these see "Bibliographical Notes for Students of the Old Testament".

CANON AND TEXT : Gregory's "Canon and Text of the New Testament" is the most comprehensive work embracing both subjects, but disappointing and too popular for a standard work ; Souter's "The Text and Canon of the New Testament" is much briefer, and in parts too learned for the ordinary reader. Westcott's "The Canon of the New Testament" is solid and learned, but needs supplementing ; for this purpose the section on the Canon in Jülicher's "Introduction" may be recommended. The most comprehensive work is Zahn's "Geschichte des neutestamentlichen Kanons". A brief sketch of his conclusions is given in his "Grundriss". With these should be mentioned his "Forschungen," in several volumes written mainly by himself but including contributions by other scholars. A briefer history than Zahn's is Leipoldt's "Geschichte des neutestamentlichen Kanons". For Textual Criticism, apart from the books by Gregory and Souter already mentioned, there is Scrivener's "A Plain Introduction to the Criticism of the New Testament". The most serviceable work for the student is Kenyon's "Handbook to the Textual Criticism of the New Testament" (2nd edition), which may, however be supplemented by Lake's "The

Text of the New Testament". There are several short manuals, those by Hammond, Warfield, and Vincent may be mentioned. It would be advisable for the student to work through one of these manuals (Kenyon's by preference) before taking up the Introduction to Westcott and Hort's "New Testament in Greek," which is a classic. Nestle's "Introduction to the Criticism of the Greek New Testament" is a very learned work written from a somewhat different standpoint than that of Westcott and Hort (English translation from 2nd edition. The 3rd thoroughly revised German edition was published in 1909). There are important articles in the Dictionaries; Burkitt's "Text and Versions" in the "Encyclopædia Biblica" and Turner's "Text of the New Testament" in "Murray's Illustrated Bible Dictionary" may be specially mentioned, and the articles by the latter in "The Journal of Theological Studies," vols. x. and xi.

TRANSLATIONS INTO MODERN ENGLISH: Moffatt's "The New Testament: A New Translation" may be specially recommended. His "Historical New Testament" arranges the books in what he regards as the order of composition, gives a translation of them (not identical with that in the preceding work), and much critical discussion. Other good translations are, "The Twentieth Century New Testament" and Weymouth's "The New Testament in Modern English". Revisions of the Authorised Version may be found in "The Corrected English New Testament" and "The 1911 Tercentenary Commemoration Bible". A new Roman Catholic translation, based on the original, not on the Vulgate, has begun to appear under the title "The Westminster Version of the Sacred Scriptures". Weizsäcker's translation into German and Lasserre's spirited rendering of the Gospels into French ("Les Saintes Évangiles") may also be mentioned.

NEW TESTAMENT INTRODUCTION: For much fuller lists than can be given here the writer may refer to the Bibliography appended to his "Critical Introduction to the New Testament". Very elaborate lists may be found in Moffatt's "Introduction to the Literature of the New Testament," which is our standard work on the subject. Among translations from German the works of B. Weiss, Zahn, and Jülicher are the most important. The leading work on the "advanced" side is by Holtzmann (untranslated and now old). Salmon's Introduction is somewhat antiquated, but not

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out of date. It is learned, lucid, lively, and one-sided, the work of a clever advocate. Of smaller works those by Adeney, Bacon, and Allen and Grensted call for mention. In addition to books which cover the whole of the New Testament there are many on special parts of the subject. Here only a selection of the more recent can be given. On the Gospels : Stanton's "The Gospels as Historical Documents" promises to be when completed our best and most comprehensive discussion. Burkitt's "The Gospel History and Its Transmission" is very fresh and suggestive. There are smaller works by Pullan, J. A. Robinson, and Holdsworth. In German Baur's "Die Evangelien" deserves to be mentioned, and not for its historical importance alone ; and Weizsacker's "Untersuchungen über die evangelische Geschichte," though just half a century old, is by no means antiquated. E. A. Abbott's series entitled "Diatessarica" now numbers several volumes. For the criticism of the Synoptic Gospels in addition to the works by Stanton, Burkitt, Abbott, and Robinson already mentioned, "Oxford Studies in the Synoptic Problem," Hawkins' "Horae Synopticae," Buckley's "Introduction to the Synoptic Problem," and Burkitt's "The Earliest Sources for the Life of Jesus" may be named ; and in German Wernle's "Die synoptische Frage," Wellhausen's "Einleitung in die drei ersten Evangelien," and an important series of elaborate discussions by B. Weiss ("Das Marcusevangelium und seine synoptischen Parallelen," "Das Matthäusevangelium und seine Lucasparallelen," "Die Quellen des Lukas-Evangeliums," "Die Quellen des synoptischen Überlieferung"). The first four of Harnack's "Beiträge zur Einleitung in das Neue Testament" are concerned mainly with the Lucan writing, but the second, "Sprüche und Reden Jesu" (Eng. tr. "The Sayings of Jesus") is a very noteworthy discussion of the non-Markan source of Matthew and Luke, commonly known as Q. Special aspects of the problem are examined in various works such as "Das älteste Evangelium," by J. Weiss. Books on the Life (e.g. Keim or B. Weiss) or Teaching (e.g. Wendt) of Jesus often contain critical discussions of the Gospels. The work of comparing the Gospels is much facilitated by a synopsis giving the parallel sections in parallel columns. Rushbrooke's "Synopticon" surpasses all in its typographical devices ; Huck's "Synopse der drei ersten Evangelien" is the handiest for ordinary use ; both of these are in Greek ; there are others by Tischendorf, Wright, and Campbell. For English students

