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voice rings throughout the Canticles as the Good Shepherd, broods over it in his heavenly *παρουσία* (Chap. x. 4). This articulate *φωνή* (it is in the accusative case) Nicodemus hears, and—not to press the article—

The Spirit, where [it] willeth, breatheth; and *the* voice of It, thou art intelligently listening to; [now in listening to Me]. But thou knowest not *whence* cometh, *whither* goeth [this Spirit]; and so [incomprehensible by human reason and feeling] is every Spirit-born person [*τις*], *Ὁ κόσμος οὐ γινώσκει τοιοῦτους*.

5. I scarcely think the interpretation of the passage under review is a question whose decision can be settled finally by authority of interpreters, albeit if the scales were even it might be otherwise. Augustine may surely decide, in favour of the view here advocated, whatever is ambiguous in the Latin or Syriac. And the exegesis of Augustine is adopted by such popular expositors as Wiclif and the Rheimists. One shrinks from denying a reference to the natural wind, so eminently fitted, as the invisible cause of visible effects, to illustrate the action of the Holy Spirit; but I am earnest to maintain the *primary* and, as I hold, the literal meaning of the terms, while I dread accepting such a rule of interpretation as ventures to decide of itself what is or is not to be pressed.

CHARLES INGHAM BLACK.

BRIEF NOTICES.

THE CENTENARY BIBLE. (London: Eyre and Spottiswoode.) This handsome volume consists of two parts, namely, the "Variorum Bible," with various renderings and readings, and the "Aids to the Student of the Holy Bible." As each of those parts has already received a separate notice in the pages of THE EXPOSITOR, I may confine myself to a very few remarks on the combined form in which they are now presented to Biblical students. The book as now completed is a very remarkable one. It presents us with the best and most recent results of Biblical research in the smallest possible compass; and those results have been collected by the patient and unpretending toil of such scholars as Mr. Cheyne, Dr. Sanday, Dr. Green, Professor Sayce, Professor Stanley Leathes, Canon Tristram, and others no less competent in their several departments. The

consequence is that, in one single volume of very moderate price, we have a Bible rich in information, which could only be gathered from a multitude of learned and expensive books, and from which even the most advanced scholar will still find something to learn. It is not too much to say that twenty years ago—or even ten years ago—such a book could not have been provided. It is one of the most conspicuous proofs of the immense growth and interest in the study of the Bible, and a happy sign that the tyranny of misapplication which has long prevailed in the use of Scripture is doomed to be brought to an end by the growth of a riper and wider knowledge. I need do no more than call passing attention to the mine of valuable information of every kind which is offered to all readers in that portion of the “Centenary Bible” which is composed of the well-known “Aids.” Besides the useful Concordance, it contains sketches of the Parables, Miracles, and Prophecies, a summary of the Books of the Old and New Testament, and papers by the first authorities on the Geography, Plants, Animals, and Coins of the Bible; on its Poetry, Music, Weights, and Money; on Ethnology, Chronology, and History; on its Proper Names and Symbolic Language; and on the Illustrations to Scripture History which are furnished by the monuments of Oriental kingdoms. He who has mastered all these papers may know more of the sources to which we look for the elucidation of Holy Writ than many would have gained by lifelong labour in less fortunate times.

But the other part of the work—the “*Variorum Bible*”—is even more remarkable. Twenty years ago the various readings and renderings of even the New Testament were little noticed, except by professed scholars; some of the most valuable manuscripts were unknown, or had been most imperfectly collated. As for the readings and renderings of the Old Testament, it was enough to listen to the manner in which the First Lessons were read in Church even by clergymen of university training, and with some repute for learning, to hear the wrong emphasis and the untenable exegesis which shewed how many texts were entirely misunderstood. The materials for a more perfect knowledge are now placed in the hands of the humblest Sunday-school teacher. He will here see at a glance the corrections, not only of recurrent errors of translation, such as (in the Old Testament), “grove” for “Asherah,” and “plain” for “oak,” and in the New Testament, “devils” for “demons,” and “Christ” for “the Christ,” and “hell” for “Hades” and “Gehenna;” but, what is of even more importance, he will be able to read such glorious

