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*SURVEY OF RECENT ENGLISH LITERATURE
ON THE NEW TESTAMENT.*

TEXTUAL CRITICISM.—The stars in their courses fight against the enthusiast who sacrifices his talent to the rehabilitation of exploded theories. Mr. Miller,¹ had he been content to narrate the history and exhibit the material and principles of Textual Criticism, might have produced a useful manual. But the reader quickly apprehends that the motive of his book is not scientific but controversial; and it cannot be disguised that the prefatory history of the science is hurried through in order that the writer may reach the more congenial task of assailing the method of Drs. Westcott and Hort. Mr. Miller is a follower of Dean Burgon. He has more modesty and less of what he euphemistically speaks of as “natural impetuosity” of style, than his master; and he makes no pretension to his great learning, though he writes with intelligence and lucidity. But it might have been expected of a scholar who is at least fairly well read in his subject, to understand that mere hole-picking is not the kind of criticism which it is seemly to apply to such a work as Drs. Westcott and Hort have accomplished. That their theory should be canvassed and sifted is inevitable and desirable. Their method must be appraised if Textual Criticism is to claim a place among the sciences. But this appraisement can be made only by critics competent to weigh their method as a whole, and to apprehend its strong points as well as its difficulties, learned enough to check their distribution of MSS. by first-hand acquaintance with them, and sufficiently imbued with the scientific spirit to carry an unbiassed mind through the investigation. The character of Mr. Miller’s criticism may be recognised from the following instances. His first criticism is, that too little stress is laid upon Internal Evidence, and with this criticism many scholars will be disposed to agree; but in substantiation of this criticism he goes on to say that in Westcott and Hort’s text “we are told that the Lord’s side was pierced before death.” Mr. Miller does not inform his readers that the clause alluded to is in Westcott and Hort’s Greek Testament enclosed within double brackets, and that these double brackets signify that this is one of the passages in which the

¹ *A Guide to the Textual Criticism of the New Testament.* By Edward Miller, M.A., Rector of Bucknell, Oxon. London: George Bell & Sons, 1886.

original record has, in the judgment of the editors, *suffered interpolation* in all extant Non-Western texts. Next we find Mr. Miller charging Drs. Westcott and Hort with "a lofty disregard of the obvious truth that generations might be propagated as fast as the pens of scribes would admit"—an accusation which proves that Mr. Miller has not fully grasped the genealogical method, and also that he has disregarded explicit statements of the scholars he criticizes, as when they say, that "the exemplar from which a MS. was copied may have been only a little older than itself." Other criticisms advanced in this volume are equally futile, and we can only wonder with what eyes Mr. Miller has read the history of Christianity when he clenches his argument by asking: "Is it indeed possible that the great King of the new kingdom, who has promised to be with His subjects 'alway even unto the end of the world,' should have allowed the true text of the written laws of His kingdom to lurk in obscurity for nearly fifteen hundred years, and a text vitiated in many important particulars to have been handed down and venerated as the genuine form of the Word of God?" If Mr. Miller's book reaches a second edition the proofs should be more carefully corrected; misprints occur with abnormal plentifulness, as *e.g.* on pp. 92, 93, 95, 96, 98, 99, many of them in the spelling of proper names. Such expressions as "an invaluable Prolegomena" might also with advantage be avoided.

Mr. Scott has done admirable service in gathering up all the material available for presenting an intelligible account of Ulfilas,¹ his church and his work. The original sources are not oppressively ample, but by a judicious use of these, together with a full and careful study of the modern authorities, a sufficiently clear and connected narrative has been achieved. Mr. Scott exhibits in this essay not only a most commendable diligence, but decided aptitude for historical studies. The reader feels himself brought into the presence of real people and stirring events; and this without any disquieting suspicion that the vividness of the picture is due to a lively fancy rather than to true historical imagination reproducing the actual past. The chapter which may be supposed to have most interest to readers of this Magazine, that upon the Gothic version of Scripture, is

¹ *Ulfilas, Apostle of the Goths.* By Charles A. Anderson Scott, B.A., Naden Divinity Student at St. John's College, Cambridge. Cambridge: Macmillan & Bowes, 1885.

intelligently written, but contains little that does not already lie to our hand in Scrivener, Reuss, or Schaff. Mr. Scott could not do better than pursue his Gothic studies and produce a full monograph on this monument to the greatness of Ulfilas. [On p. 128 should not 1736 be 1756; and why depart from the received spelling of Bobbio?]

