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to your heart. Being here by medical advice, I have made this earnest effort in response to your expressed desire, and as part of a campaign which I began thirty-four years ago. Amidst difficulties and hindrances, I have been constantly cheered by the deep and ever-growing assurance that this undertaking was for the glory of God, and I have carried it on in order that He might be better understood. I see with sorrow that His character is too generally misrepresented in relation to this matter, and that much of the prevailing infidelity is due to that fact. As to believers themselves, I grieve to find that the reflection of a falsified dogma has had a hardening effect upon their feelings, and also that they are not, as they should be, joyful, nor grateful to Jesus Christ for the preservation of their very life and existence, but only for secondary gifts. They seem to forget that He has called himself the 'Bread of Life,' the 'Water of Life,' which are symbols, not of enjoyment nor even of holiness, but of ontological maintenance and support. This serious mistake of most Christians is derogatory to the divinity of Christ, which would be confirmed and placed upon

a much higher level if it were recognized that Jesus, in His union with God, is really the great life-giver, and that apart from Him there is no permanent existence of any kind for any man.

I am not pretending that a reformed eschatology is indispensable for personal salvation, but I believe it to be none the less urgently needed, in view of a more successful advocacy and propagation of the Christian faith, indeed indispensable for that purpose; the lack of it may account for the comparative failure of so many zealous evangelistic endeavours, and I fear that an interdict will remain upon the Churches at large until they have honestly confessed a secular error (Ro 1¹⁸).

In England, unfortunately, there are at present only a few leaders of this much-needed crusade. If only you might become one of them! I cannot conceive of a more honourable and timely mission, neither do I know of a servant of God better fitted than yourself to carry it on effectively. Would to God that you could take *one step further!*—Believe me to remain, Rev. and dear Sir, with best Christian regards, very sincerely yours,

E. PETAVEL.

At the Literary Table.

THE BOOKS OF THE MONTH.

- Alexander and Shephard—
Sermons by Welshmen in English Pulpits. Edited by the Rev. D. Waters. Crown 8vo, pp. xvi, 360. 5s.
 Cambridge University Press—
Isaiah xl.—lxvi. Edited by the Rev. J. Skinner, D.D. Fcap. 8vo, pp. lxi, 251. 4s.
- Clarke—
The Bible for Home and School. Edited by E. T. Bartlett, M.A., and J. P. Peters, Ph.D. Pt. viii. 8vo. 1s.
- Congregational Union—
Apostolical Succession. By John Brown, B.A., D.D. 8vo, pp. xvi, 463. 10s. 6d.
- Funk and Wagnalls—
The Christian Gentleman. By the Rev. L. A. Banks, D.D. Crown 8vo, pp. 123. 3s.
- Hodder and Stoughton—
On the Threshold of Central Africa. By François Coillard. 8vo, pp. xxxiv, 663. 15s.
Colossian Studies. By the Rev. H. C. G. Moule, D.D. Crown 8vo, pp. xi, 319. 5s.
Introduction to the Old Testament. By the Rev. C. H. H. Wright, D.D., Ph.D. New Edition. Fcap. 8vo, pp. xxviii, 249. 2s. 6d.
- Methuen—
Some New Testament Problems. By the Rev. Arthur Wright, M.A. Crown 8vo, pp. xii, 349. 6s.
- Luzac—
Essays on Religious Conceptions. By R. N. Cust LL.D. Crown 8vo, pp. 148.
- Macmillan—
Divine Immanence. By J. R. Illingworth, M.A. 8vo pp. xvi, 212. 7s. 6d.
The Holy Bible. Edited by J. W. Mackail. Vol. vii. Globe 8vo, pp. 341. 5s.
- Nisbet—
The Problems of Job. By the Rev. G. V. Garland, M.A. Crown 8vo, pp. xi, 366. 6s.
The Biblical Illustrator: Revelation. By J. S. Exell, M.A. 8vo, pp. 787. 7s. 6d.
The Ministry of Intercession. By the Rev. A. Murray. Fcap 8vo, pp. xiv, 236. 1s. 6d.
Reason in Revelation. By E. M. Caillard. Fcap. 8vo, pp. 122. 1s. 6d.
Brief Sermons for Busy Men. By R. F. Horton, D.D. Fcap. 8vo, pp. 83. 1s. 6d.
On the Use of Science to Christians. By E. M. Caillard. Fcap. 8vo, pp. v, 95. 1s. 6d.
Science in Relation to Miracles. By the Rev. J. J. Lias, M.A. Fcap. 8vo, pp. vii, 93. 1s. net.
The Hidden Years at Nazareth. By the Rev. G. C. Morgan. Fcap. 8vo, pp. 47. 1s. net.
The Mystery of the True Vine. By the Rev. A. Murray. 16mo, pp. 172. 1s.

