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NOTE ON ΛΟΓΙΣΜΟΙ IN 2 CORINTHIANS X.

I THINK I may assume that the frequent occurrence of the word λογίζεσθαι in this passage, and the bearing of this recurrence on the interpretation to be given to λογισμοί in ver. 5, have failed to attract the notice of expositors. I venture to write without consulting the most recent commentaries on this Epistle; but it can hardly be a work of supererogation to call attention to a feature which was evidently not observed by the Revisers of the English New Testament.

The sentences in which the word occurs are thus rendered in the Revised Version: "I beseech you, that I may not when present shew courage with the confidence wherewith I *count* to be bold against some, which *count* of us as if we walked according to the flesh" (ver. 2); "if any man trusteth in himself that he is Christ's, let him *consider* this again with himself, that, even as he is Christ's, so also are we" (ver. 7); "let such a one *reckon* this, that, what we are in word by letters when we are absent, such are we also in deed when we are present" (ver. 11). That the Revisers did not render the word uniformly is in any case rather surprising; but it may be taken for certain that, if they had thought there was anything pointed in St. Paul's use of it, they would have given the same English for it throughout. "Reckon" is the most obvious equivalent for λογίζεσθαι: and there seems to be no reason why we should not read, "I *reckon* to be bold against some who *reckon* of us"; "let him *reckon* this again with himself"; "let such a one *reckon* on this." And then it would be congruous to render λογισμούς by "reckonings."

The Second Epistle to the Corinthians is full of traces of extraordinary excitement. The whole composition becomes luminous in the light of a partly hypothetical, but nearly

certain, explanation of the circumstances which occasioned it. They seem to have been as follows :

Not long before he left Ephesus, St. Paul had sent Timothy to Macedonia and Corinth (Acts xix. 22, 1 Cor. xvi. 10). Timothy had found the Corinthian society painfully disturbed. Some persons had arrived at Corinth who brought with them credentials from the Jerusalem apostles, and had been impugning the authority of St. Paul. Their statements had shaken the loyalty of his converts and friends. One man had stood forward as the leader of the movement against St. Paul. He and others had said many disparaging things about the absent apostle ; they had dwelt on his want of credentials, had spoken lightly of his personal powers, had put wrong constructions on some of his acts, and had charged him with self-seeking. Timothy had hastened back with the melancholy tidings of this revolt, and had met his master at Troas. St. Paul immediately despatched Titus, a disciple of more strength of character than Timothy, with a sharp and threatening letter to Corinth. The letter had not long been gone before St. Paul began to wish he had not written in such anger. But the letter produced its effect upon the Corinthians. Their self-reproachful sorrow was great. They put the chief blame on the leader of the shameful attack, whom they denounced and repudiated (2 Cor. ii. 5-8, vii. 11). Meanwhile St. Paul had come on, in a very restless and unhappy state of mind, from Troas into Macedonia. There Titus met him with the good news of the repentance of the Corinthian believers ; and St. Paul poured out his feelings at once in a letter which he sent forward to precede his own arrival—this Second Epistle to the Corinthians.

The letter exhibits a tumult of contending emotions. Wounded affection, joy, self-respect, hatred of self-assertion, consciousness of the authority and importance of his ministry, scorn of his opponents, toss themselves like waves,

sometimes against each other, on the troubled sea of his mind. And accordingly the letter abounds in the rhetoric of passion. There are two kinds of rhetoric—the artificial kind, which is cold and tiresome; and that which heated feelings throw out, the foam of agitation. Strong language, not seldom stronger than the occasion seems to warrant, figurative expressions, abrupt turns, phrases seized and flung at his assailants, words made up, iterated, played upon, mark this Epistle far more than any other of the apostle's letters. All these features will shew themselves plainly to a reader who is on the look-out for them. Even the calmer parts of the letter are influenced as to their style by the emotion which breaks out in the more vehement.

