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SURVEY OF RECENT NEW TESTAMENT
LITERATURE.

TEXTUAL CRITICISM.—Those who make a study of the Text of the New Testament will have followed with interest the discussion of the Codex Amiatinus in the pages of the *Academy*, February to June, 1887. This discussion was conducted by Bishop Wordsworth, Dr. Hort, Dr. Sanday, and other authorities; and the result is, that instead of ascribing the MS. in question to the sixth century, as Tischendorf had done, it must now be dated between the years 690 and 716. It has also been ascertained that it was written by an Italian scribe in England, and was presented by Ceolfrid to St. Peter's.

Another very considerable addition to our knowledge of the Latin versions has been made by the publication of the third volume of the *Old-Latin Biblical Texts*. The title of this new part describes its contents, and runs as follows: "The Four Gospels from the Munich MS. (q), now numbered Lat. 6224 in the Royal Library at Munich, with a fragment from St. John in the Hof. Bibliothek at Vienna (Cod. Lat. 502). Edited, with the aid of Tischendorf's Transcript (under the direction of the Bishop of Salisbury), by Henry J. White, M.A., of the Society of St. Andrew, Salisbury. With a facsimile." (Oxford, Clarendon Press.) There is in this volume the usual minute and interesting description of the MS., as well as a brief history of it; but the chief part of the introduction is occupied by an endeavour to ascertain its relationship to other Old-Latin Texts. Dr. Hort (*New Testament*, ii. 79) places this MS. among the Italian class of MSS.; but the conclusion to which Mr. White has been led by his examination of it is rather that "if it be Italian in its readings, it is European in its renderings." He finds by actual comparison that it resembles the European MS. (b) or Veronensis more closely than any other, but that it cannot be classed with any one definite branch of the Old-Latin family. Mr. White is still prosecuting his inquiries into the character of this MS., and labour sustained by such enthusiasm and directed by scholarship so sound cannot fail to win some permanent results.

With students of the Text few names, if any, are in better

repute than that of Prof. B. B. Warfield, D.D. This writer has trained us to expect in everything he signs the brightest intelligence, using as its instrument a sound and trained scholarship. Unfortunately much of what he prints never reaches this country. In the New York *Independent* of January 17th and January 26th he gives a very admirable *résumé* of New Testament Textual Criticism in 1887; and in the *Journal of the Exegetical Society* he discusses four different passages in the first chapter of 2 Corinthians. These brief discussions should not be lost sight of by students of the New Testament.

INTRODUCTION AND EXEGESIS.—To English literature on the New Testament there has not been added during the past winter much that is of first-rate importance. Probably those who have been reading what has appeared will be of opinion that no more honest and thorough piece of work has come into their hands than the *Introduction to the Study of the Gospel according to St. John* by Dr. Reynolds, President of Cheshunt College. This introduction is prefixed to the first volume devoted to the fourth gospel in the *Pulpit Commentary*, and should not be lost to view in that ponderous work. Much has been written on this gospel, and the best equipped critics have contributed their volumes to the solution of the difficulties which surround it. In no introduction is there a more intelligent and impartial statement of the case for and against the authenticity of the gospel than in this, and in none are there more reasonable pleadings in favour of the Johannine authorship. Fairness and fulness characterize Dr. Reynolds' treatment of the subject. The objections are thoroughly appreciated and frankly stated. There is no pooh-poohing or unintelligent minimizing of intelligent criticism. Novel arguments in connexion with this well-worn theme will not be expected. At the same time there is a freshness in their statement which tells of perfect assimilation by the mind of the writer, and on some points new light is thrown. On p. cxxiii., for example, some considerable fragments are removed from that most serious stumbling-block to some students of the gospel—the likeness of the style of the evangelist to that of Jesus. The evidence here adduced in favour of the difference between these styles is valid, and must be weighed against the undoubted similarities. On the whole, no writer has more adequately dealt with the various difficulties which beset the fourth gospel, although individual points may receive in other introduc-

tions a somewhat fuller attention. [On p. clxi. the name of Holtzmann has slipped in where the name of Bleek is intended.]

