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is the sanctification of humanity, which Christ effected by His realizing in Himself the moral ideal of our nature. There is also the meeting of the Divine claims in relation to sin. And Christ's sufferings met these, not indeed by satisfying or compensating, but by revealing and recognising them.

The time is not yet when an estimate can be made of Dr. Godet's place in the Christian thought of the day. But less cannot be claimed for him than has been claimed by one of his English translators. "He combines in himself," Mr. Lyttleton justly says, "many of the most valuable characteristics of the best German, French and English theologians. Much of the depth of thought and the comprehensive knowledge of the whole literature of his subjects, of the Germans, much of the lucidity, compactness of style and epigrammatic point of the French, and of the sobriety and practical mind of the English."

S. D. F. SALMOND.

SURVEY OF RECENT ENGLISH LITERATURE ON THE NEW TESTAMENT.

A NEW and most desirable style of publication is inaugurated by the volume of *Studia Biblica*¹ just issued by the Clarendon Press. The genesis of the volume is thus explained by Professors Driver, Sanday, and Wordsworth, who sign the preface: "In the autumn of the year 1883, finding ourselves recently appointed to the three chairs which represent the interpretation of Holy Scripture in the University, we took counsel together to find some means of assisting students in our department, outside the formal way of instruction by lectures. Since then we have met on four Monday evenings in every term for the purpose of reading and discussing papers on Biblical Archæology and Criticism, including also some other kindred subjects which it seemed very desirable to embrace

¹ *Studia Biblica: Essays in Biblical Archæology and Criticism*, by Members of the University of Oxford. (Clarendon Press, 1885.)

in our programme. . . . These essays are now published by the kindness of the Delegates of the Clarendon Press, in the hope that they may reach a larger circle than can be gathered in a single room." There are eleven papers now published, and of these the above-named teachers contribute five. Most of the papers are the fruit of original research, and, with one exception, they are of permanent value. The New Testament student will turn with expectation to Mr. Neubauer's contribution on the Dialects spoken in Palestine in the time of Christ. He will find it a model of its kind. It is written in a lucid and attractive style, it discusses a question of importance with ample learning, it draws its facts from a wide field and from recondite sources, it uses them with sagacity, and leaves the mind satisfied. The results reached are these: "(1) In Jerusalem, and perhaps also in the greater part of Judæa, the modernised Hebrew, and a purer Aramaic dialect were in use among the majority of the Jews. (2) The Galileans and the Jewish immigrants from the neighbouring districts understood their own dialect only (of course, closely related to Aramaic) together with a few current Hebrew expressions, such as proverbs and prayers. (3) The small Jewish-Greek colony, and some privileged persons, spoke Greek, which was, however, a translation from the Hebrew rather than genuine Greek, in a word, a Judeo-Greek jargon." The language spoken by our Lord and His disciples was therefore the Galilean Aramaic, a dialect which can be studied in the Talmud of Jerusalem. This is substantially the result which had already been arrived at by scholars named by Mr. Neubauer. The value of the essay consists in the wide range of evidence brought under review, and in the scientific manner in which it is examined. On one point the author differs from some at least of those who agree with his results. Schürer, *e.g.* who holds that Aramaic was "die alleinige Volkssprache" in Palestine in the time of Christ, seems disposed to date the introduction of Aramaic as far back as the Exile. Neubauer, on the other hand, minimizes the effect of the Exile on the language of the Jews, and would rather ascribe the introduction of the Aramaic to the influence of the Seleucidae, under whose rule Syriac became the official language of Asia. This is perhaps the one point of the paper which needs strengthening.

Mr. Gwilliam, who was associated with the late Philip Pusey in the preparation of a critical edition of the Peshito, contributes a paper on a Syriac MS. of the 5th century. One need not be a

Syriac scholar to appreciate the importance of the result to which the study of this MS. leads; for it plainly compels the conclusion that at the period when the Greek uncials now accepted as most authoritative were written, the Syrian Church favoured a text different from that which they represent.