passages of Scripture as the Song of Deborah, the Blessings of Jacob and of Moses (Eccles. xii.), and the Sermon on the Mount, with at least some glimpse of the light which has been thrown on many expressions by better translations, or by the readings of the best MSS. As it is impossible to give a due conception of the advantages which the thoughtful student may gain from a right use of this book without entering much more into detail than it is here possible to do, I will content myself with merely referring to one or two passages. Take the most graphic of the Gospels, and see the additional vividness imparted by such touches as will be found by the readings and renderings of Mark iv. 38, and vi. 40, or the extremely important passage, Mark vii. 19, the mistaken translation of which, from the days of St. Chrysostom to our own, has robbed us of one of the most important utterances of our Lord respecting his own relation to the Levitic Law. Or, turn to "the most beautiful book ever written," the Gospel of St. Luke. How many readers will be glad to read the possibly genuine addition of the Codex Bezae to Luke vi. 4. What interesting suggestions may be found in the readings and translation of Luke vii. 37, which adds a yet deeper tenderness to the words and action of Christ to the poor woman; of Chap. viii. 44, which corrects the old mistranslation of "border;" of Chap. xiv. 5, which gives the almost certainly genuine reading of "son" for "ass;" of Chap. xviii. 11, which gives a still more finished detail of the self-satisfaction of the Pharisee; and of Chap. xix. 48, which restores the fine picturesque figure of the original Greek. Again, in the Gospel of St. John, let the reader refer to Chap. v. 35, which brings out the true force of what our Lord said about the Baptist; to Chap. viii. 25, which will give some suggestion on a difficult Greek expression; to Chap. xii. 13, which adds an illustrative touch; or to Chap. xii. 17, which gives new significance to the miracle of the Raising of Lazarus. These are only the first instances which come casually to hand on turning over the pages. We may confidently hope that the multiplication of such books as these will give a fresh impulse to the desire to understand Scripture aright. We trust that the mere interest of acquiring such knowledge will send many a reader to the systematic and continuous study of the oracles of God. To the scholars who have thus read many books, in order that English readers might be enabled to read with better understanding the best of all books—and to the publishers who have given the result of their labours in this convenient form—the best thanks of the English public are due.

In Canon Farrar's commendation whether of the "Variorum" or of the "Teachers' Bible," separately considered, I most heartily concur. But in combining the two I cannot but think the Publishers have made a grave mistake; and if, as I am afraid, they have combined them in order to profit by the excitement of the Sunday School Centenary, their motive does not command my respect. The fact is that the two Bibles are intended, or at least adapted, for two wholly different classes; the one for earnest and cultivated students of the Word who are able, and the other for those who as a rule are not able, to use even the simple critical apparatus which the "Variorum Bible" supplies. It is well if even one Sunday School teacher in a score is able to appreciate the various readings and renderings of the Sacred Text; it is quite certain that at least the other nineteen will only be perplexed and confused by them. On the other hand, those students who will most value and profit by these various readings and renderings will care less for the Notes, Essays, &c., which are admirably adapted for the use of Sunday School teachers, since *they* have access to more copious and elaborate works—to commentaries, dictionaries, cyclopedias, which will better serve their turn.

I may save such students from disappointment, and an expenditure which some of them can ill afford, if I also warn them that this "Centenary Bible" is printed in a small and somewhat indistinct type, which makes it very trying to use as a book for constant reference. In fine, my advice to teachers is to stick to the "Teachers' Bible:" while to students, capable of using a critical apparatus, I would say, Wait until a new edition of the "Variorum Bible," containing Dr. Sanday's new and valuable contribution, is brought out. Then, at least if the second edition is printed in as good and bold a type as the first, we shall have, in a serviceable form, the very best Bible for constant use with which I am acquainted. I have habitually worked with the first edition—which I shall be very happy to exchange for the second—for the last four years, and feel myself much at loss when, by any accident, I am unable to refer to it. Hence I can commend it to my fellow-students with a confidence born of experience.

EDITOR.

Among the books recently published by Messrs. Hodder and Stoughton there are three which fall within our province and call for some recognition at our hands.

