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done by a very capable mind, and done with scholarship and independent thought.

The Rev. George S. Marr, M.A., B.D.; D.Litt., M.B., Ch.B., of Lady Yester's Parish Church, Edinburgh, has published a volume of addresses to boys and girls. The title is *Happy Youth* (Allenson ; 3s. 6d. net). They are admirable talks, simple in language ; but not too simple. We are specially impressed by the range of the talks and the amount of accurate information Dr. Marr possesses on all this variety of subjects, and which he is able to use so skilfully to keep the interest of the boys and girls.

The object of the 'People's Library' (Hodder & Stoughton ; 2s. 6d. net) is not only to have learning without tears, but to make the acquisition of knowledge a thrilling and entertaining adventure. This object has been attained in the volume *Queen Elizabeth*. The author is Mr. Sidney Dark, who is also the chief editor of the whole series. His Elizabeth is 'not the Virgin Queen who has become a Protestant tradition, nor the Gloriana invented, with their tongues in their cheeks, by her cavalier courtiers, and accepted without qualification by such writers as Charles Kingsley, nor even the heroic figure which Mr. Frederick Chamberlin has created with so much learning and enthusiasm, but none the less the Elizabeth of history—the coarse-minded, coarse-tongued Tudor, who lied and swore like a trooper, and by the sheer force of

unscrupulous genius made her country a great power.'

*The Minutes of the One Hundred and Eighty-third Annual Conference* of the Wesleyan Methodist Church, held last year in the Cathedral city of York, form the Year Book of the denomination (Epworth Press). It is a volume of more than six hundred pages, and contains the latest official details as to the membership and the organization and the activities of this great religious body. Any one who adds to it *The Methodist Year Book, 1927*, issued by the same denomination in the United States, will have at command much up-to-date information as to the people called Methodists on both sides of the Atlantic.

From the Baptist Union Publication Department in London we have *The Baptist Handbook for 1927* (5s. net), containing similar full details as to the Baptist Union in the United Kingdom.

*The Scottish Church and University Almanac, 1927* (Macniven & Wallace ; 2s. 6d. net), contains the usual detailed information under the headings of Synods and Presbyteries of the ministers of the Church of Scotland, the United Free Church, the Free Church, the Presbyterian Church of England, the Episcopal, the Roman Catholic, and Congregational, Baptist, and Wesleyan Churches in Scotland. This is followed by the necessary information as to all the Scottish Universities. The accuracy of the contents will stand the test of the examination of its particulars.

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## The Parables of the Treasure and the Pearl.

BY PROFESSOR W. P. PATERSON, D.D., EDINBURGH.

SOME of the parables, notably the Prodigal Son and the Good Samaritan, have been equally prized in every period and in every branch of the Christian Church. Others have had their vicissitudes of favour and neglect, according as they were deemed more or less profitable for doctrine and for instruction in righteousness. Roman Catholic theology has searched them for testimony to its doctrine of Church and Sacraments, and Protestantism has magnified those which fall in with the gospel of a free and full forgiveness. The pulpit has had its preferences which reflected changes in the spiritual temperature or in the proportion of faith. When

it was chiefly sought to persuade men by the terror of the Lord, the preacher was drawn to those which are charged with the menaces of death, judgment, and eternity—as the Ten Virgins, Dives and Lazarus, the Talents and the Pounds. In these latter days, when eschatology has become almost as much of a problem as a message, there has been a predilection for the group represented by the Sower and the Leaven, which point to a gradual coming of the Kingdom, and throw light on the laws of its development and the hindrances to its progress. If much use is still made of the Parable of the Talents, it is not because of its climax of

final doom and the horrors of the outer darkness, but because of the importance for the present life of the principle that faculty increases through service, and is weakened or extirpated by disuse.

The Parables of the Hid Treasure and the Pearl were highly esteemed in the golden ages which had received a manifest baptism with the Holy Ghost and with fire, and in which, along with the faith that removes mountains, the ventures and the sacrifices of the Christian life were on the heroic plane. In the silver and leaden ages there has naturally been a disposition to ignore them or to tone them down. Their special interest for us lies in the fact that they have some features which connect them with modern modes of thought, while in respect of their central lesson and its high-pitched demand they are a grave challenge to latter-day Christianity. We shall first touch on the modern elements and thereafter examine the challenge.

## I.

### THE MODERN FEATURES.

During the last two centuries an immense amount of work has been done in what may be called the study of religion from the outside. While medicine has been left to the doctors, and jurisprudence on the whole to the lawyers, it has been thought desirable to throw religion open to general discussion. The theologian, it was felt, is a man under authority who defends foregone conclusions; and it was considered expedient that the important subject should be investigated by those who, occupying the disinterested standpoint of Science or Philosophy, could be relied on to take broad views and to give impartial judgments. The result is that theological literature has been enriched by Histories of Religion, Philosophies of Religion, a Science of Religion, and a Psychology of Religion. And it is an illustration of the truth that wisdom is revealed to babes—or that simplicity can be deep—that some of the conclusions which have been laboriously reached in these imposing disciplines had already been found on the surface of the modest stories about the treasure trove and the wonderful jewel.

