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hensible. Such knowledge is too high for us. We know how difficult it is to get acquainted with a few. The teacher in a school needs time to know all his pupils. The pastor of a congregation has difficulty in avoiding mistakes, especially at first when all are strange to him. And some in a congregation are very unreasonable in their expectations.

'Ho, sailor of the sea!  
How's my boy—my boy?'  
'What's your boy's name, good wife,  
And in what good ship sailed he?'  
'You come back from the sea  
And not know my John?  
I might as well have asked some landsman  
Yonder down in the town.'

That good mother did not realize the wideness of the sea, and how that there was many and many a ship and ship's crew upon its bosom.

But God's thoughts are not as our thoughts. It is far beyond our little minds to comprehend the Saviour's knowledge. Some day in the hereafter we may understand better, but here it is simply for us to take Him at His own word, and to believe that all are known and dear to Him, and that the way of none is hid from the Lord.

Lastly, Jesus says, 'They follow Me.' And that implies not only that they follow trustfully, but that He leads considerately. As a shepherd would lead his flock with some pasture land ultimately in view, even though for a time, it might have to be, through barren places, so will Christ lead those who follow Him, always to something worth reaching at last. Many a step may have to be taken on trust, and the way may be long and difficult, but the end will repay. No one ever yet regretted following Christ as Guide.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

BIBLE READINGS FROM THE PENTATEUCH.  
BY T. W. PEILE, M.R.A.C. (*Benrose*. 8vo. 6s. net.)

THIS volume is part of a large undertaking. How large, Mr. Peile gives us some idea by paging straight on. This is the third volume of the series, and it includes pages 715 to 1398. But it is not so great as it is large. For to be great one has to be oneself, and Mr. Peile does not care for that. He quotes so freely from Edersheim, that we wonder if Edersheim had not written whether Mr. Peile would have been an author. And yet Edersheim is only one of those whom he so liberally admires and immortalizes. He does not care to see his own writing. He quotes and uses marks of quotation, and calls himself editor not author.

And yet he shows his own hand in the kind of quotation he makes, and especially in the historical or higher criticism he offers us, which is his own entirely. His attitude is that of the extreme right, placing Canon Cheyne, for example, on the extreme left. For whereas Cheyne does not now believe that any of the Psalms were

composed before the Captivity, Mr. Peile believes that many of them were sung during the wilderness wanderings, and that one of them, Psalm cxxx., was discovered 'amongst the private documents of Moses after his death.' This is found in one of the Appendixes, which are, perhaps, the most interesting things in the book. In another we have a remarkable chapter of etymologies, in which the affinity of the word *God* is traced through the Hindostanee *Khoda* to the Hebrew *Q'dosh*, holy, unspotted. Canon Cheyne would not agree with that either.

ERAS OF THE CHRISTIAN CHURCH. THE POST-APOSTOLIC AGE. BY LUCIUS WATERMAN, D.D. (*T. & T. Clark*. Crown 8vo, pp. xviii, 505. 6s.)

The place which the 'Eras' have taken is a high one. Some previous volumes have been masterpieces, all have attained success. But it is doubtful if the present volume will lift them any higher. Its learning is competent enough, but it has two faults. One is that its style is too familiar, the other is that its manner is too

apologetic. Dr. Waterman does not impress us as a judge, but as an advocate. And sometimes he just escapes the advocate's awful sin of abusing the plaintiff's attorney when he has no case.

On the whole, however, the fault of manner is less pronounced with further reading. When questions of Church organization are left behind, the tone becomes more truly historical. The fault of style remains to the end. But we will not deny that it has advantages. There is never any doubt about Dr. Waterman's meaning, there is never any question of his emphasis. Occasionally, too, the style is striking and fits the modern thought, as in the passage on page 453, where the distinction is explained between heresy and bad theology.

THE THEOLOGY OF THE EPISTLE TO THE HEBREWS, WITH A CRITICAL INTRODUCTION. BY THE REV. GEORGE MILLIGAN, B.D. (*T. & T. Clark.* Post 8vo, pp. 253. 6s.)

Any book with the name of Milligan upon it is sure of a ready welcome. No Scotch theologian of recent years was found so acceptable to the English mind. The High Churchman who cannot bring himself to a recognition of Presbyterian orders, quotes Milligan on the *Heavenly Priesthood*, and (as in the case of Dr. Moberly) almost builds his system of theology upon him. William Milligan was the father; George Milligan is the son. And they differ as they ought to do. But this volume will prove to everyone that the son is capable of equally painstaking and equally memorable work as the father. That could not have been said before. The little book on the English versions was a fine piece of scholarship deservedly commended by the Bishop of Durham. But it gave less scope, and was less testing. This is as severe a test of ability as one could find.

