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*SURVEY OF RECENT ENGLISH LITERATURE
ON THE NEW TESTAMENT.*

INTRODUCTION.—Among recent works in the department of Introduction none will be more highly prized than the volume issued by Messrs. Hodder and Stoughton on *The Fourth Gospel, Evidences External and Internal of its Johannean Authorship*, by Ezra Abbot, D.D., Andrew P. Peabody, D.D., and J. B. Lightfoot, D.D. Dr. Peabody edits the volume, and contributes a sensible and acute essay, in which perhaps the freshest paragraph is that in which he depicts the characteristics of an old man's memory. The other essays comprised in the volume are well known, and on that account will be all the more cordially welcomed. Dr. Abbot's contribution, which has already appeared both as a separate publication and in the author's *Critical Essays*, is the best memorial which that eminent and admirable scholar has left. In some of his minor papers his Unitarian creed may unconsciously have biassed his judgment. But in this essay, in which he has put it beyond question that in the time of Justin the Fourth Gospel was generally received as the work of the Apostle John, his Unitarian creed only serves to illustrate his impartiality, and to strengthen the reader's assurance of the soundness of his results. Certainly no more thorough piece of work has ever been contributed to the settlement of this great question. Of Dr. Lightfoot's essay, which originally appeared in this magazine, little need be said. It is worthy of its author, and sets some points of the internal evidence in a striking light.

Many will be grateful to the trustees of the Lightfoot Fund for reprinting the late Bishop of Durham's volume *On a Fresh Revision of the English New Testament* (Macmillan & Co.). The Revision of the New Testament is indeed a thing of the past—in some respects too much so—but much of the literature it evoked has permanent value, and unquestionably it would be a loss to the student of the New Testament were Bishop Lightfoot's contributions to revision allowed to remain out of print. No doubt a large number of the suggestions made in this volume have been embodied in the Revised Version, but it is instructive to see the reasons for the alterations made, and these reasons are in general here given. The volume is indeed a most useful appendix to the lexicon and

grammar, and should lie near the hand of the student. We trust that the author's somewhat desponding view of the prospects of Greek scholarship in England may be falsified. He is of opinion that Greek scholarship never stood higher in England than it now does, but that other branches of learning are likely from this time onwards to make their claims heard to the detriment of classical study. He seems also to have formed the opinion, judging from the fortunes of the Vulgate and of the Authorized Version, that the Revised Version might not at once be received into favour. In calculating the chances of the popular reception and universal use of the Revised Version it must be borne in mind that its predecessor has held the field for 250 years, and has tinged the literature of the last two centuries with its phraseology. But whether the Revised Version is destined to win popular acceptance or not, it must remain as the best help English-reading people have to the understanding of what the writers of the New Testament actually wrote.

Dr. T. K. Abbott, of Dublin University, has collected into a volume, and published through Messrs. Longmans, Green & Co., eight *Essays chiefly on the Original Texts of the Old and New Testaments*. One of these, on New Testament Lexicography, is intended as a correction of some statements made by Dr. Hatch in his *Essays on Biblical Greek*; while another, on the Language of Galilee in the Time of Christ, criticises Dr. Neubauer's paper on the same subject in the *Studia Biblica*. Both these papers are written in a very spirited manner, and are based on exact scholarship and careful research. In the former, while most of the criticism is sound, there is perhaps a tendency to underrate the value of the Septuagint as an aid to the New Testament lexicographer. Nothing however could be more helpful to students than that Dr. Abbott should continue research for which this essay proves him to be unusually competent and exceptionally equipped, and furnish us with what is so urgently needed as a complete exposition of the relation of the lexicography of the Septuagint to that of the New Testament. The tribute he pays to Prof. Thayer and Dr. Field is in each case thoroughly deserved. It is their work which marks the advance made in this department of study during the last generation. Dr. Abbott's answer to the question, "To what extent was Greek the language of Galilee in the time of Christ?" is that Greek was very generally spoken, that the Apostles were

able to speak Greek fluently and to write it, and that it is not likely they had equal command over any other language. This conclusion, in so far as it affirms a general knowledge of Greek, will probably be accepted; and the arguments by which Dr. Abbott seeks to establish it are convincing and, if not always new, freshly put. But he underrates the likelihood of men in the circumstances of the Apostles being bilingual. Had he written in Scotland instead of in Ireland, he would probably have come to a different conclusion, and allowed them a knowledge of Aramaic as well. However, we have nothing better than this essay on the point; and the whole volume is one of considerable importance.

