

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

and 'in return for'? The second meaning of the preposition is found in the compounds ἀντιλοιδόρῳ, 1 P 2²³; ἀντίλυτρον, ransom, 1 Ti 2⁶; ἀντιμετρέω, measure in return, Mt 7²; ἀντιμισθία, recompense, Ro 1²⁷, and elsewhere. The verb ἀντιλαμβάνομαι, used probably with this sense of the prefix in Lk 1⁵⁴, has also in classical Greek the other meaning, 'against.' Does ἀντιστῆναι mean either 'resist' or 'render in return,' 'pay back,' 'reciprocate'? If so, (b) means 'do not reciprocate evil,' 'do not repay evil with evil.' Rev. A. Carr, in the *Cambridge Greek Test. for Schools*, gives the translation, 'do not seek to retaliate evil'; but he does not say how he arrived at it. Such a meaning would exactly suit the context, and if 'smite on the right cheek' is an ordinary Aramaic expression for

'insult,' as Professor J. Alexander Findlay states, St. Peter's word, 'not rendering evil for evil or reviling for reviling' is an exact parallel of both clauses in Mt 5³⁹. Moreover, Ro 12¹⁴⁻¹⁷⁻²¹ is a true echo and interpretation of the whole passage, Mt 5³⁹⁻⁴⁴.

In all three passages (a), (b), and (c), therefore, the writer would suggest that the rendering, 'evil,' of the A.V., if properly defined, is preferable to that of the R.V.; and he would earnestly plead for a new revision of the N.T., or, if that is impracticable, a list of emendations with the authority of the Christian Church behind it, lest we place unnecessary stumbling-blocks in the path of 'the little ones' of Christ.

H. E. BRYANT.

Grimby.

Entre Nous.

Old Testament Problems.

The casual reader of Old Testament theology may be forgiven if he is sometimes tempted to the cynical belief that 'all things are in a state of flux.' Everywhere there is movement; new discoveries, and their interpretation, new theories, new lines of approach—all seem to jostle one another in the race for predominance, and each is attended by a swarm of critics. Yet there is real progress, and it is possible to see steady development along the broad lines of increasing knowledge. There are questions which still lack an answer, and many others to which the best answer available is clearly imperfect or uncertain. Yet there are opinions on which general agreement may be claimed, and these serve as starting-points for further advance.

THE EXPOSITORY TIMES is thus endeavouring to fulfil one of its essential functions in the series of articles on 'Some Outstanding Old Testament Problems' which begins in the present issue. In each case the writer will try to state the actual problem, give a short account of the more significant attempts to solve it, especially in recent years, and, if possible, add some original contribution, which may help to bring a final answer one step nearer. There are two dangers to be avoided. One is that of ultra-conservatism, which refuses to admit the possibility of a new idea, and judges every suggestion by the standard of a well-established position. The other is that of the restless instability which takes no heed of the valid work already done, and is liable to be stampeded by the driven leaf of the

frailest new suggestion. While it is true that there is no such thing as a critical orthodoxy, it is also true that the greatest of scholars is fallible, and, while a novel theory is entitled to serious consideration, it by no means follows that it is to be accepted merely on the authority of a distinguished man of learning. It must stand the test of inquiry and discussion, and can claim validity only when it appeals to the profound instinct for truth.

The question of that instinct for truth lies at the root of our deepest Biblical problem, the Inspiration of Scripture, and this will be treated in the next issue by a scholar who holds a unique position in the realm of Old Testament theology. Other problems are raised by archæological discovery; here we may include the article on the Exodus which appears in the present issue, a later discussion by Dr. J. W. Jack, and elements in several others. Fuller appreciation of philological and historical facts gives rise to questions on such Books as Daniel, Ezekiel, and Chronicles, each of which will be discussed by a scholar known in learned circles to be competent for the task. A similar remark may be made of the problems of the post-exilic Jewish community. Wider acquaintance with other forms of religion throws new light on many aspects of Old Testament study; the two selected for special treatment are the development of the idea of God and the meaning and ritual of Sacrifice. Finally, there are lines of fuller knowledge opened up by the insight of original minds into the text of the Old Testament

itself; a good example will appear in an article by one of the most brilliant of our younger scholars dealing with the place taken by the prophet in Israelite worship.

