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*RECENT ENGLISH LITERATURE ON THE NEW  
TESTAMENT.*

INTRODUCTION.—Whatever satisfaction there may be in setting a book of Scripture permanently higher in the regard of the Church, in disclosing its hidden magnificence, in making its inspiration palpable, and in bringing its ores to the surface for the common good, has been fairly earned by Prof. Milligan.<sup>1</sup> It were indeed too much to say that he has added a book to the canon, turning what has hitherto been a stumbling-block into a corner-stone; for, although scientific interpretation on entering the charmed territory of the Apocalypse has found itself beridden and strangled by the Neronic Old Man of the Sea, and although interpretation not scientific has been able to find in one of the most majestic of literary productions, nothing better than an inspired Zadkiel wherewith to titillate and cajole prying minds, simple desire for edification has at all times seen in it the encouraging spectacle of the various conflicts and trials and ultimate triumph of the Church of Christ. But it is the merit of Prof. Milligan to have demonstrated that the significance of the book which has thus approved itself to the Christian consciousness is that which alone is scientifically tenable. He has conclusively shown that the systems of interpretation known as “the continuously historical,” “the Futurist,” and “the Præterist,” are alike incompetent. The book is no prediction of special events, whether in the near or the distant future; it gives no knowledge of the future which had not already been given by Christ Himself. Its subject no doubt is the history of the Church of Christ until His second coming, but that history is exhibited not in its leading epochs or events, but in its governing principles. The conflict, the preservation, and the triumph of the Church are represented in suitable and impressive symbols. Guided by his intimate knowledge of the significance of Christ’s career on earth, and by his belief in the identity of Christ and His people, the seer reads the fortunes of the Church mirrored in the life of her Lord, and depicts these fortunes with colours drawn from the Old Testament Scriptures. The Book of Revelation is thus the complement of the Fourth

<sup>1</sup> *The Revelation of St. John.* By William Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. (London: Macmillan & Co., 1886.)

Gospel; and by the convincing manner in which he has exhibited the inter-relation of these writings, Prof. Milligan has furnished fresh and telling evidence in favour of their common authorship. In order perfectly to test the principles of interpretation so ably advocated in this volume, one would need to apply them in detail to every verse of the Apocalypse. And the mind requires a little time to adjust itself to the new ideas and to recover from the shock of relinquishing at a blow so many of its pet interpretations, of learning that the Scarlet Woman, the False Prophet, the Beast, are other than they have seemed. It is difficult also at once to reverse all modern criticism and accept 96 A.D. as the probable date of this book, or to accept any explanation that has yet been offered of its grammatical anomalies. But all that is urged by Prof. Milligan is presented with such sobriety of mind and reasonableness, is backed by arguments so convincing and by scholarship so thorough, and brings to the mind so much of the sudden enlightenment and conviction which wait upon truth, that there can be no question his book deserves, and will receive, respectful consideration, and will permanently influence the Church's attitude towards the Apocalypse.

“To shift knowledge into more convenient positions is to render no unimportant service to mankind”—a fact which the critic does well to bear in mind. Nothing is more idle than to wish a man's function were different from that which has been unalienably and unalterably assigned to him by nature and circumstances. Nothing is more idle than to blame a man because, being six feet high, he is not six feet two. Because Dr. Farrar has made Scriptural subjects as popular as the novel of the week, and has thus done excellent service in his own generation, are we to be exasperated if he do not excel himself and write theological classics and works which are destined to live with the language? He has not all the gifts; especially he has not the patience to compress and to refine; he is too ready, as he himself quotes from Jerome, *dictare quodcumque in buccam venerit*; but he has untiring and well-directed industry, competent scholarship, ready apprehension, and an eloquent, if somewhat turgid style. Probably he himself feels more than any one the damage his work sustains from the rapidity of its production: *condo et compono quæ mox depromere possim*, might most likely be found affixed as a motto to his note books, if he has time even to pass things through a note-book.