The Corbey MS. containing a Latin version of the Epistle of St. James, receives compensation for a long period of neglect, by the learned labours now bestowed upon it by Professors Wordsworth and Sanday. The papers of both these scholars embody, as need scarcely be said, a large amount of careful investigation and solid work. Professor (now Bishop—and it is with trepidation one sees so exceptionally qualified a specialist thus rewarded) Wordsworth finds that this Latin version has been made from a Greek text, but from a text which materially differs from the Textus Receptus. This he accounts for by the hypothesis that these Greek texts were themselves translations from a Hebrew or Aramaic original. This interesting hypothesis he endeavours to establish by showing that there are words in the Corbey MS. which can be best accounted for by the supposition of an Aramaic original. It must be confessed, however, that the intervening Greek version imparts a feeling of uncertainty to this line of evidence. More validity attaches to his other arguments, that Aramaic was the language which James would probably use, and that the Greek of the Epistle, as we have it, rather resembles the style of a professional interpreter than that of such a man as James.

Professor Sanday's laborious collation of the Corbey readings with those of the Vulgate and of other Old Latin texts is a feather in the cap of English scholarship, and must be a surprise to those who fancy that such work is accomplished only in Germany. The expenditure of knowledge and of toil is indeed so great that he who is not himself bitten with the specializing rage of the day may be tempted profanely to say that the game is not worth the candle. But even those who are not yet convinced that all labour is legitimate which can hope to ascertain so much as one letter of the defaced history of the past, must sympathize with the enthusiasm with which Professor Sanday anticipates a new era in Latin scholarship. Supposing that the variations of the Old Latin versions are due to differences in local usage, to the preference for certain words in certain localities, he apprehends the use to which this may be turned in the study of Latin. "If this is so, surely a dazzling prospect lies open to the theologian. [Is 'theologian' the right

word ?] Besides his own proper subject, the study of the versions as versions, it is for him more than for any one else to track out and delimitate these varieties of provincial speech. He possesses advantages which the classical philologist cannot hope for. He has at his command a number of MSS. dating back to very early times ; and, what is of especial importance, he has a large store of patristic quotations, by comparison with which he can assign, more or less satisfactorily, the texts before him to certain fixed localities."

The illustrious author of the *History of the Variations of the Protestant Churches*, if he still takes an interest in sublunary controversies, may be supposed to look with a complacent smile on the fresh illustration brought to his great argument by the crop of *Symposia* which recent years have produced. And while no doubt amicable discussion may sometimes lead men to a mutual understanding and agreement, it may be feared that these modern *Symposia* do little more than confirm the insight of Milton in comparing Truth to the good Osiris, "her lovely form hewed into a thousand pieces and scattered to the four winds." But the only fault we find with the present *Symposium*¹ is that it does not hew truth into a sufficient number of pieces. The Churches are indeed well represented. Calvinist, Wesleyan, and Unitarian, Anglican and Romanist, Swedenborgian, Jewish and Conditionalist views are all fairly championed. But it would have been well had the Editor invited discussion from even a wider range of thought than that which is identified with one or other of our ecclesiastical creeds. For no account is here taken of the two most remarkable answers which in our day have been given to the question proposed to the Symposium, "What are the foundations of the belief in the immortality of man?" The Anthropologists, who have followed the lead of Mr. Spencer and who have traced the common belief in immortality to the dreams of savages, deserve consideration. Their views have, if not a growing, yet a pretty wide acceptance ; and it was well worth a Symposiast's trouble to show in what manner and degree our belief in immortality would be affected were these views proved to be true, and still more worth his trouble to show that they are not true. Another and very different answer has been given to the question by some of the foremost of our philosophical thinkers. Some of those who with more or less exactness may be classed as Hegelians, maintain in

¹ *Immortality. A Clerical Symposium on what are the Foundations of the Belief in the Immortality of Man.* (London: James Nisbet & Co., 1885.)

the strongest way that without personal immortality the world and its history are without purpose or adequate end. The clear exposition of this argument would have been a great gain to theology, and would materially have enhanced the value of this volume.

