

25; 14 : 4, 40, 49, 54; 15 : 7, 26, 40, 43; twenty-nine instances in all. Of these only 7 : 15; 13 : 13, 25 are not examples of the participle with the imperfect of *εἶναι*.

In English we are used to the participle following the verb 'to be' immediately in compound tenses. The fact that the two are usually separated in Mark has probably inclined translators not to treat them as forming a single tense. In Mark apart from particles like *καὶ* and relatives, the copula comes first in its clause. The exceptions are 5 : 5; 7 : 15; 13 : 25; 14 : 49; four instances out of twenty-nine. Again the subject where it is separately expressed comes between the copula and the participle as at 1 : 6, 33; 2 : 4, 6, 18; 3 : 1; 4 : 38; 5 : 11, 40; 6 : 52; 14 : 4, 40; 15 : 7, 26, 40, 43; sixteen examples against three exceptions, 7 : 15; 10 : 32; 13 : 25. The rest of the predicate is usually put between the copula and the participle or after the participle. This practice conforms with Mark's word order, verb, subject, rest of predicate, where *εἶναι* provides the verb and the participle is treated as part of the predicate. It does not, however, determine which part of the predicate the participle is, and so constitutes no obstacle to treating the verb and participle as a compound tense.

New Testament Commentaries

III. Epistles and Revelation

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The Pauline Epistles. (I use the traditional title without prejudice to questions of authorship.)

On the Greek text of *Romans* the only available commentary in English is that of W. Sanday and A. C. Headlam (*I.C.C.* [1st ed., 1895, several subsequent editions and reprints]). This is still valuable: careful, accurate, and full. But it is inevitably out of touch with modern Pauline study, and not altogether satisfactory. There exists, however, no substitute for it, and the information it affords can be supplemented by means of several more recent commentaries based on the English text. Of these, three in particular call for mention. C. H. Dodd's *M.N.T.C.* [1932] has proved its value over twenty years. It is frankly based upon a psychological approach to Paul and his theology, an approach which is perhaps less popular today than when the book was written; but it reveals all Professor Dodd's well-known lucidity and power and is undoubtedly the best exemplification of the method it employs. K. E. Kirk's *Romans* [1937] is one of the most thorough volumes in the *Cl. B.* The commentary itself is comparatively slight but it is supplemented by a long introductory chapter on the main ideas of the Epistle. More recently Anders Nygren's commentary on *Romans* has been translated out of Swedish and published by the S.C.M. Press [1952]. Dr. Nygren expounds Paul on the eschatological basis of his

thought, a fascinating and fruitful method. This is an admirable book.

Hans Lietzmann's *Romans* (*H.N.T.* [4th ed., 1933]) is a model of what a philological and historical commentary should be. No more useful reference book exists. Lagrange (*Études Bibliques* [1922]) is also very sound. Older, but a very good piece of theological writing, is J. Denney's exposition in *E.G.T.* The commentaries in *S.N.T.* and *N.T.D.* are by Adolf Jülicher and Paul Althaus respectively; each is characteristic of its period and author, and each is well worth reading.

One more commentary on Romans must be mentioned—that by Karl Barth (Eng. tr. by E. C. Hoskyns [Oxford University Press, 1933]). It is now well known that the publication of the first German edition of this book (in 1918) was a turning-point in the theological history of this century; it would perhaps be not too much to say in the history of Christendom. Clearly no summary of this long and difficult book can be given in this article. All that can be said is that the book is a commentary, and not (as seems sometimes to be supposed) an individual or party manifesto; and that to read it must be reckoned an essential part of a theological education.

I Corinthians is one of the most important and most difficult books in the New Testament and it is unfortunate that there is no entirely satisfactory English commentary on it. A. Robertson and A. Plummer (*I.C.C.* [1911]) do not always give the student the information he needs; J. Moffatt (*M.N.T.C.* [1938]) to some extent makes up the deficiency, but many of the problems in *I Corinthians* arise directly out of the Greek text and it is here that the student most needs help. If he can read French and German he will get it. J. Weiss's commentary (*Meyer* [1910]) is a classic, and it can be brought up to date by means of the latest edition (by W. G. Kümmel) of Lietzmann's excellent book (*H.N.T.* [4th ed., 1949]). Like all Lietzmann's work this is quite first-rate. W. Bousset in *S.N.T.* is still to be consulted. J. Héring's commentary was the first volume to appear in the new series planned by Delachaux and Niestlé (see first article), and an excellent piece of work. The introduction is slight, but the notes admirable. It ought not to be forgotten that Karl Barth's *The Resurrection of the Dead* (Eng. tr., Hodder and Stoughton [1937]), though mainly concerned with ch. 15, contains also a very illuminating exposition of the whole Epistle.