"The Synoptic Gospels," by J. M. Thompson, may be recommended.

On the Fourth Gospel the literature tends to fall into two divisions, those books which affirm and those which deny the apostolic authorship. Of the earlier books Sanday's "Authorship and Historical Character of the Fourth Gospel" and Lightfoot's "Biblical Essays" may be specially mentioned, also Ezra Abbot's paper on "The Authorship of the Fourth Gospel: External Evidence". A comprehensive account of the debate in modern times is given in Watkins' "Modern Criticism and the Fourth Gospel"; a much briefer work dealing with the recent discussions is Jackson's "The Fourth Gospel". But the most important survey is contained in Sanday's "The Criticism of the Fourth Gospel". The most notable contributions on a large scale published recently in English are Drummond's "The Character and Authorship of the Fourth Gospel" (conservative) and Bacon's "The Fourth Gospel in Research and Debate" (advanced). A briefer work by Schmiedel "The Johannine Writings" (radical). There are large volumes by Overbeck (posthumous) and Clemen in German. The most striking change in the situation recently has been the growing tendency to regard the Gospel as constructed out of earlier sources. Wendt has for long denied its unity; his views may be seen in "The Gospel According to St. John: An Inquiry into Its Genesis and Historical Value". More recent theories are specially connected with the names of Wellhausen, Schwartz, and Spitta. On the other side, B. Weiss "Das Johannesevangelium als einheitliches Werk".

On the Acts of the Apostles it may suffice to mention Ramsay's "St. Paul the Traveller and the Roman Citizen," "Pauline and Other Studies," and "Luke the Physician"; Chase "The Historical Credibility of the Acts of the Apostles"; Harnack, "Luke the Physician," "The Acts of the Apostles," "The Date of the Acts and of the Synoptic Gospels"; Norden's "Agnostos Theos" with Harnack's reply, "Ist die Rede des Paulus in Athen ein ursprünglicher Bestandteil der Apostelgeschichte"?

On the Pauline Epistles: Godet, "Introduction to the New Testament: the Pauline Epistles," Knowling, "The Witness of the Epistles" and "The Testimony of St. Paul to Christ"; Shaw, "The Pauline Epistles," may be mentioned among the larger books,

Findlay, "The Epistles of Paul the Apostle" among the smaller. R. Scott's "The Pauline Epistles" is much too viewy to be a safe guide. The most striking contribution of late is Lake's "The Earlier Epistles of St. Paul," and that not simply for the critical problems. It will presumably be followed by a volume dealing with the later epistles. There is, of course, a large literature on individual epistles or groups of epistles, but it must be passed over here, and similarly the special literature on the other epistles.

On the Revelation of John: Vischer, "Die Offenbarung Johannis"; Spitta, "Die Offenbarung des Johannes untersucht"; J. Weiss, "Die Offenbarung des Johannes"; Wellhausen, "Analyse der Offenbarung Johannis"—all advocate the composite authorship of the work. Gunkel's "Schöpfung und Chaos" introduced a new era in the interpretation of the book. See further Porter, "The Messages of the Apocalyptic Writers"; Ramsay, "The Letters to the Seven Churches"; Charles, "Studies in the Apocalypse".

It must, of course, be remembered that some of the most important critical discussions are to be found in commentaries, in articles both in dictionaries and periodicals, in volumes of essays, and other comprehensive works. But it would demand a great deal of space to deal even superficially with a literature so vast.

