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words *δύνασθε ἀναγνώσκοντες*, nor is it easy to see why they should have been introduced at all.

I would, therefore, submit to the judgment of your readers the following version, as better expressing the Apostle's meaning:—

“As I wrote afore, briefly, so far as ye can by reading perceive my understanding of the mystery of Christ.”

The Apostle gives as a reason for having written briefly of “the mystery,” that he had regard to the extent of *the ability of his readers to perceive his understanding of it, when expressed in writing.*

Thus, while the usual sense of the preposition *πρὸς* is retained, the force of the emphatic words *δύνασθε ἀναγνώσκοντες* is preserved, according to St. Paul's own order.

J. S. PURTON.

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### BRIEF NOTICES.

WE give a hearty welcome to THE ANDOVER REVIEW (Boston: Houghton and Co.), a new monthly magazine; the first number of which (January) has just reached us. It aims to do in America very much the same kind of work that has now been done for nearly ten years in England by THE EXPOSITOR. It is to be an exponent of liberal orthodoxy, both in exegesis and in apologetics. In its long list of contributors it includes most of the American clergy whose names are best known here, and there. And it makes a good start. The first number contains many admirable articles; and among them one by Dr. Parkhurst, on the parable of the Unjust Steward, which, while it brings out the true moral of that difficult parable, is written with so much originality and force and quaintness as to be well worth the price, thirty cents, asked for its whole contents. If it can but maintain itself at the level on which it has commenced, it is likely to find many friends on this side of the water as well as that.

LETTERS FROM A MYSTIC OF THE PRESENT DAY (London: Elliot Stock). This prettily printed and got up book is a collection of letters written by a Rector of the Church of England to his private friends “without any thought of publication.” His friends have done well to publish them, for they contain much food for medita-

tation, and many noble thoughts finely expressed. The note of mysticism is on them all, indeed; and now and then phrases and figures of speech—such as “seed,” “Spouse,” “Kingdom of Melchisedek”—are employed and repeated which lend themselves too easily to ridicule, or graze too closely on the edge of good taste. But this habit of fixing on certain metaphors, certain phrases, which, at least to the writer, have become charged with special significance, and using them as a kind of shorthand, is common in the mystical school; and in the present instance it is not carried to an extreme, while it is compensated by so clear an insight into the meaning of the Word, such mastery over the phases of inward experience, and a manner of thinking so generous and so devout, as at once to commend the book to every pious and sympathetic heart. No doubt there are many who will gladly place it among their most cherished aids to meditation and devotion.

FIRST PRINCIPLES OF THE REFORMATION; or the Ninety-five Theses and the Three Primary Works of Dr. Martin Luther translated into English. Edited by *Henry Wace, D.D.*, and *C. A. Buchheim, Ph.D.* (London: John Murray). This valuable work has a belated look about it, as though it had been intended for the recent Luther celebration. But if it were meant for that occasion, it is by no means dependent upon it. It is of great permanent worth, and is good for all times. It includes, besides the historic Theses concerning Indulgences, the three works of Luther which are known in Germany as “The Three Great Reformation Treatises”—viz. the treatise on Christian Liberty, the Address to the German Nobility, and the treatise on the Babylonish Captivity of the Church. Only the first of these has been previously translated into English. It is hardly too much to say that he who will study the contents of this book carefully will gather from it a better conception of Luther himself, and of the causes which led to the Reformation, the spirit by which it was animated, and the principles on which it was based, than by reading any number of books written about that great revolution in the religious thought and life of Europe. The introductions prefixed to these treatises, (1) On the Primary Principles of Luther’s Life and Teaching, by Dr. Wace, and (2) On the Political Course of the Reformation in Germany, by Prof. Buchheim, are simply admirable, and at once place the student in the right attitude for reading Luther’s strong brave words to profit.

STUDIES IN THE BOOK OF JONAH. By *R. A. Retford, M.A., LL.B.* (London: Hodder and Stoughton). Mr. Retford deals with this difficult Scripture in a sober and learned spirit. He holds the orthodox, which to us seems the only reasonable, view of the miracles it affirms, and gives good reasons for holding it. And he illustrates all that is otherwise obscure or perplexing in the book, from a wide range of reading. He does not call his work a commentary; but it is all that, and something more. Nothing that interests or puzzles the student is left untouched; while many dissertations are thrown in which serve to bring out either the historical setting or the ethical significance of this prophetic narrative. If his style were more vivacious, and his thoughtfulness were "touched with emotion," his work would be all that could be desired. As it is, any student of Jonah unversed in ancient tongues, and to whom therefore more learned expositions are inaccessible, will find himself sufficiently furnished for his task if he have these "Studies" at hand, and the little commentary contributed by Archdeacon Perowne to the Cambridge Bible for Schools.

THE LIFE AND TIMES OF JESUS THE MESSIAH. By *Alfred Edersheim, D.D., Ph.D.* (London: Longmans). Dr. Edersheim is not likely to prove a formidable rival either to Dr. Geikie or to Canon Farrar in vivacity of style, or in insight into the meaning of the things which Jesus said and did; but whatever aid can be gained from the study of Rabbinical writings and a knowledge of Jewish habits of thought and modes of life, are here offered with an unrivalled abundance. Like all who have ventured on his great theme, he deals too much with the outward elements by which our Lord's earthly life was conditioned; but he approaches them, if not from a new point of view, at least with an ampler erudition, a more exact and comprehensive knowledge of all the elements of Jewish and Oriental existence, teaching, policy, worship, than most of his predecessors. He has, therefore, produced an invaluable book of reference for the student, rather than a work likely to achieve a wide popular acceptance.

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