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may be explained by the fact that, while clearly parallel in thought, they contain no single Greek word found in 1 Co 2⁹.

P. L. HEDLEY.

Great Meols, Cheshire.

Ezekiel xxiii. 4.

HITZIG, eighty years ago (*Der Prophet Ezechiel*, Leipzig, 1847), suggested that the curious plural, נִשְׂאִים, should be pointed as a singular (נִשְׂאִי). Smend, however (*Der Prophet Ezechiel*, Leipzig, 1880), could find no objection to the text, since, he says, such plurals were quite common in the Samaritan

Pentateuch. Yet the fact that in the Old Testament this is the only example that occurs raises suspicion. Cornill doubts the text and makes a violent emendation, objecting to Hitzig's suggestion on the ground that two subjects precede (cf. Cornill, *Das Buch des Propheten Ezechiel*, Leipzig, 1886).

All difficulties, I suggest, would be removed if it be assumed that the original text read אֶל-אִתְּהָא (transposed from 44b) instead of אִתְּהָא. By this simple change Cornill's objection to Hitzig's singular disappears, and we need no longer assume here a remnant of an ancient curious plural.

JUDAH J. SLOTKI.

Manchester.

Entre Nous.

Through the Eyes of His Enemies.

'It is long since they discovered on the wall of a Roman barrack a rude drawing of a grotesque figure on a cross, and a soldier kneeling, with the scribbled legend added, "Alexandros worships his God!" How easily one can recall the scene—the lounging group of rough soldier lads; the boy among them being baited for his ridiculous religion; the humorist, with the happy knack of drawing, dashing off, amid boisterous shouts from his delighted comrades, that quick sketch that summed up so neatly the whole grotesque absurdity of so impossible a faith. Very human, but surely one would not naturally look for a speaking likeness in a picture, drawn in that lightning fashion, and still more in that spirit of open mockery! And yet, perhaps, the most striking portrait of our Lord is just such a caricature, intended to create a roar of laughter! And all the ages down, many, who had passed through the long galleries, filled with authentic Masters, not greatly impressed, on seeing this stop short, with a catch in their breath, and their hearts running out to Christ, are won! Think it out for yourself, and you will be surprised how often you turn back to it, how instinctively your hand reaches out for the gospel according to Christ's enemies.'

This is from Professor Gossip's 'From the Edge of the Crowd,' and we were reminded of it by two books which have just come to hand this month. One is the latest volume (2s. 6d. net) of 'The People's Pulpit,' an excellent new series, containing

suggestive short sermons, which is being published by Messrs. Arthur H. Stockwell. Three volumes have already appeared—*Vision and Life*, by the Rev. R. J. Campbell, D.D.; *The Chivalry of Jesus*, by the Rev. R. Moffat Gautrey; *Time and Eternity*, by the Rt. Rev. J. E. C. Welldon, D.D. This—the fourth volume—is by the Rev. F. W. Norwood, D.D., and has the title *The Gospel of Distrust*, a title which is taken from one of the sermons. The first saying of Christ's enemies which Dr. Norwood gives is, 'Is not this the carpenter?' Would the Evangelists, he asks, ever have told the fact that Jesus was the son of a carpenter if His enemies had not said it? 'Look again at the Gospels. Matthew tells us that He was the son of Joseph, but he does not say what Joseph was, other than that he was of the family of David, and could trace his descent back to Abraham, while the blood of kings pulsed in his veins. He mentions Bethlehem as the place of birth, but never a word about the inn, and the cattle-crib which did duty for a cradle. On the contrary, he tells of a star in the heavens, and of wise men from the East who laid kingly gifts at the feet of the Babe.

'Luke does tell of the manger birth, but its lowliness is glorified by the song of the angels. He also gives the royal genealogy of Joseph, but never a word there about the carpenter's shop.

'Mark does not mention the birth of Jesus at all, nor refer to the handicraft of His father, and John begins with so cosmic a sweep of thought that Nazareth seems too small to have a place in it.

"In the beginning was the Word, and the Word was with God, and the Word was God."

