

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 it is no mean commentary. It contains, first of all, a new translation of the books, a scholar's translation done into idiomatic French, and depending on a thorough knowledge of the difficulties of the text of Samuel and what has been done to resolve them. It contains, next, introductions and a critical apparatus. And, finally, it contains very full notes on the Hebrew text, the most original part of which is the use that is made of Palestinian exploration. But there is scarcely a writer on the Books of Samuel in any department of study, or in any language, that has escaped the notice of this able expositor (Paris: Victor Lecoffre, 1910).

4. *Die Esra-Apokalypse*. This is the title which Dr. Bruno Violet has given to his edition of 2 Esdras. If such a distinctive title could be generally adopted it would be a considerable gain. At present the book is sometimes called 2 Esdras, the title used in the Apocrypha of the Revised Version; sometimes 3 Esdras, as in the Septuagint; and sometimes 4 Esdras, as in the Vulgate.

Dr. Violet's edition, which belongs to the famous series entitled *Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte*, will certainly

be accepted, when it is complete, as the standard edition of the book. As yet only the first volume has been published, containing the Latin text and, in parallel columns, the translation into German of all the other texts—Syriac, Ethiopic, Arabic (both editions), except the Armenian, which is given in Latin. The introduction to this volume contains an account of the various texts. It is minute and reliable. But this important book must be dealt with at greater length when the second volume appears (Leipzig: Hinrichs, 1910. M.17.50).

5. *Conférences de Saint-Étienne*. Under this title have been published seven essays of an archæological kind, all written by the professors of the Biblical School of St. Etienne in Jerusalem. The first essay is on Babylonian Origins, by Père Dhorme. In the second Père Lagrange gives an account of the Greek Papyri. The third is an essay on Hebrew Measures in the time of the Gospels. Then come two geographical articles, the first on the Sea of Galilee, the second on Mamre. The last two belong to the history of the Church, the one dealing with the biography of Porphyry, the other with a Patriarch of Jerusalem (Paris: Victor Lecoffre, 1910. Fr.3.50).

Entre Nous.

Skinner's 'Genesis.'

The publication of Skinner's *Genesis* delivers the season of 1909 to 1910 from the charge of mediocrity which has been brought against it. It is a book of amazing learning and as amazing pulpit value. It will increase the reputation of the 'International Critical Commentaries,' a series whose reputation, won by books like Driver's *Deuteronomy*, Allen's *Matthew*, Plummer's *Luke*, and Sanday's *Romans*, is already higher far than that of any series of commentaries in English.

Before going to press we have received another volume of the 'International Critical Commentary.' It is the volume on *The Books of Chronicles*. The Editors are Professor E. L. Curtis of Yale, and Dr. A. A. Madsen of New York.

1 Corinthians vii. 8.

The sentence, 'It is better to marry than to burn' (so in all three common versions, *i.e.* King

James's, British, and American Revisions), is an extremely unfortunate translation. For while it is a literal translation of Paul's words, yet the word 'burn' has been generally assumed to mean something that was not in Paul's thought. The word he used did *not* mean what this English word 'burn' has been assumed to mean in this place.

The Greek word used here, under our English word 'burn,' is quoted by Thayer, in his *Greek-English Lexicon of the New Testament*, as being used six times in the New Testament, three times in the Apocrypha, and five specified times in the Septuagint version of the Old Testament; and these he indicates as its only occurrences. Its root meaning is 'to burn with fire, to set on fire, to kindle.'

In these fourteen instances its meaning and usage is as follows: once for 'literal burning,' 2 P 3¹²; once 'filled with fire,' Eph 6¹⁶; seven

times in the sense of 'refining' (*i.e.* five times in the Septuagint, and in Rev 1⁵ 3¹⁸); three times 'to be angry, or incensed, or indignant,' in the Apocrypha quotation; once for grief and indignation intermingled, 2 Co 11²⁰; and once in the passage we are talking about.

It will be seen at once that the sexual sense, commonly put into the word 'burn' here, is no part of the original thought of the word Paul uses. And, furthermore, that sense is never associated with it. The word gets its accepted meaning in each case from its connexion. Applying that rule here, it refers to a condition of love which has grown up in two human hearts for each other.

The word 'continency' in v.⁹ ('contain' in the common version) should be noticed too. Its more common usage among us is regarding chastity. But the word Paul uses simply means *self-control* regarding all things.

Following now the rule of reading the meaning of words from their connexional use, vv.^{8,9} would read:

(⁸) 'But now to the unmarried young people, and to the widowed, I would say this: It is good for them if they remain unmarried. (⁹) But if their affection and longing for a life companion be greater than can with sweet content be repressed, let them marry. For it is better to marry than to be in a state of feverish unrest because of unsatisfied love.'¹ S. D. GORDON.

Is it I, Rabbi?

Out of the darkness, yearning for the light,

I saw Thy sign and followed from afar,
Until above Thy presence, shining bright,

Hovered the mystic star:

With the poor shepherds, poor to Thee I came,

And the strange pity of Thy new life saw—
Eternity bound in our human frame,
God in a little straw!

Later Thy hand clasped mine, and gently led

My faltering steps to knowledge fairer still:

I knew Thee in the breaking of the Bread,

Knew Thee and loved Thy will.