On *II Corinthians* A. Plummer contributes two commentaries, in *I.C.C.* [1915] and *C.G.T.* [1903]. They are useful, though hardly inspiring. H. L. Goudge's *II Corinthians* (*W.C.* [1927]) is an admirable theological commentary, and R. H. Strachan's book (*M.N.T.C.* [1935]) is very useful; but they do not provide the full-scale critical commentary which is much to be desired. The commentary by Lietzmann referred to immediately above covers *II Corinthians* as well as *I Corinthians*; and there is an excellent commentary by H. Windisch (*Meyer* [1924]).

With *Galatians* we reach the great series of Pauline commentaries written by J. B. Lightfoot (see below on *Philippians*, *Colossians*, and *Philemon*). Though nearly a hundred years old they are still so valuable that New Testament students may well wish that the hope of a Durham admirer ("... that many more epistles of St. Paul might flow from his

Lordship's pen"!)) had been fulfilled. It may be said at once of all these commentaries that the scholarship is complete, the insight and particularly the grasp of historical circumstances penetrating and sure, and the style admirably terse. Lightfoot is not out of date, and it is difficult to see that he ever will be; though, of course, there have been important fresh developments in Pauline studies since his day. This is perhaps the point at which to mention that after Lightfoot's death his lectures and other notes were brought together in a volume, *Notes on Epistles of St. Paul* (Macmillan [1895]).

There are other excellent commentaries on Galatians. E. D. Burton's [1921] is one of the best volumes in the *I.C.C.*, distinguished by a number of important word studies anticipating the manner of Kittel's *Theologisches Wörterbuch*. Smaller commentaries on the English text by C. W. Emmet (Scott [1912]), G. S. Duncan (*M.N.T.C.* [1934]), and A. W. F. Blunt (*Cl. B.* [1925]) can all be recommended. In German, Lietzmann's *Galatians* (*H.N.T.* [3rd ed., 1932]) is as good as his *Romans* and *Corinthians*, and H. Schlier's commentary (*Meyer* [1949]) is to be noted. In French there is a short and somewhat eccentric commentary by Loisy (Nourry, Paris [1916]), and another by Lagrange (*Études Bibliques* [1918]).

The best English commentary on *Ephesians* is that of J. Armitage Robinson (*McM. C.* [1903]). This book presents separately a translation and exposition of the Epistle, and the Greek text with notes. The former section has been printed separately, for the benefit of those who do not know Greek. A volume in the *I.C.C.* (no date) by T. K. Abbott treats both *Ephesians* and *Colossians*; it is not so useful as Robinson's. E. F. Scott (*M.N.T.C.* [1930]) also deals with these two epistles, and *Philemon* as well; this book serves to bring Robinson up to date. The same group of three epistles is dealt with by M. Dibelius (*H.N.T.* [2nd ed., 1927]) in a most useful work, which takes into account contemporary religious material more fully than the English commentaries, and is therefore a particularly valuable supplement to them.

With *Philippians* we return to Lightfoot. His commentary (*McM. C.* [1868 and many subsequent editions]) is valuable in itself, and also contains his important dissertation on the Christian Ministry, which is more balanced and more valuable than many more recent discussions of the same subject. M. R. Vincent (*I.C.C.* [1897]) deals with *Philippians* and *Philemon* (a curious combination); this book is no longer of importance. J. H. Michael's (*M.N.T.C.* [1928]) is the most up-to-date documentary in English, and a useful tool. In German there are excellent works by E. Lohmeyer (*Meyer* [1928]) and M. Dibelius (*H.N.T.* [3rd ed., 1937]), whose volume also deals with I and II *Thessalonians*. One of the less known works of Karl Barth is his *Erklärung des Philipperbriefes* (Chr. Kaiser Verlag, Munich [1928]).

Lightfoot's *Colossians* (*McM. C.* [1875]) may be briefly mentioned; it has the qualities of all his work, and contains a long dissertation on the Colossian Heresy and the Essenes, which, though it may require revision, especially in the light of the new Palestine texts, still contains much of value. The volume also contains a commentary on *Philemon*.

