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skill and accuracy in copying Assyrian speak for themselves, and we think that we have proved conclusively that he does not possess the more important of the two great needs for successfully making an Assyrian Dictionary; namely, the power of copying texts correctly.

In lines 15, 23, and 32 of the text which we have just discussed the word *tê-gir-tê* occurs. Delitzsch's article on the word on p. 113 of his *Wörterbuch* tells us that it does occur in these lines of the text; it even describes the tablet, K 525, its style of writing, etc.: but we look in vain for any explanation of the word, neither is there any suggestion as to its probable meaning. Of what use is a dictionary which helps the beginner no more than this? Since all the references were given by Strassmaier's *Verzeichniss*, why print them all over again?

Dr. Delitzsch has taken upon himself to inform Bible students and Semitic scholars of the importance of the study of Assyrian for the right understanding of their own special subjects; yet as we turn over page after page of his lucubrations we are infinitely surprised at the few comparisons drawn between Assyrian and the other Semitic dialects. Many of the other texts published by Delitzsch in his *Transcriptionsmethode* are as faulty as that discussed above (particularly S. 1064, p. 163), but want of space forbids reference to them here. We close the first part of the *Assyrisches Wörterbuch* with much disappointment, and are sorry to think how much the difficulty of learning Assyrian will be increased by the inaccuracies of copying and the misrepresentations which Delitzsch prints in his work.

E.

RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

THE most important addition which has been made to expository literature during the past months is without doubt Dr. Ellicott's long-expected commentary on 1 Corinthians.¹ We give it the highest praise possible when we say that it is worthy of previous volumes from the same hand. It is in the truest sense a continua-

¹ *St. Paul's First Epistle to the Corinthians. With a Critical and Grammatical Commentary.* By Charles J. Ellicott, D.D., Bishop of Gloucester and Bristol. (Longmans, 1887.)

tion of these volumes. The style of treatment is the same; there is the same solidity in the material, the same finish in the workmanship. The same authorities are cited with one or two notable additions; and there is no alteration in the author's attachment to Klotz' *Devarius*, Hartung's *Partikel-lehre*, and Donaldson's *Greek Grammar*, on the one hand; or, on the other, to Hooker, Hammond, Pearson, and Sanderson. In his theology certainly Dr. Ellicott is of those who think "the old is better." One feature of the previous volumes however is wanting in this, the exact and luminous translation which used regularly to appear at the end of the commentary. These translations were designed, Dr. Ellicott informs us, to be "humble contributions to that which has rendered their further continuance unnecessary,—the Revised Version of the New Testament. When that which is complete has appeared, that which is in part may disappear." In his formation of a text and his mode of exhibiting his authority for it, Dr. Ellicott follows a system which is much to be commended. "It is really very undesirable to bewilder the inexperienced student by long lists of authorities, avowedly taken bodily from Tregelles or Tischendorf, when really all he wants is an intelligent and impartial judgment formed on them by the expositor whom he is consulting. He is also thankful to know what judgment has been arrived at by the few professed critics that have given us editions of the sacred text. These two most reasonable needs on the part of the student I have endeavoured to meet."

Irrespective of the conclusions at which Dr. Ellicott arrives—and of these each reader will form his own opinion—his method is of the utmost value as a training to all students of Scripture. To work through any of Dr. Ellicott's volumes, consulting the authorities he cites, weighing the evidence he adduces, considering the points of grammar, language, and theology he handles, is the best possible education for an expositor. Faith in the fulness and significance of the text, exactness of observation and fineness in discriminating, enlarged knowledge of language and of thought, are rapidly accumulated as the tiro strives to walk alongside of this master of interpretation. Too severe a precisian in grammar, a shade dry in his theology, recognisably Anglican, lacking the originality of Evans and something of the breadth and Paulinism of Edwards, Dr. Ellicott yet gives us work which in its own kind is final, and which he should be as thankful to have given us as we are thankful to get it. In almost no other branch of literature

or of art can we point to work which has so much of the severe exactness and minute finish of scientific work. And those who are alive to the dangers of the vague, irresponsible, lawless, tentative character of much that at present passes for theology will understand the value of work that is scientific, definite, thoroughly grounded in the minutest detail.

