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ART. I.—GENESIS AND THE BIBLE.

I. HISTORICAL RELATION.

**G**ENESIS is the first book in the Bible. That is a great position. Does the book meet its requirements?

There are no such requirements, if the Bible is only a collection of independent writings, a Hebrew literature which reverence has preserved, with additions contributed in the early age of Christianity. But if the Bible be regarded as the Catholic Church regards it, then these requirements are important and distinct; for in that case the position of Genesis in the Canon of Scripture makes it the introduction to a divine scheme, and the opening of a predestined revelation. The student of Scripture and believer in revelation will therefore expect to find in the introduction preludes and forecasts of what is to follow, and to trace in the lines of the foundation the ground-plan of the future structure.

A structure it is, according to the Catholic contention, and one both composite and complete. The Bible, with all the variety, the freedom, and the occasional character of its parts is, in respect of the revelation which it contains, a scheme or constitution of things. Therefore we regard the parts not merely in themselves, but also in their relations to each other, their subordination to the end, and their contribution to the effect of the whole. If this be true of other constituent parts, it must be especially true of that part which is fundamental, and on which, from the necessity of its position, the weight of the fabric reposes. It may be added that this relative character still more demands attention, when it is considered that the Bible presents, not only a scheme in result, but one in process, evolving itself before our eyes. In reading it we are following a course of things; and that makes it more important to observe the direction given at first, the early preparation

for what will succeed, and ultimately the correspondence of the beginning with the end.

It is then in respect of the *method* of revelation, as well as of the *matter* of it, that these directions, preparations, and correspondences are to be observed; and if we consider first *how* the Bible teaches, and secondly *what* it teaches, we see the lines of its teaching in both respects laid down in its opening book. To the first of these lines the present paper shall be limited, leaving for a subsequent treatment the more important questions which follow.

I. The *method* of Scripture is *historical*. It is that of a revelation unfolding itself through a course of human history, mingling itself in divers manners and measures with the succession of events, with the scenes and incidents of the world, and the characters and experiences of men, so that the discoveries of God, whether in His dealings in act or His communications in word, are made part of the story of human life. Thus the intimations of His mind, His will, His purposes and relations with man, come in the way of accumulation, as events occur and time runs on. We are taught by narratives; and in the books which are not narrative (as the Prophets and the Psalms) still historically, by minds of strong individuality, moved and inspired by actual events, their words resonant of the circumstances and passions of their times. It is a drama that is going on all through the Scriptures, interrupted, suspended, but still advancing towards its conclusion in the manifestation of the Son of God, which is itself presented in the transparent story of what men saw and heard and handled of the Word of Life.

For this method of teaching the Book of Genesis lays down the lines at once. It makes no statement of abstract truths, or announcements of what is to be believed. It constructs no arguments and adduces no proofs. It is narrative from first to last, from "the beginning when God created the heavens and the earth;" to the day that "Joseph died, being 110 years old; and they embalmed him, and he was put in a coffin in Egypt."

And what a living narrative it is! It emerges from a remote antiquity in perpetual youth and freshness. How simple yet how telling are the touches which picture to us the Garden of Eden, the Fall, Cain and Abel, the Flood, the Tower of Babel, Abraham and Lot, Hagar and Ishmael, the sacrifice of Isaac, the embassy of Eli-*zer*, the burial of Sarah, Jacob and Esau, the vision of Bethel, the incidents in the changeful life of Jacob, and the exquisite episodes in the story of Joseph! Then, besides the vivid scenes and picturesque charms of the in-

cidents, there are everywhere those natural utterances of the heart, which make us feel that the very truth of our nature is before us, and engage our sympathy for men of like passions with ourselves. We participate (even children do so) in the feelings awakened by the voice which walks in the garden in the cool of the day, in the flight among the trees, in the fear, the shame, and the excuses which follow. The fallen countenance of Cain, and the words "Am I my brother's keeper?" are still felt as primeval expressions of the sullenness of jealousy and the hollow pleas of selfishness which are known in every generation. There is surely nothing in literature more true to nature than are those lineaments of individuality and distinctive character which we mark in Abraham, Sarah, Isaac, Rebekah, Esau, Jacob, Rachel, Reuben, Judah, Joseph. It is not many words that they say, but they all speak in character. We know them as well as our next-door neighbours.

