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Scripture doctrine surely, compelling belief, if it is the Scripture doctrine you really desire to believe.

THE MILLENNIUM. BY SENEX. (*Stock*. Post 8vo, pp. 110.) 'Senex' is a post-millennarian, and he writes this little book to show that post-millennarianism is the doctrine of the Church of England. He also seeks to show, though that is by the way, that it is the doctrine of the New Testament.

THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. BY CARL VON WEIZSÄCKER. (*Williams & Norgate*. Vol. ii. 8vo, pp. viii + 425. 10s. 6d.) Also, THE COMMUNION OF THE CHRISTIAN WITH GOD. BY WILLIBALD HERRMANN. (*Williams & Norgate*. 8vo, pp. xvi + 261. 10s. 6d.) These are the most recent issues of the new series of the 'Theological Translation Library.' Dr. Weizsäcker's *Apostolic Age* needs no more than mere mention. It is the second volume, and the first was noticed fully. This, however, must be mentioned about it, that it contains two excellent indexes, the one of texts, the other of subjects. Thus the present volume is not only necessary to the completion of the work, but necessary also to make the first volume really serviceable. The translation has the same finish

as that which was so greatly admired in the first volume, for Mr. Millar is one of the most conscientious and capable of our younger scholars.

Herrmann's *Communion* is heartily welcome. It is not, as it has been erroneously stated to be, the first Ritschlian work translated into English. Kaftan is some months before it, and Kaftan is not less representative than Herrmann. Nevertheless, Herrmann is heartily welcome. For English readers must know more of the School of Ritschl, and that cannot be accomplished by the publication of a single theological product of that School. If Kaftan's *Truth of the Christian Religion* has created an appetite for Herrmann, Herrmann's *Communion with God* will send some of us back to Kaftan, and we shall begin to see what Ritschlianism means. There is, of course, the obstacle of translation always. Sometimes it is insurmountable. But after a little trial, this translation goes smoothly enough, though it does not appear that Mr. Sandys Stanyon has mastered Herrmann's German as Mr. Ferris mastered Kaftan's. But, if we are to continue the comparison to the end, there is one great advantage Herrmann has over Kaftan, *he is less than half the size*. That is to say, Herrmann's *Communion with God* is found in one moderate English volume, Kaftan's *Truth of the Christian Religion* runs into two considerable volumes.

## William Sanday.

BY J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

### II.

IT remains now to indicate more explicitly the questions to which Professor Sanday has specially devoted himself, and in connexion with which we may yet look for fresh gifts from his pen. It would interest and amuse his younger admirers to learn that when Dr. Sanday began his career as author in 1872, his weak spot was, in Professor Westcott's judgment, *textual criticism*.<sup>1</sup> Since then how great the change! For at the present he has no living superior in all-round mastery of the varied branches of New Testament criticism. Of this several of the writings named in the Bibliography below will serve as reminders.

<sup>1</sup> See review in *Academy*, vol. iii.

But those who have worked at close quarters with him know best the ease and precision with which his mind moves in this sphere. Yet if he has a special *forte*, it is the complicated problem of the 'Western Text,' so ably thrown into relief by Dr. Hort in particular, and upon the solution of which any essential advance on Westcott and Hort's critical text most depends. This involves not only the earliest form of the Syriac version, now put in so interesting a position by the new Lewis Gospels, but also the scientific grouping of the various old Latin MSS. which fall into two main types, namely, 'European' and 'African.' And towards the solution of the question as to the

earliest form of the Old Latin version, no more solid work has been done than Dr. Sanday's discussion of the peculiarities and affinities of Codex Bezae Cantabrigiae (*ℓ*), so ably edited by three Oxford scholars. In this direction, then, we may look for fresh fruits of his labours, not only on the biblical text used by Irenæus, but perhaps even on the mutual relations of the Eastern and Western branches of the second century text confusingly styled 'Western,' where it seems as if 'Early-Syrian' would be nearer the truth. The kindred topic of the origins of the New Testament Canon need but be noted in passing. It gave birth to his second considerable work (1876): and his matured views are presented in outline in the first of the Bampton Lectures for 1893.

