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those displays of the Divine love and grace of which our Faith speaks. Some feeling of that kind is probably at the root of many difficulties felt by thoughtful men of science at the present day. It is a feeling which can only be counteracted by concentrating our hearts and thoughts on those displays of the heights and depths of personal life and love which the Scriptures reveal. In that contemplation we may gradually learn, with the Apostle, to feel that the relative greatness and permanence of the soul of man and of nature are precisely the reverse of that which is apparent to the natural eye. "Now abideth faith, hope, charity, these three," because these fragile personalities of ours, in their relation to one eternal Person, and through Him to all others, are the only realities which will survive the consummation of the ages and the destruction of worlds. It seems to be almost an anticipation of the scientific vision of the present day when another Apostle depicts the very heavens as passing away with a great noise and the elements melting with fervent heat, the earth also, and the works that are therein, being burned up. But there will abide, through all, the Sun of the moral and spiritual world, and the saints, "like stars," performing their course around Him. In the presence of this abiding vision how unworthy become the attractions—in proportion as it is realized, how impotent the temptations of this transitory world!

HENRY WACE.

BRIEF NOTICES.

THE EVANGELICAL REVIVAL, AND OTHER SERMONS. *By R. W. Dale, M.A.* (London: Hodder and Stoughton.) Wholesomer sermons than these it is almost impossible to conceive. Mr. Dale's preaching has always been remarkable for moral energy and fervour; but here this characteristic rises to its highest power. His words positively burn; you can feel the warmth of them as you turn the page, so swift and intense is the moral force which impels

them. In listening to Mr. Dale, too, one never thinks of him as a *minister* discharging an official function, saying what he *ought* to say; but rather as a broad-minded large-hearted layman who speaks because he *must* utter the thoughts that rise within him. And this characteristic of his teaching is as obvious in these discourses as the fervent moral energy which animates them. His speech is that of a devout statesman rather than that of the clerical orator,—so broad is his view of human life, so large his tolerance of the manifold forms which human thought and character assume. It may be doubted, indeed, whether the views of Christian truth which he urges as new are so new as he takes them to be, and whether the Church has fallen so far away from its old allegiance as he sometimes assumes; but no one can doubt that the preacher himself has received a new and deeper sense of the sins and wants of men, and of the power of the truth as it is in Jesus to satisfy their wants and to save them from their sins: for more conspicuously than ever he is a preacher of righteousness, and of that “righteousness of God which, by their faith in Jesus Christ, is unto all and upon all them that believe”; and more earnestly than ever he beseeches men to accept that righteousness and make it their own. If the spirit that breathes and burns in these nobly toned sermons could but be kindled in all our churches, the world would be won forthwith, and the will of God be done on earth even as it is done in heaven.

THE FOUNDATIONS OF FAITH. *By Rev. Henry Wace, M.A.* (London: Pickering and Co.) In this Bampton Lecture Mr. Wace fully maintains the very high reputation he won by his recent Boyle Lecture (“Christianity and Morality,”) as an interpreter and apologist of the Christian Faith. His argument is that faith has its roots in the conscience. In man’s deep sense of sin, and in that fearful looking for of judgment which is awakened in every unsophisticated mind by conscious moral failure and defect, he finds the rudiments of a belief both in the God who judges the thoughts and ways of men, and in a future life in which the righteous judgments of God will be carried out. To this rudimentary religious faculty the supernatural revelation of the redeeming righteousness of God makes its appeal; by this it is authenticated and confirmed. And the conscience, which thus authenticates the revelation of the righteous will of God, must be capable of interpreting it, or at

least of judging between conflicting interpretations. The man who must believe in God and in a Divine revelation before he can be so much as asked to believe in a church or a priest, cannot be dependent on priest or church for a knowledge of that Will.

This is a very brief and naked statement of the main argument of this very able book; but even from this it will be seen that Mr. Wace wields a two-edged sword, and confronts priest and sceptic alike. Revelation meets the wants and yearnings of which universal man is conscious; it is grounded in human nature, rooted in the human conscience: and those to whom it has been authenticated by the inward voice and the demands of their own moral nature cannot and will not mistrust it at the suggestion of a scepticism which overlooks or neglects those demands; while, on the other hand, faith in a Divine revelation implies in those who exercise it a power to handle and interpret truth which they cannot reasonably be asked to submit to the mere dictates of any authority that claims to be the sole judge of what men are to believe. The argument is very simple and effective; the more effective because it is so simple. But if our readers would see with what grace and power it may be wielded, with what delicate and suggestive criticism it may be embroidered, and how keen the polemic thrusts which may be delivered with it, they must read these masterly Lectures for themselves; in which nothing, save the conduct of the main argument, is more masterly than the grave penetrating rebukes administered to Mr. Matthew Arnold's supercilious patronage of the inspired writers, and to the crude self contradictory assumptions of the author of "Supernatural Religion."