It cannot be claimed that the list of articles in this series is exhaustive—far from it. But the subjects chosen include those which have aroused most discussion in recent years, and each is treated by a competent expert. None claims finality, but each article may be regarded as an adequate 'interim report' on the progress that has been made. None of our readers can hope to keep abreast of *all* the technical work which is constantly appearing, but it is hoped that this series will do something, both to indicate the present situation, and to facilitate appreciation of new work as it appears.

God's Love.

A man lost his wife to whom he was devotedly attached. Her passing left him a stunned and broken man. He had one child, a girl of twelve. Thinking that a sea voyage might restore his health he went upon a cruise, taking his daughter with him. One day the child picked up a hymn book in the saloon of the steamer, after the Sunday morning service. Opening it her eyes lighted upon the lines:

For the love of God is broader
Than the measures of man's mind.

'What does that mean, daddy?' the child asked.

They stood on an upper bridge and looked over a sea which hemmed them in on every side. And the father said to his child, 'Look all round, dear; it is all water as far as you can see, on every side. And it is deep too. We could not measure it, could we? Well, that is what the verse means when it says the love of God is broader than the measures of man's mind. We can't get to the end of it, or to the bottom of it.' In a moment the girl said, 'Why, daddy, then we're in the middle of it.'¹

A Gracious Atmosphere.

Dr. F. W. Boreham's latest book is *Ships of Pearl* (Epworth Press; 5s. net). In it he tells many good stories and among them the following. A commercial traveller visiting a little town in England was mystified by a most delicious perfume which he suddenly felt at noon, although nowhere could he see a garden plot. His friend explained, 'The syren was the signal for the girls at the perfume-factory to leave for lunch, and, in scurrying up and down the street, they distributed the fragrance everywhere!'

¹ F. C. Spurr, *The Man Who holds the Keys*, 22.

And Dr. Boreham draws this lesson. 'It was when the Church breathed on the world the spirit of Jesus that men saw the anomalies of slavery and set the bondmen free. It was when John Wesley and his companions brought about the spiritual revival of the eighteenth century that all the conditions of life, commerce, and industry were transfigured. And only so far as the Church succeeds in scattering broadcast that gracious atmosphere, leading men to hate war and to love peace, will it be possible for any League of Nations or Disarmament Conference to bind the nations together in the bonds of universal brotherhood.'

God and You.

Dr. H. McLachlan, Principal of the Unitarian College in Manchester, has written an account, in the form of nine biographical sketches, each fully documented, of an outstanding Unitarian family. The founder of the family was John Rely Beard (1800-1876), Minister and Educationist. The title is *Records of a Family* (Manchester University Press; 8s. 6d. net). Most space is given to the career of one of John Rely Beard's granddaughters, Mary Dendy, who made the feeble-minded her care. When Manchester University conferred the M.A. degree on her, Professor Conway said, 'Miss Dendy undertook a long and arduous investigation, in which she examined seventy thousand cases of defective intelligence, scattered throughout the elementary schools of the country; and, during the thirteen years in which she has been a Member of the Manchester Education Authority, her persuasive influence has led to the establishment of four separate schools for this class of children, and, when this school dismisses them at the age of sixteen, her farm and home at Sandlebridge receives them for permanent care, and creates for them happy, and even useful occupations.'

'The first reference to Sandlebridge in Miss Dendy's *Diary*, 3 June, 1902, runs: "Helped to bathe my boys and put them to bed. Stayed all night. Thank God for a beginning." The death of inmates was always a grief to her. When one of the boys died, she recalled how a month earlier, 17 June, 1906, in answer to her question: "Joe, who takes care of good little boys?" he replied: "God and you."'

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.