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textual criticism is also ably set forth by Prof. H. P. Smith of Lane Theological Seminary, Cincinnati. The charge regarding too great conservatism in following the principles of modern Hebrew grammar was made with more reason, although it seems that such grammarians as Davidson, Driver, and Cheyne, were unable to overcome it, and it must be remembered that conservatism rather than radicalism is demanded in such a work. With regard to the third criticism, it remains for Prof. Briggs to write a work on Hebrew poetry which shall secure the general acceptance of Hebrew scholars before we can blame the revisers very sharply for following Massoretic tradition.¹ Indeed the sum of the criticism can only be, the time was not ripe for an Old Testament revision. Neither the scholarship nor the Church were ripe for it. Only time can prove whether this judgment was just. In any case the discussions of this subject will be of great value in the impulse which they will give to Old Testament scholarship, for which Prof. Briggs is doing so much in America.

MISCELLANEOUS BOOKS.—*The Blood Covenant*,² by H. Clay Trumbull, D.D., author of *Kadesh Barnea* and editor of the *Sunday School Times*, is a marked book. The author seems to prove beyond a doubt that the blood covenant is one of the most ancient and universal institutions. This idea is founded on the representation familiar to Old Testament scholars, that the blood stands for the life. Those who enter into the blood covenant, pledge their life-blood in each other's defence, and form a more solemn bond than any which can be established by marriage or the closest natural relationships. Dr. Trumbull shows that substitute blood was the basis of inter-union between God and man, and that the shedding of blood, not the death of the victim, was the important element in sacrifice.

SAMUEL IVES CURTISS.

BREVIA.

The late Rev. Dr. John Ker.—The bright ornament of the Scottish Church who has passed away, may be briefly commemorated in this Magazine, not merely because he was much interested in it and purposed to contribute, though his feeble health prevented him doing more than allow us to use two discourses, the

¹ He has made a beginning in his *Biblical Study*, and has promised, as remarked above, to prepare a series of articles on the subject for *Hebraica*.

² New York, 1885.

first of which, "The Better Resurrection," was published in March, 1885, while the second appears in this number. Few men have done as he did a work which is as great as that of the laborious exegete—namely, taking the dry material and putting it in a fresh and living form before men. It was this Dean Alford referred to when he said that in Dr. Ker's "Sermons" there was "the uniform shining of the wrought metal." This volume was solitary and unique. It was solitary, for he would not be persuaded to write another. No man ever troubled less about production; he believed that a life which left no definite or concrete memorial might be not less beautiful before God nor less truly enduring among men, than one which bequeathed many volumes. It was unique, for it was the product of a richly gifted and strangely trained nature. For long years he endured an altogether singular discipline of suffering—of the mind as well as of the body—and it was evident to all who heard him that he had the insight granted to those who have eaten their bread in tears. He was free of those regions in which the most laborious calculation can never stand for sight. Then his long journeys in search of health gave him a knowledge of men and countries as well as of books. In Paris he listened to Ernest Renan, and could measure him with a discernment as subtle as his own, while the cordial simplicity of his bearing, his wonderful gifts of conversation, and his frank interest in everything human unlocked to him the hearts of the humblest. As a preacher he was for long heard rarely; but in the judgment of many he had neither equal nor second in the Scotland of his time. His soft accents and subdued manner suited well an oratory of which melancholy was the dominant note and the effect of which was penetrating and moving almost beyond example. The students of the United Presbyterian Theological Hall, whom he instructed for the last few years, were indeed privileged, and it is to be hoped that those who sat with admiration at his feet have gathered and preserved some of the pearls and rubies that dropped from their master's lips. Few knew the difficulties of faith better than he; but his sympathies remained earnestly with those who love and defend the truths in virtue of which Christianity alone of all religions may claim to have fairly measured itself with sin. The loyalty which is characteristic of all noble natures was strong in him, and manifested itself specially in his intense affection for that branch of the Church where he first heard and obeyed the gospel and where he prayed and preached in his youth. His later

years were shadowed by the loss of old comrades, and notwithstanding his cheerfulness, one might often see that "his eyes were with his heart and that was far away." Soresly as he will be missed, it is with brightness as well as sadness that one thinks of the release of his finely touched spirit from the frail body that was so long its troublous framework.

EDITOR.

Notes and News.—Dr. Hatch's *Essays in Biblical Greek*, which are announced for publication by the Clarendon Press, consist of the lectures delivered by him as Grinfield Lecturer at Oxford, 1880-4, revised and partly rewritten. The first part of the work, *i.e.* the first three essays, is philological. The first essay is a detailed examination of the precise value of the Septuagint in regard to the philology of the New Testament, and an endeavour to establish some canons for its use. The second essay is chiefly an application of the principles laid down in the first essay to some New Testament words, the instances having been selected mainly to show the methods of using the Septuagint; but it is also intended to indicate to Biblical students the variety of the sources which still remain to be explored, *e.g.* Egyptian papyri and inscriptions. The third essay is an examination of some of the psychological terms of Biblical Greek, and an enquiry how far Philo throws light upon them. The second part of the work is mainly critical. Two essays are devoted, the one to the text of Ecclesiasticus, and the other to an account of the early Latin versions: but the more important contribution which the work makes to Biblical criticism is an examination of quotations from the Septuagint in writers of the first two centuries, especially in Philo. It is thought that those quotations supply, so far as they go, a criterion for determining the value of MSS., and that the establishment of such a criterion will be valuable in relation not only to the LXX., but also to the New Testament. In any case it will be impossible for New Testament critics to overlook in future the fact that quotations which are earlier by several centuries than any existing MS. frequently agree with late cursives as against the greater uncials. The examination of some passages points to the existence of "revised versions" of the Greek translation, which we do not now possess: and also to the existence of centos, or compilations from several sources for the purposes either of devotion or of controversy.