

1 Cor. x. 23 ; Rom. xv. 1, 2 ; 1 Cor. xiv. 3, 5 ; " buildeth up the church."

On Ephes. iv. 12, " for the edifying of the body," Mr. Moule (in his valuable commentary) writes :

Each true believer is, by the spiritually enabled ministry, to be " equipped " to act as a " builder up " of the Lord's Body (see v. 4), to gather in new " living stones " . . . and to compact and consolidate the cohesion.

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## Reviews.

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*The General Epistles of St. James and St. Jude.* By the Rev. ALFRED PLUMMER, M.A., D.D. Hodder and Stoughton.

IT is often said that the busiest men have most leisure, and the present admirable contribution of Dr. Plummer to the valuable series of the " Expositor's Bible " is certainly a proof that one who is engaged in academical duty can still find time for the study he loves to cultivate.

Many years ago it was well said of the present Bishop of Durham that he was a debtor to Germany, but not a slave. Dr. Plummer has shown in his complete control of the many writings which have been issued in late years upon the subject of these two epistles, how thoroughly he has mastered the contending theories, and how capable he is of assuming a position of real judicial authority. This volume, as well as its predecessor on the Pastoral Epistles, will be a real delight to all those who are anxious to see a living spirit and an acquaintance with the newest phases of modern thought introduced into popular commentaries. We would point to the way in which Dr. Plummer delineates in his eighth chapter the reality of sin, and its bearing upon the positions of the Positivist school, as an admirable specimen of the way in which he brings out of the treasure-house of Scripture the old truth so potent still in overcoming new error. The discussion on the authenticity of the epistle of St. James and its authorship is extremely interesting. In a note of great interest, Dr. Plummer gives a specimen of the candour of Dr. Döllinger, who, in 1877, told Dr. Plummer that he had at last determined that the Apostle James was a different person from James, Bishop of Jerusalem, and brother of the Lord. Dr. Plummer himself assigns the epistle to James the Just; and whatever opinion may be formed as to his conclusion, there will be but one as to the admirable temper in which he conducts this and the whole critical portion of his commentary. In the consideration as to any supposed difference between the teaching of St. James and St. Paul, Dr. Plummer follows Dr. Salmon, and disposes most effectually of the ingenious but baseless criticism of Tübingen. We have been greatly pleased with the careful treatment Dr. Plummer bestows on the whole question of the " anointing of the sick," and the well-balanced and carefully-written pages upon the subject of " prayer for change of weather " afford a complete answer to those who have asserted that " effectual prayer interferes with the regularity which seems to characterize Divine action."

We have one criticism to make. In page 23 we regret to see that Dr. Plummer has said " that Luther's famous criticism on the epistle, that it is a veritable epistle of straw, is amazing, and is to be explained by the

fact that it contradicts his caricature of St. Paul's doctrine of justification by faith." The unfortunate expression of Luther, according to Archdeacon Hare, occurs only in a part of the preface to the German New Testament, published in 1522, printed by Walch in vol. xiv., page 105, and was omitted in the editions subsequent to 1524. Luther intended to draw a distinction between the epistle of St. James and other writings of the New Testament, and did not intend to do more than what Dr. Plummer himself has done so ably—insist on the positive moral teaching of the epistle. "The expression," says Archdeacon Hare, "is not used positively, but relatively in comparison with those books of the New Testament in which the special doctrines of the Gospel are brought forward manfully and more explicitly. . . . Nor should it be forgotten that Luther omitted the offensive expression in the later editions of his New Testament." Archdeacon Hare, no doubt, sometimes attempted, in his vindication of Luther, an impossible task, but in this particular defence his position is surely defensible.

