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in one voice exclaiming: "O God, convert Ireland!" most of those present immediately taking up the cry, "Ireland! Ireland! Ireland!" until the entire neighbourhood rang with it. "O God, save Scotland!" came from another voice in the assembly. "Scotland! Scotland! Scotland!"—"O God, revive London!" "London! London! London!" The quiet night resounded with these cries of impassioned faith and zeal.' It was all in contradiction to the example of Christ. And it was all in vain. 'Was Ireland converted? Was Scotland saved? Has a revival reached London?'

And it is not a case in which 'no harm, at any rate, can be done,' and 'one had better err on the safe side.' Much harm is being done, says Mrs. BARCLAY, every day. We assume a responsibility which is not ours, which we are not able to carry, and which may do us irreparable harm. 'Quite lately the case was brought to the knowledge of the writer of this little book, of an aged Christian lady whose faith in her God and in prayer was practically wrecked, because her son,

for whom she had prayed daily during forty years, had died, an atheist.'

What, then, are we to do? We are to preach. 'As my Father hath sent me, even so send I you.' 'Go ye into all the world, and preach the gospel to every creature.' And notice, says Mrs. BARCLAY, for her mind is quite made up, 'notice,' she says, 'that with the fulfilling of that command, our responsibility ceases. The great law of individual choice comes in. The mind, now made aware of the good news of the love of God and the finished work of Jesus, through our instrumentality and by the enlightening power of the Holy Spirit accompanying the Word, must now come to a decision, face to face with God Who calls it, and with the Saviour Who has redeemed it. "He that believeth . . . shall be saved; but he that believeth not shall be condemned." The Spirit and the bride say, "Come." He that heareth may say, "Come." But there all pressure from without must cease. The final issue remains with the individual will. "And whosoever will, let him take the water of life freely."'

Samuel Rolles Driver.

BY THE REV. G. A. COOKE, D.D., LATELY ORIEL PROFESSOR OF THE INTERPRETATION OF HOLY SCRIPTURE, OXFORD.

DR. DRIVER'S death is felt as a personal loss by students of the Bible throughout the country. A generation has grown up accustomed to look to him for guidance on the many problems raised by the new learning; we had come to depend upon his sanity of judgment, his unrivalled scholarship, his combination of scientific disinterestedness with religious reverence. And now, as we look back over his splendid achievement of work, we recognize the good providence of God in giving us such a scholar, placed in a position of leadership, to educate opinion and keep it on right lines at a critical period of transition. He has saved us from extravagances on the one hand, and from dangerous unsettlement on the other. He has

convinced his contemporaries of the reasonableness of the newer methods of study and interpretation.

These he has based upon a foundation of accurate scholarship. First and foremost, he always insisted, must come a practical and intimate acquaintance with the sacred tongue. It was in the region of pure scholarship that he first made his mark. His *Treatise on the Use of the Tenses in Hebrew* (1874; 3rd ed., 1892) may be taken as the starting-point of all that followed; and among the mass of his published writings, this still remains perhaps his most original and creative piece of work. It was the earliest attempt in English to deal with Hebrew syntax comprehensively, on principles at once philosophical and

comparative. It owed much to the imaginative insight of Ewald, who in this department, as in so much else, introduced a new epoch into Biblical studies; but the elaboration and verification of the principles were Dr. Driver's own. He possessed the genius of a grammarian, a sense of values in language, a keen relish for working out the usage and formation of words; consequently his *Hebrew Tenses* became at once a standard work, which has influenced all subsequent Hebrew grammars; and the Hebrew student keeps it always at his side. Dr. Driver's other grammatical studies, outside the notes in the commentaries, have found a place in the Oxford Hebrew Lexicon, where they deal with adverbs, prepositions, conjunctions; it is not too much to say that these masterly articles give to the Lexicon its distinctive and permanent excellence. The emphasis which he laid upon exactness in grammar and philology will not be forgotten by those who came under his direct teaching.

And here we may note a characteristic of Dr. Driver's mind which sometimes caused disappointment to ardent spirits, and seemed to imply a certain lack of imagination, or of the kind of courage which imagination inspires: I mean, his reluctance to be positive, his caution in arriving at a decision. It often requires more real courage, however, to be content to state a probability than to strike out something new; intellectual honesty may not be a dazzling virtue, but it has the first claim upon a scholar's allegiance. Many will think that Dr. Driver's pre-eminent service was to point out, with scrupulous care, the degrees of probability in the explanation proposed. By nature his learning inclined to the conservative side. It was always difficult to extract from him an opinion on some new hypothesis, for he would never commit himself until he had independently investigated the problem. Knowing this habit, some of us turned with curiosity to his commentary on Exodus when it came out, eager to discover his reasoned opinion on certain vexed questions—the origin of the name Jahveh, the Kenite theory, the history of the Passover, the position of Sinai, and so on. We found a careful statement of the arguments on both sides; where we had been accustomed to speak with a good deal of rash assurance, we found him guarded and unconvinced. It was disappointing, perhaps, but most salutary.