And the reader is sensible that he has been regaled at a feast of scraps, from which he rises with hunger only partially assuaged; bits of many things, tasty and stimulating, have been presented to him, but nothing perfectly satisfying remains with us. Nothing has been finally dealt with by the hand of a master. In this *History of Interpretation*,<sup>1</sup> an astonishing amount of material is gathered together; a thousand things are here brought under the eye, and "shifted into a more convenient position," for which we should previously have been obliged to ransack several less accessible books; and readers of this magazine are aware that for some years Dr. Farrar has been familiar with the branch of investigation whose fruit he offers in these Lectures. And yet the *History of Interpretation* remains to be written. It may be found in this volume by inference, by dissecting out irrelevancies, by tracing for ourselves hidden connexions; and it may be cordially owned that this is the best history accessible to the English reader, and that as a popular presentation of the subject it is admirable; yet for the student it leaves much to be desired. A history should not only give some account of the events and persons of the past, but should enable the student to see clearly how the present springs from the past. In exhibiting the connexion of one age with another, and of the general thought of each age to the special subject of interpretation of Scripture, Dr. Farrar's history is not sufficiently thought out. Philosophies are described, but their bearing on exegesis is only dimly indicated. Too much room is given to matter which can be found in any Church history, and too little room or none at all is afforded to matters directly affecting interpretation. We find no account given of the growth of the knowledge of Greek during the last three hundred years; no attempt to appraise with definiteness the distinctive contributions of English and German scholars to the exegesis of Scripture; no notice of the manner in which the aids to hermeneutics have recently been accumulated; no history of the remarkable growth of that greatest of all hermeneutical instruments, common sense; no survey of our present position, our attainments, our desiderata. But with all deductions, this is a book for which the student should be thankful, and if he cannot make good use of it, blame himself and not Dr. Farrar.

<sup>1</sup> *History of Interpretation (Bampton Lectures for 1885)*, by Frederic W. Farrar, D.D., F.R.S., etc. (London: Macmillan & Co, 1886.)

Already favourably known as the author of an annotated edition of the Epistle to the Hebrews, Mr. Rendall now publishes two essays<sup>1</sup> which are in reality an introduction and an appendix to his former book. The object of the first of these essays is to investigate the authorship of the Epistle, to differentiate its theology from the theology of St. Paul, and to identify it with that of the Apostles of the Circumcision. Mr. Rendall distinctly advances the discussion of these points. He gives the *coup de grace* to the claim of Apollos, and in doing so makes two or three most pertinent though commonly neglected observations on the Alexandrian school of thought. The claim of Paul is also finally disposed of; for, though the difference between his theology and that of the Epistle is certainly exaggerated by Mr. Rendall, yet after every required deduction enough of difference remains to preclude the possibility of identifying the writer of the Epistle with St. Paul. This essay of ninety pages contains much which must be considered by every serious student of the New Testament, and it is written in strong and graceful English. The second essay, on the Sacrificial Language of the New Testament, is the kind of paper which every one will read twice and will seek to master. So far as regards the exhibition of the fulfilment in Christ of the sacrificial types of the Old Testament, and the explanation of the language involved, nothing need be better. Scholarship and sympathetic and independent thought have been lavishly spent on this study. But though Mr. Rendall has thoroughly done his work, he has but brought us to an edge from which we gaze into unfathomable depths. Enquiry into the Atonement is like the search for the North Pole: approach it from what direction we may, there are unmistakable indications that a finality exists in that direction; but to make our way to it and take an actual survey all round at once is still beyond us. Certain variations of the compass Mr. Rendall has admirably corrected, and one open waterway he has more clearly ascertained; and this is much.

EXEGESIS.—“Most commentaries are quite unadapted for practical work with boys. Their fault is this. The editors do not confine themselves chiefly to explanation of the text, which is the first and strictly the only duty of a commentator, but encumber

<sup>1</sup> *Theology of the Hebrew Christians*, by Frederic Rendall, A.M., Assistant Master of Harrow School. (London: Macmillan & Co., 1886).