The same careful treatment of the evidence of the authenticity of the Epistle of St. Jude, distinguishes Dr. Plummer's introduction. He disposes summarily of the strange theory of Renan, who considers that the epistle is virtually an attack on St. Paul. Renan admits that the epistle is a product of the first century, but his prejudices as to the tendencies of the contents have led him into strange delusions. The remarks of Dr. Plummer on the development of Christian doctrine deserve especial attention, and ought to be read in connection with Dr. Salmon's clear and well-written treatise on the Infallibility of the Church. We have never seen any account of the book of Enoch more complete than the accurate and careful summary of Dr. Plummer. The most reasonable view would seem to be that St. Jude "probably believed the prophecy which he quotes to be a genuine prophecy of Enoch, and the writing in which it occurs to be a genuine revelation respecting the invisible world." Dr. Plummer adds a caution, which we venture to recommend to some of those who are inclined to apply the scalpel of criticism somewhat severely: "If on critical grounds we find ourselves compelled to believe that this document is the source from which St. Jude draws, then let us beware of setting our own preconceptions above the wisdom of God, who in this case, as in many more, has been pleased to employ an unexpected instrument, and has made a human fiction the means of proclaiming a Divine truth."

We have said enough to show that in our opinion Dr. Plummer's volume really exhibits the true requisites of an exposition which is intended to stimulate as well as to instruct, and although it may be said by some that the author presumes a higher standard of knowledge and interest in his readers than is, we fear, common, we believe that it will receive the general acceptance which it deserves.

G. D. BOYLE.

*The Epistle to the Hebrews.* With notes. By C. J. VAUGHAN, D.D.,  
Dean of Llandaff and Master of the Temple. London: Macmillan  
and Co.

This work has followed very quickly upon Bishop Westcott's on the same Epistle, but is, we need hardly say, entirely independent of it. Thus the Dean writes in his preface: "Bishop Westcott's work on the Epistle to the Hebrews appeared too recently to permit me to make use of it. Indeed, it is more than probable that, had I seen his work in time, it would have led me to give up my own," and then very gracefully adds, "When he reaps his field, he leaves no corners of it for the gleaner." It would nevertheless be a mistake to suppose that there is no room for the dean's work, and that it has been overshadowed by the bishop's: even the

casual reader can perceive that the two works do not run on the same lines. The object sought by the bishop is to give what may be termed an exhaustive commentary, to bring "out of his treasures things new and old." The end aimed at by the dean is far more modest: it is to make Scripture its own interpreter, and thus to illustrate the meaning of the text by other passages in the New, and by quotations from the Septuagint. It is to this use of apt passages of Holy Scripture that he specially alludes in his preface, and his remarks are so just that we have no hesitation in reproducing them.

"Some impatience has been expressed in recent reviews of an accumulation of parallel passages in illustration of the phraseology of the Greek Testament. Anyone, it is said, can write out a volume of his Bruder or his Trommius. If this were all, the impatience would be just and might be salutary. But this is not all. It is no mechanical process, but one of great nicety and delicacy, which examines and weighs, chooses and refuses, among the endless variety of parallels, of which only one in ten or one in a hundred may be real. . . . But he who would interpret Scripture by Scripture—and this alone deserves the name of interpretation—must gird himself for the effort, and if but one thoughtful reader follow him, the effort is not made in vain."

The principle laid down in this passage is in harmony with that so zealously contended for by Grinfield in his "Novum Testamentum Editio Hellenistica," published in 1843. In that edition the text was printed with the selected passages from the LXX. placed underneath, and was followed in the year 1848 by his "Scholia Hellenistica," in which he gives illustrative passages taken from the Apocryphal books, Philo, Josephus, and other kindred sources. Both these works are of the highest value, but they labour under one great disadvantage, there are no illustrative notes. This is amply supplied in the work before us. Here we feel we are in the presence of a master-mind who knows both how to collect and how to handle his materials.

