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## Reviews.



*The Pastoral Epistles.* By J. H. BERNARD, D.D. Cambridge: at the University Press, 1899.

THIS admirable book should supply a distinct want—that of a manual edition of the Pastoral Epistles in the Greek, with an introduction (*Einleitung*) and notes, which are on a level with the best and most recent scholarship—in fact, the volume strikes us as so thoroughly trustworthy, and so eminently useful, that we believe it will rapidly become a recognised text-book in all examinations preparatory to ordination.

The book is excellently arranged. It consists of lxxviii pp. of introductory matter, 16 pp. of text, 163 pp. of notes, and 9 pp. of a really admirable “Index Græcetatis,” in which the words are marked by different signs to show which are peculiar to the Pastoral Epistles, which are peculiar to the Pauline Epistles, which are not found in the LXX., etc.

If there is one addition more than another which, we think, would have added to the completeness of the book, while hardly at all increasing its bulk, it would have been to have printed, either after or opposite to the Greek text, the Vulgate Version—the text printed in Tischendorf’s edition of 1853 being sufficiently accurate for ordinary purposes.

The introduction is divided into five chapters, the first of which deals with “The Literary History of the Pastoral Epistles.” Here by admirably chosen quotations—given in the original—from early Christian writers it is shown that traces of these Epistles are found in Gaul and Greece in A.D. 177, in Rome in A.D. 140 (possibly in A.D. 95), and in Asia as early as A.D. 116. In the second chapter it is shown that no place can be found for these letters in the life of St. Paul, so far as it is narrated for us in the Acts, while there is no reason, in the face of the testimony of early Christian tradition to the contrary, to maintain that St. Paul’s ministry did close with his first imprisonment. In the third chapter we have an admirable treatment of “The style and vocabulary of the Pastoral Epistles”; it is, we think, in this chapter, and in many of the notes, where Dr. Bernard is discussing the *language* of the letters, that he shows himself at his best. After the question of difference in vocabulary, that of “the difference of syntax and structure of sentences” is considered, and here it is shown that if between the Pastorals and other Pauline letters there are great differences, at the same time, the likenesses and similarities are no less evident. In the fourth chapter “The heresies contemplated in the Pastoral Epistles” are considered. Everyone knows how these letters abound in warnings against heretical teachers, but it is not easy to discover the exact nature of their heresies, for the allusions to them are casual, the letters being “not controversial treatises, but

semi-private communications written for the guidance of friends." Dr. Bernard's conclusion as to the nature of the heresies combated is the same as Bishop Lightfoot's, viz., that they were a phase of "Judaic Gnosticism," or "Essene Judaism," according as they were regarded from the Gnostic or Judaic point of view.

It is, perhaps, to the fifth chapter of the Introduction—"Bishops and Presbyters in the Primitive Church"—that most readers will turn with more particular interest. The necessity for a discussion of the origin and nature of these offices, in connection with a study of the Pastoral Epistles, is stated in the first sentence as follows: "An investigation of the date of the Pastoral Epistles cannot leave out of account the nature of the ecclesiastical organization which they seem to contemplate . . . thus we are constrained to attempt here a brief summary of the existing evidence as to the growth of the several orders of the Christian Ministry during the first century of the Church's life." Dr. Bernard's treatment of the subject is, as it should be, strictly historical; all kinds of preconceptions and assumptions are rigidly banished, while every available statement in any degree bearing upon the subject is impartially examined. To take two instances of common assumptions which, he shows, are not borne out by facts: (1) "That the significance of the Episcopate in the continuous life of the Church is bound up with its monarchical or diocesan character; (2) that there is anything 'inherently repugnant to the idea of the Christian episcopate in the presence of several bishops at one time in a Christian community.'" We cannot follow Dr. Bernard through the twenty closely-reasoned pages of which this chapter consists, but must again content ourselves with showing how he believes the "bearing of this discussion upon the date of the Pastoral Epistles may be summarised." "They show us," he says, "the episcopate in a somewhat early stage of its development. The bishop's office is not yet so distinguished from that of the presbyter that he does not take part in the instruction of the faithful. The bishop of the Pastorals must be apt to teach" (1 Tim. iii. 2). Again the monarchical episcopate of the days of Ignatius is not yet established. However we describe the office held by Timothy and Titus in their own person—and that it included that of Bishop seems tolerably certain—we could not infer from the instructions given to them that there must be only one bishop in each community, which very early became the common practice of the Church. And though the bishops of the Pastorals must not be greedy of money, there is no such formal assignment of the duties falling to them as administrators of Church alms as we should expect in a second century pastoral letter. They are to be "given to hospitality" (1 Tim. iii. 2); but their office as representatives of the Church in its external relations does not come into the prominence that it assumed at a later period. Some of these indications may be trivial, but taken together, they do not permit us to date the Pastorals later than the first century. But if the Pastoral Letters are first-century documents, there is no adequate reason forbidding us to acquiesce in their own claim, confirmed by the unbroken