A very useful handbook on *The Epistles of the Apostle Paul* has been drawn up by Professor Findlay, of Headingly College, and is published by C. H. Kelly. It forms one of a series of "Books for Bible Students," and is admirably adapted for its purpose. "It seeks to weave the epistles together into an historical unity, to trace out the life that pervades them, alike in its internal elements and external movements and surroundings; and to do this in a volume of small compass and free from technical detail and phraseology." It thus occupies a place of its own, and it occupies it well. Professor Findlay, in his perfect commentary on the Epistle to the Galatians, has given proof of his competency to handle Pauline doctrine, and here he utilizes his great knowledge for the use of beginners; and while his volume does not supersede or rival that of Sabatier, it will prove a more convenient text book, and in some respects a better introduction to the Pauline writings. We trust he may some day give us an introduction to the Epistles as full and thorough as his contribution on the Pastoral Epistles.—*A Harmony of the Gospels*, arranged by C. C. James, M.A., Rector of Wortham (Cambridge University Press), may not have great critical value, but is very convenient for English readers, and may be expected to help forward the study of the Gospels.

Whatever comes from the pen of the Bishop of Derry and Raphoe is welcome. We know that we shall find sympathetic intelligence, devout feeling, fancy, and graceful English in whatever bears his signature. These qualities abundantly appear in *The Leading Ideas of the Gospels*, which he has recently published with Messrs. Macmillan & Co. This is a revision of a volume published twenty years ago, but, as the author says in the preface,

it is virtually a new book. The aim of the writer is to aid us in apprehending the distinctive characteristics of each Gospel. In doing so he has occasion to make many observations which are apt to escape the notice of a reader, and from time to time his remarks go deeply into the substance of the narratives. These remarks are often weighty, as when he touches upon the similarity of the style of the Apostle John to that of Jesus. The whole volume is at once delightful reading and permanently instructive; a volume to read and re-read and keep beside one.

EXPOSITION.—In Exposition there is not much to record. To the Cambridge Greek Testament there has been added a volume on *The Second Epistle of Paul the Apostle to the Corinthians*, by the Rev. J. J. Lias, M.A., Emmanuel College, Cambridge. This is a carefully executed piece of work. For linguistic purposes it is perhaps scarcely up to the high standard set in Mr. Carr's *Matthew*, but the interest attaching to many of the Apostle's words is effectively exhibited. In every chapter there is evidence of the advantage arising from putting work of this kind into the hands of well-read theologians and accurate scholars. In Mr. Lias' work, the intelligent reader will soon be aware that underneath the smooth surface there is a strongly built substructure of intelligent inquiry.—From Melbourne (Petherick & Co.) come notes on the first eight chapters of the Epistle to the Romans, by John W. Owen, B.A. (Oxon). Mr. Owen names his volume, somewhat indefinitely, *The Common Salvation of our Lord and Saviour Jesus Christ*. The notes follow the lines laid down by the late Canon Liddon in lectures given to Oxford undergraduates. In his interpretation of the epistle Mr. Owen shows himself to be a proficient Pauline student, and although not very attractive in form, the commentary here furnished will afford substantial assistance to the reader of this epistle.—*The Redemption of the Body*, by William Fitzhugh Whitehouse, M.A. (Elliot Stock) is an attempt to show that in Romans viii. 18-23 the word *κρίσις* means the human creature, an interpretation which seems to introduce more difficulty than it removes.

MISCELLANEOUS.—Professor Milligan has published with Messrs. Macmillan & Co. his Baird Lectures for 1891 on *The Ascension and Heavenly Priesthood of our Lord*. They are intended to form a sequel to his well-known and valued lectures on the Resurrection of our Lord, and in themselves they are no inconsiderable contri-

bution to Biblical Theology. Dr. Milligan discusses the various questions which have been raised regarding our Lord's priesthood, its nature and its functions, the date of its commencement and the place of its ministry, its results and its reproduction in His people. For ordinary readers the volume may be found somewhat too technical—although there are passages of felicitously expressed Christian truth which it is a pity any readers should miss—but those whose thoughts about religion are moulded by Biblical forms will find in it a great deal that is both fresh and true. It might indeed be difficult to name any discussion of the priesthood of Christ which is so full and satisfactory. Necessarily the Epistle to the Hebrews is much referred to, and frequently with useful hints of interpretation. Dr. Milligan's interpretations cannot indeed be uniformly accepted, and sometimes he seems to exaggerate the difference between the view he proposes and that which has previously been held by Biblical scholars. In regard to the question regarding the time at which our Lord's priesthood began, Dr. Davidson's note in his *Commentary on the Hebrews* will be found a safer guide than Dr. Milligan's remarks; and his theory of atonement is not sufficiently justified, and if not contradicted by Old Testament ritual is irreconcilable with the language of St. Paul.