Dr. Paley's *Translation of the Gospel of St. John*¹ will disappoint all readers (unless he has enemies) and sadden many. That a scholar who, with some eccentricities of scholarship, has yet done so much to advance and popularize the study of the Greek classics, and whose name has been a guarantee for sound and reliable work, should crown his labours with such a performance as this is most seriously to be regretted. Of the translation one may judge by some of the opening verses: "In the beginning was the Logos, and the Logos was in relation to God, and the Logos was God. It was *he* who at the first stood in relation to God. . . . And the light illuminates in the dark, and the darkness overtook it not." To this latter verse the note is appended: "In a country and neighbourhood in which sun-worship was the ancient religion, not a few terms, and even ideas, may well be supposed to have passed into Christianity from the solar cult. Here, as in 1 John ii., light and darkness are represented as in conflict. For the old-world belief was, that the dragon of darkness pursued the sun to devour it." Could anything be more crude and savour less of exact scholarship than such a note? Yet this dragon of allusions to solar mythology pursues the unfortunate annotator throughout the gospel, and devours his common sense. Truly some sense of humour as well as some sympathy with his subject is needful in a translator. Nor with all his protestations can Dr. Paley be acquitted of a certain amount of bias in his notes, and a considerable amount of unworthy insinuation against preceding annotators on this Gospel. "From the orthodox point of view," he says, "Canon Westcott's well-known edition of this Gospel, with its ample commentary, will satisfy every theological student. It was not his object to raise difficulties in the narrative, or to point out the parallels, often extremely striking, in heathen mythology, or to say a word about sun-worship or fish-worship, and the portents connected with them.

¹ *The Gospel of St. John. A verbatim Translation from the Vatican MS., with . . . brief Explanatory Comments.* By F. A. Paley, M.A., LL.D. (Swan Sonnenschein, 1887.)

This is forbidden ground. No one expects to hear from the pulpit, no one ever reads in a theological treatise, of extending the science of comparative mythology so as to include the kindred beliefs of the traditional theology. For myself, I have long been very much struck with, and I have learned heartily to despise, that *suppressio veri* which is but too characteristic of professed orthodoxy." One who patronises Dr. Westcott, despises the methods of traditional theology, and is loftily hopeless of hearing truth from the pulpit, creates expectations in his readers, which a few perverse and groundless references to solar mythology scarcely fulfil.

Prebendary Row's laborious treatise on *Future Retribution*¹ will not materially influence the opinions of thoughtful men. Its English is careless, its scholarship inadequate, its criticism of philosophical and theological theories superficial, and its own thinking amazingly crude. Of its English here are specimens: "There are a very numerous class of actions," "these systems evaporate the idea of duty of all meaning," "the writings would have failed to have conveyed [he means, *to convey*] to the latter the meaning," etc. Its scholarship may be inferred from its two findings regarding the word *αἰών*, of which it is affirmed, on the one hand, that it cannot, even in popular language, convey the idea of endlessness, and, on the other hand, that "when it is united with a term denoting negation, it is then capable of expressing the idea of duration without limits." The chapter in which this word is treated will be read with astonishment by scholars. How much more profitable it would have been for the reader had Mr. Row merely quoted the standard lexicons! But, unfortunately, the authoritative lexicographers, Grimm, Schirlitz, and Cremer, all define the word so as to quite cut the ground from his position. It would also have been much preferable to omit criticism of antagonistic theories, rather than to pretend to dispose of Calvinism in half a page, or to attack altruism in language which merely exposes the thinness and unreality of his own philosophical creed. Mr. Row's own theory is that human personality survives the dissolution of the body, that human probation is not in all cases terminated at death, but that even after an extended probation some will be found impenitent, and will be annihilated. To the support of these conclusions nothing is brought which has not become familiar to every mind that has

¹ *Future Retribution viewed in the Light of Reason and Revelation.* By C. A. Row, M.A., Prebendary of St. Paul's Cathedral. (Isbister & Co., 1887.)

been exercised on the subject. The reader will find here no attempt to bring these conclusions into harmony with a philosophical conception of the world, and of man's place in it; no attempt even clearly to ascertain the actual incidence of retribution, no fruitful suggestions regarding the grounds of final judgment and the laws which regulate the growth of character—in fact, no real entrance into the heart of the subject.