tradition of the Christian Church, that they were written by the hand of St. Paul.

The sixth, and last chapter of the Introduction is upon "The Greek Text." A very brief account of the chief Uncial and Cursive Greek MSS. is given, and to this is appended a list of the principal ancient versions, with their approximate dates. [Dr. Bernard draws attention to our loss in these epistles from their being wanting in the great Vatican Codex B. (There are also two great gaps in C.) He also notices how in these epistles—as in the other letters of St. Paul—the Vulgate Version differs but little from the præ-Hieronymian Latin.]

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Of Dr. Bernard's notes it is difficult to write briefly. Speaking generally, we may say that they strike us as being sufficiently full without being unduly prolix—a not too common merit in these days. His hints upon translation and grammar are usually most helpful, and his illustrative quotations, not only from the New Testament and the LXX., but from Patristic sources and from the Classics, are generally most wisely chosen, while the practical teaching which he deduces, and the lessons he suggests are almost always extremely sensible. It is difficult to choose examples to prove the truth of these assertions, simply because the examples which suggest themselves are so many; but the following, taken from the first few pages, may be regarded as typical.

1 Tim. i. 2: Τιμῳθῆν . . . ἐν πίστει: *To Timothy, my true child in faith.* Timothy (see Acts xvi. 1-3) might fitly be so described; ἐν πίστει expresses the sphere of the relationship between him and St. Paul (see Titus iii. 15). The older man was to him, as we say, "a father in God." Cf. the parallel phrase in Tit. i. 4: γησιφ τέκνῳ κατὰ κοινήν πίστιν, and 1 Cor. iv. 17. Timothy was thus a recognised representative of his spiritual father. The young men among the Therapeutæ (Phil. *de Vit cont.*, 9) are described in like manner as ministering to their elders καθάπερ υἱοὶ γησιτοί.

1 Tim. i. 5: ἰστιν ἀγάπη is love, sc., to men, not to God, which is not here in question. On the other hand, the fanciful ζητήσις of the false teachers bred strife (2 Tim. ii. 23). As "love is the fulfilling of the Law" (Rom. xiii. 10), so it is the aim and purpose of the Gospel ethics, as the greatest Christian grace (1 Cor. xiii. 13). The word ἀγάπη has been described as "foreign to profane Greek," and as an ecclesiastical word, first appearing in literature in the LXX. But we find it in Egyptian Greek, in a letter, *e.g.*, of the second century B.C.; and it is probable that the LXX. only took over and consecrated to high uses a word already current in the popular speech of Greek Egypt.

1 Tim. i. 12: διακονίαν. The word διακονίαν is used here, not specially of the function discharged by a διάκονος, but in the general sense of "ministry." St. Paul frequently speaks of his apostolic office as a διακονία and of himself as a διάκονος . . . διακονία, in short, originally meant service of any sort . . . and is continually used throughout the Pauline Epistles in a wide and general sense. By the second century the words διακονία, διάκονος were generally restricted to the third order of the Christian ministry, and the beginnings of this specialization of meaning may be traced in the New Testament. Cf., *e.g.*, Rom. xvi. 1; Phil. i. 1; 1 Tim. iii. 8-12 (where see notes). Thus the use of the word here to denote the apostolic office is in favour of an early date for the Epistle. No writer of the

second century (by which time the distinction of Orders was fully recognised) would have used a term then significant of the lowest grade in the ministry for St. Paul's ministerial work. Cf. 2 Tim. iv. 6.