Of recent years Dr. Sanday has been drawing nearer and nearer to another great subject, that of the origin and mutual relations of the Synoptic Gospels. His ripeness here betrays itself in several things that he has written. He is known for two things: first for his steady advocacy of the 'Two Document Theory' in opposition to those who rely simply on oral tradition; and next for his patient hopefulness over against those who despair of even an approximate solution. Nor need we relinquish the hope that ere long he may gather up again in some form the results of his continued studies, and help opinion to take yet another step towards the desired goal.

As to the Johannine Gospel, his papers in the *Expositor* (1891-92) prove that he is ever learning here also; and such learning may pass over into teaching at almost any time. Meanwhile, however, the traditions of his new chair are turning his studies in the direction of biblical theology and the history of doctrine, since his inaugural course of lectures has been on the Doctrine of the Trinity.

But the variety of his living interests has on occasion forced him into several other paths. Thus the two papers on the 'Origin of the Christian Ministry' are perhaps the best summary in English of the principles and present position of this most delicate but important subject. Characteristically enough, too, he there makes the first adequate acknowledgment coming from an English clergyman of the sterling service done by the late Dr. Hatch to the problem in hand.<sup>1</sup> For he has ever

<sup>1</sup> See also the frank, if discriminating, welcome given to Dr. Hatch's posthumous Hibbert Lectures in a University Sermon, printed in *Oracles of God* as Sermon ix.

dared to cover with the ægis of his fair name, to which no party-title can ever be attached, the head of fellow-Churchmen, and even of fellow-Christians who do not conventionally rank as fellow-Churchmen, who, though discounted or ostracised as *persona ingrata* within the Christian Commonwealth, have yet seemed to him to deserve well of those who love truth and ensue it. Such courage is all too rare in men of sensitive nature, whose snare is to love peace at the expense of generosity and justice; and it stamps its possessor with a note of moral strength that adds indefinitely to the distinction of a man however distinguished already.

Quite recently, too, Dr. Sanday has blossomed out into set *conciones ad populum* on what may justly be termed burning questions of the day. As regards 'Biblical Criticism' and its bearing on inspiration, he has felt that one half of his professorial duty was 'to do what he could to help the public mind to clear itself in times of difficulty and perplexity.' And he has nobly risen to that duty both in his Bampton Lectures, and in the two volumes of discourses published in 1891-1892. In the latter of these he also essays to set the engrossing 'Social Movement' in the light of the genius of Christ's gospel, and to delimit the duties of the pulpit and the clergy to its importunate demands on their sympathy and aid. His central thought is that, 'the Christian teacher is called upon to enforce duties as duties; he is *not* called upon to claim or defend or champion rights as rights.' This latter task belongs rather to the sphere of citizenship, which was prior to the distinctive message of Christ, and which cannot as yet be treated as simply coextensive with the kingdom of God in its strict or proper sense (Rom. xiv. 17). No doubt this position, if baldly stated, is liable to be misconstrued; but let none thus judge of it till he has first perused the sermon itself.

It may be a fancy, but it is a harmless fancy, that sees in Dr. Sanday's recent flights into the regions of the higher synthetic or constructive thought, something like the outgrowing of an instinctive and, in the first instance, wholesome distrust of the speculative reason in man. That he should have refused to swallow German idealism or any other defiant *à priori* in the days of his youth, and to run violently in the ways of Hegelian historiography of the Strauss or Tübingen type, is indeed a mercy.

But to suffer what he would playfully style his 'home-made philosophy' to be for ever cribbed and confined within the categories of Butlerian common sense, would surely be rather calamitous at a time when both the progress of biblical research and the stress of social miseries make a deep but discriminating realisation of the immanence, and not only the transcendence of God, the condition of a satisfyingly constructive view of things.<sup>1</sup> And it may be that, by the English method of ripening experience, a certain redressing of the balance between the philosophic and historic aspect of things may have gone on in a critico-historical mind, such as one may guess Dr. Sanday's by nature to be. Be this as it may, if the 'English school' of historic criticism, for which Dr. Sanday sometimes pleads,<sup>2</sup> shall always keep as open a mind to *all* serious aspects of theological research as he himself does in his present practice, we need have but little fear either of insularity or of small-minded absorption in the 'lower criticism' of form and detail. A masculine common sense, not without a saving sense of the humour of certain hyper-ingenuities that are the morbid growths of the absorbed academical mind—this as seen in our best English theology we should all join in fostering as our native *charisma*; only let us beware of keeping too much on the surface of things, a defect which Dr. Sanday faithfully notes even in certain aspects of Lightfoot's work.<sup>3</sup>

