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demeanour benign . . . tongue peaceful, ardent and eager . . . voice strong, sweet, and sonorous,' wherever he went, he found the people hanging upon his lips. Peer and peasant, rich and poor, flocked together and listened to him as a messenger sent by God: and the result was a revival of religion in Umbria such as had never been seen before.

But while thus proving himself a Christian patriot, Francis was also a lover of his fellow-men in every land under the sun. As we have seen, he discerned the unity of the missionary enterprise whether at home or abroad. They were but two aspects of the same work: as the one flourished, so would the other. Therefore like the Apostles of our Lord and the saints of earlier centuries before him, Francis became a precursor of all who have counted not their life dear unto them, if by any means they could fulfil the Master's commission to make disciples out of every nation on the face of the earth.

This is the crown of spiritual revival in every age. Many hearts in Britain, and not least in Scotland, are longing to see it laid on the head of the Church in these days. But if it is to be vouchsafed to us, it will only be, when the ministers of every Christian denomination, under the encouragement of the

people as a whole, shall engage in the preaching of the gospel of the grace of God with the Holy Spirit sent down from heaven and shall follow up their testimony by living a life marked by the self-sacrificing suffering love and childlike abandonment to the will of the Lord Jesus shown seven centuries ago in the career of Francis of Assisi.

In the light of these facts, we ought not to be surprised at the reverent enthusiasm with which the memory of this saint of the olden days is now being hailed in the land of his birth. If he was a mystic, he was at least a very practical one. If he was eccentric, he was still more Christocentric. If in the independence and freedom he claimed in his methods of dealing with men, he seemed sometimes to be almost beside himself, it was only because, like the Apostle Paul, he understood the people of his age better than we can do now. And if at other times, especially in the conciliar assemblies of the Church, he seemed too sober, it was simply because, again like Paul, the love of Christ for the souls of men constrained him and all who joined his side, to live not to themselves but to the glorified Lord, so that, living or dying, they should be the Lord's.

Contributions and Comments.

Gleanings from the Septuagint.

THESE four brief studies from the LXX are submitted in the hope that they may prove helpful in themselves, and induce others to make a more serious and connected use of the Greek Bible as a whole, not confining their attention only to the Greek of the New Testament. Nos. 1 and 2 are lexical, and their bearing on New Testament problems is obvious. Nos. 3 and 4 will help to prove the necessity for students of the Hebrew to keep a constant eye upon the LXX.

No. 1. Gn 37^{3, 4}, Ἰακώβ δὲ ἠγάπα τὸν Ἰωσήφ παρὰ πάντας τοὺς υἱοὺς αὐτοῦ . . . αὐτὸν ἐφιλεῖ ὁ πατὴρ αὐτοῦ ἐκ πάντων τῶν υἱῶν αὐτοῦ. This seems to establish a practical equality for ἀγαπᾶν and φιλεῖν as used in Hellenistic Greek. There is no more difference intended in these two sentences than there is in the two modes of express-

ing comparison by παρὰ and the accusative, and ἐκ and the genitive. It should be noted that the Hebrew uses but one verb כָּהַן in both sentences. At any rate, New Testament commentaries on the noted passage Jn 21¹⁵⁻¹⁷ should not neglect this Old Testament parallel any more than they should neglect the Johannine passages 3³⁵ and 5²⁰—ὁ πατὴρ ἀγαπᾶ τὸν υἱόν, and ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν. From all of these it would seem undesirable to stress a difference of meaning in the change from ἀγαπᾶν to νφιλεῖ, and so Peter's grief was due rather to the reiteration than to the alteration of the question.