1. *The Function of Religion.*—One of the great standing topics in the philosophical treatment of the subject has been the question as to the function of religion. What is the end that man has sought in cultivating communion with a Divine Being or Beings? One theory is that religion is an affair of the intellect; and that its use has been to enable

man to understand, or to suppose that he understands, the kind of world in which he finds himself alive, the nature of the Supreme Power that is manifest therein, and his own place and destiny within the scheme of things. A second view is that it is an affair of the feelings—being akin to the emotions excited by the beautiful and sublime in Nature and in works of art—and that its service is to hallow experience with unique sentiments of awe, reverence, and love, and to shed abroad in the heart a heavenly peace and joy. A third is that religion has had as strictly practical a purpose as, say, agriculture or medicine. At the same time it would appear that these three theories are at one in holding that religion is concerned with things which are appreciated by the human mind as having worth for human beings. The business of religion, in the current phrase, is with values. The dispute is as to the kinds which have been chiefly sought in religion—whether the intellectual values that minister to the inquiring mind, or the affective values that delight the soul, or the substantial kinds which, as the economic and social values, satisfy the desire of outward well-being, or which, as the moral values, satisfy the aspiration after inward perfection. It is now generally held that the primary aim of religion has been to be useful as the means of protection against the dreaded evils of the human lot, and of the possession of vital well-being. And this last view seems to be right; for every religion which has made a mark on the life of nations has been trusted for an effective salvation of some sort which might indeed be nothing more than worldly prosperity and security, but which also could rise to the height of redemption, sanctification, and eternal life in God.

The twin Parables, now, might have been composed for a generation which discourses of religion in terms of values and of value-judgments. Jesus spoke much of the blessings of the Kingdom, and these Parables affirm and illustrate their value. They liken the Kingdom to gold and silver and precious stones—the things which every one thinks of as valuable, and which are indeed the very symbols of value. They go further and teach that the Kingdom so far surpasses the other kinds of value that it should be as natural and easy to give up everything else for its sake as it is for a man of affairs to make a profitable investment. They support the view that religion is not merely interesting and pleasant, but that above all it has practical utility. It may be added that they also throw light on the precise nature of the service which religion renders in the matter of values.

In his *Philosophy of Religion*, Professor Höfding limits its function to the conservation of values, and would thus need a parable in which attention was fixed on the savings which a man had gathered as the result of his labour and thrift, with the steps which he took in his anxiety about the safety of his hard-won gains. Our Parables relate the story of two persons who had a stroke of good fortune, and they thus support the view which is maintained against Höfding by Professor Sorley in his *Moral Values and the Idea of God*—to wit, that religion stands sponsor not merely for the conservation of values, but for a large increase of values.

2. *Types of Conversion.*—The sister-Parables have also a point of contact with the Psychology of Religion. The commentators have often found in them examples of two contrasted forms of religious experience. 'In the Parable of the Pearl,' says Olshausen, 'we have the picture of a noble nature which has sought after truth under an inward compulsion, and which, when the revelation of God in Christ has shined upon it, has seen therein the sum of all good, and taken possession of it through self-renunciation. In the Parable of the Hidden Treasure we have the picture of a more passive and receptive nature to which the good comes unexpected and unsought, though this man also has the courage and the power to make it his own at all costs.' 'Some there are,' says Trench, 'who feel that there must be an absolute good for man, who are therefore seeking everywhere and inquiring for this good. Such are likened to the merchant that has distinctly set before himself the purpose of seeking goodly pearls, and making these his own. There are others who do not discover that there is an aim or purpose for man's life, or a truth for him at all, until the truth as it is in Jesus is revealed to them. Such are compared to the finder of the hidden treasure, who stumbled upon it unawares, neither expecting nor looking for it.'

It is of interest to compare what is thus found in our Parables with the types that have been noted in the scientific study of the subject of conversion. Starbuck, in his *Psychology of Religion*, distinguishes three forms of experience according to the different ways in which the will behaves in the process leading up to conversion. One type of experience, he found, was the purely volitional, in which a person was conscious of a resolute self-determination which had persisted from the beginning, and which was felt to govern the final decision. A second was the purely non-volitional, in which light and peace came in the form of a spontaneous awakening. A third was the semi-volitional which

began and was carried on with conscious and earnest purpose, while this at the decisive point was replaced by the self-surrender that casts the burden upon God. The pure volitional type may perhaps be recognized in a saying which might be a parable in germ—'the kingdom of heaven suffereth violence, and the violent take it by force' (Mt 11<sup>12</sup>). The other two are exemplified in our Parables. The worker in the field who lit on the hidden treasure when it was not in all his thoughts is a perfect example of the conversion which takes the form of a spontaneous awakening. The pearl-merchant may stand for the semi-volitional type, since there was a first stage of deliberate purpose and persevering effort, while at the second the situation was governed by the great discovery which was not of his doing, although it afterwards called him to energetic action.

