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THE  
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EDITED BY THE

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

ON the afternoon of Thursday, 11th May, a meeting was held in New College, Oxford, 'to consider the possibility of a new departure in the study of the text of the New Testament.' Dr. Ince, the Regius Professor of Divinity, presided. The discussion was opened by Prebendary Miller. Professor Sanday followed. Mr. Gwilliam succeeded Dr. Sanday. And so speaker after speaker rose, one alternately from either side, till this 'interesting and well-attended' meeting closed.

The speeches were reported fully. By and by the full report will be published, and it is better to wait for it. Meantime, one short significant sentence may be quoted from Dr. Sanday. He said that he had practically applied the system of Westcott and Hort, with some modifications, for many years, and had never found it fail him.

That sentence will help to steady those, if there are those, who may have doubted the wisdom of Dr. Moulton and Professor Geden in resting their new *Concordance* on the text of Westcott and Hort. It is the text that most students work with now. But that was not enough. In the judgment of Professor Sanday it is the best text to work with.

Still, it is probable that Dr. Sanday would not have given his advice to rest the new *Concordance*

on Westcott and Hort entirely. It is not a perfect text. Dr. Sanday uses it 'with some modifications.' He even asserts that its preference for the two great manuscripts,  $\aleph$  and B, sometimes goes too far. It was, therefore, wisely resolved to add to Westcott and Hort the readings of Tischendorf and those of the English Revision.

Moulton and Geden's *Concordance* has been well received. Its rapid sale, for it is a costly volume, is one of the most encouraging symptoms we have seen for many a day. Its reception by scholars and reviewers has been equally encouraging to its editors. Among the rest there is a long responsible notice in *The Methodist Recorder*, of 13th May, by Professor Agar Beet.

Professor Agar Beet is a student of words. He knows the value of a *Concordance*. He has used it, and made a great reputation by means of it. And in this article he is not afraid to say that the use of a *Concordance*—a Greek *Concordance*—is the best way to learn the Greek New Testament.

Professor Beet holds that a *Concordance* is of more value than a *Lexicon*. The knowledge that is gained by the use of a *Lexicon* is second-hand. It is the *Concordance* that gives us the opportunity of seeing the words in actual use, in all the

'know that that was of the glory, the outward manifestation of majesty, which He had with the Father. The clause which follows tells us how—'taking the form of a servant.' Not 'and took.' It is not an additional statement. It is the explanation of the statement that has just been made. It is what the emptying consisted in. 'Taking the form of a servant.' The same word *morphé* is used again, and its meaning must be the same. He had the form of God, He now adopted the form of a servant. That is to say, He was, and continued to be, God by nature; He now added the nature of man to that. And here is the place to notice how unmistakably this great passage asserts at once the true divinity and the true humanity of our Lord. He was originally, and He continued still to be by nature, God—that is the assertion of the divinity. He took upon Him the nature of man—that is the assertion of the

humanity. An accurate exegesis makes the one as emphatic and impregnable as the other.

It is true that the apostle does not say at once 'taking the form of a man.' He says 'taking the form a servant.' But the meaning is the same. As Bishop Bull has already explained it, he first tells us that Christ emptied Himself; if you ask how, he answers by 'taking the form of a servant'; and if, again, you ask how He took the form of a servant, he answers by 'being made in the likeness of man.' He chooses servant intentionally at the first. For he wishes to emphasise the depth of the humility. He even says a 'slave.' It is a bold word; almost offensively bold to feeling, but not too bold for the fact. For the slave is he who is absolutely obedient to the will of his master. And Christ was obedient—He was obedient even unto death; yea, to the death of the Cross.

## The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

AMONG the apocryphal books of the Old Testament is the famous Wisdom of Jesus the Son of Sirach, or Ecclesiasticus. This book of wisdom was regarded as canonical by the Hellenistic Jews, and so was included in the Greek version of Holy Scripture. It was also quoted as canonical by many of the Palestinian and Babylonian Jews. The Roman Catholics follow the prevalent opinion of the ancient Church, and use it as a part of Holy Scripture. The Lutherans and Anglicans separate it from the canon of Scripture, but recommend its devout use. The Reformed Churches, and more especially the Puritans, abstain from using it, out of fear lest it should encroach upon the sacred enclosure of the canon. For this reason this precious book of ethical wisdom is little known among us.

The Wisdom of Jesus Ben Sira belongs to a special type of Hebrew literature, which is called the literature of Wisdom. It is the nearest approach which the Hebrews made to the philosophy of the Greeks. It is not metaphysical or

speculative, but rather ethical and practical. This wisdom found little expression in the times of the prophets. It seems to have flourished after the decay of prophecy. In the Old Testament it is represented in the Book of Proverbs, the Book of Job, the Song of Songs, and Ecclesiastes; in the Apocrypha, in the Book of Tobit, and the Wisdom of Ben Sira, of the second century B.C., and the Wisdom of Solomon, of the early years of the first century of our era. This wisdom also appears in the earliest tract of the Mishna, in the Sayings of the Fathers, of the first and second centuries of our era. It is also found in the New Testament, in the Epistle of James, and, in a measure, also in the Epistle to the Hebrews and the Prologue of the Gospel of John. It constitutes an important part of the teaching of Jesus the Messiah as reported in the Gospels of Matthew and Luke. It is this Wisdom of Jesus the Messiah, our Saviour, that we are to consider.