No. 2. μεταμέλεισθαι and μετανοεῖν. It is difficult to believe that those who have read the Psalms in Greek, or who have traced the LXX usage of these verbs by the help of Hatch and Redpath, would consent to the finding (as in Thayer) that 'μετανοεῖν is the fuller and nobler term.' In Ps 105 (106)⁴⁵ we read καὶ (ὁ Κύριος) μετεμελήθη κατὰ τὸ

πλήθος τοῦ ἐλέους αὐτοῦ, and again in Ps 109 (110)⁴ ὤμοσεν Κύριος καὶ οὐ μεταμεληθήσεται—a passage quoted by the author of Hebrews. Similarly in 1 K (S) 15³⁵ and in 1 Ch 21¹⁵ this verb is predicated of the Lord. One may note also the use of the noun μεταμελεία in Hos 11⁸, τί σε διαθῶμαι Ἐφράϊμ; ὑπερασπιῶ σου Ἰσραήλ; τί σε διαθῶ; ὡς Ἀδαμὰ θήσομαι σε καὶ ὡς Σεβωείμ. μετεστράφη ἡ καρδιά μου ἐν τῇ αὐτῷ, συνεταράχθη ἡ μεταμελία μου. A most tender and poignant expression of Divine compassion.

No. 3. Am 6¹, Οὐαὶ τοῖς ἐξουθενούσιν Σειῶν καὶ τοῖς πεποιθόσιν ἐπὶ τὸ ὄρος Σαμαρείας, 'Woe to those that make light of Zion, and put their trust in the mountain of Samaria.' If this were accepted as giving the real Hebrew it would nullify a very famous expression—'them that are at ease in Zion,' but it should act as a useful warning to those who would emend the Hebrew text not to do so without first consulting the Greek version. Had all critics consistently done this they would have transferred their attention in this passage to the Hebrew adjective rather than to the place name. Yet Cornill says of "in Zion" very suspicious,' and Ehrlich emends so as to get 'woe to those that are at ease in their pride.' Some alteration does indeed seem needful, for Amos is 'dropping his prophecies' against Samaria and not against Jerusalem; nor is the Massoretic Text to be defended by a reference to 2⁴ 5, for Judah is mentioned in the circling process among the peoples surrounding Samaria and not in the final swoop of his denunciation. The LXX rather insistently suggests that attention should be paid to the Hebrew adjective בְּנוֹשׁ .

No. 4. In the ages of the patriarchs as given in Gn 5 it is well known that the Greek version increases by a hundred years the ages of five of them at the time when they begat their first son, but at the same time makes no difference in their final ages. This, of course, affects the question of Old Testament chronology, and it has been from that point of view that the alteration has been studied. I venture, however, to suggest that the alteration is of value from another view-point. The Greek translator shows, I think, a more scientific appreciation of the record from the angle of *vital statistics*. He sees that when the span of life (threescore years and ten) has its counterpart somewhere in the region of 900, then the age of puberty (which may be put in the vicinity of 15) should be represented by numbers ranging between 150 and 250, and not by numbers ranging between 50 and 100. In other words, he appears to me to have emended the Massoretic Text before him with a view to securing a closer agreement to the facts of life as known to him. Such scientific alertness is, I believe, traceable elsewhere in the LXX. One further query suggests itself when dealing with these inflated figures, and that is that they may in origin have been *lunar* and not *solar* periods, and a division by 13 would reduce the Greek figures to normality and even show that the race tendency was to too early puberty—leading to degeneracy—rather than to excessive longevity. This suggestion is not, of course, attributable to a study of the LXX text, but may be regarded as a corollary of the first consideration which is due to the LXX.

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Entre Nous.

The Terms in which we think of Christ.

Here, probably, the best known of The Mendenhall Lectures of DePauw University was that delivered in 1919 by Dr. Kelman on 'Some Aspects of International Christianity.' The selection of lecturers under this foundation is not limited to any denomination, the object of the lectureship being to bring to the University 'persons of high and wide repute, of broad and varied scholarship, who firmly adhere

to the evangelical system of Christian faith.' In 1925 the lecturer was Dr. Lucius Hatfield Bugbee, and the title of his lecture *Christ To-day*. This short study in the contemporary meaning of Christian thought and experience has now been published by The Abingdon Press (75 cents). Within the space at his disposal Dr. Bugbee gives an interesting résumé of the trend of much of the present-day thought about Christ. To a large extent, he says,