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remain behind, he was able to take with him other helpers, and re-establish his hospital work on a much larger scale. He has now a staff of two doctors and several nurses. Last year he returned home again for another furlough, part of which he intends to spend in lecturing and organ playing in order to supply the sinews of war. He hopes to visit England again in the spring. He has a thrilling story to tell of work accomplished, and we may look forward also to becoming further acquainted with the results of his meditations in philosophy and music.

It is very difficult to give any adequate impression of this many-sided man, even when he is allowed to speak mainly for himself. In appearance he is sufficiently striking; tall, dark and handsome, with thick hair and moustache, and piercing, stormful eyes. Physically he is very strong, with a powerful frame and the broad sinewy hands of a surgeon. He talks eagerly and rapidly on all kinds of subjects. While intensely interested in everything that really counts and makes for life, he is very impatient of the frills and excrescences on which so many people spend their time. Life for him is an intensely serious business, and he has no use for those who simply play with it. There is in him, too, a strong vein of humanitarianism based on an intense feeling for the sacredness of life. He has all a strong man's sympathy with suffering, and in dedicating his powers to its alleviation he has followed a deep-

rooted instinct. His critical scholarship has not with him, as is so often the case with others, meant any real loss of religion. Indeed, it seems to have intensified the desire for real religious expression. This has been found, most characteristically, not in the usual channels of devotion and worship, but in a self-sacrificing dedication to the service of man. The most radical critic of the New Testament story has found in Jesus Himself something that transcends all man's thought of Him, an attractive and compelling force that alters all life's values and sums up all its duties in the command 'Follow me.' It was in response to this command that Schweitzer went out to Africa not merely that he might heal men's bodies, but also to bring to their souls something of the light and hope and peace that men can find in Jesus Christ and in Him alone. The oft-quoted words with which he closes his great book reveal the secret of his own life and work and are a challenge to all Christians: 'He comes to us as One unknown, without a name, as of old by the lakeside He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the task which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings, which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is.'

The Shepherd of Hermas in the West.

BY J. RENDEL HARRIS, LITT.D., LL.D., D.D., BIRMINGHAM.

It is more than thirty years since I published a tract under the title *Hermas in Arcadia*, with the object of showing that the scenery described in one of the *Similitudes* of Hermas was genuine Arcadian scenery, reminiscent no doubt of the native land from which Hermas and his brother Pius had been exported by the trainer who reared them for the Roman slave market. At the present time there appears to be a revival of interest in Hermas in various quarters; it began, perhaps, with his Christology, under the lead of Professor Kirsopp Lake; it has been accentuated by the suggestion of possible connexions with the so-called Hermetic literature on the one hand, and by the recovery on the other hand of further fragments of the

Greek text in papyri. I now propose to make a trifling contribution to the history of the Latin Hermas in Western Europe, and, surprising as it may sound, in Britain itself.

Although Hermas is, properly speaking, a Greek Father, by origin and education, and belongs to the Roman Church at a time when it was still more Greek than Latin, there is no doubt that the Latin translation of his works had a wide circulation. There are two versions, one existing in many copies, the other in a single copy, known as the Palatine Version, and believed to be a product of some church or school in Southern Gaul. Apart from actual texts or quotations from such, there are a number of natural references to the *Shepherd*, on

the part of scholars who were interested in the subject of the Canon of Scripture or related matters. I do not, however, remember to have seen it noted that any Western or British writer betrays a close acquaintance with the matter of Hermas as distinct from his canonical position or authority; and it was with special pleasure that I detected a case of undoubted acquaintance with Hermas' writings in the British Isles. It was in the story of St. Kentigern, the patron saint of Glasgow, whom I am bound on private grounds to revere, and which is a splendid hunting-ground for the folk-lorist, that I came upon the following incident.

St. Kentigern (St. Mungo, in popular speech) was paying a visit to a king of North Wales, whose name was Morken (*i.e.* Morgan). From Morgan, who was very rich, he solicited aid for his starving monks. Morgan chaffed him, told him to cast his burden on the Lord and He would sustain him, and in many ways reviled the saint and his religion. Kentigern explained to him from scripture and appropriate examples that it was true that righteous men were often tried with poverty, while bad men were allowed to revel in wealth. He explained to him the nature of the mutual help between poor and rich, using as an illustration the vine that finds its support in the elm. This is one of the best known of the *Similitudes* of Hermas. It opens as follows:

'As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appeared to me, and saith, "What art thou meditating within thyself?" "I am thinking, Sir," said I, "about the elm and the vine, that they are excellently suited the one to the other."'

The explanation is then made that the union of elm and vine is a parable of the like interdependence of rich and poor.

If we turn to the text of the Life of St. Kentigern in Capgrave's *Nova Legenda Angliæ*, we find that Kentigern explains to Morgan as follows:

Pauperes vero divitibus patronos fore, quorum beneficiis sustentantur, divitesque pauperum patrocínio, sicut vites ulmi sustentaculo, indigere, evidenter edocuit.

(Capgrave: ed. Horstmann, ii. 120.)

Our first thought, on reading this passage, is that the author of the story has suffered some displacement of clauses; for he seems to make the rich man the vine, and the poor man the elm. Indeed, I should have expected that any one reading the

Parable in Hermas would say that it is and must be the Rich Man who supports the Poor Man, and is Elm to his Vine. But do not let us be hasty to alter the text. Let us look at the passage in Hermas more carefully. He tells us that:

'The vine, when hanging on the elm, bears its fruit in abundance, and in good condition; but when spread on the ground, it beareth little fruit and that rotten.'