The Wisdom of Jesus the Messiah has been put in its historical setting, in the development of the

literature of Wisdom, in order to show that it is our purpose, not to set forth the Wisdom of Jesus in the material sense, as an attribute of the perfections of Him 'in Whom are all the treasures of wisdom and knowledge hidden' (Col. ii. 3), but, in the formal sense, to show that Jesus used the forms, methods, and essential principles of the Hebrew literature of Wisdom.

The Wisdom of Jesus is not at present accessible to us in any writing which gives it apart from His other teaching. But it is altogether probable that His Wisdom was originally given in written form by itself; and that this was indeed the earliest of the Gospels, prior to any of our four Gospels, and one of the chief of the sources used by our Matthew and Luke. The earliest Christian tradition, which goes back to the words of Papias, is that Matthew the Apostle wrote a Gospel in the Hebrew language. This bore, doubtless, the Hebrew title Debarim, דברים. In Greek the title was known as Logia. Debarim has a wider meaning than words, which is its usual translation, and the nearest equivalent to it. It is used frequently in the Old Testament in the titles of writings. Thus the Ten Commandments are known in Hebrew as the Ten Words (Ex. xxxiv. 1 (J); Deut. iv. 13, x. 7). The Prophecies of Amos and Jeremiah have in their titles the Words of Amos (Amos i. 1), the Words of Jeremiah (Jer. i. 1). The Chronicler uses it in the titles of several of his sources: Words of Shemaiah, of Jehu, of Samuel, of Nathan, of Gad, of Nehemiah, of the Seers (1 Chron. xxix. 29; 2 Chron. ix. 29, xii. 15, xx. 34, xxxiii. 18, 19; Neh. i. 1). We cannot be certain, however, whether, in these cases, acts as well as words may not be included, especially as we have דברי הימים (1 Chron. xxvii. 24), for the written chronicles of a monarch. In the literature of Wisdom it is used in titles and sub-titles with reference to the wise in general (Prov. i. 6, xxii. 17; Eccles. ix. 17, xii. 11); or to wise men in particular, such as Agur (Prov. xxx. 1); Lemuel (Prov. xxxi. 1); Koheleth (Eccles. i. 1). דבר, in Hebrew, is primarily a sentence rather than a word,<sup>1</sup> and so is constantly used in the law codes for the earlier sentences of command all beginning with 'Thou shalt not' or 'Thou shalt';<sup>2</sup> and also for the brief, terse sentences so characteristic of Hebrew

wisdom. The presumption from usage, therefore, is that the Hebrew Debarim, the original of the traditional Logia of Matthew, consisted of just these sentences of Wisdom from the lips of Jesus.

It is in dispute among scholars whether the Logia, after the supposed example of the writings referred to by the Chronicler, contained acts of Jesus as well as words; or whether, after the example of all other references in the Old Testament, it contained sentences only. My opinion is in favour of the latter. For the first and third Gospels evidently rely mainly upon the original Gospel of Mark for the acts of Jesus. But it is agreed that the words of Jesus constituted the characteristic feature of the Logia, whether it contained acts or not.

I shall not attempt to limit the Words in the Logia to the Wisdom of Jesus, although it is quite evident that the common material of the three Synoptic Gospels has little if anything from the Logia; and that the material common to Matthew and Luke, and derived by both evangelists from the Logia, consists chiefly of the sentences of Jesus, which may be classified under the head of Wisdom. The great prophetic discourse of Jesus and the prophetic woes against the Pharisees are common to the three Synoptists. Only three of the parables are common to the three Gospels, two common to Matthew and Luke, one peculiar to Mark, ten peculiar to Matthew, and eighteen peculiar to Luke. In view of these facts we cannot be certain that either the parables or these prophetic discourses of Jesus were in the Hebrew Matthew. It is, however, agreed by all that the sentences of Jesus' Wisdom were therein, and that they were its characteristic feature. Therefore we may conclude that, whatever else the primitive Gospel contained, it contained the Wisdom of Jesus.

It is not difficult to discern the Wisdom of Jesus in the Gospels, and there is little danger of mistaking this material for any other, because its types are so well defined in the other literature of Wisdom.

I shall endeavour to bring out clearly and strongly in this series of articles the Wisdom of Jesus; but I would be understood as not thereby depreciating any other type of the teaching of Jesus. For the teaching of Jesus is wonderfully comprehensive. No such comprehensiveness of form and method, as well as material, can be

<sup>1</sup> See *Oxford Hebrew Lexicon*.

<sup>2</sup> Briggs, *Higher Criticism of Hexateuch*, new edition, p. 142.

found in any other teacher, whether ethnic, Jewish, or Christian. Jesus seems to have gathered to Himself the lines of instruction that had come down from the most ancient times and those which were active in His own time.

Jesus was a Prophet greater than any that preceded Him. His apocalyptic prophecy (Mark xiii. ; Matt. xxiv. ; Luke xxi.) carries on the line of apocalyptic prophecy of the Old Testament and the Pseudepigrapha, and rises to grander heights. His prophetic woes upon the Pharisees (Mark xii. ; Matt. xxiii. ; Luke xx.) are grander than Isaiah's woes upon the wicked rulers of his time (Isa. v.). There is more predictive prophecy in the teaching of Jesus than in any book of prophecy in the Old Testament.<sup>1</sup> From this point of view Jesus may be called the greatest of the prophets.

