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loved much ; but to whom little is forgiven, the same loveth little.'

When Christ has thus laid bare for Simon the spiritual cause of his own indifference and the woman's fervour, he turns to her and reveals her to herself, 'Thy sins are forgiven.' Now she knows why she loves and why she had been impelled to offer her tribute. Christ has appealed to her ; Christ has drawn her out of herself. She has responded to His drawing ; her faith has saved her, enabling her to take forgiveness. Her faith (v.⁵⁰), not her love. The sequence is Christ, faith, forgiveness, love, offering, and this sequence is reflected truly in S. J. Stone's lines :

Naught can I bring, dear Lord, for all I owe,
Yet let my full heart what it can bestow ;
Like Mary's gift let my devotion prove,
Forgiven greatly, how I greatly love.

JOHN DUBLIN :

The Palace, Dublin.

'Tempted him' (Luke x. 25).

WITH all becoming deference one sometimes wonders why this A.V. rendering is not corrected in the R.V. By rendering ἐκπειράζων, 'tempting,' is not injustice done to the student of the law who here appears on the sacred page ? There is nothing to show that he was not an honest seeker after truth—harbouring no carping critical design to put Jesus into a difficulty, but really desirous to have a practical matter very near to his heart

submitted to test by a teacher who, he had reason to believe, could help him. So, ought not the rendering to be something like this—*wishing a thorough test from Him*, or, simply, *testing Him* ? One observes with interest that 'The American Bible Union' version of the N.T. is sound on the subject, having '*testing*' in the margin—though evidently not strong enough to make it part of the text.

P. THOMSON.

Dunning.

Ecclesiasticus iv. 26.

Be not ashamed to make confession of thy sins ;
And force not the current of the river.

OUR A.V. leaves this passage a mystery, and shows no clue as to the connexion of the second line with the first. The Septuagint as usual shows the way, for μὴ βιάζου must mean 'use no violence.' Now we come within sight of a fairly obvious proverb as to playing with torrents. But *Henry V.* gives the clue in surprising completeness :

Never was such a sudden scholar made ;
Never came reformation in a flood,
With such a heady curranee, scouring faults.
. . . As in this King.

Returning now to Jesus the Son of Sirach we can see what he means : 'Be not ashamed to make confession of thy sins ; and tamper not with the current, but let it scour thee clean.'

A few lines before, the Greek reads : 'Wisdom exalteth her sons *unto herself*.' Our R.V. leaves out the '*unto herself*.'

BERNARD G. HALL.

Knutsford.

Entre Nous.

SOME TOPICS.

OWING to the General Strike the proofs of the June issue were not read as usual, and some printers' errors escaped notice. The only one which may not be obvious occurs in the review of Canon Sell's commentary on *Exodus and Numbers*, where 'ironical' was inadvertently printed for 'irenical.'

The Notice-Board.

We have just finished reading—and with appreciation—Mr. Percy C. Pegler's collection of Essays, *Wheat and Some Chaff* (Sharp ; 3s. 6d. net). Some of the essays we had read before, but the first one on 'The Theology of Mr. Punch' we must have missed.

'There was a page of little pictures in *Punch* the other day that moved my family to great mirth, and when merriment had served its turn and

prepared my way, they were very interested and slightly shocked when I said, "Yes, it is very funny, but can't you see that that is exactly the gospel?" It was just such a page of pictures as would have delighted our Lord, who, after all, drew pictures Himself.

'Let me describe that thought-provoking page. First you saw a motorist with an expression of ineffable contempt upon his face, passing an R.A.C. warning notice which politely requested him to "Please drive slowly through Little Spudding." Then you saw him driving through Little Spudding, not slowly at all. He just missed capsizing the vicar, who was emerging from the church. The dogs of Little Spudding leapt right and left, and the hens barely escaped with their lives from beneath the wheels of that car of Juggernaut. Then at the end of Little Spudding that reckless son of Nimshi found himself confronted by another notice-board, which said in large letters, "Thank You." Such confidence and courtesy broke his heart, and for some moments he was shown sitting beneath that gentle and subtle rebuke. That his sorrow was of that godly sort that leadeth to repentance, there is no doubt, for in the next picture he is shown turning his car round. Like the Psalmist of old who thought on his ways and turned his feet, that motorist changed his mind and his direction. He made his way back in broken-hearted penitence to the beginning of Little Spudding and drove through Little Spudding again. This time, he never even disturbed the dog taking its afternoon nap in the Little Spudding High Street, and the village hen forbore to gather her chickens underneath her protecting wing. Finally, that repentant motorist arrived a second time at the board that had made a new man of him. This time he felt its "Thank You" had been deserved.'

The Kingdom.

Mr. John Gordon Jameson, B.A., LL.B., who has just published a small book, *The Bringer of the Good News* (Nisbet; 3s. 6d. net), is not a professional theologian. He is indeed a barrister-at-law. The book consists of three essays, of which the first is on the style of Jesus. But as the theme inspires and determines the style, and the style takes its form and colour from the theme, he begins with the idea which underlies all the teaching of Jesus.

'The vision of the Kingdom is the clue to a striking feature of the style of Jesus—the incessant

and astounding paradoxes that are always on His lips.' 'The Kingdom is the world as God sees it; looked at from the impersonal, the divine point of view. It involves a new idea of human relations, a new idea of the ends of living, and of the values of life.