Yea, I have talked with Thee, seen Thine eyes
melt

In pity o'er the sorrows of mankind,
Dipped my hand with Thee in the dish, and felt
Love kindle heart and mind.

¹ *The Quietest Talk* (Fleming H. Revell Co.; 6d. net).

Can he that dippeth with Thee, then, betray,

Deny Thee? Ah, what bitter pain were mine,
Should those sad eyes at last be turned away

In agony Divine!

I see Thee hanging on the awful Rood,

I hear Thy mournful, broken-hearted cry:

'One is a traitor.' Oh, ingratitude!

Master, it *is* not I?¹

RICHARD L. MANGAN, S.J.

From Boyhood to Manhood.

Mr. David Williamson has written a book for young men, and called it *From Boyhood to Manhood* (R.T.S.; 1s. net). It contains some good advice, and also some good anecdotes. Here are three of the anecdotes:

Dr. Adam Clarke, the Biblical commentator, was famous as an early riser, like most eminent students. A young preacher was anxious to discover how Dr. Clarke managed it. 'Do you pray about it?' he asked. 'No; I get up,' was Dr. Clarke's simple reply.

The Duke of Wellington was once asked who were the best soldiers in the world. He replied, 'The British soldiers, for they are braver for five minutes longer than the others.'

Dr. Gunsaulus, an eminent Chicago preacher, was once preparing a sermon, when his nephew, Will McLaughlin, asked him what it was about. 'I am going to preach on the text, "But for this cause came I into the world,"' said Dr. Gunsaulus. 'I am treating these words of Christ as symbolizing the great idea that each one of us comes into this world for a definite work.'

The young man went out. He was eighteen, a brilliant student, a splendid athlete, and an earnest Christian. As he passed down the street, Will McLaughlin came to the Iroquois Theatre, and as Dr. Gunsaulus was going to preach there next day, he decided to look in. Hardly had he entered than cries of 'Fire!' reached him. In five minutes that new building was filled with flames, and a mass of humanity—struggling, imprisoned, scorched, trampled upon, and finally suffocated—was in dire peril. McLaughlin rushed to the fire-escape opposite the third-storey window of the North-Western University Law School. He stood there, helping seventeen women and children across a narrow plank from the Law School. The

¹ *The Catholic World*, April, 1910.

heat was terrific, his hands were burned terribly, and he was urged to step into safety before it was too late. But suddenly he was thrown down under an avalanche of dead victims of the fire. They carried him into the Law Schools, but even then he thought of others. He raised his poor burnt hand and said to the doctor: 'I am going to die. Give your attention to the women and children, doctor. I am going to die, and I am prepared.'

They sent for his uncle, and as Dr. Gunsaulus sat by the dying hero, he said to the preacher: 'But—but—for this cause came I into the world.' Before death came to Will McLaughlin, he said, 'I knew that I was following Christ, and I could not do otherwise.' The words are now inscribed on a piece of the plank where he stood, and they witness to the life-sacrifice he made so nobly:

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

The true story which follows indicates the almost incredible ignorance of missionary history that prevails not simply in the street, but in the Press. *Scene*: A mission-house in London, Monday, May 2, 1910. Telephone bell rings. 'Is that the ——— Missionary Society?' 'Yes.' 'Oh, we are *The Daily* ———. We want information about these cannibalistic acts on Savage Island in the Pacific. May we have an interview with Rev. James Chalmers? We understand that he is an expert on cannibals.' 'Very sorry, but Mr. Chalmers was himself eaten by cannibals some time ago.' 'Dear, dear, how very sad! Good day!'¹

The Great Text Commentary.

The best illustrations this month have been found by the Rev. Donald Henry, M.A., Whithorn, and the Rev. L. Arpee, Nelsonville, Ohio, to each of whom a copy of Dykes's *Christian Minister* will be sent.

Illustrations for the Great Text for August must be received by the 1st of July. The text is Rev 22¹⁷.

¹ *Christian World*, May 5, 1910.

The Great Text for September is Ps 1⁸—'And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper.' A copy of Clarke's *Sixty Years with the Bible*, or Adams's *Israel's Ideal*, or Downer's *Mission and Ministration of the Holy Spirit*, will be given for the best illustration.

The Great Text for October is Ps 4⁶:

'Many there be that say, Who will shew us any good?
Lord, lift thou up the light of thy countenance upon us.'

A copy of Clarke's *Outline of Christian Theology*, or Clarke's *Sixty Years with the Bible*, or Inge's *Faith and Knowledge*, will be given for the best illustration.

The Great Text for November is Ps 8^{3, 4}:

'When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man that thou art mindful of him?
And the son of man, that thou visitest him?'

A copy of Leckie's *Authority in Religion*, or Barry's *Ideals and Principles of Church Reform*, along with Anderson's *St. Matthew's Gospel*, will be given for the best illustration.

The Great Text for December is Ps 9^{9, 10}:

'The Lord also will be a high tower for the oppressed,
A high tower in times of trouble;
And they that know thy name will put their trust in thee;
For thou, Lord, hast not forsaken them that seek thee.'

A copy of Durell's *Self-Revelation of our Lord*, or two volumes of Plummer's *English Church History*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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, St. Cyrus, Montrose, Scotland.