Another volume which may contribute to the more intelligent perusal of the New Testament is Dr. Marvin R. Vincent's *Word-Studies in the New Testament*. (Messrs. James Nisbet & Co.) This well-printed and handsome book of 820 pages overtakes only the Synoptic Gospels, the Acts of the Apostles, and the Epistles of James, Peter, and Jude, and is to be followed by a second volume completing the work. The design of the book is thus explained by the author: "Taking a position midway between the exegetical commentary and the lexicon and grammar, it aims to put the reader of the English Bible nearer to the standpoint of the Greek scholar, by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles." This is a legitimate or even laudable object. Many readers of the New Testament desire to be placed more on a level with those who read Greek, and they crave a more exact knowledge of the thought of the writers than a translation can possibly afford. Singularly unlike a translation as our Authorized Version is, the thought will again and again occur to the reader of it that he is not in the closest possible contact with the mind of the writers. Such readers Dr. Vincent aims at satisfying. And this design he has carried out with extraordinary patience and a large measure of success. Without resorting to lexicon or commentary, the English reader who keeps Dr. Vincent's volume open before him will generally find some remark which gives additional significance and interest to the text. Sometimes indeed these "word-studies" have no bearing on the passage, and lend no added significance to it. They are true but irrelevant. For example, it is no doubt an interesting fact that *ψηφίζω*, to count, is derived from *ψῆφος*, a pebble, as *calculate* is derived from *calculus*: but not to mention that this is very elementary instruction, it is also out of place in the connexion in which Dr. Vincent introduces it, as it sheds not a single candle's glimmer of light upon the passage. There are too many instances of such irrelevancies. A word-student so competent as Dr. Vincent should be aware that the popular usage of a word often differs as much from its etymological significance as the flying bird differs from the motionless egg. The volume is brightened

by elucidations culled from Dante, Plato, and other sources. Sufficiently well-informed introductions are prefixed to the several books, and serviceable lists are given of the words peculiar to each writer.

Another aid to the study of the New Testament has been provided for those who have not received a classical education by the Rev. Edward Miller, M.A., Rector of Bucknell, who has published, in compliance with a request of the Clarendon Press delegates, a *Greek Testament Primer*. This primer consists of two parts, the first being an easy grammar, the second a reading book. The grammar necessarily follows the usual order, and even uses the familiar paradigms, its distinctiveness consisting in its drawing illustrative examples of syntax from the New Testament, and generally confining itself both in accidence and syntax to words which are used by New Testament writers. The "Reading Primer," which occupies about half of the small volume, is admirably graduated, leading the scholar forward from the simplest expressions to long passages from Paul's Epistles and the Sermon on the Mount. Any one who masters the 130 pages of this primer will have a very satisfactory foundation for further attainments, and will already be able to read with ease the Greek of the New Testament. Mr. Miller has done his work with spirit, intelligence, and accuracy; and in this, as in so many other instances, the delegates of the Clarendon Press are to be congratulated on their choice of a writer, as well as on the attractive appearance and perfect typography exhibited in all they issue.

It should further be recorded that Weiss' *Introduction to the New Testament* is in process of translation, and that the first volume has already appeared in Messrs. Hodder and Stoughton's Foreign Biblical Library. Holtzmann's *Einleitung* is no doubt a fuller repertory of opinion, but as a thoroughly complete and satisfactory introduction from the point of view of a fairly conservative criticism, no book can compete with Weiss'. It is very independent, and in some of his judgments the author cannot expect to be followed; but it is throughout full of knowledge, of sense, and of vigour. The translation, while it might here and there admit improvement, has many merits.