In his Epistle to the Romans the dean stated, "I have abstained from any reference to the notes or commentaries of others," but in the preface to this Epistle we observe that there is a new departure, for he writes, "In reading the Epistle again and again during these thirty years with my students I have made great use of Delitzsch. My copy of the English translation of his Commentary is disfigured, almost defaced, by pencil notes in its margin, often of approval, sometimes of dissent, always of respectful appreciation." Whilst valuing most highly the dean's former method, and fully endorsing his remarks on the benefit of the study of the Greek Testament "without note or comment," we yet must honestly confess we gladly welcome the alteration. Even a man of the dean's calibre must sometimes be at fault if he trusts exclusively to himself. A striking instance of this is to be seen in his lectures on the Revelation of St. John. There he commented on the words *Blessed are they that do His commandments*, the commandments of Christ, *παισῦντες τὰς ἐντολάς αὐτοῦ*, not observing that the true reading as accepted by the best critical scholars, and supported by the Vulgate, was *πλύνοντες τὰς στολὰς αὐτῶν*, *they that wash their robes*, as now rendered by the Revisers.

On the question of authorship full justice is done to those who hold by the Pauline authorship, but he says "we echo the voice of Clement and Origen in declaring that however Pauline, the Epistle, as we now possess it, is not St. Paul's," and adds some very weighty words well worthy of consideration, to which we must refer our readers. As to Apollos, "it is a plausible guess; but the silence of antiquity is unfavourable, if not fatal, to it." With respect to St. Luke, "There is no reason to suppose St. Luke to have been of Hebrew parentage, and no Hellenist, certainly

no proselyte, could have been imbued and saturated, like the author of the Epistle, with all the symbolical mysteries of the Tabernacle." Then, after a passing reference to Barnabas, for whose claim he has a good word, the conclusion is drawn: "There are many things we would know, and which we know not. The authorship of the Epistle to the Hebrews is one of them." As to the object contemplated by the writer of the Epistle, it was, says the dean, to enable the Hebrew Christians to withstand "the temptation to say 'Christ and country, if both can be—at all events country first; and if both cannot be, then country alone.'" And he then adds "The Supremacy of Christ is its key-note, and not the supremacy only as of one having authority. Rather the thought of Christ, as embodying all that the old dispensation could but prefigure and foretell: the substance of which Sinai was the shadow, the Antitype of Legislator and Priest, of Sabbath and Altar of Sacrifice and Sanctuary." The Dean concludes his preface with these weighty words: "The Epistle has a direct bearing upon the many burning questions of our own day, involving as it does the fulfilment of all earlier dispensations in the Faith of Jesus Christ and the supersession of all precedents of Priesthood and Ritual—unless, indeed, it shall have pleased Him who is the 'end of the Law' to re-enact old things as ordinances of the new, by a precept as peremptory as it would be reactionary."

Coming to the direct matter of the Epistle, we may first note how *διαθήκη* is interpreted in that much-disputed passage—ix. 16. Our readers will remember that in the August CHURCHMAN of last year Mr. Wratistaw very forcibly contended for the uniform rendering of *διαθήκη* by *covenant*. This is also Bishop Westcott's view, who is supported by Dr. Plummer. Dean Vaughan upholds the old rendering, sanctioned by the Revisers, of *testament*. He remarks, "The transition from *covenant* to *testament* is clear and not to be evaded. The latter was the *commoner* rendering of *διαθήκη*. To one thinking in Greek there was nothing incongruous in the two senses. The fundamental idea of *διαθήκη* is *arrangement*. A *covenant* is an arrangement of relations, as *testament* is an arrangement of possessions."