The tenth chapter begins with a soft note; but, as the image of his assailants presents itself to the writer's mind, his feelings quicken, and he becomes somewhat bitter and defiant. He welcomed back the remorseful Corinthians to his heart, but he was not inclined to spare his detractors. The word *λογίζομαι* is not an uncommon one with St. Paul; on the contrary, it belongs to the characteristic Pauline phraseology. But there is something obtrusive in the use of it here. The repetition of it in the second verse, and the double defiance expressed in it in the seventh and eleventh verses, seem to shew that St. Paul used it in a meaning way. This use of the word will be explained, if we suppose that St. Paul was taking up an expression which had been repeated to him, and by which he had been displeased. One of his assailants may have said that he "reckoned" this or that to be the case about St. Paul. Some such observation causes St. Paul to fasten on the phrase. "Some of you, I hear, 'reckon' of me, as if I walked after the flesh, as having the motives and the ways of the carnal man. I, for my part, 'reckon' that I will proceed against such persons with a power which they

will not be able to resist. The weapons of my warfare are not carnal. The power of God is with me, to cast down 'reckonings' and whatever sets itself up on high against the knowledge of God, and to take every thought captive to the obedience of Christ. Yes, I am prepared to punish all disobedience. If any one is confident in himself that he is Christ's, let him 'reckon' that I am Christ's as much as he is. Some one has told you that though my letters are strong, my bodily presence is weak and my speech of no account: let him 'reckon' on this, that I will act as strongly as I write."

A little further on (xi. 5) the word occurs again; and it seems probable that we may class this use of it also with those which have just preceded it. "I 'reckon' that I am not a whit behind those superlative apostles" (τῶν ὑπερλίαν ἀποστόλων). It is more doubtful whether a further use of it, in xii. 6, is suggested by any remnant of the irritated feeling. "I forbear, lest any one should 'reckon' as to me (εἰς ἐμὲ λογίσηται, should account of me, R.V.) above that which he seeth me to be or heareth of me."

There are two other places in this Epistle in which the word λογίζεσθαι occurs. In v. 19 it has obviously that simple sense of "reckoning" in which it is so frequently used in the Epistle to the Romans. But this sense has not been usually given to λογίσασθαι in iii. 5. Here it has been commonly supposed to mean the exercise of the mind on spiritual subjects. The Authorized Version has, "not that we are sufficient of ourselves to think anything as of ourselves"; and the apostle has been generally understood to be protesting that he was not sufficient of himself to do any of the thinking or reasoning of his apostolic ministry, that his teaching was not his own, but God's. And no doubt λογισμούς in x. 5, rendered "imagination" or "reasonings," has been held to confirm this interpretation. But the Revised Version has "not that we are sufficient of

ourselves, to account anything as from ourselves"; where the comma must be intended to guard the reader against making "to account" depend upon "sufficient." St. Paul, according to this amended translation, says, "not that of myself I am sufficient (for my ministry), that anything I do should be reckoned as from myself." It will be found, I think, that everywhere in the New Testament λογίζεσθαι preserves its sense of "reckoning" or "taking account."

J. LLEWELYN DAVIES.

ZECHARIAH.

OUR subject is the prophecy of Zechariah. We know, from the title prefixed to the book, the exact period when the prophet lived and worked. It was in the second year of Darius, son of Hystaspes as he is usually called, to distinguish him from Darius the Persian, who lived a century later that "the word of the Lord" came to him. Judæa was then under the dominion of this Darius. The community of Jews at Jerusalem had only just returned from their exile in Babylon, and they were engaged in rebuilding their old homes, and bringing their old lands and farms into cultivation again. At that period, about 520 B.C., two prophets appeared. Haggai, probably the older man, was one of them; Zechariah was the other. We do not know very much about those two men. They are both mentioned, and with honour, in the Book of Ezra, as true prophets. All that is told of Zechariah in the book which bears his name is that he was "the son of Berechiah, the son of Iddo." In the Book of Ezra there is "Zechariah the son of Iddo," and Berechiah is entirely passed over. But there cannot be a shadow of a doubt that both passages refer to the same man. The likelihood is that Berechiah died early, and possibly never became