EXPOSITION.—Among expository, as distinguished from exegetical works, the first place is due to the two volumes with which Mr. Nicoll inaugurates his Expositor's Bible. These volumes are Dean

Chadwick's *The Gospel according to St. Mark*, and Dr. Alexander Maclaren's *The Epistles of St. Paul to the Colossians and Philemon*, both published by Messrs. Hodder and Stoughton. These are expositions of the highest order. With Dean Chadwick many readers will make their first acquaintance in his present volume, and will be surprised and a little aggrieved that a writer with so much that is distinctive in his thought and in his style should have hitherto been unknown to them. Without a doubt, his present publication will incite his readers to make acquaintance with his previous writings. Naturally one takes up an exposition of a gospel with languid indifference. We know what to expect; it has all been said a hundred times already. Consequently, it is with unusual delight that Dean Chadwick's readers, even in the first pages, become aware that they are in the company of a thoroughly original writer, who repeats nothing, echoes nothing, imitates no one. It is with a feeling of thankfulness his readers follow him from passage to passage of the gospel, finding new truth in familiar words and incidents; and, unable to confine themselves to the limits they had set for their day's reading, are lured on to trespass on to-morrow's portion. There is every quality here that is desirable in an expositor—reverence for his text, sufficient information about it, sympathetic insight, and keen observation of men and manners. Equally successful in opening up the significance of the text, and in applying it to present conditions of life, Dean Chadwick has given us an admirable specimen of what an Expositor's Bible should be.

Of Dr. Maclaren's volume less need be said, both because his style of work is perfectly well known and thoroughly appreciated, and also because readers of this magazine have had opportunity of judging for themselves of the merits of his present volume. Suffice it to say, that in nothing Dr. Maclaren has written is there more of beauty, of spiritual insight, or of brilliant elucidation of Scripture. Indeed, Dr. Maclaren is here at his best. The results of study and thought are presented in an intelligible and attractive form, and the practical aspects of his subject, which he never overlooks or misses, are brought out with explicit application to the details of common life, but never without dignity, and never without impressiveness. Behind all that this great preacher utters we are conscious of an earnest and sympathetic spirit as well as a cultured and efficient intellect. As a practical and yet thorough

and textual exposition of these Epistles Dr. Maclaren's volume will for a long time to come hold the field.

Among kindred volumes may be mentioned *Studies in the Life and Character of St. Peter*, by the Rev. H. A. Birks, M.A.; also published by Messrs. Hodder and Stoughton. Mr. Birks takes up the leading incidents in the life of the Apostle as they are recorded in the Gospels and Acts, and expounds them. In form these expositions are such as might be addressed to a congregation. They are written in a bright and animated style, and contain more than the average amount of information. Some care has been spent upon them, and the results of this care appear in a fresh and instructive treatment of the familiar passages. If not a very forcible or thrilling book, it is pleasing and not without value. The chapter on "St. Peter's Life and Letters" is not convincing.—Messrs. James Nisbet & Co. send us a volume which belongs to the same class of literature. It is *The First Letter of Paul the Apostle to Timothy*, by Alfred Rowland, LL.B., B.A. It contains a popular commentary and forty sermonettes, which is Mr. Rowland's euphemism for the more familiar if less elegant "skeletons." The volume has all the appearance of being a strayed contribution to the *Pulpit Commentary*. Its form and its workmanship both suggest the requirements of that too popular work. The homilies are intended to help teachers of religion "in the pulpit, in the class, or in the home." And though the book as a whole cannot be called suggestive, there are suggestive things in it. The reader will almost inevitably be reminded of Goldsmith's rule for gaining reputation as a critic, and say to himself, This book would have been much better, if the writer had taken more pains.

BIBLICAL THEOLOGY.—Rather out of date we have received a work in the department of Biblical Theology too important to be omitted. It is *The Jewish and the Christian Messiah*, by Vincent Henry Stanton, M.A. (T. & T. Clark.) The publication of this weighty and well-considered volume is due to Mr. Stanton's having been appointed Hulsean Lecturer for 1879. And it may without any hesitation be affirmed that of late years no more instructive theological work has appeared, and none which has a more decisive bearing on the main issue between Christianity and scepticism. Mr. Stanton clearly perceives what is required to give the results of inquiry a scientific value, and to make conclusions final. He has set about his work in a right spirit, with serious-

ness of mind and complete equipment. In his examination of the Jewish literature connected with his subject, he has of course had many pioneers; but he does not base his argument on second-hand information, and his survey of the messianic expectation at the time of Christ will be found to include ideas that are novel. After ascertaining how the messianic idea arose, and what its elements were in the times preceding the birth of Jesus, he proceeds to investigate the attitude of Jesus towards messianic belief; and no one can read what he has to say of the Christian transformation of the idea of the Messiah and of the kingdom of God, without feeling that a flood of light is let in upon the New Testament. This book will certainly become the standard book on the subject.

