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and it is quite possible that the mystic idea might be in the mind of the translator, and the spiritual signification of the manna given *day by day* might contribute to this interpretation. As an exact translation, however, *supersubstantialem* has but small claims.¹

It is worthy of notice that modern scholars of the highest rank and learning have found no insuperable difficulty in deriving from *ὄσσια*, though the objection of the *digamma* has not been ignored by some of them. Among these may be reckoned Olshausen, Tholuck, Stier, Godet, Wordsworth, Alford, etc. Delitzsch, in his note on Prov. xxx. 8, maintains this derivation, and in his Hebrew New Testament he has rendered the phrase by לֶחֶם חֶקֶט, *bread of our appointment*, evidently connecting it with the prayer of Agur. The translators of the Prayer-Book of the English Church into Hebrew for the use of Jewish converts present the same rendering. But it is strange to say that Dr. Lightfoot, the author of the *Hora Hebraica*, adopts the derivation from *lévai*, but quotes a passage from the Talmud, which evidently favours the other view. "The necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities. Let

¹ "True" or "real" is another perfectly natural meaning of the Curetonian word. It is quite possible that the translator understood it in this sense, and so anticipated or suggested the change made by St. Jerome. If so, it would furnish another proof in addition to those advanced by Mr. Gwilliam in *Studia Biblica*, vol. i., that the Curetonian text is of a later origin than the Peshitto.

it be thy good pleasure to give to every man כֹּדֵי פִּרְסָמוֹ, *what sufficeth for food*," etc. See Gandell's Edition, vol. ii. p. 151.

Lastly, is not internal evidence against the derivation from *lévai*, and in favour of that from *ὄσσια*? Whatever may be said to the contrary, is it not clear that the morrow is to take care of the things of itself; and can we persuade ourselves that the petition should be read, "Give us this day the bread of the morrow"? If the word is interpreted to mean the *on-coming* day, then the prayer must be confined to the very earliest hours of the morning only. And even if we could bring our minds to this restriction, would it not be a strange tautology, especially in so brief a prayer, where every word is of weight, to have "this day" and "for the on-coming day" thus crowded together? "Give us *this day* bread for the *on-coming day*." But allow that the word in the Curetonian Syriac is used in its primary and not in its secondary sense, or even in the spiritual sense; allow that the Peshitto preserves the Lord's own utterance; allow that the Greek Fathers best understood their own language; and above all, allow that the disciples coined a word which they thought would most simply explain the original word used by the Lord, then all falls into order and good sense. "Give us this day bread for our being or our sustenance." Supply our necessities. Before such an interpretation, the question of a *digamma* on the lips of Galilean peasants must surely vanish away.

F. TILNEY BASSETT.

The Great Text Commentary.

THE GREAT TEXTS OF ST. MATTHEW.

MATT. i. 21.

"And she shall bring forth a son; and thou shalt call His name JESUS; for it is He that shall save His people from their sins" (R.V.).

EXPOSITION.

"*She shall bring forth.*" It is not added to *thee*," as it is added of Zacharias (Luke i. 13.)—BENGEL.

"*Thou shall call His name JESUS.*" The name Jesus was one full of meaning, but it was not as yet a specially sacred name. In its Old Testament

form of Jehoshua (Num. xiii. 16), Joshua, or Jeshua (Num. xiv. 6; Neh. viii. 17), it meant "Jehovah is salvation"; and the change of the name of the captain of Israel from Hoshea, which did not include the divine name (JAH), to the form which gave this full significance (Jehoshua, Num. xiii. 16), had made it the expression of the deepest faith of the people. After the return from Babylon, it received a new prominence in connection with the high priest Joshua, the son of Josedech (Hag. i. 6; Zech. iii. 1), and appears, in its Greek form, in Jesus the son of Sirach. In the New Testament itself, we find it borne by others (Col. iv. 11). It had not been directly associated,

however, with Messianic hopes, and the intimation that it was to be the name of the Christ gave a new character to men's thoughts of the kingdom. Not conquest, but "salvation"—deliverance, not from human enemies only or chiefly, nor from the penalties of sin, but from the sins themselves.—PLUMPTRE.

"*It is He.*" The pronoun is very emphatic in the Greek: "He and no other."—MEYER.

It is used of one's own person, as opposed to a representative or messenger, thus John iv. 1, 2. "Jesus baptized, yet Jesus *Himself* baptized not."—M'CLELLAN.

"*He shall save His people.*" The people of Israel, because for these first, and then also for the heathen, was the Messiah and His work intended.—MEYER.

Joseph probably understood this as referring to the Jews; but the phrase "*from their sins*" spiritualises the people as well as their salvation.—SCHAFF.

"*From their sins.*" Not the punishment of sin, but, as always, simply *sins*.—MEYER.

Present deliverance from the dominion of sin is the surest pledge of deliverance from its eternal penalty (Acts iii. 26).—WEBSTER AND WILKINSON.

CRITICAL NOTE.