An eminent German critic once used the word

umsichtig to describe Dr. Driver's method. The word was happily chosen; for not only did he make it his rule to look all round a topic, but he never overlooked anything that had been written upon it. His knowledge of the literature on his subject was extraordinarily complete; hence the care with which he kept revising and improving his more important books, such as his *Genesis*, his *Samuel*, and the great *Introduction* (9th ed., 1913). He always made a point of encouraging younger men by drawing attention to their work; and to make it as perfect as possible he would devote an immense amount of time and trouble to helping them in their publications.

As time went on he became more and more interested in Biblical archæology. He kept a keen and watchful eye on the whole field, and with his clear-sighted judgment he knew how to appraise the fresh evidence as it came in. Nothing is easier than to exaggerate the importance of a new discovery and to see it out of proportion to the truth of the larger whole. On several occasions Dr. Driver did good service by laying down the canons which must govern the application of archæological evidence to questions of history and religion; the Biblical student, if he is wise, will continually bear these in mind.

No account of the great scholar who has left us will do him justice that does not notice his lively interest in natural science. As a young man he distinguished himself in mathematics, and the training served him well in the main occupation of his life. He would investigate, in the manner of an expert, the various problems of geology, anthropology and natural history that occur, for example, in the Biblical account of the Creation. Those familiar with his books and lectures will remember his minutely careful discussions of the stages in the development of the locust, of the habits of the wild-ox (by no means the semi-fabulous creature that some imagine), of the great vulture, of the breeds of Palestinian sheep; he was always anxious that we should have trustworthy information on such matters. And this interest continued to the very last. As he lay dying, his mind dwelt constantly on the wonders of nature, the nebulae and the solar system, which he hoped soon to understand as never before. One recalled Hooker on his death-bed, considering the numbers and the orders of the angels.

A few years ago some of his friends and former

pupils presented Dr. Driver with his portrait, an admirable work by Mr. Briton Riviere. In acknowledging the gift, he spoke, in his self-effacing way, of the changes that had come about in the study of the Old Testament since the day when he succeeded Dr. Pusey. Lower criticism, higher criticism, historical criticism had come into existence as recognized departments of the science, involving changes in traditional views, but changes in harmony with the general movement of thought

and discovery elsewhere, and all in the direction of a truer understanding of the records of God's revelation. On his own share in this advance he was characteristically silent, but we who listened to him knew how predominant that share had been. It is for others to carry on the task which he has laid down. He has bequeathed to us a high tradition of diligence, concentration, and single-minded devotion to the truth in the service of God. *πρὸς ταῦτα τίς ἰκανός;*

The Great Text Commentary.

THE GREAT TEXTS OF PHILIPPIANS.

PHILIPPIANS I. 6.

Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.

THE Epistle to the Philippians is distinguished by the affectionate warmth with which it was written. It is suffused throughout with the spirit of commendation and good cheer. There is an entire absence of the reproofs and warnings which most of the Epistles contain, and it abounds in expressions of affection and hope, which show how dear the Philippians were to St. Paul's heart, and how responsive they had been to his ministry and to his great message of God's grace through Jesus Christ. With this spirit the text is altogether in harmony. It naturally divides itself under three heads:

- (1) God's good work; (2) its perfecting; and (3) the Apostle's assurance.

I.

GOD'S GOOD WORK.

1. 'He which began a good work in you.' This good work, as it is called, is wrought within the soul. The Philippians, it is true, altered some of their outward habits. Instead of observing pagan rites as heretofore, they observed the rites and worship of Christianity; they gave up customs that were idolatrous or immoral, and pursued the way of purity and righteousness. But the work was deeper than these things of themselves implied. They became new creatures in Christ Jesus; there

was a spiritual renovation of their whole nature. To use the language of the New Testament, they passed from death unto life.

2. This good work was of God. Every house is built by some man, but He who builds this temple is God. To His skill and influence we are indebted both for framing the plan and for carrying it into execution. Others, indeed, are labourers together with God. Those in whom the work is wrought are themselves commanded to work out their own salvation with fear and trembling, yet they all act under the direction of the great Master-builder, and depend upon the effectual concurrence of His providence and grace for the success of their labours.

Thus the Apostle claims a Divine origin for the experience of the humblest soul; he says that our religious life is a spark from the heavenly fire, our devotion is the result of a wondrous inspiration. By Christian experience we mean the struggles with sin, the longings after purity, the feeling of calm confidence in God, and the personal attachment to the Lord Jesus. These are the marks of true discipleship; they are not the fancies of fanatics, they are not the morbid product of an over-heated imagination, they come to us from the eternal God through our Lord Jesus Christ. The believer knows that his life is changed and glorified by the vision of the Christ. Those who laugh at this experience as an unreal thing, as feeble mysticism which will not stand the searching light of science, simply show the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known.