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πλήθος τοῦ ἐλέους αὐτοῦ, and again in Ps 109 (110)<sup>4</sup> ὤμοσεν Κύριος καὶ οὐ μεταμεληθήσεται—a passage quoted by the author of Hebrews. Similarly in 1 K (S) 15<sup>35</sup> and in 1 Ch 21<sup>15</sup> this verb is predicated of the Lord. One may note also the use of the noun μεταμελεία in Hos 11<sup>8</sup>, 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 6<sup>1</sup>, 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 2<sup>4-5</sup>, 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 *יְשׁוּעָה*.

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.

H. HIGHFIELD.

*Aberystwyth.*

## 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,

the terms in which men thought of Christ in other ages have become inadequate for us—just as our terms will not satisfy those who come after us, for we cannot exhaust the meaning of Jesus. We are too far removed from the symbolism of temple and altar and bleeding sacrifice to find the figure of 'the Lamb of God' or 'the Lamb slain from the foundation of the world' satisfying. Nor are we sufficiently familiar with ancient philosophy and literature to get the full meaning out of the 'Logos.'

In what terms, then, do we think about Jesus to-day? It is quite evident that as never before we are thinking of Him as the Saviour of the world. 'To the Christian thought of the present moment, Jesus is the one solution of all our world difficulties. If society is to be saved from disintegration, His spirit and principles must finally triumph over the antagonisms, divisions, and prejudices of races and nations. He must finally bring together in one all things in Himself, as Paul suggests.' In a later chapter on 'Sin and Saviour,' Dr. Bugbee says, 'It must be quite clear to all that if we have not lost the sense of sin we have certainly changed our mode of thinking about it. It does not mean to us what it meant to our forefathers. . . . There is a quaint story of Jesuit missionaries who were working among the Indians in Canada in the early days of American history. They sent home to France for pictures and cartoons that might be used in presenting their messages, and they suggested that "of souls in bliss one will be enough, but of souls in perdition many are to be sent, for they will be useful." If we were giving such directions to-day, we would reverse the order: of souls in perdition one would be enough, but of souls in bliss many would be welcome. Such is the changed emphasis of our teaching.

'I am not passing judgment now upon this change of emphasis, I am simply stating the fact,' he adds.

Again, we are thinking of Jesus to-day, Dr. Bugbee says, not only as the Saviour of the world, but as the compassionate Lover of all men everywhere. His enthusiasm for humanity is uppermost in our thought. 'We are seeking to interpret his life in terms of institutions of mercy and help and in all sorts of effort for human betterment.'

And, again, we are thinking of Christ as the authoritative Teacher 'whose divine word is to be obeyed not only by the individual in his personal relationships but by society in its commercial and

industrial relations, and by governments in their dealings with one another. We believe that he claims the right to rule over every aspect of life. If the social interpretation of his message is prominent in our thought to-day, it is not because we have forgotten the personal meaning of that message. It is simply because the new social consciousness of men is seeking to interpret Christ in this larger and wider way.'

#### Respect for Personality.

After editing *The Christian World Pulpit* for thirty-eight years, Mr. H. Jeffs has just retired. The present volume—volume cix.—is the last one to be issued under his editorship (James Clarke; 7s. 6d. net). It is as good as ever and shows the usual variety. We have noted sermons by Dean Inge, Bishop Hensley Henson, Dr. Gore, Dr. Orchard, Dr. J. D. Jones, and Dr. F. T. Woods. In this volume there are published also a portion of the Essex Hall Lecture delivered on May 27th by Professor J. Arthur Thomson, and a paper by Mr. R. H. Tawney, Lecturer at the London School of Economics. The title of Professor Thomson's lecture is 'Man in the Light of Evolution.' This lecture has been published this month in its complete form by the Lindsey Press, and we have drawn attention to it in the 'Notes of Recent Exposition.'