MESSIANIC PROPHECIES. *By Franz Delitzsch, translated by S. J. Curtiss.* (Edinburgh: T. and T. Clark.) Professor Curtiss, of Chicago College, U.S., has induced Professor Delitzsch to allow him to use as a handbook for his students the notes of Lectures delivered by the well known German commentator at Leipsic University, in the winter of 1879-80. These "notes" compose the volume before us. To all who can use them they will be very welcome; for Dr. Delitzsch combines a sincere faith in revelation with a deep sense of the impossibility of mastering its contents except by a devout and scientific study of the Scriptures to a remarkable degree. And to few scholars is the special subject of Messianic prophecy more familiar, or even so familiar as to him.

Not only has he studied the special Scriptures which relate to it for many years, and with the insight into their meaning which can only be acquired by as thorough a knowledge of the whole Bible as can well be attained; but he has also acquainted himself with all that even the most recent scholars have written upon it. As a handbook for students, therefore, these brief notes are of great value. But I must warn the general reader, innocent of Hebrew and of scientific methods of study, that this book is not for him. Dr. Delitzsch's critical hints must be weighed, his references investigated, his suggestions developed, before their true value can be recognized.

"HOW READEST THOU?" A Series of Practical Expositions and Thoughts. *By Rev. F. B. Procter, M.A.* (London: Hodder and Stoughton.) These are very simple sermons, and obviously spring from an honest and good heart; but they are not very wise, nor are they marked by any kind of power, by expository power least of all. They betray indeed a singular incapacity for grasping any great subject, or for pursuing any method strictly, or for doing justice to those who hold other and opposite views. Thus, for example, on page 19, Mr. Procter, with an appearance of scientific method, lays down the indispensable qualifications of a true witness: (1) that he must speak only of what he knows, (2) that he must be competent and reliable; and yet in the same short paragraph so utterly departs from the very appearance of scientific method as to cite the testimony of the Witness to his own qualifications! A still more conspicuous instance of this weakness of grasp may be found in his sermon on "the restitution of all things." In refuting the teaching of those who hold that phrase to cover the final restoration of all souls to the Maker and Lover of us all, he is content to say that "even the most superficial reader will not fail to discover that under such a supposition '*repentance* toward God, and *faith* toward our Lord Jesus Christ,' the two indispensable conditions of salvation, are left out of consideration altogether!" Yet who that holds the larger hope has ever doubted that, if all souls are to be saved, they must be led to repentance and faith, by whatever severities of discipline may be necessary? Those at whom Mr. Procter aims maintain, at least as earnestly as he does himself, that to be in sin *is* to be damned, and that from this damnation no soul of man can be saved except by the repentance and faith through which God cleanses him

from his sin and makes him righteous. So incompetent is he to handle this great argument that he can even print the sentence: "Let us not then be led away by this plausible doctrine of a *universal restoration* of those who live and die in impenitence. 'There is a sin unto death,' a sin 'which shall never be forgiven, neither in this world, nor in that which is to come.' If not forgiven *now*, nor THEN, WHEN?" And with all this pomp of emphasis, and though this is the only text he quotes in favour of his conclusion, a conclusion for which so much might be said, it never occurs to him to refer to the Greek of his proof text, or to admit that, to say the least, a possible rendering of the phrase on which he relies is, "shall not be forgiven either in this *age* or in the next age to this!" Nay, more, he goes on to argue that "the restitution of all things" points to a time "when *all creation shall be harmonized*," yet never apprehends the immense difficulty of holding that even the inanimate creation must be redeemed from its bondage to vanity and corruption, while the animate creation, or a vast proportion of it, is to be left in that doleful bondage. A "shipwreck" would, he feels, be a fatal discord in the final harmony, but not a *sinner*, nor even a whole world full of sinners hating God, and plunged in an agony to which death by drowning, or even death by fire, would be Paradise itself!

It is no part of our function here to advocate either the broader or the narrower interpretation of the Scriptures which adumbrate the future estate of the wicked; but it is every man's duty to hold the balance even, and if he touches this difficult and momentous question at all, to handle it fairly and with at least a fair show of competence: and certainly it is the duty of a reviewer to point out that arguments founded on a dubious exegesis, or so illogical as to be self-contradictory, only injure the cause they are adduced to serve.