It is in this method of living history that we obtain our first discoveries of the God Whom we trust and worship. His light shines on the paths of these men; His voice wakes or responds to the voices of their hearts. Following the course of the story, we find that we have learnt a thousand things about His relations with us, and ours with Him, about His presence and interest in human life, showing the God Who made heaven and earth as a God very nigh to us.

II. The next thing to observe is, that the book not only initiates the method of the Bible, as being history, but is in line with the history which follows, as being its proper introduction.

For such an introduction two things are wanted, because the revelation thus introduced is to be universal in its purpose, but limited in its course.

(1) If the ultimate purpose is universal, if the accomplisher of that purpose is to be the Son of *Man*, if His work is to be for the whole race of mankind, if there is to be a Catholic Church—then we want an introduction which will place all that follows on the broad basis of the common humanity, and give a pledge of universal interest in what is to be effected, as a salvation "prepared before all peoples," a redemption of the world, and a "reconstitution of all things."

On the other hand, if the purpose of God is to be carried out through a chosen race, if His revelations are to advance along the line of its history, if the Son of Man is to be the Son of David and the Son of Abraham, if the redemption is to be effected under conditions of time and place and circumstance, if the kingdom of heaven is to be prepared within the enclosure of an earthly covenant—then the introduction should

set us on this track, and lead us aside from the confused course of the world into a separate path, and interest us in the origin of a people who "shall not be reckoned among the nations."

Both these conditions are fulfilled ; and each in the measure that is fit.

The first eleven chapters are catholic ; archives of the heaven and the earth, and of the whole race of mankind. The particular line of mingled human history and divine revelation which is to run through the Bible is here shown as issuing from the common stock, into the heart of which it will again return. Beginning with the call to Abraham, "Get thee out of thy land, and from thy country, and from thy father's house," it is to end with the charge, "Go ye into all the world and preach the Gospel to all creation" and to show this charge as fulfilled in the books which follow. Thus all that intervenes between the first chapters of Genesis and the writings of the Apostles is fitted into a larger frame, the particular is presented in relation to the universal, and the narrow line of the history of Scripture is seen as the central line of the history of the world.

Therefore, when the Gospel is come, the holy word loves to mark the connections and correspondences between the opening and the close, of which a very few instances may be here recalled.

"In the beginning God created the heaven and the earth" is answered from afar by the words, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made that hath been made." The first appearing of the heaven and the earth, and the emerging of the habitable world from the sea, is answered by, "I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and the sea is no more." We find ourselves on a temporary platform, on which the mystery of iniquity and the mystery of God are enacted. So Adam, as head and type of the solidarity of the human race, is responded to by the second Adam, origin and head of a higher humanity. So the nature and the work of each are paralleled. "The first man is of the earth, earthy; the second Man is of heaven." "The first Adam became a living soul : the last Adam a life-giving Spirit." "As in Adam all die, so in Christ shall all be made alive. As through the one man's disobedience the many were made sinners, so through the obedience of the One shall the many be made righteous." Even the rivers of Eden and its Tree of life have their correspondences in the typical scenery of the final abode of man. The like observations might be made in regard to

the story of the Fall of man and victory of the Tempter, and the streak of hope and promise which breaks through the darkness. The features of the story are recalled to mind by distinct references, and the several steps of Paradise lost are matched by the several steps of Paradise regained.