The idea that the Parables have anything to do with the varieties of religious experience is scornfully dismissed by Jülicher on the ground that one parable only teaches one lesson. In this case the details are incidental to the lesson about the value of the Kingdom, and have no didactic significance. If the worker in the field had not been a seeker, it was for the reason that nobody but a fool devotes his life to digging at large in the expectation of striking treasure-trove. On the other hand, a dealer in pearls was bound to be on the outlook for bargains. But while there is much to be said for the general principle of one parable one lesson, it is possible to push it to a pedantic extreme. It is very unlikely that Jesus felt Himself bound to adhere as rigorously as a scientific exegete to a theory of the limits of parabolic teaching. As the two Parables point the same moral, there must be some reason why there are two when one would have served the purpose. It may be said that the lesson was repeated in order to deepen the impression, or that Jesus deemed it useful to vary it in different localities—the story of the treasure-trove being better adapted to awaken the interest of peasant folk, while the story of the trader and the jewel might make a stronger appeal to the city dwellers. It seems, however, to be at least as good an explanation that Jesus gave His lesson in two forms which mirrored the experience of two different classes of disciples, so that the first would be more convincing to one class, the second to the other. There were those like Matthew—to whom the revelation and the call came when he was sitting at the receipt of custom—who could recognize themselves in the digger who found the treasure when he was not seeking it. There were others

who did not recognize themselves in the careless and unexpectant treasure-finder, but who could rejoice in the similitude of the merchant seeking goodly pearls—those who, like Peter and Andrew, and the sons of Zebedee, had once

journeyed from Galilee to the lower Jordan that they might learn more from John the Baptist of the laws and the promises of God, and who there found the Christ.

(To be continued.)

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## Samaria in Ahab's Time: Harvard Excavations and their Results.

BY THE REVEREND J. W. JACK, M.A., GLENFARG.

THE ancient town of Samaria lies immediately west of the modern village of Sebastiyé. From the seventh year of Omri (c. 880), the kings of Israel had their chief palace there. The recent account by the Harvard University archæologists (G. A. Reisner, C. S. Fisher, and D. G. Lyon) of excavations on the site of this ancient capital,<sup>1</sup> together with comments by René Dussaud<sup>2</sup> and others, throw considerable light on the Israelite civilization at this early period. If Ps 45 be taken as presenting a picture of royal life and society in the first years of the Israelite monarchy, probably, as some think, in the time of Ahab<sup>3</sup> (c. 875-853), the excavations do nothing at least to weaken such a view. They give us a picture of the grandeur of Samaria, especially in his day, with its strong walls, its palaces, its temples, its private houses built with hewn stone (Am 5<sup>11</sup>), its perfect organization, its riches, and its power. Renan has said that Ahab 'equalled Solomon in mental grasp and surpassed him in military valour.'<sup>4</sup> He certainly seems to have developed Israelite civilization.

The Harvard account affords confirmation of the Biblical fact (1 K 16<sup>24</sup>) that the site was not inhabited before the time of Omri (c. 887). Excavations have been pushed to the ancient rock surface beneath. This surface, at its highest area (the Omri scarp), bears the channels and cup-marks common all over Palestine, and this must have been the condition of it when Omri bought the

hill. No ceramic or other traces of habitation previous to Omri's date can be found: the only vestiges of occupation beyond the iron age belong to the neolithic period.

Only one gate into the town is mentioned in the Old Testament, and this has been found on the west, with traces of primitive fortification consisting in a tower or citadel, measuring 57·41 feet by 42·65 feet, of solid well-built masonry, which dates from the time of Omri. The bottom of this tower has been unearthed, sunk in a deep trench (over 16 feet deep at one part) in the rock. It was on the esplanade or open space in front of this that the famous council of war took place between Ahab and Jehoshaphat, when they decided to attack Ramoth-Gilead. The ancient defensive wall of the town, dating, it is thought, from Omri's time, must have been of massive construction. It has been uncovered only in two places, at the western gate and at one point towards the south where it is found to be about 10 feet thick, with bosses on all the outer stones. The ground slopes down considerably on the outside of the wall here, and to prevent the front of the latter from slipping down the cliff it has been placed over 3 feet back from the verge, and its foundations have been sunk about 6 feet deep into the rocky bottom. In this way the building of a formidable supporting glacis, such as existed at Megiddo, was avoided.

Omri's palace, the foundations of which have been excavated to the solid rock cut to receive them, is not a large one, and the material used for its construction is a poor quality of yellow limestone obtained from the site and the adjacent slopes, where a number of small quarries have been uncovered. It is composed of various halls abutting on open courts. Many of the exterior stones have

<sup>1</sup> *Harvard Excavations at Samaria* (1908-10). Harvard University Press, 1924.

<sup>2</sup> 'Samarie au temps d'Ahab,' *Revue Syria*, 1926, pp. 314 ff.

<sup>3</sup> Renan, *Hist. du peuple d'Israël*, ii. pp. 263 ff.; *Syria*, 1925, p. 318.

<sup>4</sup> *Op. cit.*, ii. p. 301.