Here the suggestion is made that riches, kept to themselves, are unsatisfactory: they are meagre and unproductive. They need the support furnished by charity and the consequent intercessions of the faithful. Hermas says further:

'The rich man goeth up to the poor, and assisteth him in his needs, believing that for what he did to the poor, he shall receive a reward from God. In the sight of men, then, the elm seemeth not to bear fruit, and they know not, neither perceive, that if there cometh a drought, the elm having water nurtureth the vine, and the vine having a constant supply of water beareth the fruit twofold, both for itself and the elm. So likewise the poor, by interceding with the Lord for the rich, establish their riches.'

Clearly Hermas has equated the poor man with the protecting and sustaining elm, and the rich man with the clinging and supported vine. But this is the same explanation which we found in the story of St. Kentigern. We do not need to alter the text, nor need we have the least doubt that the author of the life of St. Kentigern was acquainted with the text of the *Shepherd* of Hermas. Even in a mass of legend and folk-lore there are some pearls to be found.

But now let us cast our critical net a little wider, to see whether there is any further acquaintance of early writers with the Parable of the Elm and the Vine.

When Origen was making his commentary on the Old Testament, he came to the Book of Joshua, and to the story of the Gibeonites and the trick which they played on the Israelite captain. The reader will remember that they came from a far country (so they said), so far off that they wore themselves threadbare on the journey, with shoes to match. Joshua honoured the treaty into which he had been beguiled, but reduced the Gibeonites to everlasting servitude as hewers of wood and drawers of water to the congregation of Israel. Origen says that the relation between the contracting parties was like

that of the Vine and the Elm in the Parable of Hermas. What does he mean? Are the Gibeonites the Vine and Israel the Elm to which they cling, or is it the converse? We should expect, at the first glance, that it is Israel that has taken Gibeon under its protection, but let us see what Origen actually says:

‘Hermas tells us in the little book called the *Shepherd*, that there is a certain tree called the elm, which bears no fruit, but carries the vine, which bears abundant fruit; and from the fact that it serves as a support to the vine . . . even the elm, which is unfruitful, appears to be necessary and useful from the service which it renders to the fruitful vine. Something of this kind occurs in the case of the

Gibeonites, who, though they have not put off the old man and his deeds (a neat allegorical touch from the old boots!), yet minister to the saints and serve them.’

So they had a second-hand salvation in the covenant of Joshua, who is allegorically Jesus.

It is clear from the foregoing that Origen has treated the Gibeonites as the Elm, and the Israelites as the Vine. Perhaps he was led to his allegorical parallel by the statement of Hermas that the Elm supplies water to the Vine, *i.e.* to Israel. In that case has not Origen inverted the parallel? In Hermas the Saints are the elm, and the Rich those who are hardly saved. The inversion was perhaps natural, in making Allegory out of Allegory.

Recent Foreign Theology.

Varia.

PROFESSOR RADE now completes his *Christian Theology*,¹ devoting his third book to a variety of topics all capable of being comprised under the general title ‘The Spirit.’ He seeks to give ‘inward’ theology, such as will make his readers more familiar with the gospel—the one thing needful. Like most recent writers on the subject, Rade is more interested in the influence of the Spirit, as a Divine saving agency, than in questions of ontology. The Spirit is the redeeming presence of God in human life, the blessed immanence of the Transcendent One. As Luther did, we should keep the Spirit and faith vitally one. If we do, there is no reason why we should not speak of the *unio mystica*, that phrase of many vicissitudes. In this section some excellent remarks are bestowed on Barth’s description of faith as a ‘vacuity,’ which elaborately misses the point that faith is spiritual fullness itself.

Like all Lutherans, Rade is resolved to have Luther on his side—a praiseworthy ambition. But the accumulation of passages from the Reformer on certain themes is overdone: ‘the Word’ is an example. Yet it is conceded that Luther’s influence too often led to Biblical dicta being put above the Spirit. The rise and fall of the

doctrine of verbal inspiration is treated at considerable length. Its surrender means the breakdown of traditional orthodoxy.

Rade can differ from Luther as well as agree with him. He points out that while in the Reformer’s earlier period the eucharistic gift or *res* was the forgiveness of sins, later in controversies with the Swiss it became the Real Presence, unspiritually conceived. It is interesting to find that Luther gives no place to the conception of ‘the Church invisible’; for him visibility was essential, but a kind of visibility which has God for its source. Rade calls attention to a startling blank in the older theology—it had no chapter on prayer! In prayer, as he rightly says, ‘adoration’ is the first and principal thing. The Spirit can never be understood if we fail to inquire where lies the support and inspiration of the Church’s prayer-life.

Justification is given its merited place. Luther’s great revolutionizing thought, that justification regenerates, was wholly abandoned, and it came to be taught that since God’s justifying act takes place outside of a man, it cannot change him inwardly. Whereas, in fact, the believer is a new man, ready furnished by his fellowship with God for good works. Justification is a creative thing, the wonder of wonders wrought by God. We must not relegate miracle solely to Scripture, as older thinkers did; for the roots of faith in miracle lie,

¹ *Glaubenslehre*: iii. ‘Vom Geist,’ von Martin Rade (L. Klotz Verlag, Gotha; 1927. M. 8).