HISTORY: For the contemporary history of the New Testament the foremost authority is Schürer's "The Jewish People in the Time of Christ". Another large work is Hausrath's "History of the New Testament Times". Of smaller works Muirhead's "The Times of Christ" may be commended.

For the Life of Christ there are well-known popular works by Farrar, Geikie, and D. Smith. Edersheim's "The Life and Times of Jesus the Messiah" is valuable for its illustration of the Gospels from Jewish sources. Fairbairn's "Studies in the Life of Christ" is fresh and stimulating, with important apologetic discussions. Three students' books may be recommended, Sanday's "Outlines of the Life of Christ," Kent's "The Life and Teaching of Jesus," and Rhees' "The Life of Jesus of Nazareth". Of the larger German works (translated into English) may be mentioned Keim's "Jesus of Nazareth" (best of the rationalistic Lives, but rests on incorrect solution of Synoptic Problem); Weiss's "Life of Christ" (on a sounder critical basis than Keim, learned and thorough rather than brilliant); Oscar

Holtzmann "The Life of Jesus" (too commonplace). Bousset's "Jesus" is a sympathetic and admirably written sketch from advanced standpoint.

For the history of the Apostolic Age the following may be mentioned: Weizsäcker, "The Apostolic Age of the Christian Church," a brilliant work by a master, radical in criticism and much too negative in its treatment of Acts, but remarkable for its power of combination; McGiffert, "History of Christianity in the Apostolic Age," able, sounder than Weizsäcker but less brilliant; Bartlet, "The Apostolic Age," conservative, but independent and original; Ropes, "The Apostolic Age" (good). A brief sketch by von Dobschütz, "The Apostolic Age," may be added. Other works covering a larger field but including the Apostolic Age are Pfleiderer's "Primitive Christianity," learned and illuminating though often extreme; Wernle's "The Beginnings of Christianity," too slashing but written with glow and enthusiasm; J. Weiss, "Das Urchristentum," fresh, thorough, and suggestive; H. Achelis, "Das Christentum in den ersten drei Jahrhunderten". All of these works deal of course with Paul. Among the earlier Lives of Paul those by Conybeare and Howson, Lewin and Farrar may be mentioned; of more recent works Ramsay's "St. Paul the Traveller"; Bacon's "Story of St. Paul"; Clemen's "Paulus"; Weinle's "St. Paul".

COMMENTARIES: It is impracticable to give any detailed information on so large a field. A pretty full list is given in the writer's "Critical Introduction to the New Testament". Speaking generally British commentaries are better for the Old Testament than for the New, though there are of course several excellent examples of the latter. The chief series are "The International Critical Commentary"; "The Expositor's Greek Testament"; "The Cambridge Greek Testament"; "The Cambridge Bible"; "The Century Bible"; "The Westminster Commentaries"; "The Westminster New Testament". Older commentaries are "The Speaker's," "The Pulpit," and Alford. The chief German work of this class which has been translated is that by H. A. W. Meyer. Of commentaries in German the most recent edition of Meyer should perhaps be accorded the first place, though other series, such as "Hand-commentar zum N.T." (advanced) and Zahn's "Kommentar zum N.T." (conservative), stand worthily by its side. The later editions of Meyer are entirely

new works by fresh writers. A popular work, "Die Schriften des N.T." is edited by J. Weiss, and a commentary with special attention to philology and contemporary thought, "Handbuch zum N.T.," by Lietzmann. Apart from these series there are of course numerous commentaries of which the following may be enumerated : Plummer's Matthew, Swete's Mark and The Apocalypse ; Menzies' "The Earliest Gospel" and 2 Corinthians ; Bacon, "The Beginnings of Gospel Story" ; Montefiore, "The Synoptic Gospels" ; Loisy, "Les Évangiles Synoptiques" and "Le Quatrième Évangile" ; Wellhausen, on Mark, Matthew and Luke ; Westcott, John, Hebrews, and Johannine Epistles ; Lightfoot, Galatians, Philippians, Colossians, and Philemon, "Notes on Epistles of St. Paul" ; J. A. Robinson, Ephesians ; G. Milligan, Thessalonians ; Hort, James, I Peter, Rev. i-iii.