their notes with doctrinal discussions and moral reflections." Under this impression, Mr. Page of Charterhouse has set himself the task of furnishing schools with an edition of the *Acts of the Apostles* suitable for the use of boys.<sup>1</sup> His small volume will be found of great value not only to school boys, but to much more advanced students. It is not a hurried compilation but an original work; the work of a scholar who knows the value of other men's labours but whose own familiarity both with classical and biblical study enables him always to form his own judgment and frequently to adduce fresh material. Greater praise cannot be given than to say it is quite on a level with his edition of Horace's Odes; and this praise is deserved. We may borrow from his former work and apply to himself his own criticism of Nauck: "The notes are always very brief, very much to the point, and very well worth consideration." More than this, there occur once or twice suggestions of the very highest importance. Books such as this and the volumes of the Cambridge Greek Testament render the writings of the Evangelists and Apostles as available as the classics for study in the higher forms of schools.

To the last-named series a volume on the Epistles of St. John has been added by Dr. Plummer.<sup>2</sup> The ten pages of text are almost lost in nearly 300 pages of introduction and notes. This is scarcely suited for school purposes; but no one who wishes to make a thorough study of the Epistles of St. John will find more for his purpose in any single commentary. The notes are careful, instructive, and in sympathy with the spirit of the Apostle. The introduction is written in an interesting style; but on one or two points further consideration might perhaps diminish the confidence of assertion. Possibly by a misprint a wrong date is assigned to the death of Domitian; and the meaningless sentence on p. xliii. should not have been overlooked.

A book with many a good sermon in it is sure to be popular with preachers; and Dr. Morison has in his commentaries contrived to be at once so thoroughly exact in exegesis and so homiletically suggestive that no one is surprised at his popularity.

<sup>1</sup> *The Acts of the Apostles, being the Greek Text as revised by Drs. Westcott and Hort, with Explanatory Notes*, by Thomas Ethelbert Page, M.A., Assistant Master at Charterhouse. (London: Macmillan & Co., 1886.)

<sup>2</sup> *Cambridge Greek Testament for Schools and Colleges. The Epistles of St. John*, by Rev. A. Plummer, M.A., D.D., Master of University College, Durham. (Cambridge: University Press, 1886.)

His present monograph on the sixth chapter of Romans<sup>1</sup> will rather increase than diminish his reputation. It is intended "to speak directly to the nonprofessional intelligence," and it is an admirable specimen of the manner in which a thoroughly instructed and vivacious teacher can lead the lay mind to the most exact scrutiny of the words and thoughts of his text. Dr. Morison's ideas will shortly find echoes in many pulpits. One or two there are which, we hope, will not be echoed, though slight harm will be done if they should be. On p. 38 "alive to God" has scarcely justice done it. On p. 41 there is a slight want of perception in his view of the antithesis. An uninstructed reader would suppose (p. 28) he meant that "autem" is not the exact equivalent of δέ metabatic.

MISCELLANEOUS.—Had Renan contented himself with writing civil history he would have been voted by more voices than one "the most subtle and attractive of living historians." Dr. Cunningham is not a Renan, but had he confined himself to the work for which nature has furnished him with exceptional qualifications he would at least have earned a stainless fame. He is familiar with historical investigation and has produced a history of the Church of Scotland which is on the whole the best. Few men have greater diligence; and he has the faculty of weaving his information into a well-ordered and intelligent narrative. But in attempting a sketch of the Church's growth, there were needed a truer sympathy with her institutions and a finer delicacy of spiritual perception than he possesses. His treatment of the Sacraments abounds in expressions which will make sensitive readers shiver. Why does Dr. Cunningham spoil his best work by yielding to that fatality which carries him into the use of vulgar and offensive phrases? What can be said of the historian of the Christian Church who looks back with longing regret to the too festive agapæ of the Corinthian Christians, and thinks it "a grim belief" that converted the supper into a sacrament; who looks forward eagerly to the time when the church shall become a lecture-hall; who supposes that the catechumen was disappointed to find in Baptism "nothing but a cold bath;"<sup>2</sup> who seems to

<sup>1</sup> *St. Paul's Teaching on Sanctification. A Practical Exposition of Romans vi.* by James Morison, D.D. (London: Hodder and Stoughton, 1886.)