Oliphant Anderson and Ferrier—

Leaders in Literature. By P. Wilson, M.A. Crown 8vo, pp. 286. 5s.

Christianity and the Progress of Man. By W. Douglas Mackenzie, M.A. Crown 8vo, pp. 255. 3s. 6d.

David Hume. By Henry Calderwood. Crown 8vo, pp. 158. 1s. 6d.

Difficulties about Baptism. By D. Douglas Banner-
man, M.A., D.D. Fcap. 8vo, pp. vi, 90. 6d., net.

Religious Tract Society—

Pilate's Gift and other Sermons. By the Right Rev.
G. A. Chadwick, D.D. Crown 8vo, pp. 287. 5s.

The Service of the Mass in the Greek and Roman Churches. By the Rev. C. H. H. Wright, D.D.,
Ph.D. Crown 8vo, pp. 128. 1s.

Elliot Stock—

Sermons Preached in Westminster Abbey. By Basil
Wilberforce, D.D. Crown 8vo, pp. viii, 244. 5s.

Studies on the Second Advent. By J. S. Flynn, B.D.
Crown 8vo, pp. viii, 181. 3s. 6d.

Williams & Norgate—

A Study of the Saviour in the Newer Light. By A.
Robinson, B.D. 8vo, pp. xx, 404. 7s. 6d.

Semitic Influence in Hellenic Mythology. By R. Brown,
jun., F.S.A., M.R.A.S. 8vo, pp. xvi, 228. 7s. 6d.

THE Rev. Daniel Waters, pastor of the English Congregational Church at Ystrad, Glamorganshire, has a debt on his church. He might wipe it off with a bazaar, but he dislikes bazaars. So he has resolved to wipe it off with a volume of sermons. Thirty of his brethren (all but one) came and preached in his church, and then gave him the sermon. They gave him a photograph also. He reproduced both. And here we have thirty excellent portraits of prominent and eloquent Congregational preachers, with their thirty sermons, and the price is but a few shillings. If the book sells as it ought to sell, the debt will be wiped off. If it is read as it ought to be read, the debt will be wiped off many a soul. Dr. Griffith John of Hankow, the only one who could not come to preach his sermon, sent a missionary's great argument for the Divinity of Jesus.

Professor Skinner has completed his *Isaiah* in the "Cambridge Bible for Schools and Colleges." It is mentioned on another page.

It is probable that when the religious history of the end of this century is written, it will be recorded that a great Congregational minister wrote a great book in answer to the dogma of Apostolical Succession. For few religious and literary facts could be found more significant. That a brochure should be hastily struck off in answer to some passing exaggeration in religious belief would have no significance. But this is a serious historical study. It has cost years of a capable student's life to gather these facts, and hard toilsome days to give them literary form and cogency. It is, in short, a great doctrinal treatise, not unworthy of the best theological writers, and it is all in answer to Apostolical Succession as it is believed in and practised in England. When we pass to where

beyond these voices there is peace, how will it all appear to us?