From Messrs. Williams & Norgate we receive, too late for the examination it evidently deserves, Mr. James Stuart's *Principles of Christianity*. As a critic of the received theology, Mr. Stuart is acute and often successful, but in constructing a theology of his own he fails more lamentably than his predecessors. We may adapt Matthew Arnold's maxim, and say that a critic should abstain from construction. The failure of the constructive part of the work will discredit what is sound in the critical part.

SERMONS.—Of sermons there has been the usual abundant crop, and it is of average quality. Dr. Salmon's volume entitled *Gnosticism and Agnosticism, and other Sermons* (Macmillan & Co.) is valuable, and is characterized by the author's well-known learning, flexibility of intellect, and acuteness of perception. Several of the sermons are important, and several contain new ideas. The subjects are various; theological, ethical, experimental, and social. They are all worthy of the preacher's great and growing reputation, and although not oratorical they are at once persuasive and substantial.—From the same publishing house we have received *Wellington College Sermons*, by E. C. Wickham, M.A. The subjects handled by Mr. Wickham in these sermons evince a real consideration of the actual temptations and wants of the public school boy; and these subjects are treated in a perfectly lucid and straightforward manner. The earnest and manifestly sincere and well-grounded appeals which abound in these sermons cannot have failed to touch many consciences; and it is most satisfactory to know that in the great public schools of the country such influences as are embodied in these sermons are brought to bear on the

scholars. It may be added that Mr. Wickham's style is a model of chaste and expressive English.—It is with pleasure the many admirers and disciples of Mr. Newman Smyth will receive a new selection of his sermons under the significant title, *Christian Facts and Forces*. (T. Fisher Unwin.) This volume is much more satisfactory than its predecessor, and abounds in passages of great vigour and incisiveness. The sermons on "The Honesty of Jesus," "Misunderstanding Christ," and "A Study of the Atonement," should be read by all. This is the kind of preaching that will commend the religion of Christ to serious men by showing them what it really is. Such volumes as this have immeasurable influence for good.—The friends of the late Rev. Frank Mudie, of Arbroath, have published, through Messrs. Maclehose & Sons, of Glasgow, a volume of his sermons, entitled *Bible Truths and Bible Characters*. In doing so they have been well advised. It would have been a pity had such sermons been lost. They are the utterances of a thoroughly sane, well-balanced, and mature mind. They may perhaps best be characterized as wise; wise both with the wisdom that results from genial and large-hearted observation of human life, and with that which comes to those who habitually live in the presence of realities unseen as well as seen. Considering that these sermons were not prepared for publication, but are merely specimens of Mr. Mudie's habitual work, they reveal a standard of preparation for the pulpit which it would be very pleasant but quite impossible to believe common. The preachers of Scotland might indeed be proud if this volume could be accepted as representative of their ordinary work.—Among sermons may be reckoned the Rev. John W. Diggle's *True Religion*. (David Stott.) The volume contains "a series of short essays touching the intimate relation of religion to some matters of common life." Mr. Diggle is a man by himself, and if the reader does not expect too much from him, he will get a great deal. Brisk and wideawake he at all times is. He is well read, and can make good use of his reading, which is not so common. He speaks of things that are interesting to every one, and he has always an opinion of his own to offer, and something to say for it. He is an agreeable companion, and leaves the mind simmering, if not boiling over. If his next book is as much in advance of his present volume as this is in advance of his previous one, it will be a very good book indeed.

