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*RECENT AMERICAN LITERATURE ON THE NEW
TESTAMENT.*

THE last summary of the American literature on the New Testament closed with March, 1885. Since that time a considerable body of literature has appeared, and the present summary aims at little more than furnishing an index to it. It is fair to warn the reader that the space at disposal has not been distributed among the works noticed in any nice adjustment to their comparative values; it has rather been our plan to say little even of the most important books where little seemed needed to bring out their essential character, and to say much where explanation seemed necessary or desirable.

The most notable book of the year is undoubtedly Prof. J. H. Thayer's *Lexicon of New Testament Greek*.¹ It is primarily a translation of Grimm's *Clavis*, which has been long recognised as not only the best lexicon to the New Testament, but no less than indispensable to every careful student. But Prof. Thayer's work has been far more than merely to translate Grimm's precise Latin into equally satisfactory English—though this in itself would have been a useful work. In translating he has revised, and in revising he has enlarged, until (although all of Prof. Grimm's work is scrupulously retained) the book is practically a new work, which "antiquates and abrogates" all other New Testament hand-lexicons—even Grimm itself and Robinson, the latter of which, for English-speaking students, has held the ground heretofore. The labour which Prof. Thayer has expended on his work is enormous, and has been directed not only towards perfecting the book as a handbook for scholars and making it a treasury of references to discussions of difficult points, but also towards fitting it for the use of beginners and making it the indispensable companion of the average student. The completed result worthily caps the long historical development of New Testament lexicography, which may be said to have begun with Schleusner (1792–1819) and to have flowed down to our time in an ever-growing and ever-clearing stream, through Wahl (1819–1843), Bretschneider (1824–1840), Wilke (1844–1851), and Grimm

¹ *A Greek-English Lexicon to the N. T., being Grimm's Wilke's Clavis Novi Testamenti, translated, revised and enlarged.* By Joseph Henry Thayer, Bussey Professor of New Testament Criticism and Interpretation in Harvard University. (New York: Harper & Bros. 1886. 4to.)

(1862-1879), with a worthy offshoot in Robinson (1825, 1836-1850). We wonder if the rising generation appreciates its advantage over those of old time in its possession of such helps in the most fundamental of disciplines as Thayer's Grimm and Cremer?

In the department of Textual Criticism we may pass over with this mere hint new and improved issues of their editions of Westcott and Hort's Greek Testament by the Messrs. Harper, in order to pause first on two interesting papers by English writers which have appeared in an American journal. These are a collation for St. Luke of the remarkable British Museum MS. Evan. 604, by Mr. W. H. Simcox,¹ and a paper on "Conflate Readings of the New Testament" by Mr. J. Rendel Harris,² at the time a Professor in Johns-Hopkins University at Baltimore. In the former the peculiar and valuable character of the codex in question is well illustrated; in the latter the learned author applies his attempt to reconstruct the original form of the New Testament autographs to some problems of transcriptional evidence, showing how, if that reconstruction be accepted, some difficult readings may be accounted for as errors of the eye taking up words laterally from one column into another and vertically from one line into another. It was well known at the time of his death that the late Prof. Ezra Abbot was contemplating an elaborate review of Dr. Scrivener's *Plain Introduction*; and now the notes of the errors in Scrivener which he had gathered for this purpose have been, so far as possible, put together and published in a valuable pamphlet³ by Prof. Thayer, who has been able to add to this matter certain other notes collected by Prof. Harris and Dr. Gregory. The whole forms an imposing array of fifty-two closely-printed pages of fine type, which no user of Dr. Scrivener's comprehensive book can afford to be without. A very interesting Syriac MS., which contains all seven of the Catholic Epistles, having fallen into the way of Dr. Isaac H. Hall, he published an account of it in the *Journal of the Society of Biblical Literature and Exegesis* for 1884,⁴ with additional and

¹ *The American Journal of Philology*, V. 4 (Dec., 1884), pp. 454-465.

