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for the worse,—Gal. iv. 9, “how turn ye,” ἐπιστρέφετε : present tense, change going on (πῶς—interrogatio *admirabunda*; Bengel). 2 Pet. ii. 21, “to turn from the holy commandment :” to turn for the better,—Matt. xiii. 15, A.V., “be converted”; R.V., “turn again.” Luke xxii. 32, “when thou art converted,” A.V.; R.V., “when once (ποτε) thou hast turned again.” Acts iii. 19, “Repent” (μετανοήσατε), “be converted” (ἐπιστρέψατε), *turn again*, convertissez-vous¹; xxviii. 27, “and should be converted,” *turn again* (ἐπιστρέψωσι), “and I should heal them.”² In the mid. and 2 aor. pass., to turn round. Matt. ix. 22, “Jesus turned him about.”

In Isa. vi. 10, the A.V. has CONVERT, “understand with their heart, and convert, and be healed”; the R.V. has *turn again* : Sept., ἐπιστρέψωσι. (Vulg., et convertatur, et sanem eum). The verb is שׁוּב, to turn about; fig., *to turn one's self*. Psal. li. 13, “sinners shall be converted unto Thee”; R.V., *marg.*, “return.” (See Isa. x. 21.) Isa. i. 27, “her converts”; as in *marg.*, “they that return of her”; lit., “her returning ones” (Dr. Kay). Psal. xix. 7, “is perfect, converting the soul”; as in *marg.*, *restoring*; “bringing it back.”

שׁוּב must be studied. See e.g., Deut. iv. 30, “If thou turn”; 2 Kings xvii. 13, “Turn ye”; Prov. i. 23, “Turn ye at My reproof”; Ezek. xviii. 30, A.V., “Repent and turn,” ἐπιστρέψατε καὶ ἀποστρέψατε ἑα, “Return ye, and turn yourselves from . . .” R.V.

The R.V., in keeping “turn” or “return,” generally, for both Hebrew and Greek, does well.³

The N.T. ἐπιστ. repeats the “Turn” and “Turn yourselves,” or “return,” of the O.T.

In writings and addresses, not seldom, probably, teaching about “Conversion” is imperfect. One point in illustration. The turning from sin to holiness, “conversion,”⁴ though the result of the Spirit's influence, is referred to in the Scriptures as the work of man, and *commanded* by God. Regeneration, on the other hand, is never attributed to man, nor made the subject of a Divine precept: it can never be repeated.

Short Notices.

MUCH that is interesting and helpful will be found in *Sermons preached in Clifton College Chapel, 1888-1890*, by Rev. J. M. Wilson, M.A., Headmaster (Macmillan and Co.). Archdeacon Wilson is very, very “Broad” and has lately made a strong pronouncement in that direction. His school sermons, however, are, in their way, excellent.

A new edition of *Scenes and Stories of the North of Scotland* is before

¹ “Repentance,” change of *mind*, and “turning,” change of *life*; compare Jonah iii. 10, with Matt. xii. 41. With true *repentance* there is always true *turning*.

² Mark (iv. 12) has a paraphrase. In Matt., John, and the Acts, appears the Sept. καὶ λάσσωμαι αὐτοῦς.

³ In Isa. lx. 5, “abundance of the sea shall be converted,” A.V.; R.V., “turned.” The verb is *haphak*, to turn, turn one's self, to change.

⁴ “Sincera ad Deum et omne bonum conversio.”—*Helvet. Conf.*

us (Edinburgh: James Thin). Mr. Sinclair's description of Scottish scenes is vivid and racy. It is a pleasing book, with good illustrations.

We heartily welcome a new volume of Discourses by the Rev. Alfred Oweu Smith, Curate of Hoylandswaine, *Balaam and other Sermons* (Elliot Stock). Mr. Smith's *Bethel and other Sermons* was recommended in these pages last year.

A good specimen volume of the "Expositor's Bible Series," published by Messrs. Hodder and Stoughton, is Dr. Kellogg's *The Book of Leviticus*. Dr. Kellogg says: "However any may seek to disguise the issue with words, if in fact this Levitical ritual and code of laws came into existence only after the Babylonian captivity, and in the way suggested, then the Book can by no possibility be the Word of God in any sense, but is a forgery and a fraud."

We are glad to see Dean Plumtre's Boyle Lectures for 1866 in the excellent "Ancient and Modern Library of Theological Literature," a series to which we have often referred (Griffith, Farran, Okeden, and Welsh). In a footnote on page 104 we are pleased to notice a statement of Dr. Plumtre's opinion as to the so-called Deutero-Isaiah prophecies. He does not agree with Delitzsch in the last edition of his Commentary, or with Professor Driver in his work on Isaiah.

In *Murray's Magazine* appears an admirable article by Miss Balfour, an account of "Two visits to the West Coast of Connaught," the first with her brother, the Chief Secretary, and the second with Lady Zetland.

In *Blackwood* appears an interesting review of "Archbishop Tait." *Blackwood* points out that Tait's steadfast adherence to his principles was always conspicuous. The tempting opening of a Glasgow Professorship, with its high fees and much leisure, was in vain. Tait could not swallow the Westminster Confession. He said: "I have nothing to do with judging other people, but it seems to me that a man who, intending to remain an Episcopalian, sets his hand to such an unqualified declaration, does neither more nor less than write one thing and mean another." There was enough of that in another direction in those stirring days in Oxford, says *Blackwood*. Either on one side or another the young don would have none of it. *Blackwood* continues: "At twenty-three he became a Fellow of his college. The reader does not need to be reminded what the period was in which this young man entered active and responsible life, for the air has recently been agitated by too many echoes and revivals of that exciting time to leave anyone who has any title to the qualifications of reader, in oblivion of Tract xc., and all the tumults which arose from it. We confess for our own part that all the interesting subtleties of the mind of Newman, and his picturesque position, which is so dazzling as to confound the judgment, do not conciliate us to this much discussed tract, and that the plain man's simple inability to see how he could write one thing and mean another is to ourselves much more sympathetic. We do not, however, intend to enter upon this question, which has already been so widely discussed, except to note that by the date 1841, at which it was issued, Tait at thirty was in so influential a position, as Senior Tutor of his college, as to be able to inspire and lead the Protest of the Four Tutors, the first strong barrier put up against that wonderful and exuberant flood. It was in Oxford, at least, the unpopular side to take. His own generation was drawn away to a great degree by that romantic and attractive influence, and some of his most intimate friends were deeply influenced by it, and for life. Tait called no names, imputed no motives, at this or any other time; but he set himself like a rock against the current which, in his plain and strong judgment, was sweeping onward not only to theological changes of the most radical description, but to what was of even greater importance, a loosening of the common bonds of truth and honour."