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to determine. And yet we are not left wholly in ignorance on this matter; for the analogous series of facts in the provinces of the feeling and the intellect suggest that here, as there, obstructions in the soul of the seeker had to be removed before he received the salvation he sought. But a further explanation may be found in the different objects of the seekers. For since salvation is differently conceived by different men, surely God's answer to the soul's cry for salvation must vary likewise. To one man salvation means, first and chiefly, deliverance from the fears and penalties that dog the heels of sin; to another, redemption from sin itself; to another, the filling of the whole man, spirit, mind, and affections, with the Being of God. Is it strange, then, that one soul should early succeed in its quest, and that another should have to struggle onward through the darkness of years? Is it strange that the salvation into which such men enter through conversion should have various ethical values, seeing that one man conceives religion as the refuge of his weakness, whilst another reveres it as the educator of his strength? Is it

strange, therefore, that the character of some men at the crisis of conversion should be almost wholly unformed and need the discipline of babes in Christ, and that the character of others should be mature and ready for His completed will.

But, however great our present attainment, we must still press onward. The task of the faithful will is the creation of Christlike character. But character with any affinity to the divine can only be attained through increasing faithfulness to the ever larger light that dawns upon the soul. Every such further manifestation of His will is the Master's summons to His disciple, 'Come up higher,' and every response to such a summons can only be done at a cost. Duty then, should it grow more severe, must yet be more dutifully done, the mind's doubts faced, however terrible their challenge, and love's claims honoured, even when they exact the full self-sacrifice. Only by such obedience can we gain the full instruction that God has committed to the faithful life, and so transform our days from a series of self-repetitions into a life of progressive achievement. 'If ye know these things, happy are ye if ye do them.'

Notes on 'The Best Bible Commentaries.'

NEW TESTAMENT.

MATTHEW.—It is extremely interesting (perhaps it is not so creditable, however) to see the position that Meyer still takes. Meyer deserves it: we know men, and they our finest scholars, who have Meyer nearest their hand always; but the fact is that in this country St. Matthew's Gospel has been quite unaccountably neglected. Allen will soon appear in the 'International Critical' series; and it is right to mention the 'Cambridge Greek Testament for Colleges,' which has been neglected in this list almost as entirely as the 'Handbooks for Bible Classes and Private Students.' The St. Matthew volume is done by Carr (4s. 6d.). Then on the other side there is, in our belief, no popular commentary on the Gospels to be compared for a moment with Dr. David Brown's in Collins' 'Experimental' series. It is the only volume of the six worth paying a penny for,

but it is good enough to keep the whole series selling.

MARK.—Add on the student's side Maclear in the C.G.T. (4s. 6d.) and a very elementary but excellent little commentary by Sir A. F. Hort, Bart. (Cambridge Press, 2s. 6d. net). On the popular side the best commentary is not named, though four are mentioned. It is Principal Lindsay's in the 'Handbooks' series (T. & T. Clark, 2s. 6d.). Principal Salmond's edition in the 'Century Bible' is out now (Jack, 2s. net), but it does not supersede Lindsay.

LUKE.—There is a student's edition of St. Luke which may not be so useful generally as Plummer's, but for Synoptic study is unsurpassed—Arthur Wright's *St. Luke's Gospel in Greek* (Macmillan, 7s. 6d. net). The student of the 'Synoptic Problem' cannot do without it.

JOHN.—Here the great surprise is the omission of Reynolds. It is the chief ornament of the

¹ See THE EXPOSITORY TIMES for January, February, and March.

'Pulpit Commentary,' and will long resist the awful weight of homiletical matter that has drowned most of the volumes of that series already. But other two books are unaccountably omitted. First Milligan and Moulton in the 'Popular Commentary' (T. & T. Clark, vol. ii., 12s.). This series was spoiled by its title and still more by the poor work of its editors—Schaff and Riddle. But some of the books are done superbly, and John is one of them. The other omission here is the greatest sin our scholars have committed. To give a list of the best commentaries on St. John's Gospel and not mention Reith's incomparable edition in the 'Handbooks' series (T. & T. Clark, 2 vols., 2s. each), is not to be forgiven them.