"He shall save His people from their sins." It is remarkable that, in this early part of the evangelic history, in the midst of pedigrees and the disturbances of thrones by the supposed temporal King of the Jews, we have so clear an indication of the *spiritual nature of the office of Christ*. One circumstance of this kind outweighs a thousand cavils against the historical reality of the narrative. If I mistake not, this announcement reaches further into the deliverance to be wrought by Jesus, than anything mentioned by the evangelists subsequently. It thus bears the internal impress of a message from God, treasured up and related in its original formal terms.—ALFORD.

METHODS OF TREATMENT.

I.

A SAVIOUR FROM SIN.

By the Very Rev. Dean Bradley, D.D.

Let us consider two points—first, what we mean by sin; and secondly, in what sense it can be said

that even now Christ our Lord is a Saviour from sin.

1. Now, of sin, apart from that general imperfection and corruption which is inherent in our nature, we have a definition ready for us in the words of St. John. "Sin," he says, "is the transgression of the law." Wherever, that is, we violate these great laws which God has laid down to shape our lives, to rule the body, soul, and spirit, we sin. And not this only, but God has so ordered His creatures' lives that the going counter to those laws tends even here to bring with it a penalty. Even in this life we see some shadow cast by the great law, "the wages of sin is death." Intemperance, excess, a sensual life offend against physical and against social laws. But, more than that, they offend against the higher aims for which man was created in God's image. They throw the offender backward to the lower creation, not upward in the direction to which we are called. The sensualist needs a Saviour here. So is it with untruthfulness, or double-dealing in any of its many forms. So is it with a habitually selfish life. The wages even here of sin are very deadly. The heart becomes closed to sympathy, dead to friendship, sealed against public spirit, untouched by the sufferings, unstirred by the needs of others; and all the rich and fertilising streams, whose upper springs are in those high regions to which self-denial climbs, do not come down to make fresh and green our dry and arid life. Half our being, its noblest half, dries up and shrivels. Our whole being wants the joy and life and elasticity which come from doing work which brings us nearest to our God, and the selfish man has even in this life, we may well feel, a true if unfelt penalty for his sin, and he needs a Saviour.

2. In Christ Jesus we have God manifested as a merciful and forgiving God. He wills our healing. The forgiveness of sins stands in the very forefront of those elements of His mysterious nature which, amidst the clouds and darkness that surround Him, have been revealed to us in Christ. Whence there is joy in heaven over our repentance. And, again, He has promised to be with His people to the end of the world. He who lived the pure life on earth has promised to live still in our hearts. He has power to do the work He came to do, to do it even now.

II.

JESUS.

By the Rev. C. H. Spurgeon.

This is the most appropriate name that our Lord could receive. For it was the Father who named Him so; and "no man knows the Son but the Father." It is a name which the Holy Ghost explains—"for He shall save His people from their sins." Joshua was a Saviour, and Gideon, and David; but *He* saves His people *from their sins*.

Although this name was thus chosen by God, our Lord was actually called by the name of Jesus by man. "Thou (Joseph) shalt call His name Jesus." So always do those who are instructed of God recognise that Christ is a Saviour; without a question they give Him the well-beloved name of Jesus, the Saviour. And it was not only in their own minds that Joseph and Mary gave Him the name. They took Him up into the Temple, and there publicly called Him Jesus. This day we are bound to publish His salvation, and to make the name of Jesus very prominent. How grandly does the title befit Him now! He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

ILLUSTRATIONS.

WHAT was the one great fact in the actual condition of mankind upon which the eye of heaven was fixed? It was that men need salvation, and that that from which they need to be saved is from their sins. The whole sum and substance of human needs, all that men crave to be delivered from, is thus presented to us as involved in the one word sin. All else is passed over. Even the consequences of sin are not specifically mentioned, as though the consideration of them were subordinate to our apprehension of the main purpose of the Divine salvation which is announced. Sin, and sin alone, is what men need to be delivered from.—H. WACE.

THE name Jesus was not at all uncommon among the Jews. Josephus mentions no less than twelve persons of the name of Jesus. Salvation of a certain kind was so longed for by the Jews that their eagerness was seen in their children's names. Their little ones were by their hopes named as saviours, but saviours they were not. How common are nominal saviours! Many a child has had a grand name, and his life has contradicted it. I recollect a grave on which there is the name of a child, "Sacred to the memory of Methuselah Coney, who died aged six months." His parents were mightily mistaken when they called him Methuselah.—C. H. SPURGEON.

LET us remember that He always saves us from the *love* of sin. Here is the difference between moral reformation and evangelical conversion. In the one, sin is avoided; but in the other it is abhorred. For sin may be shunned while it is still loved; and the retreating sinner may look back, like Lot's wife, and bewail the idols he has been forced to leave.—W. JAY.

IT is the revelation of a personal Saviour which constitutes the cardinal element of the gospel message.—H. WACE.

How suggestive it is that while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories—to Joseph, perchance the aged Joseph, who might have long seen and realised his own spiritual needs, and the needs of those around him, it is specially said, "Thou shalt call His name Jesus, for He shall save His people from their sins."—C. J. ELLICOTT.