For commentaries by T. K. Abbott, M. Dibelius, and E. F. Scott, see under *Ephesians*. There is an excellent commentary (including *Philemon*) by E. Lohmeyer (*Meyer* [1930]), and A. S. Peake's is one of the most useful in *E.G.T.*

There are several good books on the *Thessalonian Epistles*. G. Milligan's [1908] is entirely worthy to stand beside Lightfoot's commentaries in the *McM. C.* Higher praise could not be offered. The book is noteworthy as one of the first English commentaries to make full use of the new linguistic resources made available by the publication of the papyri. J. E. Frame's commentary (*I.C.C.* [1912]) has been described by Lake as "a model of what a commentary ought to be"; it is indeed very good. J. Moffatt's contribution to *E.G.T.* also bears witness to its author's scholarship and power as an interpreter. In German there is the volume in *H.N.T.* by M. Dibelius mentioned above under *Philippians*, and a commentary in *N.T.D.* by A. Oepke. The latest volume to be contributed to the *M.N.T.C.* is the very useful exposition of *Thessalonians* by W. Neil [1950].

On the *Pastoral Epistles* we lack an entirely satisfactory English commentary on the Greek text. There are, however, two excellent books on the English text: by E. F. Scott (*M.N.T.C.* [1936]) and B. S. Easton (*S.C.M.* [1948]). The latter has a novel form. After the Introduction, Dr. Easton gives, in sections, a translation, a straightforward exposition, and a body of more detailed notes; and, finally, a series of word-studies, which lighten the commentary and collect a quantity of material in a useful and convenient form. In *H.N.T.* there is a commentary by M. Dibelius (2nd ed., 1931). The commentaries so far mentioned adopt the usual critical view that these *Epistles* as they now stand were not written by Paul. Two of the most recent commentaries, however, do not accept this view. That of C. Spicq (*Etudes Bibliques* [1947]), a long and learned book, is a Roman Catholic work, and it is, of course, not surprising that Dr. Spicq maintains the authenticity of the *Epistles*. But a similar view is maintained by Joachim Jeremias (*N.T.D.* [1947]), who believes that the Apostle was responsible for the *Epistles*, though he employed a new secretary.

For commentaries on *Philemon* see above on *Ephesians*, *Philippians*, and *Colossians*.

One of Westcott's few contributions to the *McM. C.* was his commentary on *Hebrews* (1st ed., 1889). This is a great book. The detailed exegesis leaves few questions unanswered, even though some of the guiding principles behind it may now be open to criticism. A second great commentary is that by J. Moffatt (*I.C.C.* [1924]). Those who need smaller books will find excellent though less elaborate material in the books by A. Nairne (*C.G.T.* [1921]) and A. S. Peake (*Cent. B.*, no date). Before turning from English books we may note that W. Manson's Baird Lecture (Hodder and Stoughton [1951]) is almost though not quite a commentary on *Hebrews*. In German there are excellent books by H. Windisch (*H.N.T.* [2nd ed., 1931]), H. Strathmann (*N.T.D.* [1947]), and, most recently of all, O. Michel (*Meyer* [2nd ed., 1949]).

The Catholic Epistles. A few books deal with the Catholic Epistles as a whole. The latest and for critical purposes most useful of these is the new edition (by H. Preisker) of the commentary by H. Windisch (*H.N.T.* [3rd ed., 1951]). Another German commentary, in a different style, is that by F. Hauck (*N.T.D.* [1949]). In English the only book to be mentioned is J. Moffatt's (*M.N.T.C.* [1928]), and this does not deal with the Epistles of John. It is slight, but interesting and stimulating as far as it goes.

On *James* there is a commentary (*McM. C.* [1st ed., 1892]) of almost incredible size by J. B. Mayor. Old as it is, this book is still of considerable value. So is that by J. H. Ropes (*I.C.C.* [1916]), which is one of the most important in the series to which it belongs. Beyond these it is perhaps necessary to mention only the commentary by M. Dibelius (*Meyer* [1921]).