BIBLICAL THEOLOGY.—A book of marked ability and of considerable importance appears from the pen of a new writer, Mr. Robert Mackintosh.¹ The subject is Christ and the Jewish Law, and as an exegetical monograph it has no superior in the English language. To students of Biblical Theology this may seem to be no very high praise, for monographs of this kind may be counted on the fingers of one hand. But it is the very paucity of such essays which lends increased importance to every addition to their number, and very special importance to an addition so vigorous and thoroughgoing as the present volume. In the German language it is easy enough to find master-pieces in this department of literature, works in which a subject is handled from the stand-point of the most rigorous and advanced exegesis, and in which each passage that has a bearing upon the theme is submitted to searching analysis. But even in Germany there are few treatises in Biblical Theology which will compare with this for profound and decisive interpretation of Scripture, for comprehensiveness of view, for combined boldness and sobriety of thought, for robust reason, fineness of discernment, and a masculine and caustic wit. And when we find in our own language a treatise which uses German methods with German thoroughness and more than German judgment, we recognise that a new departure is being made in theological science—a departure in which, however, we fear that few may be found competent to follow Mr. Mackintosh.

The attitude which Christ assumed and maintained towards the Jewish Law is of course a subject of cardinal importance. Our conception of the sense in which Christ was the founder of a new religion, and of the sense in which He claimed to be the ultimate revelation of God and authoritative, must be determined largely by His attitude towards previous revelations. And

¹ *Christ and the Jewish Law.* By Robert Mackintosh, B.D.; formerly Cunningham Scholar, New College, Edinburgh. London: Hodder and Stoughton, 1886.

this can be ascertained by His own explicit statement of the relation He bore to the law, by the manner in which He acted in His outward life, by the contents of His ethical teaching, by the judgment He pronounced upon ceremonies and traditions, by the manner in which He comported Himself towards questions of politics and statesmanship, and by the claims to authority He made. Each of these points is carefully dealt with by Mr. Mackintosh. The passages from the Gospels which have any bearing upon them are grouped and analysed in presence of recent German criticism. In this part of his task Mr. Mackintosh exhibits very unusual exegetical capacity; his accurate determination of the literal sense being equalled by his profound insight into the deeper meanings and connexions of Christ's words and conduct. So that even when the results are not surprisingly or suspiciously novel, the process by which they are reached is always original and so full of what is luminous and far-reaching that the effect of the old truth upon the mind is similar to the thrill of discovery. Indeed the treatise as a whole has the effect of a powerful apologetic, and he must be a well instructed reader indeed, or more probably an ill-instructed reader, who does not feel that it has given him a clearer view of Christ's purpose and a more intelligent hold of the substance of His work.

For detailed criticism there is here no space; but Mr. Mackintosh will pardon the suggestion that the distinction between his own view of Matt. v. 17, and Bleek's view, should not have been so summarily dismissed; that his dismissal of "the traditional Protestant exegesis," which understands that in the Sermon on the Mount Christ is removing the dross that had gathered about the Moral Law, is hardly consistent with his own admission on p. 54; that the difficulties he finds in interpreting the narrative which tells of the disciples plucking the ears of corn on the Sabbath partake somewhat of the "much ado about nothing" style of criticism; and that he should either have said less or more regarding Paul's view of the Atonement. We quite agree with him in thinking that when Christ said: "I came not to destroy the law or the prophets but to fulfil," He claimed "to fulfil the Law considered as a prediction of Himself"—a meaning, it may be said in passing, which receives strong verbal support from Paul's use of the same word "fulfil" in Rom. xiii. 8 and 10.

But as Mr. Mackintosh reasonably holds that Christ's morality is beyond the morality of the Law, that the very centre of Christ's originality was the originality of His ethical teaching, and that His revelation was an essential advance on the Old Testament, it would have been quite worth his while to exhibit distinctly, as he could very easily have done, the reconciliation of two positions which some eminent scholars have considered irreconcilable. "What Christ really does is, first, to re-affirm the Law; secondly, to give a new teaching." Yes; but how many questions are stirred which this bare indication of a solution does not answer. On the whole Mr. Mackintosh packs his thought too tightly. The reader is in general the gainer by this compression, but occasionally the expression is a little obscure.