THE pronoun is emphatic—*He* will save His people. The message, therefore, does not simply proclaim to those people the way of salvation, leaving them to their own exertions alone in following it. Still less is it content with announcing to them a clearer revelation of the laws of their nature. That which is announced is more than a revelation, it is a birth; it is the introduction into the world of a new creation, the second Adam, the Lord from heaven, henceforth to be present, by His personal power and spirit, to redeem men, to regenerate them, to save them; not merely, be it observed, to teach them how to be saved, but to save them.—H. WACE.

He saves His people from their sins. This is His special office. He saves them from the guilt of sin by washing them in His own atoning blood. He saves them from the dominion of sin by putting in their hearts the sanctifying spirit. He saves them from the presence of sin when He takes them out of this world to rest with Him. He will save them from all the consequences of sin, when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross, and conflict they are not saved; but they are "saved from sin" for evermore.—J. C. RYLE.

NORFOLK ISLAND is beautiful in itself to look at, healthy, charming. It was made for a time the residence of convicts so desperate and evil that they were banished from the other convict settlements as being too bad for them, and sent there. And what happened? Why, the place became such an absolute hell on earth, so detestable, miserable, so horrible the life these unhappy creatures lived there—the life they made for themselves, remember—that at last the establishment had to be broken up. They were succeeded by another body of men, men who had been brought up in a secluded island of their own in the love and fear of God, and they made of it a paradise. We go to heaven if we are fitted for heaven. He came to save His people *from their sins*.—W. C. MAGEE.

YEs, from our sins the Judge of men will save us,
Those haunting sins that made us once their prey,
That stand accusing in the light He gave us,
Or lurk amidst the shadows on our way.

We seek release from bondage and oppression.
Ere yet His warfare in the heart begins ;
But He was born to put away transgression,
He came from God to save us from our sins.

O love too costly for our cold believing !
All our sins were to Him we cannot know ;
But the true victim of their guilt receiving,
On to His inmost victory we go.

Yet this freed spirit, with His cross before it,
Must find the life-long battle hard to win,
And learn of Him who in His body bore it,
To think as He thinks of the weight of sin.

It was the pressure on His spirit lying
In all the holy human ways He trod ;
It was the fearful thing He knew, when dying,
He gave His lost creation back to God.

But He did give it back—the wasted treasure
That in our darkest wanderings He could see ;
He gave it back at Thy redeeming pleasure,
The will of man, Eternal God, to Thee.

A nature that could pierce Him in the hour
That hallowed it with His expiring breath,
Yet yield itself to His reclaiming power,
And suffer in the likeness of His death.

We can requite Him with a free surrender
Of every secret way wherein we live,
By virtue of that love so deep and tender,
Which has redeemed, and does indeed forgive.

Ours be a faith to all His grace consenting,
Strong through the purpose of that love alone,
To hide us in His wounded heart repenting,
And make His triumph over sin our own.

A. L. WARING,
Sunday Magazine, Sept. 1890.

Recent Literature on Prophecy and the Prophets.

OLD TESTAMENT PROPHECY.

1. *Prophecy: its Nature and Evidence.* By the Rev. R. A. REDFORD, M.A., LL.B. London: The Religious Tract Society. Crown 8vo, pp. 301. 1883. 5s.
2. *The Old Testament Prophecy of the Consummation of God's Kingdom, traced in its Historical Development.* By C. VON ORELLI, Professor of Theology, Basel. Edinburgh: T. & T. Clark. 8vo, pp. viii, 472. 1885. 10s. 6d.

The study of Prophecy is not yet so popular as it is going to be. So far as we can find, Mr. Redford's is the only book of a popular kind that has been published in English within the last decade. Not that all the others to be dealt with appeal exclusively to scholars. But this is the only book which is distinctly addressed to a non-theological audience. Its purpose is apologetic. It is a book of evidence. And reckoning its standpoint, which is emphatically, though not offensively, conservative, it may circulate as a book of evidence for a good many days to come. It is the work of an old apologetic hand, clear, confident, and in large measure quite convincing.

Professor Orelli's work is altogether different, both in scope and character. It has no apologetic

or other purpose outside the strictly historical. Its standpoint is, unhesitatingly, reckoned conservative in Germany, but its conservatism is a very different quantity from that of Professor Redford's little book. And then it covers a much wider field. It is divided into an introduction and two parts. The introduction explains the nature of Biblical Prophecy with brevity and point. Part I. then traces the development of the prophetic idea from the beginning to the days of Solomon; and Part II. continues the history to the end of the Canon, arranging the Prophets in chronological order, and closing with Daniel's Apocalypse. As the great Messianic passages appear in their place they receive full and careful discussion with thorough knowledge, and free from all taint of naturalism. Orelli has been the best guide to the whole subject to many a student already. He will be so still. The translation is unobtrusive and excellent.

MESSIANIC PROPHECY.

1. *Messianic Prophecy: its Origin, Historical Growth, and Relation to New Testament Fulfilment.* By Dr. EDWARD RIEHM, late Professor of Theology in Halle. Second edition. Translated, with an Introduction, by Professor A. B. DAVIDSON, D.D., New College, Edinburgh. Edinburgh: T. & T. Clark. Post 8vo, pp. xx, 348. 1891. 7s. 6d.