We most heartily commend this book—whose size is certainly no measure of its value or usefulness—to all who would study the Pastoral Epistles to their own personal advantage and with a view to the improvement of their ministerial work.

W. EDWARD CHADWICK.

### HENRY DRUMMOND.

*The Life of Henry Drummond.* By GEORGE ADAM SMITH. Hodder and Stoughton. Price 6s.

Henry Drummond was, in the best sense of the word, one of the most attractive men of his time. There was a freshness and originality about his books, his addresses, and his whole nature, which was extremely winning. He has found a highly sympathetic biographer in Dr. George Adam Smith. The "Life" is being widely read, and will command a yet larger circulation, both on account of the charm of the subject, and the ability with which it is handled. To most people in England Drummond is chiefly known by his books. They are all eminently readable. The success of his first book, "Natural Law in the Spiritual World," was quite phenomenal. Seven thousand copies were sold in eight months; the sales have now reached 123,000 in Great Britain alone, besides which it has been circulated in France, Russia, Germany, Scandinavia, and the United States. The chapter of his biography which tells of its fame and usefulness, will make as deep an impression on the reader as any part of the book. Many wrote of the spiritual good they had obtained by its perusal. It is impossible to read it without finding stimulus to thought; and we have a striking proof of this in the fact that it elicited at least a dozen books criticising its main positions, most of them characterized by considerable ability.

Evolution, which many of us think to be not proven, was the underlying thought in most of Drummond's observations on science, and also the password in many of his addresses to students on spiritual religion. Of his other works, "Tropical Africa" is viewed by many as the most valuable, and freer than any from debateable matter.

Almost all his books, and especially his shorter pamphlets, were severely attacked in Scotland and elsewhere, more largely for what they omit than for what they contain. It is fair that we should remember his own answer to these criticisms, which was that "ninety per cent. of the religious literature of the day was expressly devoted to enforcing what he was accused of not enforcing, *i.e.*, the fundamentals of Christianity; so he endeavoured to bring forward what was not being said otherwise."

But the part of the biography which has the deepest and most living interest is that which deals with his evangelistic labours. Moody (whose

knowledge of character was so acute and true, and whose recent removal we so deeply deplore) discerned in him rare gifts for reaching the masses, and, above all, for winning young men. When barely twenty-two, and before he had finished his college career, he followed in the wake of that great evangelist, and, in compliance with his request, he gave addresses in several of the principal towns in Scotland and England, and afterwards in Ireland; while later on he made tours for the same purpose in various parts of the United States.

It is evident that he was largely blest to the conversion of souls. When we remember how hard it is to win men for Christ, and especially to reach those who are in the first flush of youth, with strong passions and keen intellects, determined to place all doctrines into a scientific crucible, we have great cause to thank God for the marvellous success vouchsafed to His servant. Many of the best years of his life were devoted to labouring for the students of Glasgow and Edinburgh; the hold he had over them was unparalleled, and we believe that in many cases the results were permanent.

Nor must we omit to notice the self-sacrificing labour and the marvellous skill he manifested in his dealings with individual cases. Hundreds of men came to him, unfolding their doubts, their difficulties, and their sins, and nearly all obtained strength and comfort by his wise counsel.

The addresses he gave at Grosvenor House and other drawing-rooms startled London society, and drew men of science and position who were rarely seen at religious services.

As we peruse the interesting chapters of this instructive biography, we are drawn to the conclusion that Henry Drummond was raised up of God to do a work which hardly any other man has attempted.

We may not be able to endorse all his sentiments or his methods, but we thankfully admit that he was one of the most unselfish, pure-minded, and intense men for generations; he won for Christ men who had hitherto ignored His claims, and all his attainments were unreservedly laid at the feet of his Master.

JAMES GOSSET TANNER.

