

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](#)

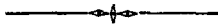
<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

and that Jesus Christ was a Divine teacher, filled with the Spirit of God, and worthy of being styled the Word of God. They have been taught, it is true, that the Koran has confirmed and supplemented the Gospel, and that where the Old and New Testament Scriptures are inconsistent with the Koran, the discrepancies arise from these Scriptures having been corrupted. But with the general diffusion of knowledge this mistaken notion will be dispelled. It will be admitted that the mistakes are on the side of the Koran, and with this admission the authority of Mohammed as an infallible teacher will be shattered. Islam will be recognised to be what it in fact is, an aberration from the age-long stream of Divine truth and revelation, which has flowed through Judaism and Christianity; true in so far as it is in accord with Christian teaching, but erroneous in so far as it has distinctive and conflicting features of its own. Its fate will be seen to be the natural and inevitable outcome of its character. Being an aberration, and not a legitimate development, it has run into an *impasse*, and is incapable of future progress. On us, who are ourselves advancing along the forward track, lies the obligation of doing what we can to lead our Moslem brethren into that road of Christian enlightenment which is at once the path of individual safety and of social progress.

P. V. SMITH.



ART. VI.—ON THE INTERPRETATIVE VALUE OF CERTAIN USES OF THE COPULATIVE CONJUNCTION IN THE NEW TESTAMENT.

WHEN the copulative conjunction is used to connect two propositions, it will often be found that, from the very relation of the connected statements one to another, the conjunction has naturally conveyed something more than a merely copulative significance. I say "from the relation one to another of the propositions" because it is not pretended that the added sense can be said to be strictly contained within the conjunction. But the two statements, as viewed together, are seen immediately by their very collocation to be indicative of a certain relation of sequence—it may be of logical sequence, or it may be of sequence of time—or of comparison, or of illustration which might have been expressed by substituting for "and" some other more significant word.

Take as an example of sequence such a saying as this: "The dark clouds gathered, and the refreshing raindrops

fell, and the dry earth rejoiced." We naturally read into the words the same meaning as if it had been written: "The clouds gathered, then the rain fell, therefore the dry earth rejoiced."

Again, in the words of the Jewish *Shama*—"Hear, O Israel: the Lord our God is one Lord; *and* thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. vi. 4, 5)—we do not fail to interpret the *and* as acquiring to itself an added sense nearly equivalent to "therefore." It is the undivided unity of the Divine "substance" which requires the undivided allegiance of Jehovah's people.

Again, in the proverb, "A gracious woman [wins and] retaineth honour, and strong [violent, R.V.] men retain riches" (Prov. xi. 16), we naturally read into *and* the meaning of "even as," because the two statements are obviously put together by way of comparison. We should marvel otherwise at the collocation. But the parallelism constrains us to see that the second statement is added to illustrate the first.

Many examples will be found in the Book of Proverbs of things or propositions thus collocated—with or without the copulative conjunction *expressed*—obviously for the purpose of such comparison. And in such cases our translators have generally, and no doubt rightly, introduced some form of expression signifying similitude, such as "is like" or "as" and "so," which has no place in the original. The idiom of the Hebrew does not require it. To give the equivalent of the meaning in English does require it.

For example, "As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion" (xi. 22).

"A word fitly spoken *is like* apples of gold in pictures of silver" (xxv. 11).

"As an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear" (xxv. 12).

"He that passeth by, and meddleth with strife that belongeth not to him, *is like* one that taketh a dog by the ears" (xxvi. 17).

"Burning lips and a wicked heart *are like* a potsherd covered with silver dross" (xxvi. 23).

"As a roaring lion, and a raging bear: *so is* a wicked ruler over the poor people" (xxviii. 15).

In all these instances the words in italics represent nothing actually *expressed* in the original.

So the literal translation of Ps. cxxv. 2 reads thus: "Jerusalem; mountains round about her, *and* Jehovah round about His people." But none will question that the true meaning is conveyed by the words: "As the mountains are round about

Jerusalem, so the Lord is round about His people." It is a lesson for those who lift up their eyes unto the mountains, that they are to expect their help not from the mountains, but from the Lord which made heaven and earth (cxxi. 1, 2).