The volume in the *I.C.C.* on I Peter [1901; also on *II Peter* and *Jude*] by C. Bigg is disappointing. Fortunately other excellent commentaries exist. For the first time the work of Hort may be cited, though only a posthumous fragment on 1:1-2:17 (*McM. C.* [1898]). The exact philological scholarship and penetrating interpretation shown in this torso make one regret the more that Hort left so much unwritten. The hiatus in the *McM. C.* has only recently been filled by E. G. Selwyn's important commentary [1946] — important not only as a learned and lucid exposition of the Greek text but also for a long essay setting forth a new view "On the Inter-relation of I Peter and other New Testament Epistles". Almost contemporaneously with Dean Selwyn's book appeared a commentary by F. W. Beare (*Blackwell* [1947]). These two books provide an instructive contrast, for the authors take opposite views of the authorship and origin of the Epistle. Among smaller books that by G. W. Blenkin (*C.G.T.* [1914]) is of great usefulness, and that by C. E. B. Cranfield (*S.C.M.* [1950]) is both scholarly and simple, and is the best exposition of the English text. There is a commentary by H. Gunkel in *S.N.T.*

On *II Peter* (and *Jude*) there is another large commentary (*McM. C.* [1907]) by J. B. Mayor, and a good contribution by R. H. Strachan to *E.G.T.* On the *I.C.C.* volume see under I Peter.

The *Johannine Epistles* have evoked a number of outstanding expositions. A work of fundamental importance for English students of the Greek text of the Epistles is that by A. E. Brooke (*I.C.C.* [1912]). This is a very thorough piece of work, and eminently satisfactory. It must, however, now be supplemented by C. H. Dodd's commentary (*M.N.T.C.* [1946]), one of the most brilliant of all modern commentaries, and perhaps the best of all examples of the value of historical scholarship. By placing the Epistles in the world of thought in which they originated Professor Dodd is able to assess their theological significance in that setting and so to set forth their theological significance for today. But behind Brooke there lie earlier books which also are well worth reading today. The casual reader might miss the fact that *The Tests of Life* (T. and T. Clark [1909]) by Robert Law is a commentary on I John. In truth it is a most valuable exposition of the Epistle. And

B. F. Westcott's commentary (*McM. C.* [1st ed., 1883]) must not be overlooked. The second edition of Loisy's commentary on John (see second article) contains also a commentary on the Epistles. This, though less known, is perhaps better than that on the Gospel. The commentary in *S.N.T.* by O. Baumgarten repays consultation.

For *Jude* see the commentary by J. B. Mayor referred to on II Peter. The same author contributed a commentary on this book to *E.G.T.*

Perhaps no book in the New Testament presents greater difficulties to the commentator than *Revelation*; yet it has found a surprising number of resolute and able scholars who, if they have not solved all its problems, offer invaluable help to the student. Again we have a powerful but tormenting fragment from Hort (*McM. C.* [1908]), based on his lecture notes. It covers only the first three chapters. Again, too, the gap in the *McM. C.* is very ably filled, this time by H. B. Swete [1906]. Swete on *Revelation* is perhaps even better, and less out of date, than Swete on *Mark*. R. H. Charles's commentary (*I.C.C.* [1920]) is undoubtedly one of the greatest in the series. Charles's work in collecting, editing, and translating the ancient Jewish apocalypses is well known, and of inestimable value; it culminated in his edition of the Christian Apocalypse. Charles's complicated views about the editing of *Revelation* are perhaps not likely to stand in their entirety, but fortunately the value of the commentary is independent of them. There is another excellent and detailed commentary by I. T. Beckwith (Macmillan Company, New York ([1919])), and J. Moffatt's brings the *E.G.T.* to a distinguished conclusion. Readers of the English text find help in books by C. Anderson Scott (*Cent. B.*, no date) and by M. Kiddle (assisted by M. K. Ross, *M.N.T.C.* [1940]). The latter is a large and substantial contribution to the subject. In German the most important books (and they are all good) are by J. Weiss and W. Heitmüller (*S.N.T.*), J. Behm (*N.T.D.*), W. Bousset (*Meyer* [1906]), and E. Lohmeyer (*H.N.T.* [1926]). In such a book as this a multiplicity of commentaries is particularly useful; no one commentator may have found the truth, but many expositors together can give us different aspects of the "many-splendoured thing".

(*N.B.* *I.C.C.* = International Critical Commentary.

Cent. B. = The Century Bible.

E.G.T. = The Expositor's Greek Testament.

W.C. = The Westminster Commentaries.

M.N.T.C. = The Moffatt New Testament Commentary.

C.G.T. = The Cambridge Greek Testament.

Cl. B. = The Clarendon Bible.

MacM. C. = The Macmillan Commentaries.

H.N.T. = Handbuch zum Neuen Testament.

Meyer = Kritischexegetischer Kommentar über das Neue Testament.

S.N.T. = Die Schriften des Neuen Testaments.

N.T.D. = Das Neue Testament Deutsch.)