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admissible, for in the passage before us, unlike Ex 22², the notion of the subject in question is not suggested by the context. The author, it is held, intended to signify that the 'anointed one' had no *legitimate successor*; but it is plain that this idea could not have been suggested in more obscure terms. Hence it has been proposed to emend the text, which may have been more or less seriously exposed to corruption.

The LXX render *καὶ οὐκ ἔσται*. May they not have read *וַיִּנָּחֵם*? The statement would thus be a pleonastic repetition of what is contained in the preceding clause. It is at least more probable that the LXX rendering embodies an attempt to interpret the enigmatic words of our text. Moreover, *וַיִּנָּחֵם* could hardly have been corrupted to *וַיִּנָּחֵם*. It follows that Theodotion's rendering, *καὶ κρίμα οὐκ ἔστω ἐν αὐτῷ*, supplies no solid historical basis for the restoration of the original text. It represents once more simply a conjecture to escape a difficulty, and the same is the case with the paraphrase of the Vulgate: *et non erit ejus populus qui eum negaturus est*. Nevertheless, Theodotion offers a solution which has attracted more exegetes than one. Leaving out of account the condition of the text which Theodotion had before him, is it not a plausible hypothesis that the original text was *וַיִּנָּחֵם דָּן לוֹ* or, still better, *וַיִּנָּחֵם דָּן לוֹ*? It would readily occur that *דָּן* or, above all, *דָּן* should be omitted by haplography after *וַיִּנָּחֵם*. No doubt. But in the rapid description contained in the verses before us, one does not look for such a comment by the author. Moreover, the emphasis is not

upon the injustice of the attack which proved fatal to the 'anointed one,' but upon the attack itself and the destruction of the 'anointed one,' which was its consequence.

Still more decidedly must we reject the proposal to restore the word *עֵזֶר* after *וַיִּנָּחֵם*, yielding the sense 'and shall have no *helper*.' A comparison with Dn 11⁴⁶ lends no support to this emendation. The *punishment* of Antiochus Epiphanes is to consist partly in the abandonment in which he will be left, but the privation of help would have been a trifling detail, and unnecessary to mention in the sentence before us which announces the destruction of the 'anointed one.'

For a considerable time I have been accustomed to read the difficult words of Dn 9²⁶ in a sense averse to the explanations just mentioned. Perhaps habit blinds me to objections which others may better appreciate. Be that as it may, I have decided, not without hesitation, to submit my interpretation to the readers of THE EXPOSITORY TIMES. In place of *וַיִּנָּחֵם לוֹ*, I propose to read *וַיִּנָּחֵם לוֹ*. The omission of the *י* between the *ו* of *לוֹ* and the initial *ו* of the following *וַיִּנָּחֵם* is, *per se*, readily explainable. Moreover, the sense appears to me to suit the context. After the murder of Onias III. the high priesthood was usurped by Menelaus, *who did not belong to the Levitical order*. Was it not this circumstance that was in the mind of our author, leading him to say: 'And after the threescore and two weeks shall an anointed one be cut off; and Levi is no more'?

Louvain.

A. VAN HOONACKER.

Entre Nous.

Three Students' Books.

Messrs. T. & T. Clark have published this month three volumes of the first importance for students of theology. One is an *Introduction to the Hebrew Bible*, by Professor Geden of Richmond College (8s. 6d. net). The second is on *The Christian Doctrine of God* (10s. 6d.). It is a volume of the 'International Theological Library.' It is written by Professor W. N. Clarke, who is apparently the most popular of all American theological writers at the present day. His *Outline of Christian Theology* has reached its fifteenth edition.

There is no time to review these books this

month. Students will scarcely think it necessary to wait for reviews of them. Professor Geden is a darker horse than Professor Clarke; but he has a good record, and there is little doubt that an Introduction to the Old Testament covering all the departments of Introduction by so practised and conscientious a hand will be widely welcomed. Its place has been vacant for some time.

But the third is the book with originality.

There was in the University of Aberdeen, a good many years ago, a student of the name of Robert Scott, who, as the saying is, carried everything before him. The highest expectations were formed

by class-mates and professors of the work he would do in the world. He has done good work. But he has done it in Bombay, as a Professor in the College there. He has given himself to the laborious task of commending Western culture to Eastern minds. And he has commended it. But he has also given himself to the work of bringing Christ, who came from the East, back to the East again. He has done good work. But few of his class-mates or professors have known it.

They will know now. They will know that what they believed to be in the man was in him. The book he has written is called *The Pauline Epistles: A Critical Study* (6s. net). It is the second volume of that series, entitled 'The Literature of the New Testament,' of which Professor E. F. Scott's volume on *The Fourth Gospel* was the first. Professor E. F. Scott was held to be advanced. Professor Robert Scott will be held to be advanced also. For he takes the Pauline Epistles and assigns them to their authors. Not to St. Paul? Yes, but partly also to Silas, to Luke, to Timothy.

At first it is mere chaos and provocation. But the first impression passes away. The impression that succeeds is admiration for the man's mastery of his subject; and next, astonishment that so new a situation can be made so probable, and that without loss of interest or edification.