From Messrs. Macmillan & Co. we have received three volumes of their reprints of Archdeacon Farrar's minor works. Of these we can most cordially and unreservedly recommend *The Witness of History to Christ*, the Hulsean lectures for the year 1870. Dr. Farrar has written many valuable books, but his omnivorous reading and clear perception of what is vital in Christianity were never used to better purpose than in this small volume. The brief criticism which is here given of various theories of the origin of our religion may not satisfy the inquirer who is steeped in Hegelianism, but it directly and strongly appeals to the average educated man. The intelligence and the spirit with which the whole volume is written are worthy of all praise. Even older than this is the volume of sermons entitled *The Fall of Man*, preached before the University of Cambridge and first published in 1868. The shyness of publication revealed in the preface is amusing in the light of Dr. Farrar's subsequent prodigality. For our own part we prefer this first venture to any of his more recent sermons, eloquent as these undoubtedly are. And then we have the

thirtieth thousand of *Eternal Hope*, a volume which can neither be aided by approval nor checked in its circulation by disapproval. Whether approved or disapproved, it must be read. To this latest edition the author has prefixed an explanatory and self-defensive note. It seems that it has come to Dr. Farrar's ears that since this volume was first published in 1878 he has changed his views regarding the important matter of which it treats. This he denies. The preface also contains two interesting letters from the late Dr. Pusey. In one of these the following words occur: "If I had time, I would have re-written my book, and would have said, 'You seem to deny nothing which I believe. You do not deny the eternal punishment of "souls obstinately hard and finally impenitent.'" I believe the eternal punishment of no other. Who they are, God alone knows.'" In the other letter Pusey makes two strong points against Dr. Farrar. The effect of the volume is lessened and the reading of it is made somewhat painful by the extreme warmth with which the author expresses himself, a warmth which, considering the subject, may be considered legitimate and even commendable, but seems at times to betray him into exaggeration of statement. The orthodox position is depicted from the language of extremists such as Spurgeon. Dr. Farrar's own belief is that the fate of man is not finally sealed at death. He believes neither in conditional immortality nor in universal restoration, but in a purifying Gehenna. His remarks both upon Jewish opinion in the time of Christ and upon the meaning of the words used by our Lord are in our opinion misleading. And every one who reads Dr. Farrar's volume should read as a counteractive the articles recently published in this magazine by Professor Beet and others.—Among reprints by the same publishing house, may also be mentioned *Lincoln's Inn Sermons*, by Frederick Denison Maurice. Six volumes of these will not seem too many for his disciples. For they do indeed stand entirely by themselves in sermon literature; and readers who are captivated by their originality and are sensitive to their fine spiritual aroma will not soon weary of so rare a treat as these volumes afford. Year by year the number of readers who can appreciate Maurice is increasing, and there was so much in his sermons of permanent truth and so little that was due to the thought or mannerism of a period that it is quite possible they may now have a larger circulation than ever. Certainly nothing could be a healthier sign of

the religious appetite than if such an expectation were realized. —A *Revised Theology*, by Dr. George Jamieson, of Old Machar (Hodder and Stoughton), is so entirely the frank utterance of a marked individuality that it will not secure many readers; but those who do read and ponder will find much food for thought, together with something they cannot utilize. Professor Beet's *Firm Foundation of the Christian Faith* (Wesleyan Sunday School Union) is intended to serve as a handbook of Christian evidences for Sunday School teachers, and we do not know any book so well suited for this purpose. One or two expressions may be objected to. On p. 23 he fosters a mischievous delusion when he says that "good and bad effects in the present life follow *for the most part* right and wrong action." Good and bad effects uniformly follow right and wrong action. On p. 14 "this is *all* that we mean by a personal God" is defensible but requires explanation. But as a whole this will be found a most suggestive and competent handbook. Would Professor Beet not give us also a handbook of Christian doctrine on the same scale?—The Rev. George Milne Rae, of Madras, has written a very interesting and much needed history of *The Syrian Church in India* (Messrs. William Blackwood & Sons). The history is remarkable and it is remarkably well told. It is surprising that a branch of Church history which has so many interesting minor ramifications should have been till now almost entirely neglected. But any regret that might be felt for this neglect is absorbed in the satisfaction of finding it at last taken up by so competent a writer.

MARCUS DODS.