Dr. Vaughan's absorption in practical work has been a serious loss to expository literature. The little volume on the Epistle to the Philippians¹ which he now issues, welcome and satisfactory as it is, is a somewhat meagre fulfilment of the hopes which were many years ago excited by the purple pamphlet on the First Epistle to the Thessalonians. That gave promise of a series of expositions "for English readers" which should combine all the advantages of first-rate scholarship with simplicity. Dr. Vaughan does not encumber his page with references to grammatical and lexical authorities nor with citations from commentaries, but gives the nett result of his own study. This is a great saving of the reader's time; and it also allows him at once to apprehend the precise contribution to his knowledge which Dr. Vaughan makes. That contribution is considerable and consists largely in the accurate ascertainment of the meaning of words, and the light that is thrown upon them from their use in other parts of Scripture. Especially worthy of consideration is his interpretation of ἀπραγμός in ii. 6. Occasionally the English of the translation is hardly intelligible without the Greek, as in i. 17, "raise a vexation for my bonds." No notice is taken of the remarkable, and perhaps significant, bad grammar of ii. 1. "Charity" is rather too general a term to translate ἐπιεικής, iv. 5; and the rendering of ἰσόψυχον in ii. 20, is not satisfactory. The volume will be very helpful to many besides "English readers."

The *Cambridge Greek Testament* has achieved an excellence which puts it above criticism. But it is at any rate a pleasure to recognise that the high standard is maintained by the last issued volume.² Dr. Lumby has evidently spared no pains to make his work thorough and helpful. Many fresh illustrations from Jewish literature are given; and the Septuagint is never lost sight of as the grand aid towards the understanding of the language of the New Testament. In one or two instances (as in ii. 27 and 28) we

¹ *St. Paul's Epistle to the Philippians, with Translation, Paraphrase and Notes for English Readers.* By C. J. Vaughan, D.D. (London: Macmillan & Co., 1885.)

² *Cambridge Greek Testament for Schools and Colleges. The Acts of the Apostles.* By J. Rawson Lumby, D.D., Norrisian Professor of Divinity. (Cambridge University Press, 1885.)

miss explanations of peculiar and probably Hebraizing syntax; and as the book is intended for schools it might have been rendered more attractive by illustrations from the classics and from English literature. The Introduction is also defective; but on the whole a more adequate and useful book could not be desired for use in schools and colleges.

It will be sufficient to chronicle the appearance of the following: (1) A very handy and pretty edition of the Text of Westcott and Hort's Greek Testament. This should find its way wherever Greek is read. (Macmillan.) (2) A second edition of Principal Edwards' *Commentary on First Corinthians*. That a second edition of so large and costly a volume should have been so speedily called for speaks for itself. (Hodder and Stoughton.) (3) A new volume of the *Pulpit Commentary* in which the exegesis of *Second Corinthians* is supplied by Archdeacon Farrar, while Prebendary Huxtable furnishes a copious exposition of the *Epistle to the Galatians*. The homiletics are by Dr. Thomas, Professor Croskery and others. The volume fully sustains the character which this too useful work has established for itself. (Kegan Paul, Trench & Co.)

MARCUS DODS.

BREVIA.

Hebraica.—A note supplementary to Dr. Curtiss' report of the progress of Hebrew studies in America (EXPOSITOR, 3rd series, vol. i. p. 312, etc.) may be welcome both to himself and to English readers. There is a quarterly periodical called *Hebraica*, which from modest beginnings has reached a high pitch of philological efficiency. It numbers among its contributors German and English as well as American writers, and is committed to progressively critical rather than antiquated Rabbinic methods. It needs about four hundred more subscribers to make it a success. The subscription for foreign countries is two dollars and a quarter annually. At the end of the October number is a list of the publications of the "Hebrew Publication Society," containing introductory works, which, if all of equal practical ability to Prof. Harper's *Elements of Hebrew* and *Introductory Hebrew Method and Manual* which lie before us, will be useful additions to our introductory literature. That they will supersede fuller and more distinctly scientific works (such as Wright's and Driver's) is not claimed.

T. K. CHEYNE.