Jesus expounded the law codes of the Old Testament and the traditional interpretations in such a manner that He easily rose superior to all the lawyers, who tested Him with the most difficult questions. He used the methods of argument of the rabbinical schools, and vanquished the Pharisees with their own weapons. Jesus was the greatest of rabbis.<sup>2</sup>

Jesus taught the people in the use of the most beautiful stories that were ever told. There are fine specimens of the Haggada in the Talmud and other early Jewish writings. There are fine specimens in the stories of the Apocrypha, such as Judith, Tobit, Susanna, Zerubbabel, the Maccabee Mother. There are finer still in Ruth, Jonah, Esther, and Daniel of the Old Testament. But none of these can equal the parables of Jesus, which are easily the choicest gems of fiction. Jesus was the greatest teacher of the people.<sup>3</sup>

If we regard the Gospel of John as in any sense genuine, and look upon the discourses therein contained as chiefly esoteric, then Jesus was a most profound theologian, the Master of doctrinal teaching.

I do not underrate or depreciate any of these other forms of the teaching of Jesus when I strive to show that Jesus was the greatest of the wise men. He Himself said, on one occasion, 'The queen of the South came from the ends of the

earth to hear the wisdom of Solomon, and behold a greater than Solomon is here' (Luke xi. 31).

Jesus was recognised as a unique teacher by the people. 'They were astonished at His teaching, for He was teaching them as having authority, and not as the scribes' (Matt. vii. 29 ; Mark i. 22 ; Luke iv. 32). He spake out of His own knowledge and experience words that were fresh and powerful. His words were life and light ; were spirit and truth.

He presented Himself to His disciples as the unique Teacher when He warned them—

' Be not ye called Rabbi :  
For One is your Rabbi ;  
And all ye are brethren.

Call ye no one Father :  
For One is your Father,  
He which is in heaven.

Be not ye called Master :  
For One is your Master ;  
The greatest among you is your servant.'

Matt. xxiii. 8-12.

This beautiful piece of Wisdom leads us at once into the heart of our subject. It is of great artistic beauty. In the Hebrew original<sup>4</sup> each line was a trimeter measured by three beats of the accent. The lines are organised in three strophes of three lines each. The number three determines its artistic structure, and it is, accordingly, the cube of three ; three strophes of three lines of three accents.<sup>5</sup>

Jesus put His Wisdom in this poetic form for the reason that Wisdom had been given in the artistic form of Gnostic poetry for centuries, and was so used in His time. If He was to use such Wisdom, He must use its forms. Jesus uses its stereotyped forms, and uses them with such extraordinary freshness, fertility, and vigour, that His Wisdom transcends all others in its artistic expression.

The Greek forms, which alone are preserved to us in the Gospels, were translated from an original Hebrew.<sup>6</sup> Sometimes this translation mars the

<sup>4</sup> In translating into an unknown original, we cannot be sure of the exact words that were used, but we may come sufficiently near for our present purpose.

<sup>5</sup> For my views of the structure of Hebrew poetry, see *Biblical Study*, pp. 264 seq.

<sup>6</sup> For many years I held that the original was Aramaic (see *Messiah of the Gospels*, p. 70). But a special study of all the supposed material of the Logia has since convinced me that

<sup>1</sup> See Briggs' *Messiah of the Gospels*, p. 72.

<sup>2</sup> Briggs' *Biblical Study*, p. 309.

<sup>3</sup> My article, 'Works of the Imagination in the Old Testament,' in *North American Review*, February 1897.

beauty of the original; and the measures are destroyed by the additions or substitutions which the Evangelists have made for the sake of explanations. This example is exactly like the original, save in two lines, where the Evangelist, in translating into Greek, has added to the original, 'call ye no one Father,' the qualifying words, ἐπὶ τῆς γῆς, 'on the earth'; and to, 'for One is your master,' the explanation, ὁ χριστός, 'the Messiah'; which additions make the lines too long, and put them out of harmony with the others. In other respects, the symmetry of the original has been preserved in the Greek.<sup>1</sup>

### I. THE TRISTICH.

Compare with these three triplets of Jesus two specimens of single triplets from the Sayings of the Jewish Fathers<sup>2</sup>—

'Be deliberate in judgment,  
And raise up many disciples,  
And make a fence to the Law.'—i. 9.

'Thine own friend, and thy father's friend, forsake not;  
But go not to thy brother's house in the day of thy calamity:  
Better is a neighbour that is near than a brother far off.'—Prov. xxvii. 10.

There are only eight triplets in the Book of Proverbs (xxii. 29, xxv. 8, 13, 20, xxvii. 10, 22, xxviii. 10, xxx. 20). They are not frequent in other literature of Wisdom. Jesus uses them frequently, and with fine artistic effect.

The following is an example of a pair of triplets:—

#### I.

'Ask, and it shall be given you;  
Seek, and ye shall find;  
Knock, and it shall be opened unto you.

#### II.

For every one that asketh receiveth;  
And he that seeketh findeth;  
And to him that knocketh it shall be opened.'  
Matt. vii. 7, 8.

the original was rather Hebrew. I have no space to give the history of this discussion, or to give my reasons for a change of opinion. Indeed, for my present purpose, it is immaterial which view one adopts.