We have reserved to the last that which has evoked the present sketch. I mean his study of *Romans* taken as focus of the Pauline theology. The new commentary bears the marks of long digestion, and a lynx-eyed watchfulness for all that can guarantee a pure text and serve to restore the background against which the mighty letter once stood out clear and poignant. Without attempting to allow for the element due to the younger collaborator, where the main conception and outlines must needs run back into the lectures of Dean Ireland's Professor, one may say broadly that the strength of the commentary lies in the qualities that make the Introduction what it is, rather than those which make certain of the

<sup>1</sup> Reference may here be made to a University Sermon printed in the *Oxford Magazine* for October 24, 1894.

<sup>2</sup> E.g. *Two Present-Day Questions*, Preface, and Sermon I.

<sup>3</sup> *English Historical Review*, v. 212, 213, where he says: 'The ideal historian of this early period must, as it seems to me, be possessed with the idea of growth. He must be always searching after causes.'

detached notes, those dealing with the more distinctively religious or Pauline ideas, what they are. This is of necessity a highly subjective judgment, seeing that the region in which such ideas move is one which ever opens upon the mystical; and here personal insight and personal experience come into play to a degree that makes even a comparison of notes most difficult. Perhaps, too, it is just here that a sacrifice of something must needs be made. One may seek, above all, to make things lucid or easily intelligible; but the intelligibility may be so fully adjusted to a modern English intellect (even by the aid of Jewish and Rabbinic notions) as to lose a certain inner affinity with the author's own mind and experience. The Pauline passion, the splendidly synthetic quality of the Pauline intuitions—in which the subjective and objective aspects coalesce with a mystic intimacy proper to the highest form of the religious consciousness—these one feels somehow to have evaded the analysis which leaves as product nothing more than the conception of Righteousness which seems to underlie the exegesis of the Epistle as a whole. Many secondary conceptions are worked out with admirable precision. But the distinctive Pauline experience, the inner side of the great Conversion which generated and ever penetrates the theology, this does not seem to speak to us out of the commentary as the same thing that from out the text touches our inmost being. If we be asked whether this is not an inevitable defect of any attempt at exegesis of such living words, we are not careful to answer directly. We only say, 'Let us beware of taking the exegesis as if it had got to the bottom of the text, or rather the experience that lives therein.' And if pressed further, we would reply, *Non omnia possumus omnes*, and recall the fine words of Dr. Hort touching the Pauline exegesis of his dear friend Lightfoot, when he remarks: 'Its prevailing character is masculine good sense unaccompanied by either the insight or the delusion of subtlety.'<sup>4</sup> *Mutatis mutandis*, this verdict seems to have a bearing on this great piece of modern exegesis. And if one be asked to point to an instance of the true kind of spiritual subtlety here desiderated by Hort, one might perhaps

<sup>4</sup> *Dict. of National Biography*. Similarly, Dr. Sanday says of Lightfoot (*Expositor*, third series, iv. 25): 'He is too clear; he reveals too much . . . "Suggestive" is not the word that we should apply to him,' as to Bengel.

point to his own Hulsean Lectures; only it is there applied to the Johannine rather than to the Pauline mysticism.