After the event which decides the future character of mankind, the narrative completes the "universal" portion of its history by a few rapid stages. Traversing the long course of centuries, it notes the main facts which are antecedent to the divisions of the nations. Such are the conditions and moral state of the antediluvian world: the crisis of judgment in the Flood; the new birth (so to speak) of the race from its best stock, in a cleansed earth, and under a covenant securing the course of Nature; the separation of races to occupy and replenish the earth; and the final attempt to create a common centre for the power and spirit of the world, which was made and defeated at Babel. In this period there are, as we might expect, many connecting links between the Bible narrative and the traditions of the nations—more especially in respect of the Deluge, which has left confused traces far and wide on the memory of mankind, and has recently reappeared on Assyrian cylinders, with resemblances which, in their first effect, were almost startling.

(2) Having thus fitted into the common stock and story of mankind the particular narrative which is to follow, the book hastens to enter on the chosen line in which revelation will be evolved and the purposes of God wrought out. Its twelfth chapter opens with the call of Abraham, and the remaining thirty-eight chapters are the archives of the patriarchal family, up to the time when it will become a nation. There the book closes, and it is fit that it should close, marking the division between the family life which disappears into Egypt, and the national life which will emerge out of it.

In the course of revelation in the patriarchal period the two special features to be observed are its *personal* and its *prophetic* character.

We have here the relations of God with man individually, before we come to the relations with man in community. The sense of this is most distinctly expressed and perpetuated for ever in the title, which was made fundamental to all subsequent revelation, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is My name for ever, and this is My memorial to all generations." The living intercourse of a divine friendship which is carried on through the life of Abraham, the corrections and consolations which attend the sadder steps of Jacob, and the evidences of a special providence which illuminate the career of Joseph,

make it the first lesson of the Holy Word that the fundamental relations of God with man are those which belong to personal individual life. At the same time they throw a light upon the nature of those relations, which, for those who enter into them in all races and ages, teaches them what to expect and corresponds to what they experience. Suppose the sacred record to have lost the call of Abraham and the story of the Patriarchs, and to proceed at once to the call of Moses and the story of the people, and it will be felt at once that there would be an incalculable loss not only of introductory narrative but of the most precious elementary teaching which it enshrined.

The second feature to be noticed in these records is the prophetic purpose which pervades them. The whole story bears on toward things to come, and only for that reason is it there. The calling out of the family, its separation from the world around it, the special directions for its movements, the birth of its first heir out of the common course of nature, and the definition of its line by the setting aside of Ishmael and of Esau, are so many intimations that we are at the commencement of a predestined plan which future generations will complete and disclose. And this becomes yet more evident, when the promises, from time to time given or renewed to this family, are taken in connection with their conspicuous non-fulfilment, or at least utterly inadequate fulfilment, in the case of the persons who receive them. The inference from these facts is drawn by Stephen in his clear-sighted survey of the Old Testament story, and is intended also by the writer to the Hebrews in his review of the patriarchal time from the call of Abraham to the death of Joseph (Heb. xi. 8-23). It is the same inference which succeeding revelation justifies, namely, that we are here in the first stage of a great scheme, through which all nations shall ultimately be blessed, which will be developed through the ages, and have its issues in the better country and the city which hath the foundations. If the Gospel of the Kingdom did not, in its final disclosure, fulfil the forecasts of the Book of Genesis, it were as great a failure of sequence as if the streaks of daybreak in the east were to issue only in a doubtful twilight, never followed by the rising of the sun.

T. D. BERNARD.

*(To be continued.)*

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## ART. II.—A RURI-DECANAL ADDRESS.

THE following address from Rev. Treasurer CAREY H. BORRER, Rector and Rural Dean, was delivered at Hurstpierpoint Church, at a meeting of the Clergy, July 2, 1885 :

When, as to-day, brethren meet together "to strengthen their hands in the Lord," perhaps the most suitable words that an elder, and the minister of the parish in which we are gathered, can speak, will be on the nature, first, of our common difficulties ; and secondly, of our special help in our clerical work.