MISCELLANEOUS.—Among books which belong rather to apologetic

than to expository literature the first place must be given to Dr. Martineau's *A Study of Religion, its Sources and Contents*. At present this great work can only be mentioned. Those who value Dr. Martineau's *Types of Ethical Theory* have looked for the appearance of this study of religion with some eagerness, and they will not be disappointed. The veteran apologist writes at his own level, and no doubt we have here the sifted and repeatedly tested conclusions of his massive and disciplined intellect. The book is published by the Clarendon Press.—From Messrs. T. & T. Clark we have received Bernhard Pünjer's *History of the Philosophy of the Christian Religion from the Reformation to Kant*, translated by W. Hastie, B.D. This work, proceeding from a man who died in his thirty-fifth year, is a marvel of erudition and maturity of judgment, and passes even German industry and learning. Undoubtedly careful and able, it will be found an admirable supplement to Pfeleiderer's work on the same subject, and no one who is interested in the development of thought in connexion with the Christian religion will fail to consult it. Pünjer writes as lucidly as Pfeleiderer himself, and conveys the impression of being even less biassed than that very fair writer. It will be a mistake if laymen leave this volume to professed theologians, as there is nothing in it to repel non-professional readers, but, on the contrary, much to attract and much to repay study. Is it foolish to express the hope that the theologians who feel in honour bound to purchase this volume will not shelve it unread, and that some laymen may devote to it the Sunday evenings of a few months? It may without hesitation be affirmed that in twenty pages of this admirably translated volume there is more mental nutriment than in twenty volumes of ordinary religious literature.—Dorner's *System of Christian Ethics* was published after the distinguished author's death, and is now issued by Messrs. Clark in an English dress. The translation has been made by Prof. Mead and Rev. R. T. Cunningham. It is a book very difficult to characterize. Dr. Dorner was a very great theologian, learned, profound, and speculative. But he was ponderous. The student will find ideas and stimulus in his writings; the mere reader is quite likely to find nothing. He is not one of the universal men who appeals to every one, but rather attracts those who have some natural mental affinity with him. The present work is comprehensive, thorough, and instructive, but it is not easy reading. Kept for reference, it

will generally utter a guiding voice when consulted, but it may disappoint. Some chapters seem quickened by true originality of thought, others are original only in the obscure and roundabout method of arriving at a decision. It is a book that a few will swear by, while the majority will leave it unread.—Two volumes issued by Messrs. Macmillan & Co. may be recommended to readers of apologetic literature. These are *Man's Knowledge of Man and of God*, by Richard Travers Smith, D.D.; and *From Within*, by George Harwood, M.A. These volumes bear some resemblance to one another. Both writers argue from the personality of which we are conscious within to a supreme personality without. In both cases the argument is conducted with great skill and in an admirable spirit. Dr. Smith's argument leaves upon the mind the impression that there is a very high degree of probability in the idea that a personal God exists. Mr. Harwood is more entertaining and less cautious; but if it cannot be said that his argumentation is throughout valid, it must be said that he makes some capital points, and agreeably stimulates the mind. Of either essay it is safe to assert that no one will grudge the time spent on reading it.—From Messrs. Clark we receive *The Reign of Causality*, under which title Dr. Robert Watts, of Belfast, groups some old papers and reviews, together with some new matter.—To another volume, which consists chiefly of material already published in a more fugitive form, attention may be more cordially called. Mr. Richard Holt Hutton, in collecting and reprinting his *Essays on Some of the Modern Guides of English Thought in Matters of Faith* (Macmillan & Co.), has anticipated the desire of many students of literature and of religion. Few if any guides of English thought in such matters are more trusted than Mr. Hutton himself, and many words of his which will never be reprinted have found a permanent form in the more intelligent and firmly based faith of men who have learned from him so to admit the growing light as to clarify and mature, rather than to wither and kill their belief in things spiritual. The title which Mr. Hutton has chosen for his studies is perhaps rather large. We read the names of those whose influence he expounds and criticises—Thomas Carlyle, Cardinal Newman, Matthew Arnold, George Eliot, Frederick Denison Maurice; and we ask, Where are the philosophers? where are the Germans? where are Emerson, Browning, Spencer, and Huxley? Really it is some English guides of modern thought