<sup>1</sup> διδάσκαλος is only a translation of רַבִּי, and by no means implies a different word in the Hebrew original.

<sup>2</sup> In the main I follow the translation of Taylor's *Sayings of the Jewish Fathers*, and the Revised Version of Holy Scripture.

This is the oldest and most famous of the sayings—pre-Christian without doubt. It is a trimeter triplet. The following is a tetrameter triplet, measured by four beats of the accent:—

'Be ye of the disciples of Aaron:  
Loving Peace and pursuing Peace,  
Loving mankind and bringing them nigh.'—i. 13.

The following is from the Book of Proverbs, a pentameter triplet of five beats of the accent, with cæsuras:—

'Seest thou a man diligent in his business:  
He shall stand before kings,  
He shall not stand before mean men.'—xxii. 29.

The second and third lines constitute an antithetical couplet progressive to the first line.

The following example from Proverbs reverses the arrangement; for it begins with an antithetical couplet of advice, and concludes with a line giving the reason for the advice:—

The great characteristic principle of Hebrew poetry is its parallelism. These triplets have each three lines of synonymous parallelism. But the second triplet is in synthetic parallelism to the first, because it gives the reason for the first; and there is exact correspondence of reason with exhortation in each of the three lines of the second strophe, compared with each of the three lines of the first strophe. These two triplets have been preserved in their original form in the Greek translation.

Here is a single triplet—

'The foxes have holes,  
And the birds of the heaven have nests;  
But the Son of Man hath not where to lay His head.'  
Matt. viii. 20; Luke ix. 59.

This is composed of a synonymous couplet, followed by a line antithetical to it.

I shall now give three triplets, in which we have to find the original by the application of the principles of textual criticism to the three different versions of the original given in Matt. v. 29, 30, xviii. 8, 9; Mark ix. 43-48—

1. 'If thy hand cause thee to stumble, cut it off :  
It is better for thee, maimed, to enter into Life,  
Than to have two hands and be cast into Gehenna.
2. And if thy foot cause thee to stumble, cut it off :  
It is better for thee, halt, to enter into Life,  
Than to have two feet and be cast into Gehenna.
3. And if thine eye cause thee to stumble, cast it out :  
It is better for thee, with one eye, to enter into Life,  
Than to have two eyes and be cast into Gehenna.'

These three triplets are tetrameters, with four beats of the accent. They are three synonymous triplets, in which there is exact correspondence between the three, line for line throughout. It is interesting to note how the original is treated in the several versions. Mark adds to Gehenna, in the first triplet, the explanatory, 'into the unquenchable fire';<sup>1</sup> and to the third, 'where their worm dieth not, and the fire is not quenched.'<sup>2</sup> Matthew (xviii. 8) substitutes, in his consolidation of the first and second triplets, 'everlasting fire'<sup>3</sup> for Gehenna, and in the third triplet enlarges Gehenna into 'Gehenna of fire.'<sup>4</sup> It is evident that these changes were all made in order to explain the Hebrew Gehenna to Gentile readers. Similarly, on the other side, Mark substitutes for Life, in the third triplet, the explanatory, 'kingdom of God.'<sup>5</sup> Furthermore, Matthew (v. 27-30) gives 'right hand' for 'hand,' and 'right eye' for 'eye.' There are other changes in one or more of the versions by paraphrase, substitution,

condensation, or enlargement; but these may be similarly explained. This shows us that the Evangelists here, as elsewhere, were not so much concerned to give us the words of Jesus in their exact original literary form as to give them in their essential meaning, and that they did not hesitate to paraphrase, enlarge, or condense for this purpose. The forms of Hebrew Wisdom could have had little value for Gentile readers. They would have made a bad impression upon the Greeks, whose poetry was wrought out in such elaborate, nice, and beautiful forms, and who might have been deterred by their prejudice against the Hebrew poetic form from giving heed to the essential contents.

An interesting specimen, to illustrate the method of the Evangelists in dealing with the original Hebrew of the Wisdom of Jesus, is given in Matt. xii. 34-35; Luke vi. 45. The original was, doubtless—

'The good man out of his good treasure bringeth forth good things;  
And the evil man out of his evil treasure bringeth forth evil things:  
For out of the abundance of the heart the mouth speaketh.'

Matthew adapts this Logion to the context, in which he uses it by transposing the third line and making it the first line, and prefixes his favourite mode of denunciation, 'Ye offspring of vipers, how can ye, being evil, speak good things?'<sup>6</sup>

Luke inserts in the first line 'of the heart'<sup>7</sup> after 'treasure,' giving the interpretation before the application in his third line. It was evidently not in the original.

## 2. THE DISTICH.

We have begun with triplets because it was easy to enter into our study of the Wisdom of Jesus through these. But, logically, we should have begun with couplets; for the couplet is the

most characteristic of the types of Hebrew Wisdom. The Book of Proverbs, in its first great collection (x.-xxii. 16), gives 376 couplets. The second great collection (xxv.-xxix.) is also composed chiefly of couplets, although specimens of other forms occur.

The couplets of Proverbs are so familiar, that I *πονηρόν* of Luke; but these are only different renderings of the same original, הרעה, הטבה.