² *The American Journal of Philology*, VI. 1 (April, 1885), pp. 25-40.

³ *Notes on Scrivener's "Plain Introduction to the Criticism of the N. T."* third edition; chiefly from the memoranda of the late Prof. Ezra Abbot, D.D., L.L.D., etc. Edited by Joseph Henry Thayer, D.D. (Boston and New York: Houghton, Mifflin & Co.; London: Ward, Lock & Co. 1885. Svo. pp. 56.)

⁴ Boston: 1885. Pp. 37-49.

corrective notes, printed in the same Journal for 1885,¹ and has since edited for the Publication Agency of the Johns-Hopkins University a beautiful series of phototypes of it.² The plates are so selected that they include the whole of the Epistles in question, and are almost perfect in execution, so that the learned world has here not only a new text of the Epistles which have been heretofore accessible only in Pococke and his copiers, but that text is practically the MS. itself. Dr. Hall has also printed an account of a new Syriac Lectionary in the *Journal of the American Oriental Society* for 1884, pp. 220-223; and in the *Journal of the Society of Biblical Literature and Exegesis* for 1885 mentioned above (pp. 101-107) he has tabulated some "Variations in the same editions of certain Greek New Testaments" (chiefly with reference to Stephens' Greek-Latin of 1551), which it will repay Bibliographers to consult. In this latter Journal for 1884 (pp. 93-125), Dr. J. Isidore Mombert treats of certain parts of the history of the Latin Vulgate under the title, "Emendations and Corrections"; and in the issue for 1885 (pp. 28-48) Prof. Henry M. Harman discusses the Curetonian Syriac and compares its readings with typical Greek MSS.—concluding that it is older than the Peshitto and comes from the second century.

In Biblical Geography we may chronicle, first, the completion of the *edition de luxe* of Dr. Thompson's *The Land and the Book*, by the publication of the third volume, which treats of Lebanon, Damascus, and Beyond Jordan.³ The illustrations are of the finest variety of American wood-engraving printed in the best style, and the text has been thoroughly revised and much enlarged. Dr. Hurlbut's *Manual*⁴ is a successful effort to prepare a text-book of Biblical historical-geography on the model of the

¹ Boston: 1886. Pp. 91, 92.

² *Williams Manuscript. The Syrian Antilegomena Epistles, etc., written 1471 by Sulieman of Husn Keifa.* Edited by I. H. Hall. (Baltimore: Publication Agency of the Johns-Hopkins University. 1886. Folio. Pp. 7, and 17 plates.)

³ New York: Harper & Bros. Square 8vo, with 147 illustrations and maps. Vol. i. treats of Southern Palestine and Jerusalem, and vol. ii. of Central Palestine and Phœnicia. Each volume is complete in itself.

⁴ *Manual of Biblical Geography. A Text-Book of Bible History. . . . With maps, plans, review charts, coloured diagrams and illustrations.* By Rev. J. D. Hurlbut, D.D., with an Introduction by Rev. J. H. Vincent, D.D. (Chicago: Rand, McNally & Co. 4to, pp. 158; 28 full-page coloured maps and many smaller ones.)

most advanced modern school-books. Outside such classes as the Chautauqua assembly gets together, however, the book is not apt to come into practical use; it is at once too elaborate and too primary—too elaborate for children and too primary for theological students. The opinion that the true site of Calvary is to be found on the hill above Jeremiah's Grotto—an opinion which has been rapidly gaining ground of late—is defended with arguments new and old by Dr. Selah Merrill in a recent paper.¹ He points out that this theory was broached as early as 1845 by Dr. Rufus Anderson, and was strongly argued by Thenius in 1849 and by Fisher Howe in 1871, before it received the able advocacy of Lieut. Conder in 1878.