<sup>2</sup> *The Growth of the Church in its Organization and Institutions being the Croall Lectures for 1886.* By John Cunningham, D.D. (London: Macmillan & Co., 1886.)

think he has made a hit when he nicknames Calvin's doctrine of the Lord's supper, "anthropophagism"? Calvin's doctrine was originally very "high," and may not have been the worse for the slight dilution with Zwinglianism it afterwards underwent; but a little more care, or even a reference to a trustworthy history of doctrine, would have saved Dr. Cunningham from the blundering account he gives of it. In comparison with the offences against good taste and good theology which spoil these chapters, such little blemishes as the persistent mis-spelling of Gieseler's name and the occasional mis-spelling of other names, are trivial and of no moment. There was room for a book on the growth of Christian institutions, and until we are provided with the work of a serious, sympathetic, and learned historian, Dr. Cunningham's Lectures will be serviceable. They are full of material and are written in a lively style.

In his *Introduction to Theology*,<sup>1</sup> Principal Cave aims at furnishing the student with a general survey of the various branches of the science and of their mutual relations. The book seems rather cumbrous to be practically serviceable to the beginner. A much more succinct and direct statement would better have served his purposes. There certainly is, however, room for a full and scientific treatment of this subject. Whether theology can claim to be a science; what are the facts with which it deals; and what its instruments of observation, and its methods of verification, experiment, and inference—these are questions which still await such an answer as will set all minds at rest. In Principal Cave's answer there is much that is carefully thought and valid. But many of his readers will desiderate a clearer distinction between facts of literature and facts of life, and a fuller recognition of the latter class of facts as the material of theological science. Can facts which are not demonstrable be the basis of a science? And if only such facts as are demonstrable be admitted, must not theology materially limit its range? There can, however, be no doubt that Mr. Cave has laid students of theology under obligation by the list of books which he recommends under each division of his subject. More than two hundred pages of his volume are occupied with the names and brief characterizations of the books

<sup>1</sup> *An Introduction to Theology: Its Principles, its Branches, its Results, and its Literature.* By Alfred Cave, B.A., Principal of Hackney College. (Edinburgh: T. T. Clark, 1886.)

which have either made epochs in the history of the subject they deal with, or present the subject in its maturest forms. His characterizations of these books are for the most part admirably done: they are brief, significant, and just. Occasionally of course he nods. Admirers of Milman's learned and massive histories will feel injured on reading the brief label here affixed to them by Mr. Cave, "popular and large minded." The eminently useful and trustworthy collection of facts and laws made by Mr. Brace in his *Gesta Christi*, is ticketed "striking." But more unaccountable are some of the omissions. Hase's *Hutterus Redivivus*, one of the most widely circulated theological manuals ever published, is not mentioned. The most eventful of histories, that of the Church of Scotland, is represented by one tame book, to the exclusion of the model researches of Skene and Grub, and of John Knox's contemporary account of the Reformation, a book racy of the soil in every line. Other omissions are quite as remarkable; and it cannot be want of room which has caused them, for room has been found for some notoriously untrustworthy and feeble books. Still this part of Mr. Cave's work should not be lost, and if carefully revised and purged from the misprints which abound—at least once to the extent of three on a page—would be a real boon to students.

The Religious Tract Society issues a revised edition of Dr. Samuel G. Green's *Handbook to the Grammar of the Greek Testament*,<sup>1</sup> which is probably on the whole the best instrument we have for converting a tyro into a fairly equipped scholar. Any one who transfers to his mind what this book contains, will have an adequate knowledge of Greek Testament grammar. To those who have not learned Greek in their boyhood, though not to them only, Dr. Green's Handbook will be a most welcome aid. Two suggestions may perhaps be allowed in view of another edition. The Vocabulary encumbers the book; and if it is to form a part of it, it should be improved. And Dr. Green has perhaps underrated the interest beginners take in the niceties of Greek syntax. The different meaning, *e.g.* of the various participial tenses is susceptible of easy and interesting treatment; and an accurate apprehension of such points removes from the begin-

<sup>1</sup> *Handbook to the Grammar of the Greek Testament*. Revised and improved edition. (Religious Tract Society.)

ner's mind the idle notion that some words in a foreign language are used vaguely and at random.