<sup>7</sup> τῆς καρδίας.

<sup>1</sup> εἰς τὸ πῦρ τὸ ἀσβεστον.

<sup>2</sup> ὅπου ἡ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

<sup>3</sup> εἰς πῦρ τὸ αἰώνιον.

<sup>4</sup> γέενναν τοῦ πυρός.

<sup>5</sup> εἰς τὴν βασιλείαν τοῦ θεοῦ.

<sup>6</sup> He also uses ἀγαθὰ and πονηρά for the τὰ ἀγαθὰ and τὰ

shall not give any of them. I shall limit myself to two specimens from Ben Sira.

This is antithetical—

‘The way of sinners is made plain with stones,  
But at the end thereof is the pit of Sheol.’—xxi. 10.

The following is synonymous :—

‘A merchant shall hardly keep himself from doing wrong,  
And a huckster shall not be freed from sin.’—xxvi. 29.

The following piece is an antithetical pentameter, and the next a comparative hexameter :—

‘Unto everyone that hath shall be given, and he shall have abundance :  
But from him that hath not, shall be taken away even that which he hath.’—Matt. xxv. 29.

‘They that are whole have no need of a physician, but they that are sick :  
I came not to call the righteous, but, on the contrary, sinners.’—Mark ii. 17; Matt. ix. 12; Luke v. 31.

Matthew inserts between the two lines of this couplet a citation from Hos. vi. 6, which is given also in Matt. xii. 7. It is an apt citation, but it is improbable that Jesus made it, at least here. He certainly would not have broken up His couplet of Wisdom in this way. It is, furthermore, not given in connexion with this couplet by Mark or Luke. Luke adds after sinners, ‘to repentance’; but that is not in the other Gospels, and is doubtless an interpretation. Jesus apparently had a wider call in mind than repentance. The context suggests rather salvation in its broadest sense.

There are two couplets in Matt. v. 17–18 which were gathered by the Evangelist from two different occasions. He uses them to introduce his series of Logia with reference to the relations of Jesus to the Law. The first is an antithetical tetrameter—

‘Think not that I came to destroy the Law :  
I came not to destroy, but to fulfil.’

This Evangelist added ‘the prophets,’ in order to make the statement refer to the whole Old Testament. This addition destroys the measure of the line, and has nothing in the context of this discourse or the experience of Jesus to justify it. He was constantly charged with violating and destroying the Law, but nowhere with destroying the

Jesus uses these couplets more frequently than Ben Sira, but not so frequently as the Book of Proverbs. These examples will suffice—

‘Whosoever<sup>1</sup> exalteth himself shall be humbled,  
But whosoever humbleth himself shall be exalted.’  
Matt. xxiii. 12; Luke viii. 4.

This is an antithetical trimeter.

‘Watch and pray, lest ye enter into temptation :  
The spirit indeed is ready, but the flesh is weak.’  
Mark xiv. 38; Matt. xxvi. 41.

This is a synthetic pentameter.

prophets. The insertion is doubtless in accordance with the Mind of Jesus; but it is improbable that He used the word here.

The second couplet is a synthetic tetrameter. It appears also in a different context in Luke xvi. 17. The original of the two was probably—

‘Till heaven and earth pass away,  
One Yodh shall not pass away from the Law.’

The first Evangelist adds ἡ μία κερία, but this is not in Luke. It makes the line too long, and it really weakens the Logion by exaggeration.<sup>2</sup>

These are specimens of a large number. Some such are in the Gospel of Mark, and a few of them may be seen embedded in the Gospel of John. They are terse sentences, easily remembered in connexion with events, and therefore they found their way into these Gospels, which seem not to have used the Logia.

<sup>1</sup> ὅστις δὲ ὑψώσει of Matthew, and πᾶς ὁ ὑψῶν of Luke, represent the same Hebrew original, עֲרִיבָה. Delitzsch rightly uses the participle in both cases, but needlessly inserts ἔ before it in Luke. The force of the gnome is given more accurately by Luke as a general truth than by Matthew, who refers to a future reward in a dogmatic way.

<sup>2</sup> The slight differences in the introductory clause, εὖς ἄν παρέλθῃ of Matthew, εἰκοπώτερον δὲ ἔστιν παρελθεῖν of Luke, originated from the necessity of adapting this Logion to different contexts.

(The Second Article to follow.)



# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

It has been for some time known that a new book was coming from Professor Hommel of Munich. It has now come. Published simultaneously in English and in German, it goes in this country by the title of *The Ancient Hebrew Tradition as Illustrated by the Monuments*. The translation is done by Messrs. Edmund McClure, M.A., and Leonard Crosslé. The publishers are the Society for Promoting Christian Knowledge.

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It was known that the book was coming; it was also known that it was to be polemical against the Higher Criticism. It has come, and it is not less polemical than was expected. Immediately under the title are to be read the words: 'A Protest against the Modern School of Old Testament Criticism.' And, to take a single instance of flat antagonism, we have only entered as far as the tenth page when we read: 'It has yet to be proved that we have any right to assume that Deuteronomy first came into existence at the time in which it was discovered, *i.e.* in the latter half of the seventh century B.C., or, in other words, some 650 years after the death of Moses. From a single instance, namely, the passage in Deut. xxviii. 68, I am able to prove that Deuteronomy must have been known to the prophets at least as early as the time of Jotham and Menahem, about 740 B.C., and was not lost until later on, during the long reign of the idolatrous king Manasseh.'