We should like to quote one or two passages in justification of our praise of this book; but it must suffice to point to what the author has to say on the term "Covenant," on the *raison d'être* of the New Testament Canon, on the Establishment Principle; to the firm seat and clear eye with which he enters the lists against the champions of the Tübingen theory, to the glimpses he incidentally affords into the rationale of Christianity and the central apologetic truths, and above all to the exquisite passage on Jesus' conception of the Messiahship. Yet it is not by selected passages this book can be fully appreciated. Its excellence is the excellence of uniform, free, unstrained ability. From the first word to the last it is alive. The writer never nods, and even in handling the most worn topics, he is never commonplace. He cannot help himself; he hits hard because he is strong, he is original because nature has made him so. His knowledge is not a barren scraping together of facts, but the knowledge which serious thought attains, the knowledge of opinions and of schools of thought, of their relations to one another and of their consequences.

Had Mark Pattison's *Sermons*¹ appeared before his *Memoirs* they would have received a much more distinct and cordial recognition. The *Memoirs* have in some minds quenched all avidity to read the *Sermons*, while they have led others to accept the *Sermons* merely as a fresh instrument for measuring the development of the author's opinions and for noting the arrested development of his character. Intrinsically however they are of

¹ *Sermons*, by Mark Pattison, late Rector of Lincoln College, Oxford. London: Macmillan, 1885.

great value, although their special value is so little of that kind which we look for in sermons that the reader is tempted to think they might more appropriately have been termed Essays. The public, however, has already been informed that the manner of the preacher partly removed this impression; that "the impassive attitude, the grim figure, the fleeting sardonic smile, even the formal black gloves—the distinct, sepulchral, almost croaking voice—the contemptuous absence of oratorical art—the biting, grinding, unvarying rhythm of the argument, as it were the pulse of an infallible teaching machine—the mental tension excited from the first and equally maintained to the end, without rising or falling," all conspired at any rate to convey the strong personal influence of the preacher. The volume as it stands, apart from the fascinating or oppressive presence of the author, is a master-piece of English prose, and is the most complete and philosophical defence of education as opposed to indoctrination. "That the intellect and the character have a health, a beauty, a perfection of their own, and that the attainment of this perfection is the scope of a liberal education, and that this mental cultivation is a thing quite distinct from the acquisition of information, or the inculcation of truth, or the reception of certain opinions;" and "that not the promotion of truth but the cultivation of the individual, is the end at which we have to aim; that our business in this place is to form the mind, to enlarge, to correct, to refine it—to qualify it to know, not to give it knowledge"—these are the central points from which the whole wide survey taken by the writer is viewed, these are the themes to which the author's characteristic ripeness of knowledge and keen historical insight here make their weighty contributions. Each sermon presents some particular aspect of the subject, or pursues some related line of thought. Those of us who used to watch in the magazines for one or two paragraphs of his always just and informative criticism, have here the satisfaction of listening to him on the problems to which his mind habitually recurred: the reconciliation of thought and action in the life of man, the justification of devotion to intellectual pursuits, the ascetic element in philosophical education, the contrasted methods of the individualistic and social theories of education, the perfect harmony between Christianity and the highest intellectual culture, the attitude of philosophy and science towards Christianity at the present day. Throughout

the volume there occur passages which by their masculine reasoning and felicitous and final expression must become classical; while there are others, such as that on the dangers and opportunities of life at Oxford, and that on the high calling of Oxford dons to lead in self-improvement and be examples to immortals, which must have provoked much comment both amusing and not amusing. The tone of the book is one in which regret and hope strive for the mastery; and in which his own noble conceptions of life and aspirations that persisted through all failure are unconsciously extended to Oxford, of which he was so great a part, and to the Church of England, to which he was more loyal than he knew. Thus while he does not hesitate to declare that Oxford has forfeited her position as intellectual guide of England by misconceiving her true function and attempting impracticable compromises, he at the same time believes in her recuperative power to renounce competition with technical schools and become once more a true gymnasium for the man. And thus also while boldly affirming that "the Church of England has ceased to be an intellectual power in England," he declares with equal boldness that, "it seems to be the business of the English Church especially, a Church which has never yet broken with reason or proscribed education, to fairly face these questions, to resume the natural theology of the past age, and to re-establish the synthesis of science and faith."