Mr. Milligan has divided his book into two parts. About one-third is occupied with the Introduction, the rest with the Theology. Both are written to be read, in a natural telling style and clear arrangement. The arrangement is a strong feature. It is part of the whole finish and attraction of the book, which cannot but charm the reader.

Into the contents we do not intend at present to go. We do not care to tell even where Mr. Milligan is upon the authorship. It is enough that we can unreservedly recommend the volume

as a sensible as well as a fertilizing study of the outward features, but especially the inner thought, of this great Epistle.

Messrs. T. & T. Clark have also published a new edition of Dr. Forrest's book, *The Christ of History and of Experience*. It is a book of marked and now well-recognized ability. The problems of our day, not of any other, are its theme, and it handles them with modern scientific skill. In some respects it shows the way in which religious thought is going, in some respects leads and guides it. Its subject—and its subject is never forgotten—is the subject that has most frequently absorbed the interest of the Christian world, and never more keenly or hopefully than at the present time. We feel safe in saying that it is one of the few books of last season that will remain with us.

The Rev. Arthur T. Pierson has written two small books of practical piety, and published them through Messrs. Funk & Wagnalls. The one is a sketch of Catherine of Siena's life, the other a study in biblical theology under the title of *In Christ Jesus*.

ENCYCLOPÆDIA OF SACRED THEOLOGY. BY ABRAHAM KUYPER, D.D. (*Hodder & Stoughton.* 8vo, pp. xxv, 683. 12s.)

Dr. Kuyper is the great pillar of orthodox theology in Holland to-day, and his *Encyclopædie der Heilige Godgeleerdheid* is his greatest work. It is a large work, and is not all translated here, only the second of its three volumes with some fifty pages of the first. Whether the remainder will be rendered into English probably depends on the reception this part receives. It ought to receive a warm reception. For it is most refreshingly easy in style, untechnical to a degree that would have shocked our fathers, and still shocks some of 'their succeeding race,' as one can see by an occasional foolish notice of Dr. Clarke's *Outlines of Theology*. But besides the simplicity of its style, its attitude is unmistakable on every question. Perhaps the most interesting portion of this volume is the treatment of the authority of Scripture. Dr. Kuyper holds that the authority of every part of Scripture has been settled by Christ and His apostles. Christ quoted from the Old Testament, called it Scripture, and said it could not be broken, and that settles the authority of

the Old Testament. When you argue that in the Sermon on the Mount Christ seems to supersede some things in the Old Testament, Dr. Kuypers is ready to answer No. What He did was, 'by His accurate exegesis, to maintain the Old Testament over against the false exegesis of the Sanhedrin of His day.'

Now, there are difficulties in that position, but Dr. Kuypers is aware of them, and does not shirk them. It is not his nature to shirk anything. For example, there is the quotation in He 10<sup>6</sup>—but that had best be given as a Note of Recent Exposition.

Well, take it all in all, it is the ablest exposition of what is called the plenary inspiration of Scripture that we have seen. It will become a bulwark of strength to those who are with it; from others it will demand careful and strenuous answering.

NEGLECTED FACTORS IN THE STUDY OF THE EARLY PROGRESS OF CHRISTIANITY. BY THE REV. JAMES ORR, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 235. 3s. 6d.)

The title is long, but the book is short and to the point. Professor Orr undertakes to prove three theses, and proves them. First, that early Christianity had a larger extension *laterally*, i.e. in number; secondly, that it had a much larger extension *vertically*, i.e. as respects the richer classes; and thirdly, that it had a much greater influence *penetratively*, i.e. upon the thought and life of the age, than is generally believed. It simply means that we must take our Gibbon and read something into him (as well as out of him). All the great historians are being tried and found wanting somewhere. Even the great Lecky will be found unfit to turn the absolute scale some day. And why not Gibbon? Nay, Gibbon likeliest of all, for he left a great factor out, and was bound to be wrong in many of his facts. Professor Orr has corrected Gibbon and others. He has given us a study in historical method. It is a valuable addition to scientific thought as well as to Early Christian History. He has also given a lesson in modesty, and some great historians need that.

CATHOLICISM, ROMAN AND ANGLICAN. BY A. M. FAIRBAIRN, D.D. LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. xxiii, 481. 7s. 6d.)