We find the same idea, though approached from different standpoints, in these two lectures. It is the modern idea of respect for personality. Darwinism, says Professor Thomson, should encourage rather than discourage us when we think of the long succession of achievements in organic evolution. 'There is nothing in biology nor in evolution to warrant us in thinking less nobly of man; but the tendency to over-simplify is very strong. It is so easy to lose the soul in the mind, and the mind in the body, and man in the mammal, and life in the dust.

'There is another way of combating and correcting the feeling that Darwinism has belittled man. We must think not only of what man has been, but of what he is and might be. We should judge everything by its best expression. And then, what a piece of work is man! He harnesses the forces of nature, and makes them drive his many chariots. He controls life, and staves off death. He creates the incomparably beautiful in his art, and makes the world translucent by his science. He sends his ethical tendrils to the stars. But it is especially

in the light of evolution that we feel sure of man's promise of future achievements worthy of the past. Far from depreciating man, evolution aggrandises him.'

Now let us see how this idea of respect for personality underlies Mr. Tawney's lecture on 'Christ and the Industrial Order.' 'It seems to me,' he says, 'that Christians are entitled to express a definite preference for certain kinds of economic arrangements and industrial organization as compared with others, if they find that the former rather than the latter promote spiritual development. I presume that the primary criterion by which we ought to judge our social organization is not whether it contributes to material success or prosperity, but in what degree it promotes spiritual growth. Too often that criterion is applied last, or not at all, and Christians who do not insist that it ought to be applied first are not merely neglecting a work of supererogation, they are, as it seems to me, betraying the very citadel of their faith.'

In passing let us say that this question as to whether religion is concerned only with the souls of individuals or with the whole scheme of society is one which we are not allowed to lose sight of to-day. Dr. Bugbee, in the lecture which we have already noticed, tells the story of a delegate to a great church conference who was reported to have said 'that the membership which he represented did not wish the church to concern itself with business, politics, or international relations. Its conviction was that it should confine itself entirely to preaching the Lord's kingdom.'

But to return to Mr. Tawney. He does not give his own opinions as to what form of reorganization must take place so that the mass of men may feel that the principles on which society is based are just. He does, however, make three simple suggestions: That we should, first, determine to know something about the lives of our fellow human beings. In the second place, that we should set ourselves against the vices of class pride. 'At the present time one of the issues with which the public conscience is faced is a very simple one. It is: Would they rather spend a little more money on children at the cost of some inconvenience and perhaps even sacrifice to themselves, or would they rather spend a little more money on themselves, at the cost of some stunting of the growth—physical, intellectual, and often moral—of several

million children. That is the issue which proposals for reduction of expenditure on education involve.' In the third place, Mr. Tawney says we can use our influence to 'support those movements, of very different kinds and often with contradictory watchwords, which aim at greater equality and at spreading more widely the conditions of a good life for all.'

#### Possessing their Possessions.

A new volume by Mr. F. W. Boreham, with the title *A Tuft of Comet's Hair*, has just been published by the Epworth Press (5s. net). 'This new volume,' the publishers say, 'is as varied and as full of insight as any of the fourteen which have preceded it.' And this is not mere propaganda on the part of the publishers. For Mr. Boreham appears to have the gift of writing about all the ordinary things of life in volume after volume without exhausting himself. One of the chapters in his new volume is woven round the words of Obadiah 17, 'The house of Jacob shall possess their possessions.' It is on the Law of the Second Crop. Mr. Boreham made this his text one Sunday, and it had an immediate result. "'Laugh!" exclaimed Dan Kirkland, as he embarked upon the story of his memorable discovery. "I never laughed like it in my life! And on a Sunday, too! You used an illustration about books. You said that a man who had got together fifty books, and read them, would get more satisfaction out of his modest shelf-ful than the man who owned a splendid library and never dipped into the volumes he had bought. The only secret of real happiness, you said, lies in *possessing your possessions*. My word, that sermon set me thinking. I went away laughing at myself. I was fair ashamed to be seen going home from church in such a frivolous state of mind. Yet, the more I thought about what you had been saying that morning, the more inclined I felt to burst out laughing.'" And up to the moment of hearing that sermon Dan Kirkland had been very far from laughing. 'Molly and I,' he explains, 'had about a hundred and fifty pounds in the Savings Bank: we bought up mining shares and lost every penny. At just about the same time, the barn was burned down, and, a week or two later, two of our best cows died. We were hard hit and we felt it terribly; Molly wasn't able to get to church, or to go anywhere else, just then;