THEOLOGY : The following works deal with the whole field of New Testament Theology : Reuss, "History of Christian Theology in the Apostolic Age" (English translation edited and annotated, often polemically, by Dale) ; B. Weiss, "Biblical Theology of the New Testament" (very complete and careful collection of materials, less happy in construction, and prosaic in quality) ; Beyschlag, "New Testament Theology" (perhaps the best accessible in English, but eccentric in its exposition of New Testament Christology) ; Stevens, "Theology of the New Testament" (solid, competent, and trustworthy rather than brilliant) ; Sheldon, "New Testament Theology" (a useful compendium) ; Adeney, "Theology of the New Testament" (an excellent small manual). Wernle's "The Beginnings of Christianity" largely covers the ground. There are several important untranslated works, of which Holtzmann's "Neutestamentliche Theologie" holds the foremost place ; there are other treatises by Feine, Schlatter, and Weinel.

On the teaching of Jesus there are several works. The Synoptic and Johannine presentations are commonly kept distinct, and the distribution of the teaching in the Fourth Gospel between Jesus and the evangelist varies according to the view taken of the critical and historical problems. Wendt, "The Teaching of Jesus," deals with both the Synoptic and the Johannine accounts. He regards them as harmonious, and the latter as in large measure a faithful representation. On the Synoptic Teaching Bruce published several very sym-

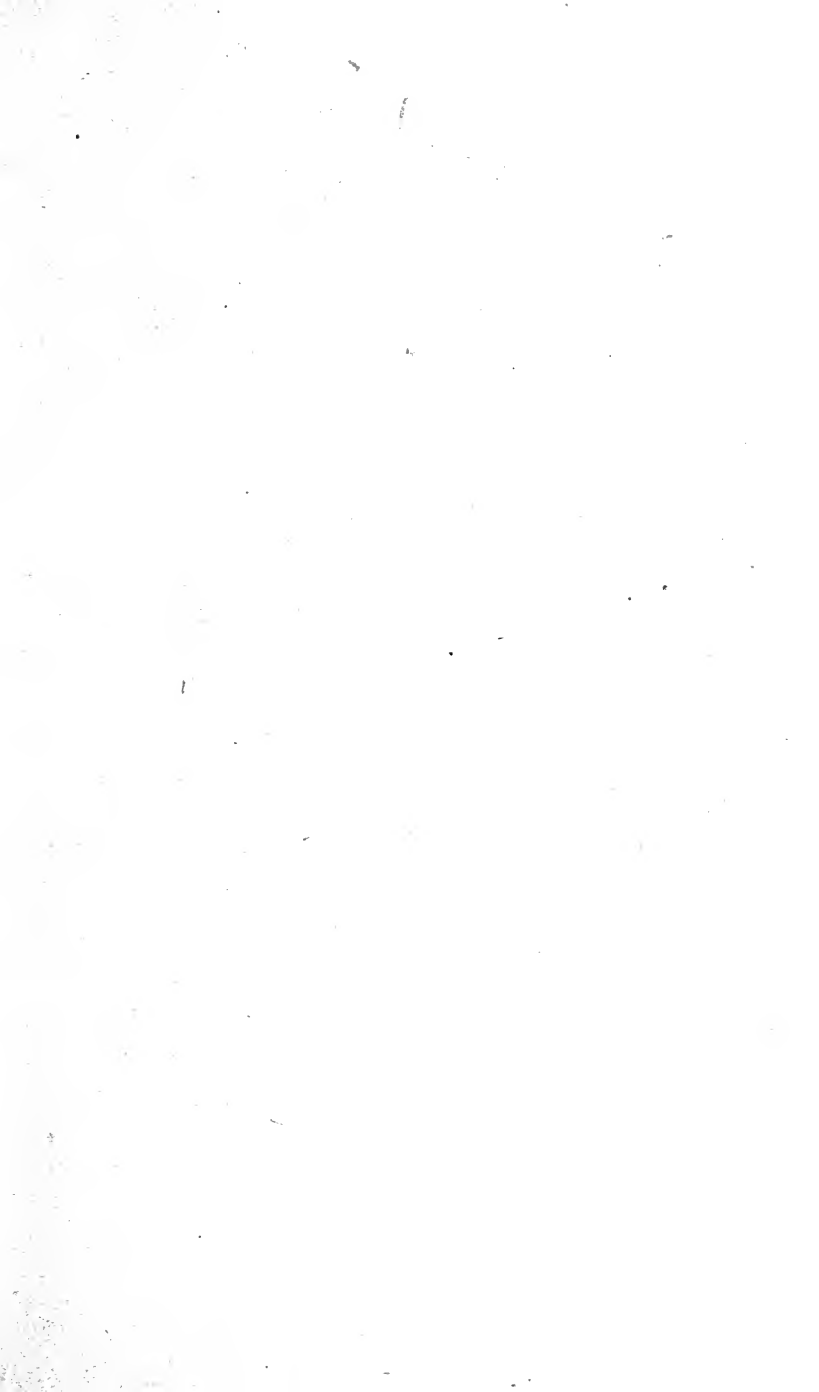
pathetic books : "The Kingdom of God," "The Training of the Twelve," "The Parabolic Teaching of Christ," and "The Galilean Gospel". Denney's "Jesus and the Gospel" is designed to show that the Church is justified in its valuation of Jesus by His own teaching as recorded in the two main Synoptic sources. Other works are : von Schrenck, "Jesus and His Teaching"; Grist, "The Historic Christ in the Faith of To-day"; Garvie, "Studies in the Inner Life of Jesus". Moffatt's "The Theology of the Gospels" is not strictly an exposition of the teaching of Jesus, but naturally contains much on that subject. Recently a considerable literature has grown up around the question of the eschatological teaching of Jesus. The development of the subject may be studied in Schweitzer's "Von Reimarus zu Wrede" (translated under the title "The Quest of the Historical Jesus"), a brilliantly written, but avowedly one-sided book, designed to show that we are driven either to a thorough-going eschatological interpretation or to a scepticism like that in Wrede's "Das Messiasgeheimniss in den Evangelien"; Sanday's "The Life of Christ in Recent Research" should be consulted on this and other problems indicated by the title. Of the literature from 1892 onwards the following may be selected : J. Weiss, "Die Predigt Jesu vom Reiche Gottes" (regarded by Schweitzer as epoch-making, but only in its first edition; the second, which appeared ten years later in a much larger form, modifying the extreme one-sidedness which aroused Schweitzer's enthusiasm); Schweitzer, "Das Messianitäts- und Leidensgeheimniss" and "The Quest of the Historical Jesus"; Holtzmann's "Das Messianische Bewusstsein Jesu"; Loisy, "L'Évangile et l'Église"; Tyrrell, "Christianity at the Cross-Roads"; Muirhead, "The Eschatology of Jesus"; von Dobschütz, "The Eschatology of the Gospels" (to be commended); E. F. Scott, "The Kingdom and the Messiah" (a balanced statement of the eschatological view); Emmett, "The Eschatological Question in the Gospels" (useful statement and criticism); Dewick, "Primitive Christian Eschatology"; Worsley, "The Apocalypse of Jesus"; Jackson, "The Eschatology of Jesus". Shailer Mathews, "The Messianic Hope in the New Testament," and Sharman, "The Teaching of Jesus About the Future" are concerned with the theme in a more detached way.