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Again, on p. 19, we have the irreconcilable statement: 'It is unquestionable that the Higher Critics have gone virtually bankrupt in their attempt to unravel, not only chapter by chapter, but verse by verse, and clause by clause, the web in which the different sources [of the Hexateuch] are entangled, arguing frequently from premises which are entirely false.'

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Nevertheless, Professor Hommel is a Higher Critic himself and a Higher Critic still. Of Professor Justi he remarks that 'he does not mince matters,' and commends his attitude as 'far more honest than that of the temporising theologian who strives to throw dust either in the eyes of the public or in his own.' Professor Hommel himself does not mince matters, as we shall see. We shall even see that he is sometimes too honest for his translators.

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Professor Hommel says that the critics have gone bankrupt in unravelling the web in which the different sources of the Hexateuch are entangled. But he admits the different sources. He admits the same four sources as the critics claim to discover. He describes them rapidly and graphically, and he disclaims all participation in the effort of Professor Green, of Princeton, 'to disprove the alleged existence of different sources.' He refuses even the measure of commendation

# The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

## SECOND ARTICLE.

In my first article<sup>1</sup> I presented specimens of the Wisdom of Jesus in the forms of the couplet and triplet. In this article I shall give specimens in which He uses pieces of four and five lines.

### 3. TETRASTICH

The tetrastich is quite frequent in Proverbs. The little supplementary collection of the Words of the Wise (xxii. 17; xxiv.) has no fewer than fourteen of them (xxii. 22-23, 24-25, 26-27; xxiii. 10-11, 13-14, 15-16, 17-18; xxiv. 1-2, 3-4, 5-6, 15-16, 17-18, 19-20, 21-22). The second great collection of the Proverbs of Solomon (xxv.-xxix.) has four examples (xxv. 4-5, 9-10, 21-22; xxvi. 4-5), the Words of Agur one (xxx. 5-6), and the collection of Aluka one (xxx. 17). These may suffice as specimens—

'The eye that mocketh at his father,  
And despiseth to obey his mother,  
The ravens of the valley shall pick it out,  
And the young eagles shall eat it.'—Prov. xxx. 17.

The second couplet gives the punishment for the sin of violation of the parental law, which violation is stated in the first couplet.

The following tetrameter is a fine specimen of two couplets in which the first gives the comparison, the second the explanation:—

'Take away the dross from the silver,  
And there cometh forth a vessel for the finer.  
Take away the wicked from before the king,  
And his throne shall be established in righteousness.'  
Prov. xxv. 4, 5.

A third specimen is also of two couplets—

'If thine enemy be hungry, give him bread to eat;  
And if he be thirsty, give him water to drink:  
For thou shalt heap coals of fire upon his head,  
And the Lord shall reward thee.'  
Prov. xxv. 21, 22.

The second couplet gives the reasons for the conduct recommended in the first.

<sup>1</sup> The Hebrew Lexicon, edited by Brown, Driver, and Briggs, and published simultaneously by the Clarendon Press and Messrs. Houghton, was quoted in the first article by the editor under the title, *Oxf. Heb. Lex.* Professor Briggs wishes it said that he prefers *New Heb. Lex. B.D.B.*

Jesus gives many sentences of this type—

'No household servant<sup>2</sup> can serve two masters:  
For either he will hate the one and love the other;  
Or else he will hold to the one and despise the other.  
Ye cannot serve God and Mammon.'  
Matt. vi. 24; Luke xvi. 13.

This is a fine specimen of what Bishop Jebb calls introverted parallelism, where the first and last lines are synonymous and the second and third are antithetical.<sup>3</sup> Bishop Jebb gives as his specimen—

'My son, if thine heart be wise;  
When thy lips speak right things,  
My heart also will rejoice,  
Yea, my reins will rejoice.'  
Prov. xxiii. 15, 16.

Certainly the specimen from Jesus is much superior to the one from Proverbs. The following are tetrastichs with two progressive couplets:—

'Every idle word that men speak,  
They shall give account thereof in<sup>4</sup> the judgment;  
For by thy words thou shalt be justified,  
And by thy words thou shalt be condemned.'  
Matt. xii. 36.

'Give not that which is holy unto the dogs,  
Neither cast your pearls before the swine,  
Lest haply they trample them under their feet,  
And turn and rend you.'—Matt. vii. 6.

An interesting specimen of the tetrastich is given in Matt. vi. 14, 15—

<sup>2</sup> Matthew omits *οικέρης* of Luke, probably in order to generalise, as usual in his collection of the Wisdom of Jesus (Matt. v.-vii.).

<sup>3</sup> See *Biblical Study*, p. 261.

<sup>4</sup> It is common in Matthew to insert *day* before *judgment* in order to make the reference more distinct to the ultimate Day of Doom. See *Messiah of the Gospels*, p. 240.

'If<sup>1</sup> ye forgive men their trespasses,  
Your Father<sup>2</sup> will also forgive you your trespasses;<sup>3</sup>  
But if ye forgive not men their trespasses,  
Neither will your Father forgive your trespasses.'