Our difficulties are many. And the first of them all is, perhaps, the sense of our responsibility, the awfulness of a commission from God : to be "put in trust of the Gospel." The cry breaks forth from us, "Woe is me if I preach not the Gospel," in all its fulness and its freeness, in its exactness, its authority, and its particularity ! "Feed My lambs, feed My sheep." "Preach the Word : in season, out of season ; reprove, rebuke, exhort." The "warning every man and teaching every man" that may be under our charge ; and "Be thou an example of believers." The arduousness of such a task, the impossibility of satisfying ourselves, of reaching even man's standard, much less the hope of approving ourselves in the sight of the All Holy, may well depress our spirit ; for we are "they who must give account," who "watch for souls," and whose work it is to "present every man perfect in Christ Jesus."

Then the consciousness of our faithlessness and unlove, the backwardness of our will, the feebleness of effort ; the sloth, the procrastination, the waiting for a more "convenient season ;" the worldliness, the dislike of offending, the temptation to please, the love of approval, the desire of goodwill, the shrinking from hardness, the very danger of compassion and tenderness, the wickedness of indifference ; the fear, by sympathy, of our making light of sin ; the inclination to weariness in the daily routine, in visiting the same sick again and again, in warning the same impenetrable sinners (we can each add to the list)—these singly and collectively often overpower our hearts.

Again, the condition of the world around us, so changed in the generations that most of us have passed through, so regardless of authority, so steeped in worldliness, so unmoved about our great message, so respectable and so lukewarm ; the younger growing up self-reliant and half-irreverent ; the elder too indulgent and sensuous—of the flesh, and not of the spirit ; the neglect of public worship by the working-men ; the *anomia*, and the "falling away from the faith ;" the open unbelief ; the shaken faith in creeds and miracle and revelation ; the question even of a God ; the spread of foul and godless literature ; the desecration of the Lord's day ; in addition to these, the crystallizing of Dissent—separatists of so many kinds—consolidating into settled institutions, more or less hostile to the Church : all these unite to offer a phalanx of adverse opinion that the boldest may dread to encounter, not from apprehension of the positive truth and ultimate triumph of our belief, but from the impotence of our arm, the faintness of our trumpet-sound, the unskilled use of our heavenly weapons, the faltering courage of our opinions, that we "turn not back in the day of battle."

Yet once more, the divisions within the very camp of God, the jealousies and distrust, the extravagances and vanity, the narrow-mindedness, and the—yes ! the ignorance often and the insufficiency of knowledge among our own flock and supporters ; the half acquaintance with,

and imperfect weighing of evidence, of antiquity, of the claims and doctrine of the Church,—all sadly weaken our cause, and sensibly oppress our own convictions, and affect our plain speaking and clear views of the truth in the very teeth of the so-called moderation and liberality of many of our excellent friends.

I suppose everyone can add personal difficulties in situation and neighbourhood, class of parishioners, the absence or presence of persons of influence, ill-health, restricted means, the claims of a family, studious rather than active temperament and habits, the seduction of books, love of pleasure and ease. Overwhelming all these hindrances are to unaided flesh and blood. And were it only that this dispensation and apostolate of the Word of God were committed to us, we might in despair, like Jonah, flee from the presence of the Lord.

What, then, is our help? How can we pursue our ministry with any heart or hope of welldoing?

There is One, "God over all, Blessed for ever," Who laid the duty and office upon us; Who at our first going down to the battle called us inwardly to the work; filling our hearts with love to our brethren, and our spirit with gratitude and zeal for our Redeemer; Who anointed us, and ordained us outwardly by His servants carrying on the Apostles' appointment of "laying-on of hands": enrolled and numbered among the heroes and confessors, the martyrs, the preachers to the heathen and the Church—we enjoy the exalted dignity of Ministers of God and of the everlasting Gospel conferred upon us, servants in and of the purest, most Scriptural, and nearest to the primitive model, the grand historic Church of England; and if with the weaknesses, yet with the unconquered and undaunted energy of our fathers, because "underneath are the everlasting Arms," the Almighty, rather *pantocrator*—upholding, embracing, all—than *pantodynamos*, is with us, and over us, and in us, "always, to the end of days."