Italy.

Here are a few books on Italy, good for the student or the traveller.

1. Macmillan's Guide. The title is *Guide to Italy and Sicily* (10s. net). It covers the whole peninsula. It contains nineteen maps and thirty-six plans. We set Macmillan before Baedeker, because we have no intention of writing a book about Italy, or even a series of articles in the local newspaper. We simply want information, reliable information, on every possible matter of doubt. Our experience is that the hotel prices in Macmillan are marked too low. But we soon cease to trouble the guide book about hotel prices.

2. A Word Book, lest the right word escapes one at the moment or the right turn of a sentence. Riccardo's *English and Italian Dialogues* will do. The phrases are plentiful, and they are the phrases we shall require. Besides, there is a modest Grammar at the end. Hachette is the publisher (1s. 6d.).

3. For the journey there is nothing that will be more easily read or give one a more self-respecting sense of knowing something about the country, than Helen Zimmern's *Italy of the Italians* (Pitman; 6s. net). It is the Italy we shall see, not Dante's, or even John Ruskin's. And it is every side of the Italy of to-day, its literature and its science, as well as its trade and its games. The illustrations are plentiful and lifelike.

4. But we must get an introduction to the Painters. One of the easiest is Mr. Henry Attwell's *Italian Masters* (Sampson Low; 3s. 6d.). Mr. Attwell takes us up just when we have left school, and carries us first to the National Gallery. When we have learned all that he can teach us about the Italian painters there, we are ready to go to Italy.

5. Then we should get Berenson's volume on the *North Italian Painters of the Renaissance* (Putnam; 6s. net). It contains a complete, accurate, and accessible catalogue; and the catalogue is done in two parts, one part following the name of the painter, the other the name of the place. That is the second half of the book. The first half is an historical essay, capable, even masterly, bringing facts into their place in tendencies and development, and bringing the reader into the way of knowing something about Italian painting which will remain with him.

6. Then take the volume in Sir E. J. Poynter's 'Illustrated Art Handbooks.' It is the work of Sir Edward Poynter himself in co-operation with Mr. Percy R. Head. Its title is *Classic and Italian Painting* (S.P.C.K.; 3s. 6d.). In this book the whole ground is covered. And the illustrations are well chosen and plentiful. The volume is bound in leather for wear.

7. After the Paintings take the Churches and Cathedrals. It may not be the scientific order, but it is the path of least resistance. The most satisfactory book is *The Cathedrals and Churches of Modern Italy*, by Mr. T. Francis Bumpus (Werner Laurie). It gives a full enough description of all the great ecclesiastical buildings of the North, and it contains eighty-one illustrations, nine of which are in colour. It is a big book to find room for, but it is not heavy to carry about.

8. Now for a City. And in spite of all the guides and travelling agents, let it be neither Florence nor Venice, but Rome. For a book has

just been published on that part of Rome which at the present moment is the most interesting part. It contains the very latest exploration. It is written by the hand of a master. And it is illustrated, we had almost said lavishly; but that would imply waste, and there is not a useless engraving in it. The book we mean is *The Monuments of Christian Rome*, by Professor Frothingham. It is the latest issue of Macmillan's 'Handbooks of Archæology and Antiquities' (ros. 6d.).

Nothing More.

Simon of Cyrene bore
The cross of Jesus; nothing more.
His name is never heard again,
Nor honoured by historic pen;
Nor on the pedestal of fame
His image courts the loud acclaim.
Simon of Cyrene bore
The cross of Jesus; nothing more.

And yet, when all our work is done,
And golden beams the western sun
Upon a life of wealth and fame,—
A thousand echoes ring the name,—
Perhaps our hearts will humbly pray:
'Good Master, let the record say,
Upon the page divine, "He bore
The cross of Jesus"; nothing more.'

ARTHUR B. RHINOW.

A Preacher's Authority.

Is it not an old-fashioned way of speaking? No, a preacher may have authority still. Not because he is a man in authority. That is the old-fashioned way. But because he is a man under authority.

That is also an old-fashioned way, the oldest way of all, the way of Amos and Jeremiah. They were not men in authority; but they were men under authority, saying what they said, because the word of the Lord was a fire in their bones, and doing what they did because they could do no other.

Now, to be under authority is simply, as we have seen, to say always, 'Not my will, but Thine be done.' Professor A. S. Hoyt of Auburn Theological Seminary has published a book on *The Preacher* (Macmillan; 6s. 6d. net). It is a thoroughly modern book. It discusses everything—the preacher's person, the preacher's message, and the preacher's method; and all with much wealth of illustration and much wisdom of words. It discusses the authority of the preacher. 'An

old Scotch minister,' says Dr. Hoyt, 'touched the heart of the matter, when he said in a charge to a young man: "The great purpose for which a minister is settled in a parish is not to cultivate scholarship, or to visit the people during the week, or even to preach to them on Sunday; but it is to live among them as a good man, whose mere presence is a demonstration that cannot be gainsaid, that there is a life possible on earth which is fed from no earthly source, and that the things spoken of in church on Sundays are realities."'

