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Shakespeare and Hammond, but not this from 2 Ch., which seems to have been misunderstood. Coverdale: 'which helde the people at their worke.'

2 CHRONICLES 5¹¹. Render: ('for all the priests that were present had sanctified themselves; they might not keep their courses [or, wait by course]).' *N.B.* I place the terminal parenthetic mark at the end of this verse, as Dathe, who renders tersely: (*nam omnes lustrati erant, nulla classium ratione habita*). Then the apodosis begins with v.¹²: 'That (or, Then) the Levites.' Or the parenthesis might be prolonged to 'for ever' (v.¹³), so as to include the whole of the addition, as compared with 1 K 8¹⁰: 'And it came to pass, when the priests were come out of the holy place, that the house was filled . . .' In that case, 'also' should be retained in v.¹². But after so long a parenthesis we should expect וַיְהִי to be repeated at the end of it.

2 CHRONICLES 11²³. Render: 'and he sought for them many wives'; or, according to a probable conjecture, 'took for them wives.' וַיִּשְׂאֵלָהֶם נָשִׁים for וַיִּשְׂאֵל הַמֶּלֶךְ הַמֶּלֶךְ נָשִׁים. Cf. ch. 24³: 'Jehoida took for him (Joash) two wives (וַיִּשְׂאֵלֵהוּ).'

2 CHRONICLES 26¹². Insert at the end of the verse the word 'strong,' to represent חָזָק. Also in v.¹³.

EZRA 4⁷. For 'companions' read 'colleagues,'

and cancel 'societies' in margin of A.V. An official term seems preferable to a social one.

EZRA 10³. Retain 'my lord' in the text, and add in the margin 'the Lord' (according to the punctuation of the Hebrew text). But 'the counsel of the LORD' is always his *secret counsel*, or purpose; and see v.⁸.

EZRA 10⁶. Retaining 'and when he came thither' in the text, place 'and lodged there' in the margin. So LXX (according to Comp., Ald., and some MSS.): καὶ ἠύλισθη ἐκεῖ. 1 Es 9²: καὶ αὐλισθεῖς ἐκεῖ. וַיִּלָּךְ for וַיִּלֵּךְ is a very easy *lapsus scribæ*, considering that וַיִּלָּךְ occurs in preceding line.

NEHEMIAH 5². Render: 'let us buy corn.' So ch. 10³¹, Pr 31¹⁶. There seems to be an intended suppression of the invidious clause, 'let us sell them and buy corn.' So the Vulg., *accipiamus pro pretio eorum frumentum*; followed by Coverdale, 'let us take corn for them'; and perhaps A.V., in which 'take up' is explained by Dr. Johnson, 'to borrow on credit.'

NEHEMIAH 7². Render: 'a very faithful man.' Heb., 'like a man of truth.' In English we say, 'something like (a tempest, etc.),' meaning a *very great one*; but perhaps this is the figure called λιτότης, *quâ res magna modestiæ causa extenuatur verbis*.

J. H. BURN.

Whatfield Rectory.

Entre Nous.

Local Colour.

Messrs. T. & T. Clark have just issued the second volume of *The Local Colour of the Bible*, by Charles W. Budden, M.D., and the Rev. Edward Hastings, M.A., the first volume of which was so favourably reviewed on its publication. The contents of the new volume will be critically dealt with in due course. Meantime, something may be said of their scope and character as an indication of the thoroughness with which the authors are endeavouring to work out their aim of depicting the scenery of the Bible story and the manners and customs of the people of Palestine. The books of the Bible dealt with range from Kings and Chronicles to the end of the Old Testament, leaving the New Testament for the contents of a third and final volume. Though this is not a book of critical exposition, yet nothing is omitted that

throws light upon the Scripture narrative. Thus the Book of Psalms is dealt with in two chapters entitled 'The Temple Hymn Book' and 'Hebrew Music.' The Books of Isaiah and Jeremiah give scope for chapters on 'Hebrew Dress and Fashion,' 'Hebrew Weights and Measures,' and for much that casts a more or less vivid light upon the times and the conflicts of these great Hebrew prophets, and so with the Book of Daniel and those of the Minor Prophets. The reader is thus enabled to breathe the atmosphere of the East, and to see through a fresh light something of the far-off Divine events of the Old Testament age.

Copec.

There is to be held in Birmingham from the 5th to the 12th of April a conference on Christian Politics, Economics, and Citizenship. We have

received some account of the purpose, scope, and character of the conference, and have pleasure in drawing attention to it. This is the statement of its basis. 'The Basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organisation of society but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact, all human relationships must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel and hearing a clear call to practical action may find courage to obey.'