We may see also a striking example of the tendency of the Hebrew language thus to add to the meaning of the copula in Job. v. 7, which says simply: "Man [Adam] is born to trouble, *and* the sons of flame fly on high." No one, I suppose, doubts that its meaning is rightly rendered in the words "*as* the sparks fly upward." Winer notices it as a peculiarity of the Hebrew language to string together like sentences merely by a copula, the language having but few special conjunctions.¹ And he adds: "This all-prevailing complexion of the linguical expression so deeply rooted in the genius of a people is easily transferred to a foreign language which they undertake to speak or write. We cannot, therefore, wonder that the use of the copula *καὶ* is more frequent and extended in the New Testament than in Greek prose writers" ("Idioms," p. 342).

It is this use of the copulative conjunction in connecting two sentences, one less obvious than the other, in the Greek of the New Testament to which I desire now to draw some special attention. I think it may be shown that the conjunction *καὶ* (or some similar copula) is so used in various passages of the New Testament, and thus acquires a sense which seems to have been not always clearly seen by some expositors.

¹ The recognition of this tendency will be found, perhaps, to throw a new light on the interpretation of certain teachings of the Old Testament. See, for example, Amos ix. 7: "Have not I brought up Israel from the land of Egypt? and [even so] the Philistines from Caphtor, and the Syrians from Kir?" It is a warning that such words as: "He hath not dealt so with any nation" must not be understood as making void the words: "For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof" (ii. 6). See iii. 1, 2. The bringing-up of a nation from another nation or another locality was not an event altogether without a parallel. The Philistines, too, had been brought from Caphtor, and Syrians transplanted from Kir. So understood, we cannot fail to see how naturally this latter section of the verse follows on the question of the first section: "Are ye not as the children of the Ethiopians unto Me, O children of Israel? saith the Lord."

Again, in Isa. xlv. 3: "I will pour water on the thirsty, *and* streams upon the dry ground." It will be seen, I think, that the latter half of the verse forbids our confining the "thirsty" to the "land" (as R.V. margin); but if we supply "soul" after *thirsty*, and let "and" bear its comparative sense, then we shall read: "I will pour water on *him* that is thirsty [or upon the thirsty soul], *even as* streams upon the dry ground." And this interpretation will be found not only to add force to the statement, but to give more perfect coherence with the latter part of the verse, as well as with vers. 1 and 4. Compare lviii. 11 (where observe "thy soul in *dry* places," R.V.) and lxi. 11.

I. It may be worth while to refer for a moment to Luke xii. 48: "Unto whomsoever much is given, of him shall be much required; *and* to whom men have committed much, of him they will ask the more" (*καὶ ὃ παρέθεντο πολὺ περισσώτερον αἰτήσουσιν αὐτόν*). The first clause here will probably be acknowledged to have reference to the dealing of "the lord" in the parable "when he cometh" (ver. 43), and so (beyond that) to the advent of the Lord of lords. The second clause seems to point to ordinary ways of men upon earth. Why should not the *καὶ* be understood as connecting two statements by way of comparison? Let the copula be interpreted as equivalent to "even as," and the connection of the last proposition will be obvious and plain. It will be seen to explain that in this Divine procedure is nothing but what all can recognise as in agreement with the principles which underlie the usual dealings of men with men.

II. There is another passage which I will venture to refer to, though I would not be understood to speak of it otherwise than diffidently: "If a man abide not in Me he is cast forth (*ἐβλήθη ἔξω*) as a branch and is withered, *and* men gather them (*καὶ συνάγουσιν αὐτὰ*) and cast them into the fire, and they are burned" (John xv. 6). Might not the words be understood to signify "even as (you know well) men gather [the withered branches which the husbandman in pruning throws outside the vineyard] and cast them into the fire, and they are burned"?

But I must not be supposed to be insisting on this. It can hardly be said to derive support from the Vulgate. As in Luke xii. 48, the word "men" is not expressed in the Greek. Apollinarius (as quoted in the "Catenæ G. P."; see Cramer, tom. ii., p. 355) expounds the passage thus: "Ὅστις οὖν ἑαυτὸν χωρίζει τοῦ Κυρίου πρὸς σαρκικὰ πράγματα, ἀπηλλοτριώσεν ἑαυτὸν τῆς ἀμπέλου, καὶ ξηρὸς καθίσταται, τὴν ζωοποιὸν μηκέτι δεχόμενος ἰκμάδα· ὁ δὲ τοιοῦτος εἰς τὴν αἰώνιον φυλαχθήσεται κρίσιν, ὥσπερ εἰς τὸ πῦρ τὰ ξηρὰ κλήματα.