Twenty years ago, Mr. Frederic Seebohm, in his charming volume, *The Oxford Reformers*, assigned to Dean Colet his true and important place in the history of the Reformation and of England. And now from the trained and loving hand of Mr. Lupton we have a full-length portrait of this interesting and significant figure, the friend of Erasmus and More, the admired "doctor" of Henry VIII., the founder of St. Paul's School, the reformer of education in England, the commentator on St. Paul's epistles, the bold censor of the abuses of his time, and one of the most sincere and devoted of men. For giving us this portrait Mr. Lupton has had the best preparation. To his long-continued diligence we owe careful editions and translations of the hitherto unpublished and inaccessible works of Colet. But these six volumes necessarily appeal only to historical or theological students, and we trust that the devotion which Mr. Lupton has shown in so carefully editing them will be rewarded by the reception accorded to his *Life of Dean Colet*.¹ Certainly it is worthy of a wide circulation. It is the work of one whose mind is steeped in the literature of the period, and who is able, by his knowledge of details, to reproduce the period in a most instructive manner. Besides being a most interesting biography, it thus becomes a valuable contribution to our knowledge of the condition of England in the years immediately preceding the Reformation. The attitude of Colet towards the Church was similar to that of his friends More and Erasmus, and very possibly had he lived a few years longer (he died in 1519) it would have been found that he had the same reluctance to break with the old Church. But the admiration he has excited has been exceptionally unsectarian, and as Mr. Lupton shows, "in his many-sided character there is something in which all may claim a share." His commentaries have little but antiquarian or historical interest, but his letters and conversations are

¹ *A Life of John Colet, D.D., Dean of St. Paul's, and Founder of St. Paul's School.* By J. H. Lupton, M.A., Surmaster of St. Paul's School. (George Bell & Sons, 1887.)

in the highest degree suggestive. His permanent monument is St. Paul's School, where his *Oratiuncula ad Puerum Jesum Scholæ Præsidem* is still in daily use.

Mr. Tuck's *Handbook of Biblical Difficulties* deserves a hearty welcome and a wide circulation. It forms a very complete dictionary or cyclopædia of the passages in Scripture most likely to stumble a reader. Solutions have been culled from the most authoritative writers, and, as readers of Mr. Tuck's previous volumes would expect, his own views are always worthy of attention. No book more likely to be helpful to Sunday-school teachers and to ministers whose libraries are of limited dimensions has appeared in recent times. The publisher is Elliot Stock.—Another book intended to aid teachers of Bible-classes comes to us from the Bishop of Liverpool's examining chaplain, Principal Waller. It is entitled *A Handbook to the Epistles of St. Paul*, and consists mainly of a description of the contents of the epistles. The publishers are John F. Shaw & Co.—To his already voluminous writings Prebendary Sadler adds a volume on *The Acts of the Apostles* (George Bell & Sons). As was to be expected, this commentary is somewhat marred by the obtrusion of high sacramentarian views; but with this deduction it is likely to be useful. It is prepared for English readers, and embraces a large amount of homiletical suggestion, together with a careful and scholarly examination of the text.—Mr. Banks, of the Wesleyan College at Headingley, to whom we owe the two useful pamphlets, *A Preacher's Library* and *A Preacher's General Reading*, has published a *Manual of Christian Doctrine* (Woolmer). It is of course written from the Wesleyan point of view, but it is well-informed and fair, and may aid the studies of many who do not belong to that denomination.—We have also received a new volume of the "Epochs of Church History" series (Longmans). It is entitled *The Church of the Early Fathers* (External History), and is by Alfred Plummer, D.D., of Durham. We are doubtful of the use of history written on this scale. Students should go first to the larger authorities, and then to the sources; or *vice versâ*. But for readers who have not time for this, and who yet seek some acquaintance with Church history, this volume will be found suitable. It shows marks of compression and even hasty composition, but it is accurate and intelligent and impartial.—*Godliness and Manliness* is the somewhat misleading title which the Rev. John W. Diggle, M.A., has given to a miscellany of

brief papers on such subjects as the "Educational Value of Miracles," the "Character of Mosaic Legislation," "Baptismal Regeneration," "Rewards and Punishment," "The Pleasantness of Religion," and so forth. His thoughts are sound, and are expressed in a manly style, but we doubt if the form of his book is the best. Unless detached thoughts or brief papers are of the highest originality they fail to win the public ear. (The publishers are Messrs. Macmillan & Co.)—A book of the same kind, and of considerable value, is published anonymously by Elliot Stock under the title *Jottings of a Truth-seeker*. It is a hand-book of liberal theology, and it frankly expresses the beliefs and opinions to which the truth-seeker has attained. The writer is evidently a layman, and some of his thoughts are crude; but his face is turned in the right direction, and the expression of his opinions may strengthen some inquirer who has hitherto felt that in parting company with orthodoxy he may be abandoning religion. The *Jottings* need sifting, but they are of much value, both for the truth they contain and as an indication of the welcome fact that man after man is finding for himself a true and reasonable religion in Christianity, underneath all the excrescences which have overgrown it and the symbols which have both preserved and disguised it.—A collection of the sermons preached before the Queen by the late Principal Tulloch is published by Messrs. Nisbet. *Sundays at Balmoral* were well spent in listening to these sermons. They are thoughtful and earnest utterances on some of the most important aspects of the spiritual life; in their material substantial and in spirit evangelical and devout.—But standing quite by itself as a solid result of original research, and deserving a much more elaborate notice than can here be given it, is Dr. Edwin Hatch's *The Growth of Church Institutions* (Hodder and Stoughton), a book stiff with significant facts and bursting with inferences. The institutions whose growth is here described are "The Diocesan Bishop," "The Payment of Tithes," "The Benefice," "The Canonical Rule," "The Cathedral Chapter," etc., and even the initiated will welcome so clear and interesting a sketch of their growth as is furnished in Dr. Hatch's volume. Many passages we should like to quote, but quotation is needless, as the book is sure to be widely read; and certainly no one can persuade himself he understands the organization of the Church unless he masters the history so laboriously unearthed and so distinctly presented by Dr. Hatch.—Another book of quite ex-