In the literature of Missions only two or three volumes have yet taken a permanent place. That is not surprising. The surprise is that missionary enterprise has ever lent itself to the great writer's purpose. For although missionary work may be called heroic beyond all other work to-day, its heroism is in the unyielding persistence in daily drudgery and petty disappointment. It does not offer the heroic ideal that literature has hitherto had before it. Thus it is improbable that M. Coillard's *Central Africa* will take its place among our literary immortals. For it is a typical missionary's book. Intensely interesting, its interest is ever on the little detail of daily life, the mean prejudice disarmed, the commonplace heart won, and then the illness and the end, and the grave in a foreign land. But there are greater greatnesses than those that belong to literature. There is the greatness of him or her who will come after Me and knows that there is only the way of taking up the cross daily and following. It is the only greatness we dare call *blessedness*. And it is just to such men as this, with his heroic Scotch wife, that we are *sure* the word will be spoken, 'Come, ye blessed of My Father.'

Moule's *Colossian Studies* were bound to come, the *Philippian Studies* having opened the way. Other *Studies* will follow in their time. For a new method of Bible study has been hit upon: it has the singular advantage of missing never a word in the Epistle, and it aims at the yet happier purpose of sending us to the Epistle itself.

The new edition of Dr. Wright's *Introduction to the Old Testament* contains an excellent appendix

of Bibliography, which carries the literature of its subject down to the present date. It is no surprise that its accuracy is nearly flawless, for that is the conscientious character of all Dr. Wright's work. To prove it human he has left one slip. Professor Skinner's *Isaiah* is 1896-98, not 1891-95.

Mr. Illingworth's Bampton Lecture on *Personality* gave him a place as a thinker and writer for the times. It proved him at home and happy in that borderland of misery and mischance where theology and metaphysics come in contact. It showed him one of the rarest of teachers, teaching us to love the Lord with all our mind. Let Mr. Illingworth write more books. They will be read and be blessed every one. The new book has no more forbidding title than the Bampton Lecture; it is even more modern and convincing. Its one great thought is that since God has not spared His own Son, but given Him for us all *in the Incarnation*, He will with Him freely give us all things—miracles, prophecy, and all the rest.

Those of us who have not yet written on the Book of Job know that the Commentary on Job has not yet been written. For other men have said nothing better than we can read in the Book of Job itself. Mr. Garland is the latest commentator, and he has written kindly and cheerfully on the *Problems of Job*, but he has left them where they were. For Job is Adam and Uz is Earth, and the problems of Job are not to be written on but suffered. For a pleasant book to read take Garland on the *Problems of Job* by all means; but do not think that he will save you from burning your fingers.

There are two books by Mr. Andrew Murray this month—*The Ministry of Intercession* and *The Mystery of the True Vine*. Of their kind—and their kind is very popular as well as very precious at present—both are exquisite examples. *The True Vine* is a devotional study of the Parable of the Vine and its branches; *The Ministry of Intercession* is a pressing plea for greater earnestness and unselfishness in prayer, and for more of it.

Mrs. Caillard, who also has two books this month, has succeeded in making science serve to commend religion—a most difficult and usually

quite unsuccessful enterprise. It is not simply by being religious and knowing a little science, that she does it; it is by forcing nothing, and letting nature herself, so willing always to heal and reconcile, do the harmonizing.

The new volume of the 'Preachers of To-day' Series is Dr. Horton's *Brief Sermons for Busy Men*. 'Brief' sermons are usually barren, and busy men find them far too long. These are not so very brief. They have matter for thought, and it is always impressively expressed. They have even a certain long-handed hold of the hearer, and will not let him go until they bless him.

Leaders in Literature is a somewhat commonplace title of a somewhat commonplace book. It is very difficult to say anything new about Emerson, or Carlyle, or Lowell, or George Eliot, or Mrs Browning, or her 'illustrious husband,' or Matthew Arnold, or Spencer, or Ruskin. If it is not new it is no use saying it now, and if it is new—well, here at least it is not worth saying. Of course this will serve if you have nothing better, but you would be wise to pass this by and read the 'Leaders' themselves.

Messrs. Oliphant Anderson & Ferrier's catalogue is particularly strong in the literature of Missions. The convincing and converting side of Missions, what one might call the apologetic in missionary literature, is almost wholly theirs. They have just added a volume. What Missions have done for the social and intellectual progress of man—that is Professor Douglas Mackenzie's theme, and he knows how to handle it. If you happen to have an intellectual friend who does not believe in Missions, this is the book to give him.