'No, we should have missed it altogether but for the wooden common sense of some people who distrusted Jesus if they did not hate Him.'

The second book is not sermons—though it might form the basis of them—but a volume of studies in the interpretation of Jesus, by the Rev. Ernest G. Loosley, B.D. But though the method is different the subject is the same. The title of the volume is *Through the Eyes of His Enemies* (Epworth Press; 3s. 6d. net). It is an inquiry into the impression which Jesus made upon those of His contemporaries who were in some sense hostile to Him—the official religious classes, His critical fellow-townsmen, the members of His family, and the representatives of Rome. The chapters take up, one by one, 'He Blasphemeth'; 'A Gluttonous Man, and a Winebibber'; 'He is Beside Himself'; 'Whom makest Thou Thyself?'; 'We know this Man whence He is'; 'How knoweth this Man Letters?'; 'This Man is a Sinner'; 'Thou Art True, Fearless, and Impartial'; 'Himself He Cannot Save'; 'That "Deceiver," the World is gone after Him.'

The tone of the book is popular rather than critical. Mr. Loosley has purposely treated all the Gospels and all parts of them indiscriminately as reliable sources. The second study is on 'A Gluttonous Man, and a Winebibber: A Friend of Publicans and Sinners!' The first part of the accusation, Mr. Loosley says, was a coarse exaggeration by the Pharisees of the fact that Jesus was not an ascetic, and did not elevate abstinence and fastidiousness into articles of religion. 'In order to illustrate, by means of a concrete case, the jaundiced and perverted view that it is possible for a critic to present, a few extracts are here given from a book published in 1881, entitled "Methodism, a Part of the Great Christian Apostasy: A Review of the Life and Doctrines of John Wesley," by T. W. Christie, B.A. In his early days at Oxford, Wesley was an attractive young man, welcomed into the homes of the neighbourhood; but knowing little of vital religion, in spite of the fact that he was born in a rectory. These are facts which no admirer need attempt to deny or to conceal; but this is how our author refers to them:

"For those years he had no religion whatever; he was a *roué*. . . Horace and Bacchus and the goddesses had him. . . It discloses his true character: a gross liver with a relish for earthly enjoyments."

On the latter part of the accusation, 'A Friend of

Sinners,' Mr. Loosley in a critical note goes into the question as to whether there is ground for believing that the Pharisees are here accusing Jesus of being on friendly terms with *Gentiles*. He sums up the result in these words:

'Friendship with publicans was part of the charge; and from what we know of the conditions of society around the Sea of Galilee in the first century, friendship with Gentiles might well be the next step. So understood, the counts of the charge proceed in the form of a climax: first, a *bon viveur*; second, a friend of publicans; last and worst, a friend of foreigners. Whereas, if the word 'sinners' is to be understood in a more general sense, the end of the charge becomes an anti-climax.'

'The River of Death.'

'We moderns owe something to the land of the Pharaohs in our familiar use of the phrase "the river of death." All the burial-places of the Egyptians were on the western bank of the Nile, whilst the towns and villages inhabited by the living were on the east of the river. The corpse, after being mummified and kept for some time in its old home, was ferried over the Nile in a sort of hearse-like barge, and so conveyed to its final resting-place. From this the Greeks derived their myth of Charon, who ferried departed souls over the Styx into Hades; and from them the idea passed into Christian phraseology. When John Bunyan makes his pilgrims pass through a river before entering the Celestial City, when Charles Wesley describes the saints on earth as being "now divided by the stream, the narrow stream of death" from those to glory gone, when Burns speaks of "that unknown river, Life's dreary bound," when Watts talks of "Death's cold flood," when Whittier says, "And so beside the silent sea I wait the muffled oar," when the negro chorus sings, "One more river to cross," they are all unconsciously reproducing the Egyptian idea that the Nile has to be crossed by the dead man before he can enter into his final resting-place.'