It is seldom that so eminently satisfactory a book is given to the public as Dr. Frederic Gardiner's *The Old and New Testaments in their Mutual Relations*,² which is as simple and lucid in its style as it is learned and well-balanced in its matter. It has also the additional advantage of bringing together in orderly arrangement matter which is usually found only in separate works, and hence of filling a real gap in our theological literature. The subjects treated are such as the essential unity of the Old and New Testaments, the progressive character of Revelation, the Old Testament preparatory for the New, the relation of the precepts of the Law to the Gospel, sacrifice, the priesthood, the kingdom of God, prophecy, typology, the alleged "double sense" of Scripture, the New Testament testimony to the authorship of the Old Testament books, and the New Testament use of the Old. Where so much is brought together, each reader may expect to meet with some matters of detail with which he finds it difficult to agree; but no one will lay aside the book without a sense of obligation to its author. We apprehend that the apologetic purpose is the reigning one in Prof. John P. Peters' paper³ on the Messianic hope; and it is good apologetic to assert only the minimum. But the value of this essay is sadly marred by the vein of naturalism that appears to run through it. His remarks scarcely leave room for a Divine element in the origin of Scripture, even in its prophetic parts, of other than a providential kind; while the chief elements of the Messianic hope are openly

¹ In *The Andover Review*, Boston, Nov., 1885. Pp. 383-488.

² New York: James Pott & Co. 1885. 12mo, pp. ix. 352.

³ *Suggestions on the Rise and Development of the Messianic Hope*, in *The Andover Review*. (Boston, July, 1885. Pp. 75-86.)

traced to human origination. The expectation of an ideal David and an idealized kingdom of David, for instance, was in origin similar to the British belief in the return of an Arthur, or the German hope of the reappearance of Charlemagne or Friedrich Barbarossa; in each case there is only a longing metamorphosed into a hope—the hope is conceived by desire and born of adversity—which seems but a more literary way of saying that the wish was father to the thought. So far as this is a study of the growth of the hope in the popular mind, it contains much that is suggestive, though it still is a partial and incomplete view; but the prophetic utterances appear to be ranged as the effect rather than as the cause of the popular belief—they are not revelations, but only prepare for the Revelation to come. The analysis of the Messianic expectations prevalent in the time of our Lord, and the examination of the great facts of His life in their light, are the most valuable parts of the essay. But Jesus' relation to these expectations does not seem to us to be satisfactorily elucidated. He attached Himself thoroughly to them (we are told), and at the same time revolutionized them,—but revolutionized them only by going back to the hopes of an earlier time, by appealing, in accordance with a recognised right, from the current interpretation of authoritatively designated Messianic passages to the passages themselves. Jesus' use of the Old Testament passages in ordering His life and teaching, and the use of them by the New Testament writers in proof of His claims, are justified by the fact that such passages were at that time regarded as Messianic; “would it not be reasonable that God should cause His Messiah to fulfil, to some extent at least, these expectations of the Jews? and was it not even necessary to do so, in order to attach Him to the thought of the times?” This is simply accommodation: Jesus' acts were not, as the Gospel declares, in order that that might be fulfilled which was spoken by the Lord through the prophets, but in order that that might be fulfilled which was expected of the Messiah by the people.

The view of Rabbi Schindler,¹ of the origin of the Messianic idea, is not essentially different from Prof. Peters'; but he invites us to go with him a step further and listen to the story of its

¹ *Messianic Expectations and Modern Judaism*. By Solomon Schindler, of the temple Adath Israel in Boston; with an Introduction by Minot J. Savage. (Boston: S. E. Cassius & Co., 1886. 12mo, pp. x. 290.)