Dr. Taylor's Lectures on the *Teaching of the Twelve Apostles*<sup>1</sup> are an admirable specimen of the fresh interest which a specialist can lend to a trite subject. There is scarcely more difference between what is seen by the naked eye and by the eye armed with a microscope, than there is between what we can read with our own understanding and with the aid of an expert. The *Didaché* is intensely Jewish, and it was not to be expected that it would yield its full meaning to any interpreter who was not accomplished in Hebrew learning. From the Hebrew sources with which he is so familiar, Dr. Taylor brings an amount of apposite illustration which gives new significance to several passages. The gleanings of this Talmudist are, indeed, more than the vintage of less learned critics. Phrases in the text which up to this time have been of doubtful meaning are now at once removed beyond debate; and as one result of this learned and interesting examination of the *Didaché*, it will probably now be most generally accepted as "a genuine fragment of the earliest tradition of the Church."

It was not to be expected that the criticisms of Bishop Lightfoot's great work, contributed to the *EXPOSITOR* by Professor Harnack, would be allowed to pass unchallenged. In the current number of the *Quarterly Review*, a vigorous effort to turn the edge of these criticisms is made in an article devoted to the Ignatian Epistles. One who ventures to strike up the crossed swords of two such antagonists had himself need to wield a blade of tried temper. And the *Quarterly Reviewer* who thus with vizzor down enters the lists is certainly not wholly unfit for the enterprise he essays. He has made a careful study of the subject, and nothing can be better than the spirit in which he writes. But though the article is in some respects serviceable, we cannot but think it leaves the discussion very much where it found it. So far as regards the question whether the Epistles are written in view of one heresy or two, the Reviewer does not indeed profess to advance any evidence or argument. And in answer to the much more important question whether in any locality monarchical

<sup>1</sup> *The Teaching of the Twelve Apostles, with Illustrations from the Talmud.* Two Lectures given at the Royal Institution, by C. Taylor, D.D., Master of St. John's College, Cambridge. (Cambridge: Deighton, Bell & Co., 1886.)

episcopacy existed at the close of the Apostolic age, nothing is advanced which can materially modify Professor Harnack's conclusion. At the same time no one can read this article without perceiving that things are fast ripening for a thorough, perhaps for a final discussion of this long-debated subject.

SERMONS.—The study and exposition of systematic theology is not the best training for sermon-writing. And those who have made Archdeacon Lee's acquaintance through his important work, *On the Inspiration of Holy Scripture*, may be disappointed with the memorial volume of sermons<sup>1</sup> recently published. Acceptable no doubt these sermons will prove to his friends, who can associate them with the living presence of their author, but they are not likely to attract the attention of readers who have not this advantage. Archdeacon Lee was a man of fascinating and noble character, the beauty of whose life lent weight and interest to all his utterances. But in themselves and in detachment from the living presence, these sermons are bald and colourless. They are formed on the model of Waterland; they are serious, stately, and in accordance with Anglican doctrine, but not stimulating.

Another recent volume<sup>2</sup> of sermons preached by a dignitary of the Episcopal Church in Ireland is of very different character. The Bishop of Derry has arranged his sermons in four groups, bearing respectively the titles of "The Evidences of Christianity," "Christian Life," "Characters," "The Church in Idea and Fact." Their most prominent characteristic is a frank heartiness, which is exceptional in this branch of literature. Questions of the day are treated with geniality and insight, and nothing is spoken of which is not interesting. The mind with which the reader comes in contact in these sermons is keenly alive and richly stored. The candid observation of human life, the light and sure literary touch, the sparkling illustrations selected from a wide knowledge of literature and of affairs, the correct estimate of various moods of mind, and especially the true and tender Christianity which breathes through the whole, make this an unusually pleasant and profitable volume.

Contrary to his original intention, Dr. Farrar was induced,

<sup>1</sup> *University Sermons*, by William Lee, D.D., Archdeacon of Dublin. (Dublin: Hodges, Figgis & Co., 1886.)