Godet observes: "The operation of pruning had just taken place in Palestine; perhaps, as Lange remarks, Jesus might at that very moment have been beholding the fire in which the recently lopped branches were burning" ("Com.," vol. iii., p. 161). He says: "The subject of *συνάγουσι*, they gather, is the vineyard labourers; in the application, the Angels" (Luke xii. 20; Matt. xiii. 41); so Alford and Meyer. Westcott quotes from Aug., *ad loc.*: "Unum de duobus palmiti congruit aut vitis aut ignis."

But now let us proceed to give attention to some other examples from the New Testament, in which the principle contended for will be found, I believe, more obvious, and its

application far more important. If I am not mistaken, some of these examples will serve to exhibit very clearly the interpretative value which should be attributed to the copulative conjunction.

III. Let us turn, then, to a well-known saying of our Blessed Lord which is found recorded in St. Mark's Gospel (ix. 49), and which has much exercised the minds of expositors: "Every one shall be salted with fire, and every sacrifice shall be salted with salt" (*Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πάντα θυσία ἀλὶ ἀλισθήσεται*).

The apparent difficulty contained in this saying has probably been the cause of the omission of the latter clause from several MSS., including the Sinaitic and the Vatican. Nevertheless, this clause holds its place in nine good uncials, including the Alexandrian. It is also found in all ancient versions of weight. In making this important assertion concerning the versions, I am relying on the authority of Canon Cook, who ("Revised Version," p. 78) is somewhat severe upon the Revised Version for the omission of the clause. "We must not" (he says) "risk or tolerate a mutilation, unless we are constrained by irresistible evidence." For myself, I must profess that I find it not easy to be persuaded that the clause is not a part of the original Gospel. Its omission is to be accounted for, but its insertion by a copyist without authority is certainly not easily to be explained.

But to look now at the whole verse. Here are two propositions coupled together. And one of these—the last—contains a statement which we may certainly suppose to have been perfectly familiar to every Jew. It is, indeed, simply an epitome of the direction given in Lev. ii. 13: "Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." So in Ezek. xliii. 24 we read: "The priests shall cast salt upon them, and they shall offer them for a burnt offering unto the Lord."

But with this familiar statement we find collocated a declaration—a revelation it may be called—concerning truths pertaining to a higher sphere. And I must venture to ask: Is not the relation of these truths thus brought together sufficiently obvious? Is there not a teaching which may be said to be the natural result of the parallelism? Are they not, if I may so speak, two truths which may be seen to be bracketed together for the purpose of comparison, and for comparison in such sort that the one should serve to illustrate the other, so that the obvious and familiar declaration should serve, by way of illustration, to enforce the higher truth here unfolded to the view?

If this is so, then the force of *καὶ* here might well be expressed by "even as"; thus: "Every one is to be salted with fire, even as you know well that every sacrifice has to be salted with salt." And then the general purport of the teaching of our Lord here—taking the context into view—may be expressed thus: that as every thing offered to God of corruptible material should be—in the service of the Temple—penetrated, or accompanied, by that which is the antidote to corruption, so the corruption of man's nature, if man would escape the vengeance of eternal fire (seeing that our God is a consuming fire) must be purged and purified by being brought into contact with the Divine nature—must be, as it were, salted with the Spirit of judgment and the Spirit of burning, must have its tin and its dross separated and removed by the consuming and purifying power and Spirit of Him whose fire is in Zion, and His furnace in Jerusalem.

IV. I must not altogether pass over the witness of a saying of St. Paul's in Rom. xiv. 7: "None of us liveth unto himself, and no man dieth unto himself" (*Οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει*).

Here, if we regard the proposition which follows the copulative *καὶ* as simply an addition, it seems difficult not to regard it as adding weakness to the previous statement. Is it not the weakness of a truism added to one of the most important and constraining truths of Christianity?

But regard the collocation of the two statements as set before us for the purpose of comparison, and for comparison in such sort that the truism might serve to illustrate, and by illustration to enforce the teaching of the former momentous truth—in other words, read the *καὶ* as equivalent to "even as" or "just as truly as"—we shall then be able to paraphrase the Apostle's language thus: "No Christian man, no 'one of us' (*οὐδεὶς ἑμῶν*), is to live for himself, any more than any one (any child of Adam) dies for himself. Just as much as any man's death is a debt the payment of which is demanded of every man by might, just so much is a Christian man's whole life that which he is to regard as due to another by right—due to Him who died and rose again, and revived that He might be Lord both of the dead and the living, that whether we live or die we might be the Lord's."