death. For ideas are as mortal as the men who framed them; and this idea has passed away with the unhealthy political circumstances out of which it grew, and on which it, like the fungus-disease it was, fed. Speaking in the name of Reformed Judaism, "there is not one of us," he says, "who expects the advent of a Messiah." It was unfortunate for the credit of the Rabbi as a critic and historian, that he was led to give an account of Jesus and the origin of Christianity as a part of the history of the Messianic idea. The whole performance is marked by the most astonishing disregard of the plainest rules of historical criticism; which results in his beginning by telling us unhistorically that we have no information as to Jesus or His life, and proceeding by very unhistorically indeed giving a detailed account of Him and His work, every important trait of which is in direct contradiction to the records which we have. The Rabbi invites us to a simple test of his book: "a jury," he says, "which finds the testimony of a witness unreliable in one point, generally throws out his testimony entirely; and so does the historian." But immediately before these words we read these sentences: "Only of late, a scrap of parchment has been discovered which contains a passage from one of the Gospels. Scientists place its age as far back as the third or fourth century. In it an important passage, relating to the promised return of Jesus, is entirely omitted, which would prove, if it proves anything, that still later than the fourth century, interpolations, if we shall not call them falsifications, of the original text must have taken place." This is the use the Rabbi would make of the famous Fayoum papyrus fragment. He calls it parchment; he mistakes the age of the document for the age of work written on it; he lessens this age a century silently—which strengthens his argument. But all this is nothing compared with the use made of the fragment. We might as well talk of our Gospels becoming "falsified" after the sixteenth century as after the fourth. We commend to the Rabbi a simple reading of Codex Vaticanus or Sinaiticus, or one of the second, third or fourth century versions.

Those who desire to follow the course of discussion concerning the Fayoum fragment which we have thus been brought to notice, may be directed to the admirable summary of it prepared by Prof. Woodruff,¹ who arrives for himself at the sound conclusion that

¹ *The El Fayoum MSS., with a Résumé of the Discussion of the Alleged Gos-*

the scrap contains a portion of a homily which quotes from our Gospels. Since he wrote, this same opinion has received the suffrages of Hilgenfeld and Volkmar, and may almost be now said to be the accepted view.

Among all the Harmonies of the Gospels, we confess to a preference for Robinson's. But its last revision dates as far back as 1851, and the book had become so antiquated in text as well as in some minor points in the discussions, that a new edition, thoroughly revised and brought up to date, has been for several years a recognised necessity. This revision and modernization has now been carried through with entire success, both in the Greek Harmony and in the English one, by Prof. Riddle.¹ The notes are thoroughly revised and somewhat extended in both. The text of the A. V. is retained in the English, but with readings from the Revised Version in the margin. The latest text of Tischendorf has been substituted for that of Hahn in the Greek. And altogether both books are put into a condition that makes "Robinson" once more the best Harmony accessible. It is, of course, well known that in these books the parallel passages of the Gospels are printed in full, side by side, in parallel columns. The less sound principle of blending the narratives together into a single account has been adopted by Mr. Cadman in his English Harmony;² though he has managed to print every word of each Evangelist.

Coming now to Commentaries, we may mention first the *Complete Commentary on the New Testament*, an important undertaking, under the general editorship of Professor Alvah Hovey, D.D., LL.D., and publishing at the American Baptist Publication Society at Philadelphia. The design of the work is to give English readers the results of modern scholarship, and it is to consist of

pel-Fragment. By Prof. Frank E. Woodruff, in *The Andover Review*. (Boston: September, 1885. Pp. 272-7.)

¹ *A Harmony of the Four Gospels in Greek, newly arranged, with Explanatory Notes.* By Edward Robinson, D.D., LL.D. Revised edition . . . with additional notes by M. B. Riddle, D.D., Professor in Hartford Theological Seminary. (Boston: Houghton, Mifflin & Co., 1885. 8vo, pp. xxv. 273.) Also, *A Harmony of the Four Gospels in English, according to the Common Version, etc.* By Edward Robinson, D.D., LL.D. Revised edition, by M. B. Riddle, D.D., etc. (Boston: ditto, 1886.)

