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EXPOSITIONS.

BIBLICAL CRITICISM.

We read in John 11. 4. 'This sickness is *not unto death*, but, for the glory of God,' yet in verse 14. it is expressly said, 'Lazarus *is dead*,' and the 17th. and 39th. verses inform us that he continued *four days* in that state.

The word *but* in our translation occasions the appearance of inconsistency, if not contradiction, between the different parts of this story; as it is considered by the generality of readers merely as an adversative conjunction, and intended to intimate that Lazarus would not die. In this passage, however, *but** is of precisely the same import with *except*; and the original may with propriety be rendered, 'this sickness is not unto death, except (*ὄχι*) on account of, [or for the sake of] the glory of God.' Thus there is an intimation that *Lazarus would die*, but that not his death, but the 'glory of God' was the ultimate object of his sickness, 'that the son of God might be glorified by it;' which corresponds perfectly with the event.

If any vindication of this version is necessary, I refer the learned reader to Mathew 17. 8.—20. 23. and Mark 9. 8. in which he will find *ὄχι* used to signify *except*; and the mere english reader will, undoubtedly, recollect that *except* is the primary object of *but*. In old writers it is commonly used in this sense.

I cannot avoid observing that this text contains a remarkable intimation of the deity of *Christ*: there is a striking peculiarity in the mode of expression:—'for the glory of God, that the son of God may be glorified by it.'—God the Son, was to be glorified.

Z.

* See *J. Horn Took's* ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ, or *Diversions of Purley*;—But.