V. The next example is one in which this use of the Hebrew copulative signification is, perhaps, more striking than in any other. In Heb. iv. 12 we read: "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Let it be noted, as we stand on the threshold of our observations on this text, that the conjunction *καί* is not used here for the copulation. The words are: *δικνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἄρμων τε καὶ μυελῶν*. And it would be overbold (I conceive) to assert that this fact does not at all materially affect the force of my argument.

But let the reader be asked to mark well what is here predicated concerning the piercing and dividing power of the two-edged sword of the Word of God. It sunders *first* "soul and spirit," *then* "joints and marrow." Is it too much to say that the words "and of the joints and marrow" can hardly be regarded as a mere addition to what is stated of the power to divide "soul and spirit"? May they not much rather—far more naturally—be looked upon as affording a very forcible illustration—an illustration naturally suggested by the previous description of God's Word as *τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον*? If this is so, then their true meaning might well be rendered: "Even as the two-edged sword of steel [or, rather, perhaps, *the sacrificial knife—the culter sacrificulus*—for the word *μάχαιρα* may very well bear this sense¹] divides the joints and marrow of the victim." And is there not thus a real and most important teaching for us? There is a truth conveyed to us in view of the sacrificial knife and its appointed work. It is with as real a cutting and dividing power that God's Word enters the inner being of a man, to divide soul and spirit, and to be a discerner of the thoughts and intents of the heart. It may be observed that elsewhere where Christ's two-edged *sword* is spoken of (Rev. i. 16, ii. 12, 16) the word used is *ῥομφαία*.

To understand, with many commentators (including Dr. Kay), the words *ἄρμων τε καὶ μυελῶν*, as used in a spiritual sense (though this interpretation is supported by quotations from classical authors), is to suppose that they are added as an additional expression when they can add no additional sense to the words *ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος*. Besides which, the harmony of ideas with *μάχαιρα δίστομος*, going just before, seems almost to require us to understand these words in their literal and natural rather than in a forced metaphorical sense.² But to admit (as Bishop Wordsworth does) that it is better to understand the words literally, and

¹ See Parkhurst *in v.* It is the word used by LXX. in Gen. xxii. 6, 10 for the Hebrew *ma'keleth*. The same expression (*μαχαίρας διστόμου*) is found in LXX. of Prov. v. 4. See "Speaker's Com." on Judges xix. 29.

² This view may also, perhaps, derive some support from the word *τετραηλισμένα* (ver. 13), which has been supposed to set before us the idea of sacrificial victims hung up by the neck and flayed (so Chrysostom), or (so Theodoret) of victims prostrate and lifeless. See Westcott *in loc.*

then to consider the whole sentence as referring to man's body, soul, and spirit, and to interpret the meaning as of Christ's power to anatomize each with precision, and determine what sins are due to the weakness of the flesh, what to the lusts of the animal man, and what to the pride of the spirit, this, I submit, involves something of an inconsistency, for it seems, after all, to abandon the literal sense of "joints and marrow" altogether. But probably I may have imperfectly apprehended the meaning of the learned prelate.

I may add that Wordsworth understands "the Word of God" as the personal *Λόγος*—a view which derives much support from ancient authorities as well as from esteemed Anglican theologians. But this interpretation is rejected by Westcott, who argues against it with great force. It certainly seems to do violence to the natural and obvious meaning of the passage viewed as a whole.

There are objections, no doubt, to be urged against every interpretation of this confessedly difficult text. But I will conclude my observations upon it by just referring to the view referred to by Theophylactus, "*Meo judicio, ab Apostolico scopo haud aberrante*"—"Ὡσπερ γὰρ τὸ βέλος διαιρεῖν τὴν σάρκα, οὕτως εἰς αὐτὴν εἰσδύεται· οὕτω καὶ ὁ λόγος, εἰ μὴ τὰ συμπεφραγμένα τῆς ψυχῆς μέρη διέλθῃ, οὐκ ἂν εἰς αὐτὴν εἰσέλθει." Of this view, however imperfect, it may at least be said that it seems to recognise that principle of interpretation which is in harmony with the Hebrew idiomatic use of the copula. And if this principle be admitted, the difficulties of the passage will, I venture to think, be reduced to a minimum.

VI. One other example, taken from the same Epistle, must not be omitted.

We read in chapter x. (ver. 22, 23): "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (*Ἐββραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ*).