² *The Four in One. Christ in the Gospels; or, The Life of Our Lord in the Words of the Evangelists, etc.* By Jas. P. Cadman, A.M., with an Introduction by Rev. P. S. Henson, D.D. Second edition. (Chicago: 1885. 8vo, pp. xxiv. 378.)

a series of octavo volumes, the comments arranged at the bottom of a page which bears both the A. V. and Revised Version at the top. The volumes on Mark by W. E. Clarke, D.D., Acts by H. B. Hackett, D.D., Luke by George R. Bliss, D.D., and Revelation by Justin A. Smith, D.D. assisted by J. R. Boise, D.D., are already out. The latest issue is the volume on John's Gospel by the general editor, assisted in the text-critical portion by Dr. J. A. Broadus;¹ and a very excellent volume it makes, with about fifty pages of introduction, and a careful and readable commentary. Dr. Hovey is at his best in discussing the authorship of the fourth Gospel and its trustworthiness as a record of the discourses of Jesus, which two topics occupy most of the introduction. We observe that he too is on the wave which is bringing us back to the old opinion that the Apocalypse is later than the Gospel. His remark with reference to the difference in style is worth notice: "It is certainly credible that John's use of an acquired language may have been less careful at the greater age than it was at the less. When a man reaches an advanced period of life, he sometimes falls back in his forms of speech to the habits of youth." Nothing on John can supersede, however, the epoch-making work of Godet; and we have just welcomed the beginning of a very exact translation of its greatly improved third edition, from the competent hand of Dr. Timothy Dwight.² The volume which has appeared carries us to the end of chapter v. Dr. Dwight has added (pp. 512-559) a series of very thoughtful additional notes, and an essay entitled "Introductory Suggestions with Reference to the Internal Evidence" (pp. 493-521), which develops the ideas of testimony and personal experience running through the Gospel. On Paul's Epistles we have an excellent little book by Professor Boise, on Galatians and Romans,³ which follows an earlier and similar volume on the Epistles of the first captivity, and which aims to do for students of these Epistles what school editions of the classics do for their authors. The notes are

¹ *Commentary on the Gospel of John.* By Alvah Hovey, D.D., LL.D. (Philadelphia: Am. Baptist Pub. Soc. [1886]. 8vo, pp. 423.)

² *Commentary on the Gospel of John, etc.* By F. Godet. Translated from the third French edition, with a preface, introductory suggestions, and additional notes, by Timothy Dwight. (New York: Funk & Wagnalls, 1886. Vol. I. 8vo, pp. x. 559.)

³ *Notes on Galatians and Romans, etc.* By James Robinson Boise, D.D., LL.D. (Chicago: American Publication Society of Hebrew. 1885. 12mo, pp. 176.)

thorough, and while entirely satisfactory for their purpose, are full of a sound exegesis that older students of these Epistles will find useful. A successful effort to annotate the whole New Testament for the cursory reader will be found in Dr. Howard Crosby's crisp and helpful book.¹

We need to pause a moment, however, on Dr. James Freeman Clarke's translation of the ideas of Paul into modern forms of thought.² Earnest as the effort is, and sound as are its presuppositions,—that Paul delivers a teaching supernatural in its origin and pregnant in its form,—the book fails because the author is unable to liberate his exegesis from the rôle of handmaid to his preconceived opinions. In Dr. Clarke's hands Paul becomes only a somewhat unusually earnest modern unitarian; while the central ideas of the real Paul,—substitution, satisfaction, imputation, blood, atonement, and redemption, by which God made Him who knew no sin sin for us (2 Cor. v. 21), and refused, on the ground of His satisfaction, to account the trespasses that were our own to us (2 Cor. v. 19),—all these are translated entirely away. Although, however, he fails to understand what Paul means by preaching Christ as crucified (1 Cor. i. 23), or preaching Him as Lord (2 Cor. iv. 4), Dr. Clarke yet makes Christ the centre and end of all,—and this is much.

B. B. WARFIELD.

¹ *The New Testament in both Authorized and Revised Versions, etc.* (Boston: Chas. F. Alden & Co.)

² *The Ideas of the Apostle Paul, Translated into their Modern Equivalents.* By James Freeman Clarke. (Boston: J. R. Osgood & Co. Crown 8vo, pp. xiv. 436.)