The Histories of the Apostolic Age usually contain some account

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of the theology of the New Testament writers. There are also numerous works on different types of theology. On the Pauline theology the following may be selected from an extensive literature : Pfeiderer, "Paulinism" (stimulating and incisive; Eng. trans. from first edition, the author's views altered, and not for the better, in the second edition and in later works, including his "Primitive Christianity"); Stevens, "The Pauline Theology" (largely from standpoint of B. Weiss); Bruce, "St. Paul's Conception of Christianity" (more satisfactory than Stevens, but tends to regard as apologetic buttresses of the system some things that belong to its foundations); Wrede, "Paul" (stimulating and provocative, his view that Paul radically transformed the religion of Jesus led to considerable discussion in Germany); Weinl, "St. Paul"; Garvie "Studies of Paul and his Gospel"; Somerville, "St. Paul's Conception of Christ"; H. A. A. Kennedy, "St. Paul's Conception of the Last Things". Schweitzer has in his "Paul and his Recent Interpreters" sought to show that the attempts to interpret Paul as other than an out-and-out eschatologist have broken down. Great stress has recently been laid on Paul's relation to Greek mystery religions, notably by Reitzenstein, "Die Hellenistischen Mysterienreligionen"; see also P. Gardner, "The Religious Experience of St. Paul"; Lake, "The Earlier Epistles of St. Paul," and Montefiore, "Judaism and St. Paul". A very full and careful examination is given by H. A. A. Kennedy in "St. Paul and the Mystery Religions".

On the Johannine Theology : Stevens, "The Johannine Theology"; E. F. Scott, "The Fourth Gospel". On the Epistle to the Hebrews : Bruce, "The Epistle to the Hebrews"; G. Milligan, "The Theology of the Epistle to the Hebrews".



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