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3. A lengthened term of residence for three at least of the residentiary canons, who should hold, if possible, the offices of precentor, chancellor, and treasurer, or at any rate have some definite duties assigned to them.

It may be said that the old constitution, as I have sketched it, is an ideal which was never thoroughly realized. I grant it, and I am far from denying that, even as it is, the cathedral has been, and may be, a source of useful influence, because able and zealous men will always devise some means of doing good. But in all matters it is well to have an ideal to aim at, to keep it steadily in view, and to get as near it as we can. And I do thoroughly believe that the restoration in its main features of this ancient constitution is the only way to recover for the cathedral its true character as the mother-church of the diocese and enable it to become a centre of life and light and power.

W. R. W. STEPHENS.

Notes on Bible Words.

NO. XII.—“CONVERT.”

THE influence of the Vulgate on our theological language, as all students know, has been great. A remarkable illustration is the word “Convert.”

“Conversion” appears once in our Bible. Acts xv. 3, “declaring the conversion of the Gentiles” (R.V. and A.V.), τὴν ἐπιστροφὴν: (la conversion). The Vulgate gives *conversationem*. This word ἐπι-στροφή occurs only here in N.T.

Στρέφω is to *turn*; reflexively, to *turn one's self*. Acts vii. 42, “God *turned*,” ἔστρεψε; Vulg., convertit. So pass., Luke vii. 9, “*having turned*”; Luke xxii. 61, Καὶ στραφείς ὁ Κύριος ἐπέβλεψε, “and the Lord turned and looked upon;” Vulg., Et conversus D. respexit (Et le Seigneur se tournant, regarda Pierre). Acts vii. 39, ἐστρέψασαν, “turned back in their hearts.” The Vulgate here has *aversi sunt*. Absol. and trop., *turning from one's course of conduct* (to change one's mind). Matt. xviii. 3, “Except ye be converted,” στραφῆτε; “except ye *turn*,” R.V. (Vulg., nisi conversi fueritis).

Ἐπιστρέφω is to *turn to*. Acts xxvi. 20, “that they should repent, and turn to God” (se convertissent à Dieu; Vulg., converterentur). to *cause to return*, Luke i. 16, “shall he turn unto the Lord”; Jas. v. 19, 20, “one convert him”; “which converteth the sinner.” Intrans., to *turn one's self*. Acts ix. 35, “they turned to the Lord:” *turn one's self about*, Acts xvi. 18, “Paul . . . turned, and said:” to *return*, come back. Luke ii. 20, “the Shepherds returned.” Metaph., to *turn*

for the worse,—Gal. iv. 9, “how turn ye,” ἐπιστρέφετε : present tense, change going on (πῶς—interrogatio *admirabunda*; Bengel). 2 Pet. ii. 21, “to turn from the holy commandment :” to turn for the better,—Matt. xiii. 15, A.V., “be converted”; R.V., “turn again.” Luke xxii. 32, “when thou art converted,” A.V.; R.V., “when once (ποτε) thou hast turned again.” Acts iii. 19, “Repent” (μετανοήσατε), “be converted” (ἐπιστρέψατε), *turn again*, convertissez-vous¹; xxviii. 27, “and should be converted,” *turn again* (ἐπιστρέψωσι), “and I should heal them.”² In the mid. and 2 aor. pass., to turn round. Matt. ix. 22, “Jesus turned him about.”

In Isa. vi. 10, the A.V. has CONVERT, “understand with their heart, and convert, and be healed”; the R.V. has *turn again* : Sept., ἐπιστρέψωσι. (Vulg., et convertatur, et sanem eum). The verb is שׁוּב, to turn about; fig., *to turn one's self*. Psal. li. 13, “sinners shall be converted unto Thee”; R.V., *marg.*, “return.” (See Isa. x. 21.) Isa. i. 27, “her converts”; as in *marg.*, “they that return of her”; lit., “her returning ones” (Dr. Kay). Psal. xix. 7, “is perfect, converting the soul”; as in *marg.*, *restoring*; “bringing it back.”

שׁוּב must be studied. See e.g., Deut. iv. 30, “If thou turn”; 2 Kings xvii. 13, “Turn ye”; Prov. i. 23, “Turn ye at My reproof”; Ezek. xviii. 30, A.V., “Repent and turn,” ἐπιστρέψατε καὶ ἀποστρέψατε ἑα, “Return ye, and turn yourselves from . . .” R.V.

The R.V., in keeping “turn” or “return,” generally, for both Hebrew and Greek, does well.³

The N.T. ἐπιστ. repeats the “Turn” and “Turn yourselves,” or “return,” of the O.T.

In writings and addresses, not seldom, probably, teaching about “Conversion” is imperfect. One point in illustration. The turning from sin to holiness, “conversion,”⁴ though the result of the Spirit's influence, is referred to in the Scriptures as the work of man, and *commanded* by God. Regeneration, on the other hand, is never attributed to man, nor made the subject of a Divine precept: it can never be repeated.

Short Notices.

MUCH that is interesting and helpful will be found in *Sermons preached in Clifton College Chapel, 1888-1890*, by Rev. J. M. Wilson, M.A., Headmaster (Macmillan and Co.). Archdeacon Wilson is very, very “Broad” and has lately made a strong pronouncement in that direction. His school sermons, however, are, in their way, excellent.

A new edition of *Scenes and Stories of the North of Scotland* is before

¹ “Repentance,” change of *mind*, and “turning,” change of *life*; compare Jonah iii. 10, with Matt. xii. 41. With true *repentance* there is always true *turning*.

² Mark (iv. 12) has a paraphrase. In Matt., John, and the Acts, appears the Sept. καὶ λάσσωμαι αὐτοῦς.

³ In Isa. lx. 5, “abundance of the sea shall be converted,” A.V.; R.V., “turned.” The verb is *haphak*, to turn, turn one's self, to change.

⁴ “Sincera ad Deum et omne bonum conversio.”—*Helvet. Conf.*