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but τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; 'Why askest thou me concerning that which is good? There is One who is good, even God.' That is to say: 'Is it necessary to ask Me or any one else, what good thing you ought to do in order to inherit eternal life? It is not a proper question. No one good thing, no number of good things will give you eternal life—nothing but the Absolute Good, God Himself. The source of all goodness is in God. Even My goodness is the goodness of God manifesting itself in Me. 'The Son can do nothing of Himself but what He seeth the Father doing.' 'For, as the Father hath life in Himself, even so He gave to the Son also to have life in Himself.' . . . 'I can do nothing of myself . . . but the Father that dwelleth in me, He doeth the works.'

Thus did Jesus bear witness to the goodness of God. His own goodness spoke for itself. This young man was convinced of it, when he saw Him receive and bless the little children. He realized, in a moment, that Jesus had the Divine secret. And he was too greatly moved to address Him in a manner that was either merely conventional or fulsomely complimentary. It is not on compli-

mentary titles that the Divinity of Jesus depends. His goodness speaks for itself. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.'

It is a much needed lesson in the manner we should address our Lord, not simply an interesting point in literary criticism. If we are His true disciples and He is our Master, we can dispense with the complimentary title. It only serves to throw doubt on His goodness. Let us reserve the adjective for our conduct; let us so act that the things we do shall merit the name of good. It will suffice, so far as Jesus is concerned, if we simply call Him Master, and mean what we say. He could not be but a 'good' Master. It is for us to be His good disciples. 'He that hath my sayings, and doeth them, he it is that loveth me.'

O Master, Master,  
These sayings of Thine,  
Help me to make them  
Doings of mine.

E. MACMILLAN.

Pretoria.

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## Entre Nous.

### Epaphroditus, God's Gambler.

We have pleasure in publishing a letter on the above which we have just received from the Archbishop of Melbourne:

'SIR,—In "Entre Nous," in your May number, you call attention to a fine passage in "As at the First" by my friend Dr. J. A. Hutton. He speaks of Epaphroditus who "laid down his life as a stake," "cast his life like a die." May I call your attention to a further fact, which has not, I think, been noticed by commentators hitherto? Was there any reason why St. Paul's thinking should have been along lines of the gambler's throw? I think there was: for Aphrodite and Venus were the goddesses of gamblers. The Roman soldier who made the highest cast cried "Venus," and called it "Venereus," as Horace and Propertius among the poets, and Suetonius and Cicero among prose writers, have told us. Now the Greeks did the same, and their equivalent was the word ἐπαφρόδιτος. Apian uses it in this sense, and so does Plutarch

in his life of Sulla (see Liddell and Scott, *s.v.*). "Blessed with gambler's luck in the throw of the dice because the divine hand was behind it." That is the meaning of Epaphroditus, and so St. Paul writes with a smile, as he did when he played on the name of Onesimus in his letter to Philemon. He says Epaphroditus gambled with his life, but won, because God was there and "had mercy on him." It is like Wiclif's old rendering of Joseph's career, "The Lord was with him, and he was a luckie felawe." The coincidence of thought between St. Paul's metaphor, and the meaning of the name of the man about whom he used it, are surely too striking to be accidental, and I imagine that in addition, this view fixes the reading in favour of the three great uncials as against C.

'May I add, Sir, what a continual delight THE EXPOSITORY TIMES is to a busy Bishop at the Antipodes in the midst of distractions that invade study all too seriously?'—I am, Sir, Yours faithfully,  
HARRINGTON C. LEES.

## POINT AND ILLUSTRATION.

## 'The heavens declare the glory of God.'

The Reader in Talmudic at the University of Cambridge, Mr. I. Abrahams, has published three lectures which he delivered at the Jewish Institute of Religion in New York. They will repay careful reading, and they will require it, for they are packed with matter albeit the style is pleasantly discursive. The subject of the lectures is *The Glory of God* (Milford; 3s. 6d. net).

'I recall how, during a determined aeroplane raid on London, hostile bombs and defensive anti-aircraft guns were noisily disturbing the night—when suddenly the skies opened to the natural lightnings, and the thunders pealed out their tremendous notes of glory. How puny seemed man's fiercest efforts in presence of this artillery of heaven. Guns and bombs were silenced: a solemn hush ensued as the Lord waked up out of His holy habitation, coming with cloud and thunder to rebuke His quarrelsome children. I speak, saith the Lord; do ye hold your peace! And as we all stood at reverent attention, with a certain expectancy before this revelation of majestic power, more than one of us must have laughed at the shallowness of Pope's facile *Essay on Man*, with its attribution of such emotions exclusively to savages:-

Lo, the poor Indian, whose untutored mind  
Sees God in clouds, or hears Him in the wind.

'Our minds, we fondly conceive, are more tutored, and so were the minds of the authors of the Mishnah (Berakoth ix. 2). And these bid us, and we obey, at the sight of such natural phenomena to think of the Creator of them, to bless Him whose power and might fill the world. If, unlike primitive races, we fear the storm less, it is not because we are less awe-struck, but because we estimate higher our chances of immunity. We know more of the science of electricity.'

The quotation given above is from the first lecture on 'The Glory of God in Nature.' Mr. Abrahams passes from that, and from the second lecture on the fruition of the experience in the Messianic Age to what interests him most—the conception of the glory of God manifested in its pragmatic application to life.