As Dr. Fairbairn tells us, and as we did not need to be told, these chapters first appeared as articles in the *Contemporary Review*. This explains

the freedom with which each chapter begins and ends with itself, and the enjoyment with which one can take up the book again, after having been compelled to lay it down awhile. Yet there is a unity. There is the unity of one great earnest protest—the dominating interest in a strong personality—the protest against the exclusiveness of the 'Oxford' theology.

That theology will ignore Dr. Fairbairn's book—till the day of judgment—and be exclusive still. But Dr. Fairbairn's book will hasten the day of judgment.

Messrs. Hodder & Stoughton have also published a valuable exposition of *The Apostles' Creed*, admirably translated by C. S. Burn and A. E. Burn, B.D. The second half of the book has appeared in the *Expositor*, but that need not hinder its circulation, which it is earnestly to be hoped will be wide.

Messrs. Maclehose have published three lectures, by Professor Hastie of Glasgow, under the title, *Theology as Science*. Properly, that is the title of the first lecture only, but it may stand for the whole. For they are all theological, and all scientific. Living and modern and most stimulating indeed, they make it very clear that Dr. Hastie is a thinking force in theology.

THE CHRISTIAN CREED AND THE CREEDS OF CHRISTENDOM. BY SAMUEL G. GREEN, B.A., D.D. (*Macmillan*. Crown 8vo, pp. xx, 347. 6s.)

This is the second series of the Angus Lectures. The first series was delivered by Dr. Angus, recently the President of Regent's Park College, in whose honour the lectureship is founded. The subject was *Regeneration*. In choosing Creeds and Tests, Dr. Green gives us to understand that the Foundation is a comprehensive one. But he is as impressive and practical as Dr. Angus on *Regeneration*. It is not a mere historical inquiry that he has entered upon. Whether a Church should have a formulated Creed, and how strictly the Creed, if it has one, should bind its members, are matters of pressing interest to him. It is also a matter of interest, deepest of all, to know how men have hit or missed the truth as they have formed their Creeds. And thus he keeps his subject alive from cover to cover, and gives us knowledge on the way.

Perhaps the most instructive part of the book

begins on page 242, or even on page 235, with the opening of the seventh lecture. There Dr. Green states the grounds of Christian certainty. After telling us that there are subjects of absolute certainty, others of varying degrees of decision, and others of speculation, he says that the three facts which must be held without question by every Christian, are the Fatherhood of God, the Redemption by Jesus Christ, and the communication of light and life by the Eternal Spirit.

On the question of Tests, Dr. Green has his mind made up. And we can guess in what direction, when we know Dr. Green and the Angus Foundation. But he does not forget himself, and make no test the test of Church membership or of Christian fellowship.

Messrs. Macmillan, it must be added, have issued the volume in their most attractive style. Is it too much to hope that they will issue the whole series, and uniformly?

Messrs. Passmore & Alabaster have published the forty-fourth volume of *The Metropolitan Tabernacle Pulpit* (8vo, pp. 624, 7s.). The sermons which this volume contains were mostly preached in 1883, but we see more than one as old as 1856. And there is little difference between them. Spurgeon got hold of the gospel early, and himself as a preacher almost as early. If there is a note of difference, it seems to be in a different estimate of men. The later Spurgeon, it seems, had more faith in men than the earlier. Lost, ruined—yes, that always; but something to appeal to even in lost men he found later, something that could be touched tenderly. The earthquake and the fire in the earlier, the still small voice in the later sermons, there does seem to be that difference.

Messrs. Passmore & Alabaster have also published another shilling volume of selected sermons, *Twelve Sermons on Ritualism*.

Messrs. Rivington have begun the issue of a new series of very small books at one shilling, to be called 'Oxford Church Text Books.' The general editor is the Rev. Leighton Pullan, M.A. The first volume, just issued, is by the Rev. R. S. Ottley, M.A., and on *The Hebrew Prophets*. Mr. Ottley is a scholar, and knows scholarship. He uses the very best authorities, and uses the right

parts of them. He writes clearly and orderly also. It is an excellent start.

THOUGHTS ON HELL. BY VICTOR MORTON.  
(Sands. Crown 8vo, pp. 135. 2s.)

'Our David,' said a mother, 'goes now to hear Mr. B. You see Mr. B. has no hell, and our David likes that.' But what will 'our David' do in the swelling of the Jordan, or even if he should chance to read a book like Mr. Morton's? For Mr. Morton is no fossil, in theology or in science. It is what we have to believe about hell, we, the heirs of the ages, that he tells us. And there seems no escape from his logic or appeal.