The latest issue of the 'Famous Scots' is *David Hume*. The author is the late Professor Calderwood. Scotland, especially theological Scotland, owed an apology to David Hume, and Professor Calderwood was just able to make it before he died. It is an apology of the lofty order—such as Hume was really able to appreciate. For it shows him wholly wrong in his philosophy, and wholly right in his heart.

Dr. Bannerman of Perth has written a handy book on *Baptism* to meet the difficulties (original or second-hand) of young men and women, and it will meet them.

Canon Wilberforce is a preacher to the men and women round him. He never fails to reach and arrest. His power lies in his reality. It is left to others to speculate, he knows; to dream, he works. His new volume of *Abbey Sermons* must have startled consciences out of slumber. And they can heal too. For there is balm in this Gilead, a physician here who can minister to a mind diseased, and pluck from the heart a rooted sorrow. You must not preach these sermons, for you could not make them yours; but live them you may and must.

In the preface to the new edition of his *Studies of the Saviour in the Newer Light*, Mr. Robinson tells the story of the reception accorded to the first edition up to the time he was separated from ministry in the Church. Then he points out what changes he has made, and why he is issuing the book again at all. For it is the same book essentially, and most of his critics will still find offence in it. But its expression, and once and again even its attitude, are greatly altered. One may still read it with disapproval, but one can read it now. It seems to us, indeed, to show Mr. Robinson in a new light himself. That he has been able to alter so and reissue is much; that he has grasped the great matters of disagreement, that he has been ready to soften and able to strengthen. It is easy to promise a better reception to this issue; a reversal of the former general judgment it would perhaps be too much to look for.

Semitic Influence in Hellenic Mythology is unlikely in itself, and it is unlikely that any one should be able to prove it. Mr. Brown has written a clever interesting volume, but he has not troubled us greatly with Semitic influence in Hellenic mythology. The student of mythology will find many things delightfully well put, even where they are not new; the general reader will rejoice in a world of literary and theological strong speaking. The volume is substantially a defence of Professor Max Müller against Mr. Andrew Lang.

'The Greek Testament' of the Bible Society of Stuttgart.

WHEN O. v. Gebhardt published in 1881 his *Greek and Greek-German Testament*, he was induced to this undertaking by the intention to counteract the practice of the British and Foreign Bible Society to circulate in Germany nothing but reprints of the *Textus Receptus* (see the statement in the Preface of the bilingual edition, p. v). His editions, however, were not cheap enough to reach this effect. As late as 1893-94 the British and Foreign Bible Society made at Cologne a reimpression of the *Textus Receptus* in 12,200 copies, and went on to circulate of it in Germany and Switzerland about 1600 copies per annum (see the *Annual Reports* of the Society). It seemed necessary to make a more decided effort against this practice, and therefore the Württembergian Bible Society at Stuttgart published lately a *Greek Testament* with a critically revised text, but as cheap and as nice as any of the Society's reprints of the *Textus Receptus*. The text is based on a collation of the editions of Tischendorf, Westcott-Hort, and Weymouth; it gives on the margin all their differences, from Acts onwards, also those of the new recension of Bernhard Weiss. But it gives further, at the foot of the pages, a selection of manuscript readings, not to be found in the editions just mentioned, for the Gospels and Acts, chiefly from the *Codex Bezae* at Cambridge; and it places thus in the hands of the poorest student materials which were hitherto accessible only to those who were in possession of the larger critical editions. The outer margins contain all references to the O.T. and many parallel passages. The Greek type was expressly cut for this work, to be as clear and large as it was possible in a pocket edition. Bishop Westcott, in a letter to the editor, called it 'an admirable specimen of typography.' It is sold in all forms of binding and arrangement, from one shilling onward, in one vol., in two parts, in ten parts with case; on writing-paper and interleaved; in Greek and German, the German text being the Revised one, but giving on the margin a full comparison of Luther's last edition of 1545.