and she used to sit at home here and mope. And I wasn't much better; I fretted about things from morning till night, and, sometimes, from night until morning. That sermon set me thinking. "Here," I thought, "I've been spending all my time fretting about the money that's lost, and the barn that's burned down, and the cows that are dead: and I've clean lost sight of the only things worth thinking about—the things that are still mine!" I thought of Molly—the best little wife in the world: I thought of the baby that was so soon to be born: I thought of the home and the farm and the cattle: I thought of the health and strength that I enjoyed—I've never had a day's sickness in my life—and I burst out laughing. I believe I laughed all the way home from church. And when I got home, I made Molly laugh too. We've often smiled about it since.'

**'I have learned in whatsoever state I am, therewith to be content.'**

Seventeen addresses which Dr. Stuart Holden gave at Keswick, including the one given in his capacity as Chairman of the Convention Council at the Jubilee gathering in 1925, have been collected and published by Messrs. Marshall Brothers. The title which Dr. Holden gives the volume is *The God-Lit Road* (6s.). One of the addresses, marked by the sincerity and the conviction which are the keynotes of his preaching, is on the text, 'I have learned in whatsoever state I am, therewith to be content' (Ph 4<sup>11</sup>). One of Dr. Holden's thoughts about St. Paul, and about Christian biographies generally, is that they are like smoked glasses through which we look at the nature of God. 'On bright days it is impossible for any of us to look up at yonder mountains, when the sun is shining in full strength, without shading our eyes or using smoked glasses. It seems to me that the Christian biographies available to us in the word of God are like smoked glasses through which we look, unblinking, at the nature of God, which is our final confidence, and through which also we see the infinite possibilities of our own redeemed lives.'

In closing this address Dr. Holden says that the man who is upheld by the consciousness that Christ dwells in him is sustained by the glorious hope, as St. Paul was, that his Lord is coming again. 'Some time ago, when in America, I heard some lines which were written as the result of a visit paid by Mr. Shadwell, one of America's

poets, to a camp meeting among the negro cotton workers in the Bahamas. He heard some of those black-skinned, white-souled believers singing about the coming of the Lord. And he put into a more literary form the burden of this song. It was this:

There's a King and Captain high,  
Who is coming by-and-by,  
And He'll find me hoeing cotton when He comes!  
You can hear His legions charging,  
In the regions of the sky,  
And He'll find me hoeing cotton when He comes!  
When He comes! when He comes!  
All the dead shall rise in answer to His drums;  
And the fires of His encampment star the firmament on high.  
And the heavens shall roll asunder when He comes!

There's a Man they thrust aside,  
Who was tortured till He died,  
And He'll find me hoeing cotton when He comes!  
He was hated and rejected,  
He was scorned and crucified,  
And He'll find me hoeing cotton when He comes!  
When He comes! when He comes!  
He'll be crowned by saints and angels when He comes;  
They'll be shouting out 'Hosannah!' to the Man that men denied,  
And I'll kneel among my cotton when He comes!

The publishing office of the Wesleyan Methodist Church has in preparation a collection of the Letters of John Wesley, which it is desired to make as complete as possible. The Editor of the Letters will be grateful if any who may possess original letters of John Wesley would favour him with a copy of such, addressed to The Rev. John Telford, B.A., 3 Rothes Road, Dorking, Surrey.

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Printed by MORRISON & GIBB LIMITED, Tanfield Works,  
and Published by T. & T. CLARK, 38 George Street,  
Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.