Mr. John F. Shaw has published a small volume of plain persuasive sermons by the Rev. F. Harper, M.A., under the title of *Echoes from the Old Evangel*. Perhaps the quotations are somewhat numerous, but the gospel is in them.

HELPS TO GODLY LIVING. SELECTED BY J. H. BURN, B.D. (Stock. Crown 8vo, pp. 200. 3s. 6d.)

There may be writers and living writers whose works contain more 'gems' than are to be found in the writings of Archbishop Temple, but it is certain that from Archbishop Temple's writings a better selection of 'gems' could not have been made. Mr. Burn knows every sermon preached, and apparently every speech delivered, during the last forty years. He seems to have been preparing for this task for a generation. But the truth is that he has a quite unique knowledge of current homiletical literature, and he has also the literary sense to know the best. It is a beautiful book; the best possible souvenir of Archbishop Temple the Terrible.

Mr. Elliot Stock has begun a very cheap issue of Gray's *Biblical Museum*.

THE FATHER'S HAND. BY THE REV. ADAM PHILIP, M.A. (Stockwell. Crown 8vo, pp. 298. 3s. 6d.)

Mr. Philip has here hit upon and skilfully worked out a new and fertile subject for pulpit discourse. 'The Father's Hand' means God's ways of working. And so each sermon deals with one aspect of God's work. There is the slowness of God's work, the swiftness of God's work, the stillness, the secrecy, the simplicity, the steadiness, and the like, until, apparently,

every aspect of God's work has been treated, and a most stimulating as well as instructive volume of sermons has been produced. Let it be added that it has an unmistakable literary flavour, as indeed all true devotional work must have. For the pen of the ready writer must be sweet when it speaks of the things touching the King. Therefore let this book be unreservedly recommended. It contains a complete section of Christian doctrine, a strengthening guide to Christian work, a fruitful theme of pulpit exposition.

The Sunday School Union has issued another book by C. M. Sheldon, who bids fair to be our favourite among religious novelists of America. This time it is *His Brother's Keeper*. Its lesson is manifest, and pressed urgently home. The edition is an attractive one.

The same House has published an edition (uniform with that just noticed) of *Robert Hardy's Seven Days*, by the same author. Better apply to the Sunday School Union for a set of Mr. Sheldon's works.

JOHN WESLEY AND GEORGE WHITEFIELD IN SCOTLAND. BY THE REV. D. BUTLER, M.A. (*Blackwood*. Crown 8vo, pp. 325. 5s.)

It would be difficult to flatter the man who, finding himself with leisure in a country parish, sets his mind and accomplishes work like this. For it is needful, helpful, abiding work. Even a local parish history is a good work if well done. But this is better. For it is not local. It is of the whole world, as Wesley said his parish was. One cannot but count it a fine thing that a minister of the Church of Scotland should attempt an appreciation of Wesley's and of Whitefield's work, or any part of it. We reckon it still finer that Mr. Butler has so thoroughly and even charmingly carried it through. He has written a small part of a large history in such a way that it will not have to be written again. And the future historian of either Wesley or Whitefield will be compelled to make much of this book, or fail.

The Rev. Andrew James Forson has published through Mr. William Kidd three Sunday morning addresses on *The Law of Love* (Dundee: Kidd, rs.). They are so simple in style and appropriate in feeling that the booklet, which is attractively bound, should serve admirably as a present.

## The Story of Ahikar.

1. 'CENTURY, what a joy it is to live! Go, barbarism, and take the rope' (*i.e.* to hang thyself), wrote Ulrich Hutten, the champion of Renaissance and Reformation, at the news that some letters of Cicero had been rediscovered. To a similar feeling of joy the modern student of letters and divinity might give expression almost every half-year, not to say every month, as often as a number of THE EXPOSITORY TIMES come to his hands. What a number of new 'finds' have been mentioned in its columns. Especially, the field of Biblical Literature has been favoured. And not the least benefit of the new finds is that they cause us to re-examine the old treasures with which we believe ourselves to be familiar from long standing. Such is the case with *The Story of Ahikar*.<sup>1</sup>

2. Many a reader will perhaps be shocked to be told that a story which he knows perhaps, or probably does not know, but might have known from the Arabian *Thousand and One Nights*, has a close connexion with one of the apocryphal books of our Old Testament, which deserve also, by the bye, to be better known than they are, as well as with a well-known parable of our Lord and with the sad history of the traitor among His disciples, and that it ought to be added as another volume to the library of our Lord as one of the books which influenced His teachings. And yet it is so, at least according to the Introduction of the present volume; and to a great extent this Introduction will hold good. The Story of Ahikar, which we get here, must rank in future with the Book of Tobit.