And ran.

'Aristotle said that "the magnificent man" never runs; but, says Jesus, when the prodigal son was yet a great way off "his father saw him, and ran, and fell on his neck, and kissed him." This contrast measures the distance between Jesus' idea of God and some theologies which their creators have called Christian.'¹

Children.

This is going to be *The Century of the Child*. So says Mrs. Ellen Key, who writes a book about it and gives her book that title (Putnam). And the first thing that the child is to insist upon in the new century is the right to choose its own parents. That is to say, the right to ask the State to see to it that its parents are physically fit and of sufficient age to marry. 'The conditions of a strong, well-nourished offspring require the postponement of the marriage age for women. In northern countries it should be established, if not by law at least by custom, at about twenty years. Then the young woman can have behind her some years of careless youthful joy, an undisturbed self-development, and will also have reached the physical development necessary for motherhood.'

Mrs. Key believes that women can be made almost anything that the State pleases. Burne-Jones created the new English type of woman. English girls looked at his pictures and adapted themselves to the quiet distinguished style. They cut their clothes in the fashion of the master's pictures. And becoming mothers they passed on the type to their children, who developed it yet more strikingly. Mrs. Key has a chapter on Education. She does not believe in punishment. 'Children who strike back when they are punished have the most promising characters of all.' She

¹ T. R. Glover, in *The British Friend*, Jan. 1909, p. 5.

does not believe in telling a child to beg pardon, or to adopt any other attitude at command. 'A small child once had been rude to his elder brother and was placed upon a chair to repent his fault. After a time the mother asked if he was sorry. "Yes," he answered with emphasis. But there was a mutinous sparkle in his eyes. "Sorry for what?" she asked. "Sorry that I did not call him a liar besides."'

Abba.

"In His will is our peace," wrote the great Christian poet of the Middle Ages. "Doing the will we find rest," said a humble Christian of the second century, whose very name is lost. They both learnt the thought from Jesus, who set it in the prayer, beginning with *Abba*, which He taught His disciples; and who prayed it Himself in the garden with the same word *Abba* in His heart.¹

Books Wanted and Offered.

Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A stamp for re-posting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor's address, St. Cyrus, Montrose, Scotland, not to the publishing offices. It must be understood if no reply is received that a previous offer has been accepted.

BOOKS OFFERED.

- Swete's St. Mark, 2nd ed., as new, 9s. 6d.
 Latimer's Sermons, 1607, calf, in excellent condition.
 God's Witness to His Word, by H. D. Brown, 2s.
 Gibbon's Rome, 'World's Classics,' 7 vols., 3s. 6d.
 Mahaffy's Empire of the Ptolemies, 1895, published 12s. 6d., uncut 4s. 6d.
 Mozley's Bampton Lectures on Miracles, 3rd ed., 2s. 6d.
 Leviticus and Numbers, by Genung, and Jeremiah, by Brown, in American Com. on O.T., 2s. each.
 Tales of Troy and Greece, by Andrew Lang, new, 4s. 6d. net for 2s. 6d.
 Venture of Rational Faith, by Margaret Benson, 1908, (pub. 6s. net), 2s. 6d.
 Hugh Macmillan's Spring of the Day, 1907, new, 2s.
 Moulton's Grammar of New Testament Greek, 2nd ed., 4s. 6d.
 Hort's Apocalypse of St. John, 1908, 3s.

BOOKS WANTED.

- Watson's Lectures on 1 John.
 Matthew's Bible.
 Taverner's Bible.

¹ T. R. Glover, *ibid.* p. 6.

- Concordance to Spenser's Poems.
 Hume's Philosophical Works.
 Fraser's Edition of Berkeley.
 Plummer's Bede.
 Hodgkin's Italy and her Invaders, vols. 7 and 8.
 Cults of the Greek States. By Farnell.
 Herbert Spencer's Works.
 T. H. Green's Philosophical Works.

The Great Text Commentary.

The best illustration this month has been found by Miss Smart, Poona, India, to whom a copy of Thomson's *The Bible of Nature* has been sent.

Illustrations for the Great Text for June must be received by the 1st of May. The text is Rev 1^{17, 18}.

The Great Text for July is Rev 2⁷—'To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.' A copy of Adeney's *Greek and Eastern Churches* or of Rutherford's *Epistles to Colossæ and Laodicea* will be given for the best illustration.

The Great Text for August is Rev 2¹⁰—'Be thou faithful unto death, and I will give thee the crown of life.' A copy of Jordan's *Biblical Criticism and Modern Thought* or any volume of the 'Scholar as Preacher' Series will be given for the best illustration.

The Great Text for September is Rev 2¹⁷—'To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.' A copy of Dr. Robert Scott's *The Pauline Epistles* or of Dr. W. G. Jordan's *Biblical Criticism and Modern Thought* will be given for the best illustration.

The Great Text for October is Rev 3²⁰—'Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.' A copy of Law's *The Tests of Life* or of Oswald Dykes's *Christian Minister* will be sent for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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