I. THE RELIGIONS OF CHINA, by *Professor James Legge*, consists of four lectures delivered to the students of the Presbyterian College,

Guildford Street, on Confucianism and Taoism, as compared with Christianity. In the first three Lectures he gives a very instructive account of the leading religious principles enunciated by Confucius and Lâo-tsze, and of the various modes in which these principles have been corrupted from their original simplicity during the lapse of long ages. In the last he compares the dogmata and ethics of these two great teachers with those of our Lord Jesus Christ, and shews how far, even when taken at their best, they fall beneath the teaching of the New Testament. Dr. Legge's immense learning and erudition in the Chinese scriptures are admitted on all hands, and are quite apparent in the volume before us: but the main value and charm of this book spring from the fact that he here presents the results of his learning and erudition in a simple and popular form. Any man of ordinary intelligence and culture may read it with ease and pleasure. But any such reader will need to bear in mind that the Lecturer, as was natural under the conditions, selects the noblest passages from the teachings of Confucius and Lâo-tsze, and is likely therefore to leave an unduly favourable impression of them on the minds of his readers; and that without any intention of prejudicing his readers in their favour. It is natural that a scholar should overvalue authors to whose works he has devoted the studious hours of his life. It is fair, if the Chinese sages are to be compared with the Great Teacher, that their finest utterances should be introduced into a comparison which cannot fail to be a contrast to their immense disadvantage. But, nevertheless, in such a comparison, so conducted, the Sages cannot fail to receive far more than their due. And if we may judge from a careful perusal of Dr. Legge's own translation of the Works of Confucius, Confucius at least does get very much more than his due in these Lectures. A more dreary religious book than the Confucian Analects, with their eternal insistence on "deportment," and the "superior person," it would be hard to find. Even the Talmud, nay, even the Coran, taken as a whole, is not so dull, though it must be confessed that, in a translation, the Coran is dull enough to weary any but an ardent student of the religious conceptions and ways of men.

2. *Dr. Pressensé's* CONTEMPORARY PORTRAITS includes sketches of Thiers, Strauss as compared with Voltaire, Arnauld de l'Ariege, Dupanloup, Adolphe Monod, Vinet, Vernet and Robertson. All these sketches are executed with the vivacity which Dr. Pressensé has taught us to expect from his pen; and cannot fail to interest those who

are familiar with the religious movements of modern times. The essays on Monod and Vinet are something more than sketches; they are elaborated portraits of the men and their work: for here Dr. Pressensé is writing with intimate knowledge of men whom he loves and honours, and whose work he has done much to carry on. But English readers, while happy to learn what Dr. Pressensé can tell them of some of the leading spirits in the Churches of France and Switzerland, will no doubt be most deeply interested in his fine and appreciative study of Verny and Robertson, in which he gives Robertson, as was due, the larger share. Even yet justice has not been done to the piercing spirit and burning heart of Robertson of Brighton, who from his very grave is probably doing more to shape the religious thought of the age than any of the ostensible leaders of the Church either do themselves or suspect him of doing. Even Dr. Pressensé hardly appreciates his work to the full, though he depicts the man with a sympathy both sincere and keen. But no one who loved Robertson, or feels that he owes much that is best in his own character and thoughts to impulses derived from him, can be anything but grateful for this graceful tribute to his memory from a foreign hand. Of Verny, we regret to say, we knew nothing till Dr. Pressensé's sketch of him appeared; but if the single volume of Discourses, which is all that is now left to us of this ardent and eloquent preacher, in any measure answers to the high estimate of it formed by so competent a judge as Dr. Pressensé, we would suggest to the Publishers that they would be conferring a great benefit on the English Church by bringing out a translation of it by the accomplished hand to which we are indebted for the pleasant and instructive volume before us.

3. *Dr. Leathes's* Warburton Lecture on OLD TESTAMENT PROPHECY is as dull and heavy in form as Dr. Pressensé's is lively and attractive; but it contains much good matter nevertheless. Instead of attempting to cover the whole range of Old Testament prediction, the learned Professor has very wisely confined himself to a few palmary instances—as, for example, the promise to Abraham, the promise to David, the Captivity threatened to Israel for her sins, and the promised Redemption from that Captivity—in which the predictive element is clear beyond question; and has argued that this prophetic insight, extending through long years and centuries, must have had a Divine origin, and bears an emphatic testimony to a continuous and progressive Revelation of the Divine Will.