This statement of the basis of the conference is most excellently put, and makes clear also its purpose and scope. What is in mind, we are told later, is 'a sustained endeavour on the part of the Christian community to understand by prayer and thought and corporate study the principles of Jesus Christ in relation to human life and to make those principles operative in civic, social and international affairs.'

We hope next month to publish an article from Professor Lofthouse on 'The Use made of the Bible in the various Commission Reports.'

TWO TOPICS.

What a Bishop collects.

A Memoir of *John Walmsley*, Ninth Bishop of Sierra Leone, has been published by the S.P.C.K. (4s. 6d. net). The bulk of the Memoir consists of the bishop's own letters, which have been arranged

by his cousin, the Rev. E. G. Walmsley, M.A., Vicar of Tideswell. In a Foreword to the Memoir, Mr. Walmsley tells this story. The bishop was present, he says, 'near the end of his life, at a family party, at which the conversation turned upon collecting stamps, butterflies, and so forth. He looked at a little girl, and asked her, "What do you think a bishop collects?" The child replied at once, "Friends."' One of his students says: 'He was an entirely delightful person, affectionate, sincere, full of fun and of the love unfeigned which the Apostle inculcated. Wherever he was, in the train, or staying in a house, or even after a meeting, he never seemed happy till he had put himself entirely *en rapport* with the people he was with. He would follow up clue after clue, patiently and eagerly, with a quaint, half-pathetic, half-anxious look on his face, till at last the missing personal link would come to light, and he would instantly become and look completely happy.'

The chaplain of the *Antrim* describes his first meeting with Bishop Walmsley in this way: 'He drew me aside, and began to ask me what he could do for the happiness of the ship's company during our stay. He knew that the officers would be well looked after by the British residents, was there nothing that could be done for the men? Had we any boys on board? If so, why not bring them all out to Bishops-court to tea?' The incident quoted is a typical one. 'His whole outlook on life depended on what he could do for others, especially for those who had least opportunity of finding amusement and recreation.' There was one criticism, and one criticism only, which the people of Sierra Leone made, that he would not go slow, and that he was killing himself fast. He died at his post in the twelfth year of his episcopate, but so heavy is the toll which Sierra Leone exacts that in seventy years six bishops have died, and all of them after a shorter period than Bishop Walmsley.

Nationalism.

'Now yesterday was Empire Day. Why did you want me to put the flag up? Rule Britannia! Britannia rules the waves! Is not that it? (Yes, sir.) Dear boys! I wouldn't throw cold water on it for worlds. Well, you had your flag. It didn't fly. There was no wind behind it. There was no devil to blow it. Dear boys, you wanted that flag for a reason I think a shade wrong. It wouldn't be within the—what's the word I want—suited for our

modern gauges. The new world won't come until we give up the idea of Conquest and Extension of Empire—no new kingdom until its members are imbued with the principles that competition is wrong, that conquest is wrong, that co-operative-ness is right, and sacrifice a law of nature. Now, how do the seven Beatitudes read with *Rule Britannia*? Now you say you believe in your Bibles. You say you are Christians. Pious Christians. You would be most annoyed if I called you heathens. Well, if so, you believe that these are right:

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Rule Britannia!

Blessed are they that mourn: for they shall be comforted. Rule Britannia!

Blessed are the meek: for they shall inherit the earth. Rule Britannia!

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Britannia rules the waves!

Blessed are the merciful: for they shall obtain mercy. Rule Britannia!

Blessed are the pure in heart: for they shall see all that is worth seeing and living for. Wave your flag! Rule Britannia!

Blessed are the peacemakers: for they shall be called sons of God. Rule Britannia!

Blessed are they that have been persecuted for righteousness' sake. Rule Britannia! It is incongruous. . . .

Dear souls! My dear souls! I wouldn't lead you astray for anything. I can't explain it . . . this national spirit of yours. Beneath it all there's a spirit of great righteousness. I wouldn't tamper with it for thousands of pounds. But you must just see the other side . . .¹

A TEXT.

Zeph. i. 12.

'As far as they can see, people will tell us, the mysterious Power behind the veil is neither benevolent nor malignant; He is neutral, therefore He may be left out of account. "Jehovah doeth no good and doeth no evil."

