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diction of a new heavens and a new earth (verse 21). Paul here simply takes his position in the company of the prophets.

The glories of the future world find comparative expression again in 1 Cor. xiii. 10-13 as not only spiritual but eternal and perfect. There are besides two rapid allusions to future glories which are so slightly touched on in contexts of stinging satire as not fully to explain themselves. The one reminds the saints that they shall judge the world and angels (1 Cor. vi. 2, 3), and the other assumes that at some time or other, they are to come to a kingship (1 Cor. iv. 8). Out of our present epistles alone the time and circumstances when these promises shall be fulfilled can scarcely be confidently asserted. We can only say that if the reigning of the saints refers to a co-reigning with Christ (cf. 2 Tim. ii. 12), it must be fulfilled before Christ lays down His kingdom. And in like manner the judging must come before the Advent, unless it refers only to the part the saints take in the last judgment scene (cf. Matt. xix. 28; xxv. 31). The Apostle expects his readers to understand his allusions out of knowledge obtained elsewhere than in these epistles. Perhaps he has in mind such "words of the Lord" as are recorded in Luke xxii. 29, 30. For us, the whole matter may rest for the present *sub judice*.

Allegheny.

BENJ. B. WARFIELD.

THOUGHTS.

Light.—When we say, this or that enlightens ignorance or throws light upon what is obscure and perplexing, do we realise what is necessarily and invariably the Manifesting Power? *God is Light.*

If we really believe this, let us strive thoroughly to grasp the nature of physical light and whence it comes, what it can

do for us and how it acts, and then let us apply its revealing power in analogy and as parable. Let us learn that "mystery" in the sense of what "mystifies" and baffles, what seems a mere inscrutable puzzle to us, is exactly what God is revealed as Light in order to make clear; that in Him is no darkness at all on any subject, only in us because we will not go to Him in faith for shining rays to cast upon it, or because abiding in contented darkness has made our eyes too weak at first to bear them. "Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. "If any man hath ears to hear, let him hear" (St. Mark iv. 21-24). What then is light? Emphatically that by which we see *whatever* we perceive, whatever is evident to us, that by which we discover and discern, behold or contemplate. Yet many of us practically deny that we can only see by God; and even speak of Him in the terms of shadow, thinking thus to reverence Him.

As God is Light, and the very Father of lights (St. Jas. i. 17), and in Him we live and move and have our being, does it not follow that every intelligible question implies an intelligible answer, and that we are intended *not* to rest content until we find it?

If we were incapable of receiving an answer, we should be incapable of conceiving the corresponding question. Each seeking "Why?" is put into our hearts by the very Light whereby we are at last to learn the answer. Thus indeed He saith unto us with warning voice, "Take heed what ye hear; with what measure ye mete it shall be measured unto you; and more shall be given unto you. For he that hath to him shall be given; and he that hath not, from him shall be taken away even that which he hath" (St. Mark iv. 24, 25).

Our measures of what Light can do for us, morally, intellectually, spiritually, are too often poor and contracted; and thus the advancing growth of men's awakening faculties, the increasing area of scientific, historical and general knowledge, tends to deprive us of what little light we have; we tremble and we dare not look God's own facts in the face; we shiver in a darkness mis-called faith. Yet even what we are not able yet to see, we may sometimes, if we will use God's gifts, *infer*. "Uranus" first and

“Neptune” next were discovered not directly but by inference. Thus may not integral parts of the spiritual “system” of which the Sun of our being is the centre, be but waiting for discernment on the field of revelation by inference? Whole worlds of truth are hidden in the depths of the Living Word, ready for the patient and faithful enquirer, who uses fearlessly because trustfully and honestly the instruments which God Himself has given him and as Light shall enable him to apply. Again, as Light also He is our Father.

We too, in virtue of our childship, *in the name of the Son*, must be whatever light as well as whatever heat is; “a burning and a shining lamp” shall each one be, in whom is stored up the beams of the Sun of all Suns, to flash forth at the kindling touch of the Holy Spirit, to radiate truth and shrivel falsehood everywhere.

V. W.-G.

BREVIA.

Galatians iii. 20.—I desire to be allowed briefly to supplement the admirable *précis* of the argument of the Epistle to the Galatians, so clearly traced by Professor Godet in the April number of the EXPOSITOR for 1885, with a note on the much contested passage, Galatians iii. 20. None of the manifold interpretations hitherto proposed of this passage (reckoned by Dr. Jowett 420), has succeeded in gaining general assent. The cause of the failure would seem to be the mistaken rendering of δ μεσίτης by “a mediator,” in the generic sense of any, or every mediator, instead of “the mediator,” in the special case of “the law” which had just been mentioned (ver. 19), namely Moses.

The translation “a mediator,”¹ which seems now to pass

¹ Even in a grammatical point of view, the propriety of the present rendering is very questionable. If St. Paul meant to predicate something respecting a mediator in the generic sense, why should he render his meaning ambiguous by inserting the article when (especially as following close upon *ἐν χειρὶ μεσίου*) the natural and unequivocal expression would be *μεσίτης δέ*, without the article? Such is the usual practice in the case of resumption of a term used in the preceding sentence or clause; e.g. *ἀμαρτία δέ*, Rom. v. 13; *διαθήκη γάρ*, Heb. ix. 17; and even where the article has immediately preceded, as, *ἐλπὶς δέ*, Rom. viii. 24, though preceded by *τῇ γὰρ ἐλπίδι*; *ἀμαρτία γάρ*, Rom. vi. 14, though referring to *τῇ ἀμαρτίᾳ* in ver. 13. No example of the opposite usage has yet been cited.