that Mr. Hutton discusses, and of these only the men who have most profoundly influenced himself. Cardinal Newman is a great historic figure and a helpful spiritual teacher, but has he set in motion any ideas which will be permanently embodied in the thought of the English people? But let us not quarrel with Mr. Hutton's selection, but congratulate ourselves on receiving his carefully formed judgments on those whose influence has day by day been seen and weighed by himself throughout his literary career. If the pages devoted to Carlyle's style be omitted, it may safely be said that it would be impossible to pack more just and instructive criticism of that great writer into the same space. What is here said needed to be said; and it is said finally. Especially conclusive are the few pages in which the untenableness of Carlyle's religious position is exposed. The same may be said of the long and careful study of George Eliot. In common with many others, Mr. Hutton seems always to have missed the significance of Matthew Arnold's teaching on religion, and in consequence much of his criticism seems irrelevant or at any rate not decisive. The fact that so many thoughtful minds have hailed Matthew Arnold as their prophet is enough to show that he has uttered what was being blindly groped after as the complement of previous and more orthodox teaching. Let us acknowledge that he has justly rebuked, though in unmeasured terms and to his own hurt, the presumption of theological confidence, and having done so in sincerity we shall be prepared to build a truer theology and a more unassailable faith. Like Dante's Virgil, Matthew Arnold has carried a lantern behind his back, guiding those who come after him, but shedding no ray into the darkness that hangs over his own path. All Mr. Hutton's essays will be relished for their frank and quick recognition of merit, their clear exposure of error, their expertness and penetration and thoughtfulness.—On its first appearance attention was called in these pages to the Rev. Clement Poynder's little book on the holy communion entitled *The Lord's Body*. (Simpkin, Marshall & Co.) It has now reached a third edition, and the more widely it is known the better. It forcibly enunciates truths which are too often overlooked. The same author has also written an excellent little tract, *Redemption, What is it from? How is it Effected?* (Bristol, Chillcott) in which there is more light than in many books a hundred times its size.

Yet another volume partly composed of reprinted articles is sent

by Messrs. Nisbet & Co. It is *Gospels of Yesterday*. Drummond, Spencer, Arnold. By Robert A. Watson, M.A. That these critiques are clever and smartly written no one who reads them will find it possible to deny. And yet with his acuteness and faculty for witty and forcible writing, Mr. Watson must give us better work than we have in the present volume. A light and cleverly handled gunboat may sail round and round an ironclad and pepper her severely, knocking a hole here and there, and making a wreck of the deck-fittings, but after all she has to haul off and leave the heavier vessel to pursue its way. Mr. Watson's criticism is not of contemptible calibre, but it is too scattered to sink the objects of his attack. It is of the kind which may be called sterile criticism. He does not seek to find out the strength of the writings he criticises, but only to expose and destroy their weaknesses. From such criticism small help is derived. We do not wish to throw aside Drummond, Spencer, and Arnold until we have sucked out of them the truth which gives them vitality. Mr. Watson in no case helps us to do so. From this point of view his paper on Arnold is especially disappointing. Under the title which he gives it, "The Gospel of Nature," important and far-reaching questions fall to be discussed, but of these no hint is given. His treatment of Spencer is more thorough, and though some of his smartest hits seem irrelevant, there is no question that he scores point after point. Every one who relishes clever writing and what may be called unsympathetic if not hostile criticism will find much enjoyment in a volume which is acute, piquant, sustained, and telling; and certainly there is enough in it to give us pause before accepting any of the gospels of yesterday. Our only regret is—and perhaps it is a foolish one—that with the sound and careful thinking and vigorous style which Mr. Watson here shows, he has not given us a book as original as Arnold's, as influential as Spencer's, as fascinating as Drummond's.

MARCUS DODS.