ACTS.—This book is richer now in good commentaries than any other, with the possible exception of Hebrews. To the three students' books named might be added Rendall (Macmillan, 6s.), Lumby in the 'Cambridge Greek Testament' (6s.), and especially Page (Macmillan, 3s. 6d.). Chase, in the 'Critical,' is also on the way. Then on the popular side, add Page and Walpole (Macmillan, 2s. 6d.) and Bartlet in the 'Century Bible' (Jack, 2s. net).

ROMANS.—Three commentaries are given on the student side, but there was no need to mention more than one. Sanday and Headlam (which receives the highest number of votes given in all the list) makes the possession of all other books superfluous. On the popular side no fewer than five are named. And yet Sanday's commentary in 'Cassell' has been overlooked.

I CORINTHIANS.—Evans should have been at the top. It is probably the most original and illuminating portion of the 'Speaker,' even although Westcott is in it. Massie in the 'Century Bible' is good.

GALATIANS.—Burton is nearly ready in the 'Critical'; it is sure to be in front of all others, though Lightfoot's *Galatians* will never be set aside. If Ramsay had been an ordinary 'commentary,' its place would no doubt have been much higher. It gets only nine votes; yet what would the students and the commentators do without Ramsay? Sanday's *Galatians* in 'Cassell' has again been forgotten.

EPHESIANS.—There is a fine artistic work on Ephesians that has suffered for its daring. Yet it is a real and often a very searching commentary. It is H. G. Miller's (Skeffingtons, 10s. 6d.). Then

a better *popular* book on Ephesians than any of the four named is Moule's *Ephesian Studies* (Hodder, 5s.).

PHILIPPIANS.—Add Moule in the C.G.T. (2s 6d.), and on the other side Moule's *Philippian Studies* (Hodder, 5s.). Currie Martin has been compelled to crush Eph., Col., Phil., and Philemon into one volume of the 'Century Bible,' and yet he has produced a useful book.

COLOSSIANS.—The 'Pulpit Commentary' has never had its due. Here Findlay should have had a place. And again Moule's *Colossian Studies* must be used, though it is not so necessary as before, with Maclaren's fine book at hand.

THESSALONIANS.—The Master of Pembroke (Canon Mason) has done Thess. in 'Cassell,' and Dods has these epistles in the 'Popular.' Both are necessary to a full equipment, but Findlay and Denney are later and deserved to be mentioned first.

TIMOTHY AND TITUS.—Where is Lilley? His Pastoral Epistles in the 'Handbook' series (2s. 6d.) is fuller and finer work than Plummer, Humphreys, or Horton, the three named on the popular side. Lilley is particularly strong in the theology.

I PETER.—Howard Masterman of the Midland Clergy College has lately published a student's edition of I Peter (Macmillan, 3s. 6d. net). It affords a thorough drill in the language of the Epistles. Salmond is the author of I Peter in the 'Popular Commentary,' and Salmond's I Peter should have dismissed all the others from the popular side.

JOHN'S EPISTLES.—Westcott is the only student's book mentioned. It receives forty-seven votes. But Westcott has always to be supplemented, if we may not say corrected, and both Haupt and Huther (T. & T. Clark, 10s. 6d. each) must be studied. A most serviceable popular exposition of I John is Watson's (Maclehose, 7s. 6d.); and in the 'Popular' I John is done by Pope and Moulton.

REVELATION.—The commentator of the Apocalypse has not come yet. The late Dr. A. B. Davidson should have been got to do this work. Charles has it in hand for the 'Critical'; and great hopes rest on Swete, who is to issue through Macmillans a companion volume to his *St. Mark* on the Apocalypse.

Let it be repeated, that these notes express only an individual's opinions; while Mr. Bond's list gives the judgment of many scholars. We once more heartily thank him for it.