But after all, the works are no full index of the man. As to the delightful spell which his personality casts over all who approach him, very loyalty must seal one's lips. Of him, as for ourselves, it is enough to whisper, 'Ἡ ἀγάπη οὐκ ἀσχημονεῖ, and pass on to safer ground. But a few words in closing must be hazarded of his type of Churchmanship, at least as it appears to one who is, in a sense, of 'those without.' No man has been less identified with any party in his own Church. None dare claim him as their very own. He has affinities and points of contact with each and all; for he loves to dwell on the positive side of each, that whereby it inheres in the Head and shows somewhat of that many-sided fulness which goes to make up the 'full-grown manhood' in Christ. In my heart of hearts, I regard him as at least too good a Pauline to be other than at bottom an Evangelical in the large unencumbered sense in which that fine term contrasts, at home as abroad, with a self-styled Catholicism; but I am not anxious to narrow down his attitude by any term whose historic associations may seem to be exclusive of any good thing, least of all of the catholic spirit that says, 'Peace,' to 'all who love the Lord Jesus Christ in sincerity.' With his type of catholicity no instructed Evangelical will quarrel: that may be left to any clericals who have a mind to, if such there be. For has he not written these golden words:<sup>1</sup>—'The inquiries which have of late years been made into the early history of the Christian ministry seem to me to result in an Eirenicon between the Churches.' They 'do, I think, stand in the way of aggressive partisanship, but I do not see how they can shake a position deliberately taken up. Our confessional differences are indeed reflected in primitive Christianity, but not as mutually exclusive.' Let each, then, be fully persuaded in his own mind as to the 'more excellent way.' And has he not dedicated his Bampton Lectures, in terms that mark out the *media via* between ecclesiastical exclusiveness and indifferentism, a road that leaves large room alike for charity and for conscience:—'To the greater English Church; that is to all who sprung from the

<sup>1</sup> *Expositor*, third series, vol. viii. 335.

English race, by whatever name called, worship and adore Christ from the heart; to the greater English Church whose leader and, as it were, Standard-bearer I could wish that other and lesser English Church might be, whose orders I myself bear, and whose dutiful son I am.'

Were we, then, by way of summary to style him a 'living *eirenicon*' in our midst, I feel sure that none in Oxford would blame the word, save perhaps himself—and he only to qualify it with a deprecating smile and the Pauline 'not as though I had already attained.'

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<sup>2</sup> Dr. Sanday has been a frequent contributor to the *Academy*, *Guardian*, *Expositor*, and, since 1887, the *Classical Review*; but it would be impossible to enumerate the reviews and articles in detail.

<sup>3</sup> A Brief Review of Mrs. Besant on the Evidences of Christianity. A model of calm, courteous, candid argument on strictly historical lines.

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## Recent Foreign Theology.

### Mirbt's 'History of the Papacy.'<sup>1</sup>

HERE is a volume we may set on our shelves alongside Hahn's *Symbols* and Hefele's *Councils*. It is of such books that Church History is made. Here there is no making, only the material, unless a man can supply the links between the paragraphs, and so weave his own story. It is the outcome of much labour, earnestly expended. Professor Mirbt has made a special study of his subject, and is the author of a learned monograph on Gregory VII. and the problems to which his position give rise. For this new work every student must be thankful. It gives what we have never had before, the opportunity of studying in one volume, at first hand, the development of the theory and practice of the Roman bishops' supremacy. To glance through the headings of the successive paragraphs is, in itself, a most suggestive lesson. Everything is here, from the first hints of Peter's occupancy of the chair, in the letters of Clement and Dionysius, to the encyclical letter of Leo XIII., June 1894. Where it is necessary for clearness, we have also the other side of the shield, e.g. the famous theses of Luther precede the Pope's answer to them. Very interesting are the various decrees with reference to the Jesuit Order. The text of all the extracts is carefully edited, and

<sup>1</sup> *Sources for the History of the Papacy.* (Quellen zur Geschichte des Papstthums.) By Professor Carl Mirbt, Marburg. (Mohr, Freiburg and Leipzig, 1895, pp. 288.)

references given, while a list of the Popes, with their dates affixed, forms an Appendix.

The whole work is an object-lesson in that first requisite of all fruitful study—'Search the Sources.'

G. CURRIE MARTIN.

*Reigate.*

### The Text of the Old Testament.

A PAMPHLET recently published at Munich (Ackermann), entitled *Analekten zur Textkritik des alten Testaments*, by Dr. Felix Perles, deserves some consideration at the hands of Old Testament scholars. It is in form the maiden work of the author, so he himself tells us, being presumably the dissertation for his doctor's degree; but the son of so distinguished a father as Dr. Joseph Perles must have had his attention called to this subject for several years, and has doubtless embodied in his essay many of the results to which his father had already been led. We are therefore justified in assuming that it is not altogether the work of a mere tyro.

The most interesting part of his paper is his study of abbreviations. Professor Driver has indeed already dealt briefly with this in his *Notes on the Books of Samuel*, but Dr. Perles finds—or thinks he finds—many more examples.

He examines, first of all, the external evidence for the existence of abbreviations. Of course