

first. The most difficult to understand, and, in our opinion, the least interesting part of the *Studies*, is the first section: "God and the Uncreated Heaven." When we come to the second section, "God and the Created World," we enter upon a subject which is not only more intelligible in itself, but also one in which Böhme gives us more valuable and tenable suggestions. "No philosopher," writes Dr. Martensen, "has given a truer and more profound explanation of evil than Böhme;" and few have written more suggestively on the Fall, the Atonement, the Wrath of God, and other kindred topics to which no thoughtful person can be indifferent.

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**Note on The Teaching of the Twelve Apostles, Chapter xi.**—I venture to suggest an emendation in a clause of acknowledged difficulty. The whole passage runs thus: *πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἂν διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί. πᾶς δὲ προφήτης δεδοκιμασμένος, ἀληθινός, ποιῶν † εἰς μυστήριον κόσμικὸν † ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ἑμῶν μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφήται.*

For the words marked † . . . † I would conjecture τὰ (?) εἰς μαρτύριον κόσμιον.<sup>1</sup> In support of this conjecture, the following points seem worth considering:—(1) It is in *general* harmony with the context. Two types of prophetic character are presented which are evidently intended to be contrasted. The first prophet teaches well, but his actions give the lie to his teaching. The second orders his own actions, that *the Church may have an honest report*, but his teaching fails in practical effect. The former is self-condemned; the latter is left to God's

<sup>1</sup> Readers of the *EXPOSITOR* (May, 1885, p. 397) may remember Dr. Marcus Dods' interpretation of this clause. He supposes the reference to be to "the declaration of future and as yet hidden historical movements. . . . A prophet calls the Christian people together that he may indulge in apocalyptic rhapsodies." This very ingenious and attractive interpretation appears open to some objections. (1) The connexion of clauses is not satisfactory. We should have expected *ποιῶν δὲ . . . καὶ μὴ διδάσκων*. (2) *ὅσα αὐτὸς ποιεῖ* is left without anything in the previous context to refer to, *δεδοκιμασμένος* and *ἀληθινός* pointing to official and not personal character. (3) *ποιῶν*, though somewhat prominent in the sentence, is in sense divorced from *οὐ ποιεῖ* in the preceding and from *ποιεῖν ὅσα αὐτὸς ποιεῖ* in the succeeding context.

judgment. (2) *In particular* it gives a natural meaning to the clause, "For thus also did the ancient prophets." Eli, Samuel (1 Sam. viii. 1-3), David and Elisha (2 Kings v. 20 sq.) are cases in point. (3) The passage so read may be thought to underlie some parts of the *Apostolic Constitutions*. There, however, discipline takes the place of teaching. Thus, "the Bishop must not only be blameless, but also no respecter of persons, in kindness chastening those who sin. . . . He . . . who does not execute judgment, but spares him who deserves punishment, as Saul spared Agag, and Eli his sons who knew not the Lord, thereby profanes his own good name and the Church of God which is in his diocese" (ii. 9, 10). Again, "but thou, O Bishop, must neither overlook the sins of the people nor turn away from those who repent, that so thou mayest not, as one unskilled, destroy the Lord's flock, nor bring a slight upon the new name laid upon the people, and thyself suffer rebuke like the shepherds of old time (*οἱ παλαιοὶ ποιμένες*), concerning whom Jeremiah spake (xii. 10, comp. Zech. x. 3; Mal. i. 6)" (ii. 15). Again in vii. 31, where there is nothing parallel to the phrase, *εἰς μυστήριον κοσμικόν*, or the context which it dominates, one or two expressions recall the passage of the *Teaching* as I would emend it. (4) The passage so read is seen to contain a series of words and thoughts found also in 1 Tim. iii. ἀνεπιλημπτον, κόσμιον, διδακτικόν (ver. 2), μαρτυρίαν καλὴν. . . . ἀπὸ τῶν ἕξωθεν<sup>1</sup> (ver. 7). (5) Lastly, the change which I propose is easy. Transcriptional probability favours it. Thus *μαρτύριον* has been altered to *μυστήριον*, in e.g. 1 Cor. ii. 1, Polyc. *ad Philip.*, vii., *Constit. Apost.*, ii. 25 (p. 51, l. 3, ed. Lagarde). In the *Teaching*, as in the last of these passages, the juxtaposition of the word *ἐκκλησία* may well have suggested the change. Or perhaps the phrase *τράπεζαν ἐν πνεύματι* immediately above facilitated an alteration which supplied an apparently antithetical expression.

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<sup>1</sup> Perhaps *κοσμικόν* should be retained as equivalent to *ἀπὸ τῶν ἕξωθεν*.