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man, electing to live without and against the word of God, forfeited his own and our inheritance in Eden. The Second Man "glorified God in the earth," by living throughout His course, from His birth to His death, "by every word that proceedeth from the mouth of God"; and having finished the work the Father had given Him to do, He gives Himself freely to us for eternal life. "I am the living Bread which came down from heaven: if any man eat of this bread, he shall live for ever."

A. M. S.

BREVIA.

Note on the Word *ναός* in Ephesians ii. 21.—

Dr. Westcott in THE EXPOSITOR for August dwells (pp. 94, 95), on the distinction between *ιερόν* and *ναός*. The significance of the latter word in Ephesians ii. 21¹ (*πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεί εἰς ναὸν ἄγιον ἐν Κυρίῳ*) has not, so far as I know, been noticed. The Apostle may have in his mind the great temple of Artemis, he is certainly thinking of the temple at Jerusalem. In either case, the many *buildings* formed the *ἱερόν* (Matt. xxiv. 1, *τὰς οἰκοδομὰς τοῦ ἱεροῦ*; Acts xix. 27, *τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν*). St. Paul therefore would naturally have written *πᾶσα οἰκοδομὴ . . . αὐξεί εἰς ἱερόν*. But the unexpected substitution of *εἰς ναὸν* is intentional and significant. St. Paul has prepared the way for it in v. 14 (*τὸ μεσότοιχον τοῦ φραγμοῦ λύσας*). In the spiritual reality of which he speaks there can be no distinction between outer and inner courts (Acts xxi. 29); degrees of consecration will be done away: the innermost shrine, the permanent abode of God, will be co-extensive with the whole temple. Compare Revelation xxi. 22.

The words so interpreted are strikingly illustrated by a passage of Josephus (*Antiq.* xi. 3), referred to in Archbishop Trench's *Synonyms*). The Samaritans requested to be allowed *συγκατασκενᾶσαι τὸν ναὸν καὶ κοινωνῆσαι τῆς οἰκοδομίας*. Zerubbabel and Joshua refuse, telling them that the building of the shrine is a charge laid on themselves, that the only privilege they could have was that common to all men, *ἀφικνουμένους εἰς τὸ ἱερόν σέβειν τὸν*

¹ On the translation "every building," see Bp. Lightfoot, *Ignatius*, ii., p. 65,

θεόν. In the whole narrative of Josephus a distinction is drawn between building the shrine and building the temple. Thus, *e.g.*, chap. 7: ἤνυετο κατὰ πολλὴν σπουδὴν ἢ κατασκευὴ τοῦ ναοῦ . . . ὑποκοδομήκεσαν οἱ Ἰουδαῖοι καὶ τὰς ἐκ κύκλω τοῦ ναοῦ στοὰς τοῦ ἔνδοθεν ἱεροῦ.

FRED. H. CHASE.

Recent Books.—Cardinal Newman defined Liberalism in religion as the anti-dogmatic principle and its developments, and maintained that the spirit of liberalism is “the characteristic of destined antichrist.” Mr. Roberts¹ denies that liberal Protestantism is anti-dogmatic, and that there is any anti-dogmatic party in the Church of England. “I am positively for dogma, and so, I am sure, is every Liberal Christian, because a man cannot be a Christian at all without explicitly or implicitly holding Christian dogma.” “The supreme aim of Liberalism in religion is to get more certain hold of positive truth, and that will be the foundation of dogmas which can fear no examination. . . . Authority has resulted in dead submission or in open rebellion. Free and capable investigation will result in a unity which cannot be broken.” Had these utterances been published thirty years ago as the manifesto of the Broad Church party, they would have prevented much misunderstanding. The leaders of the Liberal party in religion have too frequently conveyed the impression that they aimed at a comprehensive unity by enlarging and disguising the meaning of theological terms. Even in this volume there are evidences that Mr. Roberts has not stepped clear of this snare. The sermons on Revelation are unsatisfactory and will bring light to no mind. But if in one or two of the sermons there is apparent something like a shrinking from “the offence of the Cross,” the character of the volume as a whole is certainly outspoken and truthloving; and while there is less ascertainment of objective truth than the professed aim of the writer’s party would lead us to expect, there is much done to clear away subjective difficulties. The subjects dealt with are important; they are dealt with sincerely, seriously, and intelligently; and the bright and crisp style will commend the sermons to all readers.

MARCUS DODS.

¹ *Liberalism in Religion, and other Sermons.* By W. Page Roberts, M.A. (Smith, Elder & Co., 1886.)