Then who can estimate the power of those two weapons of celestial temper, faith, and prayer to Him Who is "Head over all things to the Church;" Who employs "the base things of the world to confound the wise;" Whose "strength is made perfect in weakness"? First, what can resist real, intelligent, well-founded and unshaken faith in God with us in our words and works? Not personal backwardness; not the fierceness of man—"Vultus instantis tyranni;" not the spite of ungodliness nor the blandishments of the world; not the crude theories, nor the bold, groundless assertions of infidelity. Then prayer: who can place a limit to its power? the mighty God. And is not our powerlessness and failure so often traceable to our faithless, infrequent, and indolent prayers—to speaking and acting without a moment's prayer to the God of heaven? Massillon well said, that "a pastor who does not pray and love prayer, belongs no longer to the Church which prays without ceasing." And further, who of us, in anxiety and distress of spirit, has not found in God's house the shelter, the refreshment, the peace, the renewal, which has encouraged and enabled him to endure, to try again, to take up the cross, though with trembling hands and feeble knees, and stumbling steps and bowed head, but resolute and fixed heart? and, then, has God left us without witness and tokens of blessing and approval? a single instance of success; the bread, cast so many days ago as to have been forgotten, appearing on the water's surface to our joy; a letter from a lad; a sick-bed or dying testimony to our words—are not these sweet, balm, stimulants? But we must not dwell on success, or impatiently watch for results: it is enough that "the love of Christ constrains us"—that we have a commission from God Himself, are of His soldiery; have the nobleness of His work, His promise, His Spirit. Oh

that we dared presume upon His approval or reward ! But He employs the feeblest instruments—"earthen vessels;" therefore, "Here am I, send me."

Lastly, we may comfort ourselves in the fellowship of our brethren in the world ; the communion with the faithful, gone and alive, triumphant and militant ; the increasing band of lay helpers ; the manifest life in the English Church ; the unspeakable support of the Bible, that wonderful, Book, ever opening in increased light and convincing language to meet the emergency of the Church ; the unfailing might of Communion with our Life in the Lord's Supper. But behind and above all we have the communion and fellowship of God the Holy Ghost—His inspiration, His light, His guidance, strength and peace ; to Whom we ever fly for comfort, in Whom we ever trust. Oh, how much more should I like to say ! but let us end with, "Have compassion upon our infirmities ;" "Thy kingdom come ;" "I will glory in my infirmities, that the power of Christ may rest upon me ;" for "When I am weak, then am I strong ;" "I will love Thee, O Lord, my strength ;" and "I will make mention of Thee and of Thy righteousness only." "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."



### ART. III.—THE REVISED VERSION OF THE OLD TESTAMENT.

#### CEREMONIAL AND TECHNICAL TERMS, AND QUOTED PASSAGES.

IT is not easy to over-estimate the value of a careful study of Jewish ceremonial ; and, for this purpose, one must begin by strictly weighing the ritual language of the Hebrew Old Testament. Nothing can exceed its technical accuracy ; and this accuracy of usage is represented to a considerable extent in the Septuagint, and so passes on into the Greek New Testament. If the translators of 1611 somewhat failed in exhibiting the force of Hebrew ceremonial terms, and in supplying uniform renderings where needed, it might have been expected that our Revisers would have corrected any such failures. Let us see how far they have done so.

The first chapter of Leviticus begins thus: "And the Lord called unto Moses, and spake unto him out of the tent of meeting, saying. Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the Lord, ye shall offer your oblation of the cattle, even of the herd and of the flock. If his oblation be a burnt offering of the herd, he shall offer it a male without blemish : he shall offer it at the door of the tent of meeting, that he may be accepted before the Lord. And he shall lay his hand upon the head of the burnt offering ; and it shall be accepted for him to make atonement for him."

We first notice in this passage that the place formerly called