This is composed of two antithetical couplets. It is inserted by Matthew immediately after the Lord's Prayer. But it is not given by Luke in that context. The Lord's Prayer and this tetrastich were inserted by Matthew between the second and third strophes of Jesus' teaching with

This choice piece of the Wisdom of Jesus has an introductory couplet as follows:—

'Be not anxious for your life, what ye shall eat,<sup>4</sup> or for your body, what ye shall put on.  
Is not the life more than the food, and the body than the raiment?'

This is followed by a tetrastich which takes up the provision of food mentioned in the first half of the first line of this couplet—

'Consider the ravens,<sup>5</sup> they do not sow, or reap, or gather;<sup>6</sup>  
And God<sup>7</sup> feedeth them. Are ye not of much more value than birds?  
And which of you, by being anxious, can add a cubit to his lifetime?  
If ye are not able to do even that which is least, why are ye anxious concerning the rest?'

The next tetrastich takes up the provision of raiment—

'Consider the scarlet flowers,<sup>8</sup> how they grow; they do not toil or spin:  
Yet even Solomon in all his glory was not arrayed like one of these.  
If God clothe the grass, which to-morrow goes into the oven,  
How much more will he clothe you,<sup>10</sup> O ye of little faith.'

These are now followed by a concluding tetrastich, which comprehends both the provisions of food and clothing—

'Seek ye not what ye shall eat, and wherewithal ye shall be clothed:<sup>11</sup>  
For all these things do the nations of the world<sup>12</sup> seek after.

<sup>1</sup> The connective γὰρ has been inserted in order to attach the Logion to its context in the Gospel.

<sup>2</sup> The Evangelist inserts 'heavenly' before Father in the first couplet, but not in the second. This is in accord with the peculiar usage of our Matthew. See *Messiah of the Gospels*, p. 79.

<sup>3</sup> Matthew omits 'trespasses' in the second line, but the measure requires it, as well as the antithetical statement in the fourth line.

<sup>4</sup> In some late MSS. of Matthew the clause is added, 'or what ye shall drink.'

<sup>5</sup> Matthew generalises into 'birds of heaven.'

<sup>6</sup> Luke expands this verb into οὐκ ἔστιν ταμίειον οὐδὲ ἀποθήκη.

<sup>7</sup> Matthew substitutes 'your Heavenly Father,' as elsewhere.

<sup>8</sup> Matthew shortens by omitting the first half of the line. Luke's specific 'raiment' is tempting, even against the more general 'the rest' of Matthew. But it seems to be premature. Raiment is characteristic of the next strophe, and the thought of clothing appears nowhere else in this. It seems to have come into Luke in view of the following context.

<sup>9</sup> These flowers are not lilies, but the wild field-flowers of

reference to doing righteousness, as we shall see later on.

I shall now give a specimen of three tetrastichs introduced by a couplet. There are two versions, in Matt. vi. 25-34; Luke xii. 28-32. The original form is ascertained by applying the principles of textual criticism to the two versions of a common original. The measure is pentameter, in which the second half of the line is complementary to the first half.

Palestine, brilliant scarlet in colour, and so appropriate in the comparison with royal robes.

<sup>10</sup> These lines have been greatly changed in both versions. The original can be determined here only by conjecture. I venture to suggest that it was something like the following—

אסדהאלהים סלביש החציר אשר לחך התני  
כסה ילביש אתכם קטני חאמונה

Luke makes the simile plainer by enlarging the lines into a long and clumsy sentence, and especially by inserting ἐν ἀργῶ τὸν χόρτον οὐτα σήμερον. He then abridges the second line, and so makes the couplet over into prose. Matthew does the same by a variant rendering, τὸν χόρτον τοῦ ἀργῶ σήμερον οὐτα.

<sup>11</sup> Luke is nearer to the original in the verb ζητεῖτε, which is sustained by its use in lines 2 and 3. Matthew's μεριμνήσητε has originated from ver. 25, the initial couplet of the piece. Λέγοντες is then required in his prosaic rendering. τί πύγητε of Luke and τί πλώμεν of Matthew are enlargements of the original. Luke generalises in the last clause by substituting for the original specific reference to clothing, which thus sums up the ideas of the two previous strophes, the more general 'neither be ye of doubtful mind.'

<sup>12</sup> Matthew omits 'world,' but the measure requires it.

Your Father knows that ye have need of all these things:  
Therefore seek His kingdom,<sup>1</sup> and all these things shall be added to you.<sup>2</sup>

It is safe to say that this splendid specimen of the tetrastich cannot be equalled either for form or content from the entire extent of the literature of Wisdom.

Matthew (vi. 34) appends to this piece of wisdom a triplet, which was originally independent, but is kindred in theme—

'Be not (therefore) anxious for the morrow,  
For the morrow will be anxious for itself.  
Sufficient unto the day is the evil thereof.'

It is, indeed, a trimeter of different measure from the piece to which it is joined.

The same is true of the couplet given here by Luke xii. 32. It is one of the most precious of the sayings of Jesus. But it has no original connexion with the context—

'Fear not, little flock;  
For it is your Father's good pleasure  
To give you the kingdom.'

These cognate Logia are important for a more complete presentation of the teaching of Jesus on this theme, but they impair the literary beauty of the larger Logion unless they are kept distinct.