'It is left to us to vindicate God's love for His world, and His hope in us. We must be ever

ready. There is no other time but here and now. This is the pragmatic climax. Joshua b. Qorha points out (Exod. R., ch. xlv. end), that at the burning bush, when God appeared to Moses in the fire, he was at first curious, but when God proclaimed Himself, Moses hid his face, for he was afraid to look upon God. Later on, when he yearned to see the glory, he was told, "No man shall see Me and live." "When I sought, thou soughtest not; now that thou seekest, I seek not." Man must not waste his opportunities. He must ever be ready to receive the vision, in a sense to deserve it by surrendering himself—when the vision is offered—"for Thy sake, O Lord, and not for ours." Honour God with thy very substance. There must be no reluctance of expenditure, no limitation of preparedness to give:

Give all thou canst: high heaven rejects the lore  
Of nicely calculated less or more.

And the glory of God exudes happiness. "What else can I do?" asks Epictetus. An oft-cited saying, but I cite it again. What else can I do, a lame old man, than sing hymns to God?" *Ich kann nicht anders*—how this cry of determination echoes down the ages, it is the cry of the poet, the cry also of the martyrs. Here the glory of God transfigures death. But it also dignifies life. Honesty, generosity, justice, amiability, chastity—all these human qualities are given a richer flavour, make a stronger appeal, when they are seen as acts of glorification. "Thy glory is beautiful, I will beautify it!" is Eleazar b. Hyrkanos' comment on Canticles iii. 14.'

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#### The Seen and Temporal.

Whether it be a sign of grace or no, there is a page in the *Methodist Recorder* that we turn to first every week. It is the page contributed by 'Ezra.' We quote below a story that he told last week of his own little girl—for he is never happier than when, like Lady Glenconner he is giving us the Sayings of the Children:

'It was my little girl's bedtime. She had been bathed and clad in the little pyjama-suit, of which she is prouder than of any of her possessions, because it is just like Daddy's, and allowed to play a little while with her Teddy before being carried aloft. But there were her prayers to be said first, and kneeling on her Mother's knee she

repeated, not without a few promptings, the words we have all learned and so often said. My eyes were very tender as I looked on, for what is there more lovely than the spectacle of innocence at prayer? A picture of demure piety she was, until her little prayer was ended, and then, even as she said "Amen," she leaped to her feet upon her mother's knee, and with eyes that danced, exclaimed, "And now, let's say, 'Sing a song of sixpence,' Mummy. I like it better." I turned away with a smile and a sigh; the sigh being produced by my recognition of my own faultiness in the conduct of my bairn, for I too, only too often, turn away from prayer to mundane things with very similar zest.'

#### Fear.

'The exponents of certain forms of "new thought," what William James designated "the religion of healthy-mindedness," regard fear as one of the chief, or even the chief, of the opponents of human welfare. But Jesus did not tell men to get rid of fear, so much as to transfer their fear from a less to a more dangerous object. "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into Gehenna; yea, I say unto you, Fear him" (Lk 12<sup>4-6</sup>). Does our Lord bid us fear God or Satan? The former view has had the weightier backing; but the latter has recently been revived by Miss Dougall and Mr. Emmet. "Perfect love" for God "casteth out fear" for God (1 Jn 4<sup>18</sup>); but fear in the form of caution may be needed in a world where evil has still existence and power.'

#### Have Salt in Yourselves.

'It is not easy to be sure of exactly what was in our Lord's mind when He used this metaphor, nor can we assert that He always meant quite the same. But we know what the word "salt" suggests to us, something that counteracts insipidity and also preserves from corruption. The Christian life, He seems to say, is not all mildness and softness and relaxation. There must be something in it comparable to the stinging saltness of the sea-breeze and the cold sea-water, smarting, stimulating, giving tone to the system. Swinburne

<sup>1</sup> F. A. M. Spencer, *The Ethics of the Gospel*, 158.

writes of the sea, "thy large embraces are keen like pain." James Hinton in his little book, *The Mystery of Pain*, contends that the intensest joys have an element of pain in them, and that life would be poorer, were it not for self-sacrifice, which implies pain. The sacrificial quality of the Christian ethics, that in the personality which delights in hardship and accepts pain, which holds on determinedly through opposition and disaster, which inspires a meek readiness to suffer and die for God's purposes, is the salt of human life. "Every one has to be consecrated by the fire of the discipline." Yes; for nothing mawkish or morbid can exist in God's Kingdom.'

#### Service.

Everyone knows what Toc H. stands for. 'Toc is the army signaller's way of saying T. T. H. means Talbot House at Poperinghe which was opened nine years ago. Toc H. also stands for the motto of the movement, "To conquer Hate." It is a society in which all are equal, and its members are young fellows over sixteen from all grades of life.

'Every branch has a lamp of maintenance, generally presented by some one in memory of his friends. One of these was presented by the Prince of Wales. The members gather round the lamp every week or fortnight to remember those who fell in the War, and to pledge themselves to carry on their work. And this is the ritual when a new member is admitted:

"John Smith, what lit this lamp?"

"Unselfish Sacrifice."

"What alone can maintain it?"

"Unselfish Service."

"What is Service?"

"The rent we pay for our room on earth."'

<sup>2</sup> *Ibid.* 163.

<sup>3</sup> This is from *The Gate of Pearl* (Allenson; 3s. 6d. net) by the Rev. G. C. Leader, B.D. It is a volume of addresses to boys and girls. Mr. Leader has a fine way with the young, and this is the best book he has given us.