MISCELLANEOUS.—Principal Tulloch has chosen for the St. Giles' Lectures¹ a subject which cannot fail to attract, and which is at the same time in keeping with his previous studies and suited to his genius. His faculty is critical rather than historical. His hand is surer when he is analysing a character than when he is tracing a movement. In the present volume there is much acute and sound criticism of the leaders of religious thought, but little help is furnished towards the difficult task of finding the nexus between the various movements of thought. Indeed, the reader finds that even in tracing individual currents he is not always taken to the very source. He is not brought into the presence of the inevitable force which is urging on the movement, so that it must roll on till like a wave it breaks and dissipates to recur in a new

¹ *Movements of Religious Thought in Britain during the Nineteenth Century.* By John Tulloch, D.D., LL.D., Senior Principal in the University of St. Andrews. London: Longmans, Green & Co., 1885.

form, or till like a tree it fructifies and seeds for the lasting good of men. Even in dealing with the growth of opinion in the leaders of thought, essential steps are sometimes unnoticed. The amount of space given to Erskine, Scott, Campbell, and Irving, and the position assigned to them, will be attributed by the candid reader, to the pardonable personal predilections of the Author, but will scarcely advance his reputation as a historian. On the other hand, the Oxford movement deserved more care and truer sympathy than Principal Tulloch has spent upon it; while there will not be wanting Evangelicals to affirm that his Broad-Churchism shows its narrowness in his inability to discover that they too have at times some "thought" mingling with their religion. Notwithstanding all drawbacks, the book is full of pleasant reading, the tone is good, and the point of view firmly and distinctively Christian, and as a first sketch of the period nothing better can be expected or desired.

The writers who accumulate material for the historian deserve well of their country, and among these serviceable writers Mr. Overton has already won for himself a place. His present work¹ partakes rather too much of the character of a book of reference or collection of materials. The first part gives an account of the lay and clerical members of the Church of England who lived during the period dealt with, and forms in fact a biographical dictionary of the period. In the remainder of the volume the growth of philanthropical and religious societies, the finance, the ritual, the services of the Church, and its relation to civil society are dealt with. Those who are familiar with Mr. Overton's previous writings do not need to be told that in his present volume they will find a great deal of painstaking research, the fullest sympathy with everything good, and consequently much sound reflection and criticism. The book should be a favourite in English households, and will be valued by the clergy.

To criticise a volume which is strictly apologetic scarcely falls within our province. But a slight notice of Mr. Tymms' book² might be justified, if necessary, by the fact that it enunciates a theory of Scripture. Of that theory we can only say that it

¹ *Life in the English Church (1660-1714)*. By J. H. Overton, M.A., Rector of Epworth. London: Longmans, Green & Co., 1885.

² *The Mystery of God. A Consideration of some Intellectual Hindrances to Faith*. By T. Vincent Tymms. London: Elliot Stock, 1885.

looks in the right direction, but that its author will move on to a much safer position if he weighs with due judgment what has been advanced by the late Frederic Myers and by the present Bishop of Ripon. The little shilling volume of the last-named writer is worth a ton of the current treatises on Inspiration. But in Mr. Tymms' chapters on Materialism, Pantheism, Theism, and the Person of Christ, there is much that is valuable; and on the whole the book is one of the most successful attempts to popularise the arguments in favour of Christian Theism. The reasoning is vigorous and occasionally original, the style is lucid and pleasant, and the good taste and temper with which he speaks of his antagonists is to be commended and recommended. We do not know a better introduction to the study of the authoritative writers on both sides of the enduring controversy.

We have received a *Fourth, carefully revised edition* of Dr. Donald Fraser's *Synoptical Lectures on the Books of Holy Scripture* (James Nisbet & Co., 1886).

MARCUS DODS.

THIS modest volume of memorial sermons, by the late Rev. W. G. Forbes, of Edinburgh,¹ discloses a singularly attractive personality, and will make many share in the regret of his friends at their author's early decease. It is not that the greater thoughts—if we may so describe them—stand out very conspicuously from the average of what would be found in contemporary sermons of the better quality, but the lesser thoughts have a quiet and chastened refinement which is peculiar to them, and they are clothed in language of exceptional purity and beauty.

The reader shall judge for himself from one or two short extracts, which we should have liked to make longer:—

“They stand there, each in his appointed place, in the blissful order of a perfect righteousness. . . . *There is no description given of the glory of the King upon the Throne, save what is seen in the veiled faces of these seraphim.* Even these burning ones, as their name implies, had to veil their faces from its brightness. . . . Are there indeed such revelations made of God in the upper world that His creatures, not only in lowly reverence, but in self-pro-

¹ *Memorials of a Brief Ministry: Sermons by the Late Rev. William G. Forbes.* Edinburgh: Elliott, 1885.