'The world of the common man—call him John Smith—is not centred in God, but in John Smith. His world is not a harmony in God, but a discord of separate human atoms, the important atom being John Smith. His main interests are the private interests of Smith—Smith's ease, security, wealth, pleasure, or career. Again, the people in the world have their value assessed chiefly by the way they affect Smith. If they approve of Smith and are good to him, their value is a high one; if they are bad to him, dislike, or despise him, their value in the Smith world is low. In short, the world of the common man revolves not round God, but round the common man's own narrow, exclusive self. The doctrine of the Kingdom accordingly turns the world upside down, or rather right side up; it puts life on a new pivot.'

Humour in the Style of Jesus.

Mr. Jameson tells us that a few years ago he passed through a great experience. He acquired the faculty of reading the Gospels exactly as he would read any other literary compositions, that is, with the same amount of interest, intelligence, and imagination, the same impressionability, the same desire to find the meaning, and catch the drift. He was struck, among other things, with various qualities in the style of Jesus, and he deals with three of them—humour, imagination, and simplicity—not because they are the most important, but because they have been most neglected. Of Jesus' humour he gives a number of illustrations. Take, for example, the illustrations in the Beatitude chapter of turning the other cheek, and giving the cloak. These words of Jesus are not to be read, he reminds us, as one reads an Act of Parliament. 'If any man shall sue you at the law and take away your coat, let him have your cloak also.' This sentence takes us into the tailoring habits of ancient Palestine. 'In these sunny lands of the Levant two garments were sufficient for man's needs. The under one was the *Chiton*—translated coat—a close-fitting tunic reaching just short of the knee, and having holes for the neck and arms. The upper was the

Himation—translated cloak—a long, loose, triangular piece of cloth—a plaid or toga—which was wound under the right arm, and thrown over the left shoulder.' When we remember that most Jews possessed only those two garments, the drollery of the illustration is apparent. Or, again, the picture of the Pharisee "coughing up a fly and gulping down a camel" was surely meant to be amusing. "Brother, let me take that speck out of your eye"; "look," is the reply, "you've got a splinter in your own; you'd better take the splinter out of your own eye, and then you'll see clearly to take the speck out of your brother's." Is there not a play of whimsical fancy about this, and a score of others? . . . And what a perfect little drama we have in the Parable of the Pharisee and the Publican praying in the Temple—how pointed the sarcasm. "I thank thee that *I am not as other men are.*"

'At best the Gospel records can have preserved only the ghost of the humour of Jesus. For humour is the most volatile element of speech. How little of it can survive report and translation! But enough remains to give us some idea of the charm of Jesus' conversation. "They all marvelled at his charming words," we are told in Luke iv. 22. The word in the authorised version is "gracious"; but the original Greek means "graceful," "win-some," "charming."

A TEXT.

Acts 14¹².

Professor W. M. Calder of Manchester University and Mr. W. H. Buckler of Baltimore, U.S.A., have been working in Asia Minor under the auspices of the American Society for Archæological Research. Professor Calder has written an account in the 'Manchester Guardian' of their latest find in the Valley of Lystra—the article has been noticed at some length in 'Public Opinion.'

'The Valley of Lystra,' he writes, 'has at last given up its choicest secret. Our expedition has opened its season's work with the discovery that the gods Zeus and Hermes (the Jupiter and Mercurius of the fourteenth chapter of the Acts of the Apostles), with whom the Lycaonians of Lystra most unaccountably identified the Apostles Barnabas and Paul nineteen hundred years ago, were, in fact, the two gods to whom the Lycaonians of Lystra were accustomed to pray.

"The gods are come down to us in the likeness of men. And they called Barnabas, Zeus; and Paul, Hermes, because he was the chief speaker." The writer of Acts, or some early reviser, has been at pains to explain why Paul was given the subordinate position; for to the Greeks and Romans Hermes was the messenger of Zeus. Paul was called Hermes "because he was the chief speaker." Not, observe, because he had just performed a miracle of healing; the obvious god with whom to identify him in that aspect would have been Asklepios, or, in Asia Minor, Apollo.

'The puzzle why the character of Hermes, who was not a healing god, was given to Paul is only part of the larger puzzle—why did the natives of Lystra identify Paul and Barnabas with that particular pair of gods? This is a question of local religious history to which the literature of Greek religion can give no satisfying answer.

'On the morning of May 13, Buckler and I were invited to inspect a "written stone" in the courtyard of a house in Kavak. We were shown a limestone altar, 22 inches high, inscribed in Greek. The inscription was defaced and worn, and the altar was broken at the top; but a single glance sufficed to show that the altar was an *ex voto* dedication to a god. While I got the camera ready, my companions had deciphered the concluding words, "and to Hermes, a vow." We scanned the remainder of the inscription in some excitement, and we secured the following text: "So and so and his brothers to the god who hearkens to prayer and to . . . and to Hermes, a vow." The name of the dedicator is lost, and so is the name of the second god. Either it was Zeus (whose name, in the dative, exactly fills the gap), or Zeus is to be understood in the "Epekoos," the god who listens to prayer.

'So now we know that the Lycaonian inhabitants of the Lystra valley itself associated Hermes with the supreme god in their local cult.'

'The last object shown us before we left Kavak for the site of Lystra provides a quaint footnote to our first discovery. It was a small bronze figure of Hermes, bearing the caduceus over his left shoulder. Perched beside his right foot was an eagle, the bird of Zeus.'