3. Startling as this news will be to many, it was no secret to such scholars as were a little versed in the field of O.T. Apocrypha, since Georg Hoffmann of Kiel (the pupil of Lagarde) hinted at it in vol. vii. of the *Abhandlungen für die Kunde des Morgenlandes* in 1880. And it is one of the serious drawbacks in the new work of Professor Kautzsch on the Apocrypha and Pseudepigrapha of the O.T. [which was in many respects justly recommended by J. A. Selbie to the readers of THE EXPOSITORY TIMES (December

<sup>1</sup> *The Story of Ahikar, from the Syriac, Arabic, Armenian, Ethiopic, Greek, and Slavonic Versions.* By F. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis. London: C. J. Clay & Sons. Glasgow: 263 Argyle Street. 1898. Price 15s.

1898, p. 120)] that the scholar to whom the Book of Tobit was intrusted, betrayed not the least knowledge of this fact. Not to speak of other sources, he might have learnt it from Zöckler's commentary (pp. 163, 169), where a reference is to be found to a paper by the late Professor Aug. Müller, whose name we miss also in the Introduction to the present work, as well as that of Professor Bickell ('A Source of the Book of Tobit,' in the *Athenæum*, 22nd November 1890, 29th January 1891).

4. We do not intend to go into details: it is established beyond any reasonable doubt that we have here a story about the Ahikar (Achiacharus), who is mentioned four times in the Book of Tobit (1<sup>4</sup> 2<sup>10</sup> 11<sup>17, 18</sup> 14<sup>20</sup>), and that this story is not derived from the Book of Tobit, but is presupposed by the latter. The publisher would do well to bring out at once a popular edition of the present book, culling out the 110 pages of Arabic, Syriac, and Armenian texts, and leaving the rest as it stands. This would come to be a favourite book not only with the student of the Old Testament, but also, and above all, with the folk-lorist. Nor must the students of Greek literature neglect this book; they will find their *Ἀισωπος* in it in a new connexion.

5. Much as has been done in the Introduction, which is the work of the versatile Rendel Harris, to clear up the intricate history of the romance, much remains to be investigated. Even the name of the hero is strange. It is true there is scarcely a doubt that the Syriac form אַחִיקַר is the true one, from which the Arabic *Haikar* is an abbreviation, like the Phœnician *Hiram* from Ahiaram, the African *Hamilcar* from Ahimelech; but it is strange that the root יקר ('costly,' 'dear') is never met with in biblical names, and very seldom in Syriac ones. The name of his wife,—it is characteristic that she bears a name only in the Syriac version,—which is transliterated *Ashfegani* (p. xxxiv) or *Eshfagni* (p. 70), would be better spelled *Ashpagane*; it is clearly Persian, the

'horse-coloured'; compare such names as *Ῥοδογόωνη*, *Ἀλογόωνη*. Other names have a decided Babylonian ring, and are witnesses to the high antiquity of our story.

6. One benefit, we have said, is that the new texts make us read the old ones again, and under new aspects. This promises good results, especially for the Book of Tobit. It has come down to us in at least two Greek recensions, and the common supposition is—the Introduction to the present work and the translator of Tobit in the new work of Professor Kautzsch start from it—that the vulgar one is the original. The present writer is fully convinced that the contrary is true. The Codex Sinaiticus, and this codex alone, has preserved to us the original Greek text. In the Codex Alexandrinus and Vaticanus it is abbreviated, still more in the Latin Vulgate, which speaks of Tobias in the third person, while in the Greek texts at the beginning he tells his own history; just as some recensions of the Story of Ahikar kept the first person, while others turned it into the third. To adduce but one example: it has been hitherto believed that in Tobit we have a direct allusion to the Book of Jonah, and Reuss in his translation uses this circumstance to fix the date of the Book of Tobit. Now Hugo Grotius, almost 300 years ago, already conjectured that instead of Jonah we must read *Nahum*; and, behold, when Tischendorf found the Sinaiticus, it showed *Ναουμ* in the place of *Ἰωνα* (14<sup>8</sup>). There are many tokens which prove the greater originality of this recension.

But we must stop. Startling as it seemed at first, that a story from the *Thousand and One Nights* should have connexions with our Bible, not as the offspring of a biblical book, but as an ancestor of it, it is no longer incredible, and this is reason enough for anyone who has his eyes wide enough open to join in Hutten's sentiment: 'Century, what a joy to live!'

EB. NESTLE.

*Maulbronn.*