'In the phrase which became so poignantly and pathetically familiar during the Great War—to "*Go West*"—there still survives the thought that the departed spirit goes over the Nile to the land of the setting sun. The "Oxford Dictionary" confesses ignorance as to the origin of the expression, the first example of which dates from 1919, though it was certainly used by our men before that. I have often wondered whether it may not have been first used by our boys in Egypt, and have been

started by one of them who knew something of the antiquities of that land of mystery.'¹

'My son, give me thine heart.'

The Praying Palm Tree (Allenson ; 2s. 6d. net) is a volume of seed-thoughts for children's sermons. There are ninety-three of them, all from the pen of the Rev. J. Whitehead Clegg, B.D. Here is a sample address—not so abbreviated that it does not make interesting reading.

'Boys like stories of policemen, especially if they are smart and clever. When I was on the *Majestic* I saw a man pacing up and down from the port to the starboard-side. I asked my friend who was showing me round what he was doing. "Oh, he is the man who looks for trouble and hopes he may not find it!"

'Wonderful man that. This is a wonderful vessel with a wonderful man on board. Afterwards he told me he was a fire-policeman, and that they had three of them who took turns in watching.

'A Southampton Dock policeman on night duty one dark night heard the splashing of oars. Presently he saw two men rowing a boat for the steps. He hid himself and waited for them. He found them rolling a great hawser they had on board up the slip. He approached them and interviewed them. Their tale seemed mysterious, so he got them to call with the rope at the police station.

'How did he get to know what line the rope belonged to, and what steamer it came from? There were many liners, Cunard, White Star, Red Star, Union Castle, etc. Inside the hawser there is a coloured strand which indicates what line. The police came to the coloured line and found it was different from what the men said it was.

'Lesson, big rope, many strands ; so school, character of school. Known by kindness and consideration for others, pure motives, a sympathetic conduct, Christian character. The liner rope is known by the inside and hidden strand, and so are boys and girls : they are known by their hearts, good-hearted or bad-hearted. "My son, give me thine heart." Yield your hearts to Jesus, and He will put them right, and dwell down in them and give all the beauties of Christianity.'

Rev 2¹⁰.

'Rev. Merton S. Rice in his book, "The Advantage of a Handicap," tells of one of Mirabeau's ancestors who was a colonel in the French army, and because of his rare bravery had been given charge of a bridge, the defence of which was very

¹ E. H. Sugden, *Israel's Debt to Egypt*, 125.

important. From his favoured position the General of the day kept constant watch of every part of the battle with special interest on the bridge. With ever-rising admiration he witnessed column after column of the enemy's ranks hurled against that bridge-head only to fall back in defeat. Finally, upon a renewed and determined charge upon the crucial point, the General watching the action through his glasses saw, as the smoke lifted, the streaming ranks of the enemy pouring across the bridge. He closed his field-glasses and made the conclusive comment in a short sentence of confidence : "Mirabeau is dead."

Matt 13¹⁸.

'A prosperous farmer invited his pastor to visit England with him. At Shrewsbury they drove out to see the old Roman town of Uriconium. Part of the walls of the public bathhouse was still intact, and up that they scrambled to survey the site. The ground where the ancient town had once stood was now a field of wheat. It was waving its banners of green in the July sunshine as the wind swept leisurely across it. But radiating from a common centre, like the spokes of a wheel, ran broad strips of yellow, stunted grain.

"Well, I declare," said Mr. Robinson, "if there isn't the diagram of the old town streets traced out in that yellow grain."

"I don't see how you know that," said the minister.

"Why, it's as clear as day," replied the other. "Where the old streets ran the ground is hard and infertile, and so the wheat that was sown on it is sickly and thin, and has ripened earlier than the rest."

"I see it now," said the minister, "and I also see a sermon in it."

This illustration and the one quoted above are from a new book by the Rev. William J. Hart, D.D., *Pearls for Preachers* (F. M. Barton Company, Cleveland ; \$2.00). They are not all so good as those two, but there are six hundred of them, quite a number of which will be found fresh and useful. They are arranged under comprehensive subject headings, and each illustration has a text attached. At the end will be found a good index.

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