The critical reader of this passage will of course mark the words "*commoner* rendering," and therefore it is only right to state that in the note on vii, 22 Dr. Vaughan expresses his meaning more fully by saying, "In classical Greek the latter use," *i.e.*, *testament*, "predominates, though the former, *i.e.*, *covenant*, is also found. In the Septuagint and the New Testament the former is invariable, except in Heb. ix. 16," etc., and then at the close of the note he sums up "the real meaning of *διαθήκη* (in its divine application) is a precious engagement of God on man's behalf. Thus a Divine *covenant* approaches very nearly to the sense of *testament*, which is a disposal of property by the free will of the disposer." Bishop Lightfoot, in Gal. iii. 15, writing on this passage, says "the sacred writer starts from the sense of a 'covenant,' and glides into that of a 'testament,' to which he is led by two points of analogy, (1) the inheritance conferred by the covenant, and (2) the death of the person making it." We express only our own opinion when we state that it is possible to make too much of the sense attached to certain words in the LXX.; this would necessarily, by the lapse of time, be somewhat modified, more especially on the part of those who were influenced by the current use of the Greek tongue as found in profane writers.

In x. 12 the question whether "for ever," *εἰς τὸ διηνεκές*, is to be taken with *θυσίαν* or with *ἐκθύσεν ἐν δέξιρά τοῦ Θεοῦ*, is decided by the dean in favour of the latter. In common with the Revisers, our own preference is for the former, which has the support of Bishop Westcott. The fact that in the three other passages in the Epistle *εἰς τὸ διηνεκές* follows (not

precedes) the verb, carries with it to our mind greater weight than the dean would allow.

On that disputed passage, Heb. xiii. 10, *ἔχομεν θυσιαστήριον*, we have an altar, the following remarks will commend themselves to a large proportion of our readers. "The whole law of ceremony and ritual centred in its altar of sacrifice. It was that which gave point and meaning to the system. Now that altar is ours as Christians, not in type but in anti-type;" and shortly after, "This *θυσιαστήριον*, in accordance with the whole argument of the Epistle, is evidently the *reality typified by the brazen altar*; that is, the one availing sacrifice of Jesus Christ. To have this anti-typical altar is to possess the atonement."

In concluding this review we would desire to remark that perhaps the most striking feature in the work is the masterly analysis of words. The work is also furnished with a good index, which is a great advantage to the student.

W. E. RICHARDSON.

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## Short Notices.

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*The Book of Isaiah.* Vol. II. By the Rev. G. A. SMITH, M.A. "The Expositor's Bible." London: Hodder and Stoughton.

THE first volume of this remarkable exposition was received with a chorus of deserved praise. The second merits an equal meed; indeed, if we regard the rhetorical skill and the pointing out of connections between the times of "Second Isaiah" and the nineteenth century, it would seem as if the author has given even looser reins to his vivid imagination. It is as well that the reader feels the brilliant phrases are backed by a sound scholarship. Perhaps as welcome a feature as any are those translations of prophecies which are done into English literally and yet with a wonderful swing and fire, which recalls as much as possible the original rhythm. This is the real secret of the manifest power of the book: that the author is thoroughly in sympathy with both the prophet and the English reader.

With regard to the writer of Isaiah xl.-lxvi., Mr. Smith expresses himself as justified "in coming to the provisional conclusion that Second Isaiah is not a unity, in so far as it consists of a number of pieces by different men, whom God raised up at different times before, during and after the exile; but that it is a unity, in so far as these pieces have been gathered together by an editor very soon after the return from the exile." In regard to the authorship of these chapters, Mr. Smith puts forward an independent opinion. He thinks that xl.-lv., lvi. 1-8, lviii., lx.-lxii., and lxx. are written in the exile; lv. 9-lvii., and lix. (partially) are pre-exilic sections; and chapters written after the return are lxiii., lxiv. and lxvi. For this theory he claims that it is "within itself complete and consistent, suited to all parts of the evidence, and not opposed by the authority of any part of Scripture."

*The Light of the World: and other Sermons.* By PHILLIPS BROOKS. London: Macmillan and Co.

Marked by all the author's well-known wealth of thought and felicity of style. There are twenty-one sermons, and each of them is worth reading. The very titles are attractive, and a perusal will quite fulfil anticipation. The thread that runs through all the discourses is this—the personal influence of our Lord. An extract will show, as far as an extract can, the catholicity of the teaching:

It is as simple and clear as that. Our religion is not a system of ideas about