I HAVE just received one of the most charming books ever issued from the English press. It is a copy of the OXFORD BIBLE FOR TEACHERS (London: Oxford University Press Warehouse). This Bible is Bible, Commentary, Concordance, and Atlas, all in one. It has long been the rival of the "Teacher's Bible" published by Messrs. Eyre and Spottiswoode, and has run it very hard. It now seems likely to run right away from it, and leave it panting in the rear; for, while the literary contents of the two are very much on

a level, there can be no doubt that in all that relates to the *form* of the book—paper, type, binding, etc.,—the Oxford Bible is very much ahead of its competitor. Of the great value of its contents I have already spoken (Vol. IX., *First Series*), and need add only a few sentences on its rare attractiveness of outward form. The edition of which I have received a copy is known to the trade, I believe, as *Minion 8vo, Thin*. It is printed on a paper made of the “hardest parts of unbleached linen”—a paper so thin that 1300 pages of it do but measure one inch across, and yet so opaque that the impression does not show through the page, and so tough that it cannot easily be torn. It is bound in limp calf of a lovely gold-brown colour, silk lined; and its covers have no lettering on side or back save the words “Holy Bible” in pure gold. No book could well be more pleasant to look at, or to handle, or to read. And this charming book is enclosed in a solid case of calf, of the same colour with the binding, with a lock of the same colour as the lettering. It is a most dainty dish to set before an Editor. And though, of course, an edition so beautiful must be costly,—the price of my copy is forty shillings, to which, I suppose, at least a guinea must be added for the case,—yet it is produced in many forms much less expensive and hardly less comely. In fine, the whole edition is characterized by singular beauty and good taste.

A COMMENTARY ON THE BOOK OF JOB, WITH A NEW TRANSLATION. *By Samuel Cox.* (London: C. Kegan Paul and Co.) For obvious reasons my books are not reviewed in this Magazine. But I may be permitted to announce that the exposition of “Job” which appeared in the *first series* of the *Expositor* has now been published in a separate and handsome form. Though I have revised it once more, it remains substantially the same. I have added hardly anything to it, but have gladly corrected two or three errors into which I had slipped, and cut out now and then certain “modern instances” which it did not seem worth while to perpetuate. Those who possess the *first series* of this Magazine really possess, though in a less convenient form, the book which has just appeared. They will be glad to hear, I think, that the exposition which is in their hands has received, since it was published in book form, the cordial *imprimatur* of some of the best Hebraists both in the English and the Scotch universities, and has been very generously and favourably reviewed in some of our ablest critical journals. *The Pall*

Mall Gazette, for example, says :—" This volume gives in a collected shape papers which have appeared during some years past in the *Expositor*, and which have excited the attention, and we may add the admiration, of all who studied them. No more thoughtful and able discussion of any book of Scripture has lately appeared in this country. The translation is excellent, felicitously giving clearness to the authorized version without any diminution of its dignity. The argument of Job and the interlocuters in the dialogue—an argument which is not by any means obvious—is admirably set forth. Mr. Cox belongs to the conservative school of critics, attributing the authorship of the book to the reign of Solomon, while he finds the scene of the story in the Hauran in North-Eastern Syria."

INDICES TO THE EXPOSITOR. *First Series*. (London: Hodder and Stoughton.) I have just said that my works are not reviewed in these pages. And yet here is one which I must notice, and one which in a certain sense I hold to be my greatest work, since it has assuredly taxed my patience most severely. Nothing can be more tedious than the making of an index. And I have just had to make a triple index for Volumes I. to XII. of this Magazine, which has cost me a fortnight's work of the dullest and most exacting kind, in collecting, marshalling, and verifying a multitude of minute facts and figures. This Index covers three sheets, and contains an index of Authors, an index of Subjects, an index of Texts. It has been put into cloth covers, and issued in a separate form, for more convenient use. The demand for an Index of this kind has been so general, and of late so loud, that I have been compelled to prepare it. I trust it will be found to be accurate and serviceable. Prudent and forecasting subscribers, remembering that books often handled soon wear out, will order two copies, since in a little time it will be out of print. I have found it convenient already, not only because it saves the labour of hunting through several volumes for the article of which one is in search, but also because it indicates where one may find an important subject—Prayer, for example—treated in many different ways by many different hands. And those who have not had the trouble of making it will, I hope, be able to use it with more pleasure than it can ever give to

THE EDITOR.
