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changeable...than our own to *make* a promise and to *keep* one.”

On p. 290 Dr. Leathes rightly challenges the assumption that the text of Exod. xx. 24 (“In all places where I record My name I will come unto thee and I will bless thee”) gives the virtual permission in consequence of which the worship on high places was adopted and allowed. I am, however, unable to accept the author’s correction of the translation, viz., “in all the place” (*i.e.*, throughout all the land). It seems better to accept the second of Dr. Driver’s alternatives (“Introduction,” p. 81, *note*): “The expression [“In all places”] may include equally places conceived as existing contemporaneously *or selected successively*.” In this second case the promise of blessing would attach to Shiloh, Kiriath-jearim, the house of Obed-edom and the city of David in succession, and the history of Israel from Joshua to Solomon is the fulfilment of the promise.

Not the least useful part of Dr. Leathes’ book is the collection of passages from the New Testament illustrating our Lord’s appeal to the Old Testament (pp. 239-244). The Christian must look upon the Jewish Scriptures as Christ looked upon them. He will not regard them as perfect, for Christ said that some precepts were given because of the hardness of heart (*i.e.*, the inability to receive anything higher) of those who received them; but he will regard them as Divine, because Christ said, “These are they that bear witness of Me” (St. John v. 39).

In conclusion, a word of general criticism may be allowed. The book as a whole seems somewhat hastily put together. The critics, with great expenditure of learning, have entrenched a position, not impregnable indeed, but too strong to be taken by a hastily organized assault. It must rather be assailed by a patient investigation as thorough as the work of the critics themselves.

W. E. BARNES.

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## Notes on Bible Words.

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### NO. XIX.—“VISITATION.”

**V**ISITATION, in A.V., is the Hebrew בִּקְרָה, and the Greek ἐπισκοπή, the Vulgate being usually *visitatio*. (Our ecclesiastical word “Visitation” is suggestive.)

The Hebrew word means care, oversight; God looking into, searching out, the ways and character of men.

Job x. 12, "Thy visitation hath preserved my spirit,"—providence, continual care.

Isai. x. 3, "What will ye do in the day of visitation?" See Jerem. viii. 12. Hos. ix. 7. Mic. vii. 4.

The Greek word, investigation; visitation, comes from ἐπισκοπέω *to look upon or after*, care for. 1 Pet. v. 2, "exercising the oversight,"—ἐπισκοποῦντες. (Ignat. ad Rom. 9, 1, with τὴν ἐκκλησίαν added.)

First, ἐπισκοπή is used of God's oversight.

Luke xix. 44, τὸν καιρὸν τῆς ἐπισκοπῆς σου, "the time of thy visitation,"—the season of salvation, or τὸν καιρὸν ἐν ᾧ ἐπεσκέψατό σε ὁ θεός (Grimm).

1 Pet. ii. 12, "may . . . glorify God in the day of visitation"; interpreted by some, *in the time of divine judgment*, but the passage points to a season of gracious oversight, in which—watching, and being taught—they should gladly acknowledge the glory of God (Matt. v. 16).<sup>1</sup>

Second, of man's oversight.

Acts i. 20; "his bishopric (his office; *sa charge*) let another take." Vulg. *episcopatum ejus*.

1 Tim. iii. 1, εἰ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ, "if a man desire [*seeketh*] the office of a bishop he desireth . . ." Spec. *overseer*, or presiding officer, of a church.<sup>2</sup>

The verb ἐπισκέπτομαι, mentioned above, is *to look upon in order to help*; God's graciously providing for. Luke vii. 16: "God hath visited (ἐπεσκέψατο) His people"; also i. 68 and 78. Compare Heb. ii. 6, "that Thou visitest him."<sup>3</sup>

It is mainly to the action of God that this Bible Word refers.

Taking together the noun and the verb we see that *visitation* may apply to an act or a period. (Luke xix. 42; "at least in this thy day.") God *visits* a people, and a person, in differing ways. A visitation may be one of pity and grace, or in the way of chastisement, or for punishment. Sickness may be a "visitation";<sup>4</sup> so may the reception of some most welcome gift. A crisis in man's life may be called a "visitation."

See Hooker on Prayer (*Æc. Pol.*, v. 23): "The most comfortable visitations which God hath sent men from above have taken especially the times of prayer as their most natural opportunities."

<sup>1</sup> See ἐν ἐπισκοπῇ ψυχῶν, *when He shall search souls*; Sap. iii. 13; ἐν ὄρφ ἐπισκοπῆς, Sir. xviii. 19.

<sup>2</sup> Ps. cix. 8, "let another take his office."

<sup>3</sup> See ἐπίσκοπος, 1 Pet. ii. 25. "Bishop (guardian, overseer) of your souls." Spec. Acts xx. 28, Phil. i. 1, 1 Tim. iii. 2, Tit. i. 7. Vulg. *episcopus*.

<sup>4</sup> Gen. xxi. 1. "The LORD visited Sarah as He had said." ׀ָרָאָה, to visit; look after. Gen. i. 24, "God will surely visit you." 1 Sam. ii. 21, "visited Hannah."

<sup>5</sup> See the "Order for the Visitation of the Sick," and the "Thanksgiving for Deliverance from the Plague."