<sup>2</sup> *The Great Question and other Sermons*, by William Alexander, D.D., Hon. D.C.L., Lord Bishop of Derry and Raphoe. (London: Kegan Paul, Trench & Co., 1885.)

during his tour in America, to deliver a number of sermons and addresses. These are now published<sup>1</sup> in this country as well as in the States, and afford a fresh proof of the fertility and readiness of their author. In addition to his well-known characteristics, they exhibit an abundance and aptness of quotation from American writers, and of reference to American history, which would no doubt propitiate Transatlantic audiences. But quotation can be overdone, and there is a suggestion of the "purple patch" in some of these sermons. The brilliance which is secured by the use of the concrete rather than the abstract is one of the most effective instruments of the public speaker, and where the memory is as capacious and retentive as Dr. Farrar's this brilliance has an inexhaustible source. Pruned and concentrated, his style would in this one respect rival Macaulay's, but Macaulay never brings to the lips the words of the priest's slave in Horace, "Pane egeo jam mellitis potiore placentis." The saving virtue of all Dr. Farrar's sermons is his genuine moral indignation and the eloquence arising from it. The paper on Dante is interesting, but in this, and one or two other of the pieces now published, the question is inevitably suggested, How can one who does not believe in eternal punishment use this language? To evade the odium and yet employ the terrors of a doctrine is a style of inconsistency to which Dr. Farrar would certainly not consciously condescend.

We have received Dr. Thomas' Homilistic Commentary on the Gospel of St. John, entitled *The Genius of the Fourth Gospel* (Dickinson: London, 1885, 2 vols.), which will doubtless be found of use to a certain order of preachers. *The New Moral Creation*, by Rev. John Cooper (Edinburgh: Macniven & Wallace, 1885), a writer whose books will never win the popularity they deserve, owing to the bare severity of his thought and language. *The Biblical Scheme of Nature and Man*, four lectures by Alexander Mackennal, B.A. (London: Simpkin, Marshall & Co., 1886), a wise and well-informed attempt to remove uneasiness regarding the trustworthiness of the Bible. *Gospel Difficulties, or the Displaced Section of St. Luke*, by J. J. Halcombe, M.A. (London: Clay & Son, 1886), to which we shall probably return in a future survey. *Christian Baptism, its Moral and Religious Significance*, by Stephen P. Harvard (London: Hamilton, Adams & Co.,

<sup>1</sup> *Sermons and Addresses delivered in America*, by Frederic W. Farrar, D.D., F.R.S. (London: Macmillan & Co., 1886.)

1882), a pamphlet of eighty-four pages in which, together with some interpretations which are more than doubtful, some light is shed on the real meaning and true place of baptism. The author however has restricted himself too much to one aspect of the rite.

MARCUS DODS.

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BREVIA.

**On the Book of Judith.**—More pressing subjects than the Apocrypha have lately engrossed the attention of Biblical students. But a few, it appears, have at least as a *πάρεργον* occupied themselves with "that noble tragedy," the Book of Judith. The latest of these writers is Bishop Neteler. But an article by the Rev. E. L. Hicks, well known in connexion with Greek inscriptions, deserves to find a record here, as not very many Bible students may have access to the *Journal of Hellenic Studies*. The author "arrives at much the same result as Ewald, though by a very different path." One of the coins which Mr. Clarke brought from Prienè in 1870, and now in the British Museum, bears the legend, "King Orophernes the Victorious." This acquisition led Mr. Hicks to study the life of Orophernes II., king of Cappadocia, who is undoubtedly the king whose features are reproduced on the coin. "The conviction thus became irresistible, that the author of Judith could hardly have learned the alien name Holofernes through any other channel than this, and therefore that the date of the book cannot be earlier, and is probably not much later, than B.C. 150." He thinks that the story of the sending out of Holofernes was suggested by the expedition of Nicanor under Demetrius I. Soter, who was gloriously defeated by Judas Maccabeus. (Ewald had thought of Demetrius II.)

T. K. CHEYNE.

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**On Job vi. 25.**—

"How far from grievous are straightforward speeches,  
But how little is proved by your reproof!"

This is substantially Kleinert's view of the passage ("die vielgequälte Stelle"): he takes *הַיָּד* in both lines in the negative sense which it occasionally has elsewhere in Hebrew, and constantly in