Now, whatever may be our opinion as to the connection of cleanliness with godliness, I cannot suppose that any Christians imagine that St. Paul is here enjoining upon us the necessity of never praying till after we have taken a bath, and of always seeing that we have pure unadulterated water in our bath. Yet the resources to which some commentators have had to resort seem to show how difficult it is to avoid giving such a meaning to his words, unless we admit the principle of interpretation for which I am contending. Patriarchal and legal lustrations were, we need not doubt, preparing the way for that which the Apostle does teach us

here.¹ But it would be strangely out of place, and utterly dissonant from the whole tenor of the doctrine in this Epistle, to think that he is here concerned with ceremonial or other outward purifications of the body.² What, then, should the writer mean by adding to the need of the sprinkled conscience the words "and our bodies washed with pure water"? If only we will understand the latter clause of the sentence, as brought by the copula into juxtaposition with the former for illustration's sake, then no difficulty will remain. The meaning then will be natural and obvious—"even as our bodies have been washed with pure water." Indeed, I can hardly doubt that in some such sense most thoughtful readers have understood it. (Compare 1 Pet. iii. 21.)

Alford justly (as I think) condemns those commentators who, following Calvin, would quite spiritualize away the meaning of "water" here, leaving only the notion of the spirit and doctrine of Christ. Every plain declaration of Scripture may be explained away by such a method as this. But Alford's own interpretation, making τὸ σῶμα to be "the seat of the emotions and desires," seems to me in a high degree forced and unnatural. And I submit that the long extract from Delitzsch (though very valuable and beautiful) with which he would support his position is incautiously expressed, and can hardly be regarded as strictly accurate. For, though it may be quite true of the inward and spiritual grace of Baptism, it is assuredly not true of the outward element—the "pure water" of Baptism—that it "penetrates" (which is what Delitzsch here seems to assert, and what he understands the writer here to assert) "with its saving power, not only into the depths of our self-conscious life, but also into the very foundations of our corporeity."

Let it be observed that the Apostle had been speaking of *sprinkling* in the previous chapter, where we read: "If . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the Blood of Christ . . . purge your conscience from dead works, to serve the living God?" (ix. 13, 14). Here is a passage which may assuredly serve to elucidate the teaching which we have before us.

¹ Alford truly observes: "The washing with water also [Exod. xxix. 4] was to be part of the cleansing of Aaron and his sons; not only so, but as often as they entered the holy place or approached the altar they were to wash their hands and feet in the brazen laver (Exod. xxx. 20, xl. 30-32); and the High Priest, on the Day of Atonement, λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ (Lev. xvi. 4)."

² Chrysostom says: Ἐκείνοι τὸ σῶμα ἐρραντίζοντο, ἡμεῖς τὴν συνειδησιν, ὥστε ἔνεστι καὶ νῦν περιρραντίζεσθαι αὐτῇ τῇ ἀρετῇ.

The teaching, if I am not mistaken, comes to this—that just as, and as surely as, the outward and visible sign of the washing of water in the bath of regeneration avails to the putting away of the filth of the flesh, so, and so surely, the inward and spiritual grace which is therein signified and sealed to the believing soul avails (through the washing of the Blood of Christ) to the cleansing (or sprinkling) of our hearts from an evil conscience—the conscience, that, is, convinced of the evil of sin—so that, as men washed and sanctified and justified in the name of the Lord Jesus and by the Spirit of our God, we may have boldness to enter even into the holiest by the Blood of Jesus, and draw near to the throne of grace with a true heart in full assurance of faith.

Here I close my list of examples, not, however, because there are none others that might be adduced.

I only desire to say in conclusion that the value of these examples must not be estimated merely by regarding separately this one and that one. They should be looked at in their relation one to another, and specially in their relation to the passages quoted from the Old Testament—the literature with which the New Testament writers were most familiar.

N. DIMOCK.



ART. VII.—THOUGHTS ON ISAIAH.—I.

WITH the permission of the editor, a series of papers will be submitted to his readers on the Book of the Prophet Isaiah. The treatment of the prophetic writings has varied much from age to age. The early Fathers were accustomed to regard them as storehouses of passages from which particular doctrines might be proved or inferred, or from which much valuable instruction might be derived by means of allegorical or, which was supposed to be the same thing, *spiritual* treatment. The medieval writers, for the most part, carried to a still further extreme the methods of their predecessors. In later years the prophetic books have been regarded almost exclusively from a Messianic point of view. Little or no attempt has been made to view them in their historical setting. The consequence has been that some passages have been tortured to yield a Messianic sense, and many others, replete with spiritual and moral teaching of the utmost value, have been neglected altogether, because it was impossible to extract a Messianic meaning out of them. The inevitable reaction has now set in. A school has arisen which has already done much valuable work in bringing us back from the region of predictive, or