'Now that is what the prophet meant by "settling on the lees." New wine was left upon the lees only just long enough to fix its colour and body. If not then drawn off it became thick and syrupy, with a sweet and sickly taste. So Jeremiah says, "Moab

¹ H. G. Wells, *The Story of a Great Schoolmaster*, 69 f.

hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel . . . therefore his taste remained in him, and his scent is not changed." What a picture of the wrong sort of conservatism, the sort that clogs the wheels of life until revolution becomes inevitable. Social reformers know the type too well, and so do religious reformers. Religion is rightly conservative. Reformers are prepared for the opposition of the devout and the simple-minded, but the trouble is the stolid hostility of the men who have settled on their lees and do not want to be worried. They have seen movements come to nothing, so for their part they will not move; they will sit still. God's causes, said a Scotch preacher, are never defeated by being blown up, but by being sat upon; scepticism and self-indulgence leading to selfish apathy—that is the accusation. And how are we to shake them off when so many important questions are really unanswerable, or seem so to us? I should say, Go back to Christianity in its simplest form; read the New Testament in order to get a clear idea in your own minds of the mind of Christ, to learn what were the things that He cared about, what were the things that He was indifferent to; what were the qualities that He loved and what faults He hated. And then resolve to make a venture of faith.'²

NEW POETRY.

Arthur Waley.

Students of folklore and all who are interested in China, its history, its literature, and the mentality of its people, will gratefully acknowledge the labours of Mr. Arthur Waley in his new volume of poems translated from the Chinese. The title of the volume is *The Temple and Other Poems* (Allen & Unwin; 6s. net).

The translator's name is a guarantee of the accuracy of the work and a sufficient recommendation. But the poems have an intrinsic value apart from their value to the student.

There is a very clear and capable introductory essay on early Chinese poetry which contains translations of many poems and fragments, and there is an appendix on the development of different metrical forms.

The little poem we quote, which dates from the third century A.D., will serve to show that it is not universally true that 'East is East and West

² W. R. Inge, in *The Christian World Pulpit*, civ. 206.

is West, and never the twain shall meet'; but that human nature throughout the centuries and throughout all lands is fundamentally one.

HOT CAKE.

By SHU HSI (third century A.D.).

Winter has come; fierce is the cold;
 In the sharp morning air new-risen we meet.
 Rheum freezes in the nose;
 Frost hangs about the chin.
 For hollow bellies, for chattering teeth and shivering knees
 What better than hot cake?
 Soft as the down of spring,
 Whiter than autumn wool!
 Dense and swift the steam
 Rises, swells and spreads.
 Fragrance flies through the air,
 Is scattered far and wide,
 Steals down along the wind and wets
 The covetous mouth of passer-by.
 Servants and grooms
 Throw sidelong glances, munch the empty air.
 They lick their lips who serve;
 While lines of envious lackeys by the wall
 Stand dryly swallowing.

Florence B. Hyett.

An attractive book that reached us too late to be seasonable is Miss Hyett's *Fifty Christmas Poems for Children* (Blackwell; 2s. 6d. net). Within the definite limits which she has set herself, Miss Hyett has included nothing that is not thoroughly good. So you will find what you expect of William Blake. And you will be glad to find this also by E. Hilton Young:

CHRISTMAS.

A Boy was born at Bethlehem
 that knew the haunts of Galilee.
 He wandered on Mount Lebanon,
 and learned to love each forest tree.

But I was born at Marlborough,
 and love the homely faces there;
 and for all other men besides
 'tis little love I have to spare.

I should not mind to die for them,
 my own dear downs, my comrades true.
 But that great heart of Bethlehem,
 he died for men he never knew.

And yet, I think, at Golgotha,
 as Jesus' eyes were closed in death,
 they saw with love most passionate
 the village street at Nazareth.

Joseph Dawson.

Two slim volumes of sonnets (1s. 6d. net each) come from the Epworth Press. In *The Life that was the Light*, Joseph Dawson tells the story of the Lord, from the Annunciation to the Resurrection, in a series of fifty sonnets. The best way to show how he has done it is to quote one of them:

THE MAN OF SORROWS.

'A man of sorrows and acquainted with grief.'—
 Is 53⁹.

We drape His life in dull autumnal hue,
 A mournful brown, or sternly tinted grey,
 Like some dark glade where sunbeams seldom
 play.

His Via Dolorosa we bestrew
 With cypress duller than old gardens knew.
 Around His brow the lacerating spray,
 Upon His cheek the kiss that would betray,
 In such sad fashion we the Master view.

And yet His spirit often caught the smile,
 The brightness of the world, and passed it on
 In pleasant fellowship with men and things.
 Like us, grief touched Him only for a while,
 And when the shadow of its step was gone,
 Joy swept His path with radiance on her wings.

The second volume is entitled *From Shadow to Light*, and is written by 'Wayfarer.' The sonnets here are the expression of a personal sorrow, and may comfort and strengthen those who are passing through a like shadowed land.

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.