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suggested for the end of that line was, it appears, ἐπὶ τὴν γῆν; but Dr. Bell now thinks, on the whole, that a short verb is missing (e.g., ἐνῆκεν), followed by τὴν. The 'supplement' at the beginning of line (13) will depend upon which of these alternative readings is preferred. If the former is adopted—and perhaps it should not be abandoned without further consideration—the missing words at the beginning of line (13) might conceivably be ὁ σίτος λαβεῖ (or ἔπιε), and the general sense would become: 'the seed received (or drank) water sprinkled on the ground.' If, on the other hand, Dr. Bell's later suggestion is accepted, the words following the article τὴν might possibly be ζωὴν τῷ σίτῳ, and the general sense might be: 'water sprinkled on the ground put life into the seed.' The idea conveyed by either alternative would be much the same—namely, that water is essential to germination.

Alternative suggestions ἐπλήσθη and ἐπήρθη are quoted by Dr. Bell for the mutilated word near the end of line (13), and this may be assumed to be followed by ἐνώπιον ὑμῶν (or αὐτῶν), the sense being: 'it filled out (or germinated, or grew up) before your (or their) eyes.'

Any attempted reconstruction of the last two lines must of course be mere guesswork, in view of the extremely fragmentary indications of the original. Dr. Bell thinks that εἰς χαράν is not unlikely for the end of line (15) and the beginning of line (16). Some such reconstruction as the following would not, I think, be inconsistent with the slight indications which are available: ἱκανὸν πρὸς πολλοὺς καὶ εἰς χαράν μεγάλην κατὰ ὑμᾶς ἑαυτοῦς. The sense would in that case be: 'fruit sufficient for many, and—as you yourselves say—giving great enjoyment.'

If these suggestions are well founded, the whole passage might perhaps be reconstructed thus, with the use of a little legitimate imagination at the beginning: [As Jesus and His disciples were walking one day in the Jordan valley, they passed a fruit-tree laden with fruit, and when the disciples remarked on the abundance and lusciousness of its burden,] Jesus asked them how it was that, when they had shut up the tiny seed in a hidden place, putting it out of sight beneath the earth, it germinated and produced an abundance of fruit too great to measure. And when they were perplexed at His strange question, Jesus, walking on, stood still on the brink of the river, and stretching forth His right hand, filled it with water and sprinkled it on the dust of the wayside. And then He said: The seed drank water sprinkled on the ground, and grew up before your eyes, and brought forth fruit (sufficient for many, and, as you say, giving much enjoyment).

In connexion with these suggestions, I find that that interesting old traveller, John Gadsby, mentions having seen, near a fountain in the Jordan valley, a fig-tree which was 'literally black with fruit, the figs all dropping off.' He also speaks of water-melons in a somewhat similar situation being literally *seen* to grow, expanding in circumference at the rate of an inch an hour (compare the above phrase 'grew up before your eyes').

Needless to say, if this general interpretation is accepted, the 'heavenly meaning' of the whole passage would be that, as water is essential to the growth of the seed and the production of fruit, so is 'living water' essential to spiritual growth and spiritual fruit-bearing.

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## Recent Foreign Theology.

### Varia.

THE second part of this compact, well-illustrated lexicon (see THE EXPOSITORY TIMES, xlv. 424)—Galling's Old Testament Handbook<sup>1</sup>—happens to include a number of towns like Gaza, Hebron, and Jericho, where recent excavations have thrown

<sup>1</sup> *Biblisches Reallexikon*, Bögen 6-10, von Kurt Galling (Mohr, Tübingen).

fresh light upon archæological problems. The results are carefully tabulated, with references to the best literature. But on Jerusalem there is no word of Sir G. A. Smith's work in the bibliography, nor of Mr. Rix's *Tent and Testament*, and the editor on p. 264 should have mentioned the *Encyclopædia Biblica* article on 'Trade and Commerce.' One exceptionally good article is on the female deities. It is indeed curious that so little attention is paid

to them in the prophetic protests. But the cult was probably private, and anyhow, as Herr Galling suggests, they were consorts of the more important male deities, whose public worship attracted criticism.

This is the first part of the long-expected edition of Eckard's Latin works,<sup>1</sup> and Dr. Raymond Klibansky has risen to the occasion. The short tract is printed with some brief notes, mainly upon textual problems, but also on earlier patristic exposition. For in this early tract Eckard refers to writers like Chrysostom. He follows the great Greek preacher, for example, in maintaining that 'in earth as in heaven' applies to all the three petitions of the prayer. Eckard's mysticism determines his own exposition. He insists that the prayer is spiritual, like all prayer. 'Note, we must not ask God for anything temporal.' This high-flying view is opposed to the simplicity and reality of Jesus, and the reader is perplexed to think what becomes of the petition for daily bread. But Eckard here is better than his theory, and allows that daily bread is included; though, he adds, we must not ask for delicacies. In expounding 'deliver us from evil,' he remarks that this means 'from sin already committed,' from the risk of temptation, and from the devil, as well as from the evil of asking what is outward, appealing to Augustine for the last-named interpretation.

The teaching of the tract is developed in his other works. But it is valuable to have this

<sup>1</sup> *Magistri Eckardi Opera Latina*, Auspiciis Instituti Sanctae Sabinae ad codicum fidem edita I. Super Oratione Dominica, edidit Raymundus Klibansky (Felix Meiner, Leipzig; M.2.50).

youthful pamphlet in such admirable form. Dr. Klibansky's attention was first called to it as he studied Nicholas of Cusa, who was almost the last to read and value Eckard. For four centuries the great mystic's Latin works suffered from the suspicion of the Church, and lay neglected. Now we are to have a final edition of them, initiated by the Dominicans, and it is creditable that Dr. Klibansky should have been entrusted with the task of opening the series.

It is the old problem which Dr. Kuhlmann raises in this pamphlet.<sup>2</sup> Man is the highest of the animals, and lord of creation; his dominion leads to a healthy self-assertion in which he feels himself master of the world, a god in the cosmos, developing his natural powers, as he reflects upon his capacities. Yet he is confronted with God, before whom he bows in awe and humility. In other words, there is a transcendental element in his being, and the problem of religious metaphysics is to account for the tension between this and the other consciousness of self-development. Must he not will to be thus humble? Is it not possible that by a sort of paradox the human person must turn to something deeper than logical idealism if he is to understand his destiny and existence here, as creative and yet a creature in the cosmic process? Such is the question put by this vigorous, philosophical plea for religious metaphysics.

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<sup>2</sup> *Theologische Anthropologie im Abriss*, Sammlung gemeinverständlicher Vorträge und Schriften, by Gerhardt Kuhlmann (Mohr, Tübingen; M.1.50).

## Entre Nous.

### Ancient Finger Prints.

One of the latest volumes on excavations in the Near East—we refer to Dr. Badè's *Manual*—shows how the past is being revealed in some remarkably modern ways. 'It is no reflection,' he says, 'on the characters of ancient potters of Mizpah to say that we are recording their finger prints with the aid of the noted criminologist August Vollmer, now Professor of Police Administration in the University of California.' The finger marks are

generally found on the inside of moulded lamps, or on the handles of pottery vessels at the points where these are joined to the vessels. They are expected to be useful in correlating contemporaneous levels on different parts of a mound. It is known that, in ancient times, when new cities were built upon old ones, the underlying stratification was often disturbed, and pottery from different levels and periods was apt to become mixed. Where the same potters, however, have left their