ceptional value is Mr. Wilson's *Essays and Addresses*. (An attempt to treat some religious questions in a scientific spirit; published by Macmillan.) The subjects dealt with in the essays are various, but they are almost all more or less apologetic in character. They vary in value. The argument of the first essay seems of doubtful cogency, and the position assumed by Mr. Wilson in his paper on miracles will not be universally accepted. But no more important or timely contribution has been made to apologetic literature in our day than the "Letter to a Bristol Artisan," in which the misconceptions of secularists regarding the beliefs of enlightened Christians are exposed in the most trenchant and yet most winning manner. No happier example has ever been given of the right temper and attitude of the Christian apologist; and the nature of the Old Testament and its function and place in revelation have never been so lucidly and validly expounded. This paper and that on "Morality in Public Schools" should be separately printed and circulated in tens of thousands.—We have also received (from Messrs. T. & T. Clark) Dr. Harris' *Self-Revelation of God*, a book whose size will repel many, but which will be found anything but heavy reading by those who boldly attack it. It is a full, well-informed, and convincing discussion of a most important subject by a writer of decided philosophical ability. The fulness of treatment is by no means a disadvantage, for so much has recently been written on the knowledge we have of God, that it is quite time to collect scattered opinions and present in a well-digested survey all significant utterances, and pronounce upon them. The student who accepts Dr. Harris as his teacher will find himself in most efficient hands; and by thoroughly mastering this volume will save himself the trouble of perusing many others. Certainly it is a volume which no one interested in philosophy or apologetics can afford to neglect.—The same publishers send us an *Apologia ad Hebræos, The Epistle (and Gospel) to the Hebrews*, by Zenas. The lawyer who veils his identity while he indicates his profession by this pseudonym would have saved much misspent labour and ingenuity had he consulted any standard work on introduction. There are many open questions which his industry and acuteness might have been serviceable in answering, but whether Luke was at once Lucius of Cyrene and Alexander who appeared in the Ephesian riot is not an open question. We welcome a new worker in the field; but if his unusual mental vigour is to be used for the elucidation of

the New Testament, he must make himself more familiar with Greek and with the hard-earned results of other men's toil. The book is not devoid of interesting and suggestive remarks, but it is marred by impossible theories.—To the already enormous library of books on Augustine has been added the *Augustinische Studien*, von Hermann Reuter (Gotha: Perthes). Of these studies there are seven, five of which have already appeared in Brieger's *Journal of Church History*, and are now reprinted in a revised and enlarged form. They discuss Augustine's doctrine of the Church, and the relation of this doctrine to the other parts of his system. The studies are original and vigorous, and many commonly received interpretations of Augustine's thought are controverted.—A word of cordial welcome is due to another volume of patristic studies, Dr. Charles Bigg's *Christian Platonists of Alexandria* (Clarendon Press). In selecting a subject for his Bampton Lectures Dr. Bigg could scarcely have chosen a more interesting period than that in which heathen and Christian learning strove to amalgamate in the catechetical school of Alexandria. Certainly he chose a subject which he was abundantly competent to handle. We possess critical biographies and monographs in ecclesiastical history which give us more pages on Philo, Clement, and Origen, but none which so satisfactorily brings before the reader the essentials of their teaching. Much as we are now-a-days accustomed to the full citation of authorities, Dr. Bigg's reading and learning seem to us surprising. Neither will capacity for original and suggestive thought be denied to the writer who can afford to scatter in his notes observations such as this: "Stoicism thrived because, like Christianity, it is a philosophy of suffering: it fell because, unlike Christianity, it is a philosophy of despair."

MARCUS DODS.