There is probably no Bible Society on the Continent which is more heartily thankful for the good work the British and Foreign Bible Society.

has done in Germany than the Wurttembergian in Stuttgart,—Dr. Steinkopf, the well-known secretary of the London Society, was our countryman,—but must it not seem disgraceful to repeat and circulate, at the end of the 19th century, the clerical errors made by Erasmus in 1516? Westcott-Hort conclude their N.T. with a motto taken from our countryman, J. A. Bengel, that we must not enlarge the shortcomings of our predecessors, nor anticipate or hinder the progress of the future, but that each time must show faithfulness *in minimis et maximis*. In the same connexion Bengel says that every particle gold remains gold, but that just therefore it is the duty of the pious to apply all energies to the textual criticism of the N.T., and not to circulate as gold what is

not gold. By what pleas can one be justified in repeating a grammatical monstrum like the *καίπερ ἐστίν* (Rev 17⁸), or as words of St. John, what Erasmus translated from the Latin Vulgate (Rev 22¹⁹⁻²¹), because the only MS. which was at his disposal was defective?

It would be the best reward for the great expense which the Bible Society of Stuttgart has spent on this undertaking, if other Societies would make a large use of it; and if last, not least, the greatest of all, which in other directions is so splendidly managed, the British and Foreign might be induced to give up its present praxis, at least in Germany.

E. B. NESTLE.

Ulm.

Ezekiel's Temple.

BY PRINCIPAL THE REV. GEORGE C. M. DOUGLAS, D.D., GLASGOW.

II.

FROM this 'law of the house,' or fundamental principle, that the holy place had been raised to equality with the most holy, the old restrictions having been abolished, several important consequences resulted, and these explain certain other features in Ezekiel's temple.

1. There is no high priest. With the most holy place thrown open to them all, every priest was now competent for what had been the special duty and privilege of the high priest. This absence of a high priest is the more noticeable, since repeated mention is made of Zadok, the well-known high priest at the time when Solomon's temple was built and opened. There is no mention of the gorgeous high-priestly garments (contrast Zec 3¹⁻⁵); not even of the well-known Urim and Thummim.¹

¹ It has been said that Ezekiel places the ordinary priest under rules as strict as those under which the high priest is placed in the Levitical law. If so, this is so far analogous to the advancement of the holy place to the level of the most holy. Something of this may be seen in the rule for marriage (chap. 44²², bringing together Lv 21⁷ and ¹⁴); perhaps in the rule for wearing linen, no doubt with a reference to purity (comp. chap. 44¹⁷ with Ex 28³⁹); perhaps the rule for dressing their hair (chap. 44²⁰, comp. Lv 21^{5, 10}). The command not to eat what had died of itself, or what had been torn (chap. 44²¹), seems to be taken from Lv 22⁸. The command not to drink wine (chap. 44²¹) transforms the special rule in Lv 10⁹ into a permanent law; possibly there is here

2. The ark with its mercy-seat is conspicuously absent: whereas the ark was the only piece of furniture in the most holy place of the tabernacle, and so in Solomon's temple the so-called 'oracle,' the most holy place, had been prepared for the purpose of bringing the ark in there (1 K 6¹⁹). The unvarying Jewish tradition has been that the ark was wanting in the second temple; comp. Jer 3^{16, 17}, where, instead of the forgotten ark, it is Jerusalem that is to be called the throne of Jehovah, to which 'all the nations shall be gathered, . . . neither shall they walk any more after the stubbornness of their evil heart,' comp. Ezekiel himself, chap. 11¹⁶⁻²⁰, (chap. 36²⁵⁻²⁸ being in some respects fuller), recording the assurance that Jehovah was 'to them a sanctuary for a little while in the countries where they are come,' at the time of the desertion and desecration of Jerusalem. And, he continues, one heart and a new spirit, and a heart of flesh instead of a stony heart, shall be given to the worshippers, 'that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My

some connexion with the fact that Ezekiel does not mention the use of wine in the sacrificial services, the drink offering being mentioned only once (chap. 45¹⁷). The rule as to a priest defiling himself for the dead (44²⁵) agrees with the Mosaic law for the ordinary priest, not for the high priest (comp. Lv 21^{2, 3} with v. ¹¹).