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Shook to its fall. Lo, here, by thy loved wave,
I dream again thy past—and watch thy grave.

E. H. BLAKENEY.

CARTHAGE, NORTH AFRICA,
April 23, 1898.

Reviews.

The Gospel according to St. Mark. The Greek Text, with Introduction, Notes, and Indices. By H. B. SWETE, D.D., Regius Professor of Divinity, Cambridge. London, 1898: Macmillan and Co. Price 15s.

THIS exhaustive edition of St. Mark's Gospel is worthy of the great traditions of Cambridge. If the school of theology and criticism which numbered among its adherents such giants as Hort, Lightfoot, and Westcott, no longer counts among its active members in the home of its origin any of the original founders, such books as Dr. Swete's "Septuagint," Ryle and James's "Psalms of Solomon," and now the present volume, at least prove that the spirit which stimulated those great leaders of theology is still capable of producing great and lasting works of learning and insight. We have no hesitation in assigning a very high place indeed to Dr. Swete's notable contribution to critical and exegetical theology. It is extremely elaborate; the introduction runs to over 100 pages; the commentary, printed at the foot of the Greek original, occupies nearly 400 more; and the remainder of the book is taken up with valuable indices.

Dr. Swete's critical position, as regards the constitution of the text, is similar to that adopted by Dr. Hort in his famous "Introduction" of 1881, which, after making every allowance for divergence of opinion, still maintains, and is likely for years to maintain, its primary place among the great monuments of critical insight and sagacity of our generation. "The interpreter of St. Mark," says the editor, in his brief and singularly modest preface, "fulfils his office so far as he assists the student to understand and in turn to interpret to others the primitive picture of the incarnate life" of our Lord and Master. The student will rarely consult the ample pages of the commentary without finding there fresh suggestions and helpful stimulus. For a long while to come this volume is sure to hold its own as the best commentary in existence on this extremely interesting Gospel, which, though briefer than any of its companions, "brings us," as Dr. Swete says, "nearest to the feet of the Master."

We notice with interest that Dr. Swete, in the course of his notes, frequently draws upon the hitherto all but untouched treasures of the LXX, both to exemplify and illustrate the words and thoughts of the

Synoptist. This is as it should be ; the LXX deserves more study than it has received so far. This neglect of the oldest and most interesting of sacred versions has been considerable in the past ; but the labours of Swete, Hatch, Redpath, and others have at last forced into due prominence the many interesting problems which the Septuagint offers for solution.

We cannot close this brief notice without thanking Dr. Swete for this result of his labours upon the textual criticism and exegesis of the New Testament. We can only hope that it will receive from scholars the attention which its merits so fully deserve. E. H. B.

Jewish Religious Life after the Exile. By the Rev. T. K. CHEYNE, D.D. (American Lectures on the History of Religions.) G. P. Putnam's Sons.

This is the third volume of the series of American Lectures on the History of Religions, delivered in 1897-98, and consists of six lectures. It can in no sense be called a history of the Jews themselves during the period which is somewhat vaguely called "after the Exile," but is rather a collection of impressions as to their religion derived from the various books which may be assigned to a post-exilic date. The number of these, it goes without saying, is in Dr. Cheyne's opinion larger than is held to be the case by writers of the conservative, or traditional view. Not unnaturally, from his position in the vanguard of the "critics," Dr. Cheyne is perfectly straightforward in his statements, and seldom qualifies them by reference to any other possible hypothesis. Moreover, in his theories as to dates and writers he not unfrequently "goes one better" than what fairly conservative people would hold as a sufficiently liberal opinion. To take, for instance, the strange and brilliantly sad book of Ecclesiastes. The learned Dr. Wright fixes its date of composition at between B.C. 444-328 ("Ecclesiastes and Modern Pessimism," p. 136). Renan puts it between John Hyrcanus and Herod, with an evident inclination to the earlier date ("Histoire du Peuple d'Israël," vol. v., p. 177). But Dr. Cheyne courageously adopts the opinion of Grätz, and puts its composition in the reign of Herod the Great (p. 200). We may note in passing that in an earlier work ("Job and Solomon") Dr. Cheyne argues very strongly against this theory of Grätz. We quote one sentence: "A Maccabean and still more a Herodian date seem to me absolutely excluded" ("Job and Solomon," p. 271). In the present volume he is almost as positive for the Herodian date.

To take another instance. Dr. Cheyne is quite certain that the "so-called Lamentations in their present form come from a not very early part of the post-exilic period" (p. 11). We quote further: "Striking as the picture of Jeremiah seated on the ruins of Jerusalem and inditing monodies may be, it is too romantic to be true." We may compare this æsthetic appeal with, amongst other statements, that of Dr. Streane in his "Jeremiah and Lamentations," (p. 358): "On the whole, therefore, we conclude that Jeremiah was beyond question the writer of this book

("Lamentations")." Here again we may notice that Dr. Cheyne in his introduction to "Lamentations" in the *Pulpit Commentary* is apparently not indisposed to consider whether a portion of the book at least may not have been written by Jeremiah, or at all events by some writer who was directly influenced by that prophet.

Other instances might be given, but it will be evident that in the present volume Dr. Cheyne contents himself with making positive statements, frequently unqualified by reference to the views of others, or, indeed, his own views at other periods. It will be seen, therefore, that the book must be regarded more as an expression than a discussion. That it is deeply interesting and comprehensive is what would only be expected. It abounds in felicitous translations—*e.g.* (p. 136) :

"Even if thou pound a fool in the midst of his fellows,
Thou wilt not remove his foolishness from him"

(Prov. xxvii. 22),

and in brilliant, if somewhat superfluously ingenious, reconstruction of history. But we venture to think that for the reason we have stated it will be scarcely so useful to the ordinary inquirer as if different theories and hypotheses had been more often and more respectfully quoted. It shows Dr. Cheyne's school of criticism in its least useful aspect.

In the first lecture Dr. Cheyne discusses religious life in Judæa before the arrival of Nehemiah. With reference to the schism, he is strongly on the side of the Samaritans. He supports this by the attitude of our Lord towards the Samaritans in His own time (p. 35). The traditional account is, he thinks, "to a large extent untrustworthy" (p. 7).

In the second lecture the reconstitution of the Jewish community by Nehemiah and Ezra, and of the Samaritan by Manasseh, is examined. The preservation of the Book of Nehemiah is a "piece of singular good fortune" (p. 38). The story of Ezra "will not stand the tests of historical criticism" (p. 56).

The third, fourth, and fifth lectures treat mainly of Jewish wisdom and ideals as expressed in different post-exilic works.

The wonderful poem of Isaiah liii. 2-9 refers to the faithful and oppressed poor people of the time of Ezra (p. 86). Dr. Cheyne does not apparently regard it as Messianic. A very interesting statement of the origin and growth of Messianic ideas is found in pages 94 and following. Many of the Psalms are pointed out as possessing a Messianic reference. On the other hand, part of the thirtieth chapter of Proverbs is a "unique sceptical poem" (p. 172), and is merely "embalmed in a pious protest." An accomplished narrator "composed the story of Jonah, partly on a basis of folk-lore" (p. 218). The Chronicler has been "led by pious illusion into astounding distortions and inventions of facts" (p. 214).

In the sixth lecture Dr. Cheyne discusses the relations existing between Judaism and foreign theology, and ends up with an impressive appeal for the further study of essential Judaism and essential Christianity with a view to "religious reform."

W. A. PURTON.