#### 4. THE PENTASTICH.

The Pentastich, a piece of five lines, is rare in the Book of Proverbs. I have noted but four specimens (xxiii. 4, 5, xxiv. 13, 14, xxiv. 23, 25, xxv. 6, 7). I shall give the last, partly because it is a good one, and partly because it illustrates one of the sayings of Jesus—

'Put not thyself forward in the presence of the king,  
And stand not in the place of great men;  
For better is it that it be said unto thee, Come up hither;  
Than that thou shouldst be put lower in the presence of the prince  
Whom thine eyes have seen.'

Here the triplet gives the reason for the recommendation in the couplet, which begins the quintette.

There are several specimens in the Sayings of the Jewish Fathers. We shall give two—

'Be not as slaves that minister unto the Lord,  
With a view to receive recompense;  
But be as slaves that minister to the Lord  
Without a view to receive recompense;  
And let the fear of heaven be upon you.'<sup>1</sup>—i. 3.

This tetrameter is a finer specimen than we have found in Proverbs. It is composed of two antithetical couplets and a concluding line of exhortation synthetic to both.

Here is a still finer specimen of the tetrametre tetrastich—an antithetical pair—

1. 'More flesh, more worms;  
More treasures, more care;  
More maid-servants, more lewdness;  
More men-servants, more thefts;  
More women, more witchcrafts.
2. More law, more life;  
More wisdom, more scholars;  
More righteousness, more peace;

<sup>1</sup> Matthew adds 'His righteousness.' This is in accordance with the stress on righteousness characteristic of this Gospel, especially in the collection called the Sermon on the Mount. See *Messiah of the Gospels*, p. 171.

He who has gotten a name, hath gotten a good thing for himself;

He who has gotten words of law, hath gotten for himself the life of the world to come.'<sup>2</sup>—ii. 8.

We are now prepared to consider three specimens from the teaching of Jesus—

'Strive to enter in through the narrow gate;  
For<sup>4</sup> broad is the way that leadeth unto Apoleia;<sup>5</sup>  
And many be they who enter in thereby;  
For straightened is the way that leadeth unto Life;  
And few be they that find it.'—Matt. vii. 13, 14,

A single line of this piece is found in Luke xiii. 24. It is there made the introduction to a

<sup>2</sup> Mark iv. 24c. has *προσθεθήσεται ὑμῖν*, but entirely apart from its original context.

<sup>3</sup> This line has been enlarged from a shorter original, which omitted, probably, 'of the world to come.'

<sup>4</sup> Some MSS. have *πύλη*, as well as *πλατεία*, to correspond with *στενή ἢ πύλη* of line 3. But both of these look like enlargements of the original words on the part of the Evangelist, such as we have found elsewhere. They make the lines so much too long in measure.

<sup>5</sup> I retain *Apoleia* = *ἀπόλεια* = *ἵνα*, in order that the local meaning in antithesis with Life may appear. There can be no doubt that this term applies to the place of the lost in Sheol as Gehenna to the place of the lost after the final judgment. We have had a similar antithesis between Gehenna and Life in the trimeter triplets. (THE EXPOSITORY TIMES, June, p. 397. See also *Messiah of the Gospels*, p. 205.)

judgment-scene (Luke xiii. 25, 30). A parallel to this judgment-scene is found in Matt. vii. 21, 23. It is evident that the kindred Logion—Matt. vii. 15, 20—has been inserted between the two. Luke has changed the original 'gate' into 'door' to suit the phrase of the judgment-scene; but it seems to me that he alone has preserved the original first

word of the line 'strive' which is omitted by Matthew. This pentastich has an introductory line of exhortation, followed by two antithetical couplets contrasting the two ways.

The following is the best specimen of introverted parallelism that can be found in the entire range of the Wisdom literature:—

'All men cannot receive this saying, but they to whom it is given;  
For there are eunuchs which were so born from their mother's womb,  
And there are eunuchs which were made eunuchs by men,  
And there are eunuchs which made themselves eunuchs for the sake of the kingdom of God:  
He that is able to receive it, let him receive it.'—Matt. xix. 11, 12.

(*The Third Article to follow.*)

## Point and Illustration.

THOUGHTS FROM JEAN PAUL RICHTER.

SELECTED AND TRANSLATED BY CHARLOTTE ADA RAINY, EDINBURGH.

### Music.

THE earthly echo of eternity.

IN its tones the successive waves of the sea of eternity beat on our hearts, we who are standing on its shores, and are yearning to embark. Art thou the evening zephyr of *this* life or the morning breeze from a future one?

### Love.

AS Moses died because God kissed him, so may thy life be a long kiss of the Eternal One.

IF thy friend have a quarrel with thee, furnish him with an opportunity of doing thee a great favour.

THE noblest love can forget no one, for it is built on the *needs* of man, not on his qualities.

HE who has not where to lay his head often suffers less pain than he who has not where to lay his hand.

WHY do we not thank God every time a man finds some one he can love, even although he may not at once be loved again,—or even ever?

MAKE others happy, for with each one you gladden, you bless others also who belong to him. For the same reason forbear to wound.

HOW often have I longed to be present at all the reconciliations of the world,—for no love moves us so deeply as returning love.

THERE are those that are linked together from their very cradles, their first meeting is but a second one, and they bring to each other, as do long-parted ones, not only a future, but also a past.

LOVE but one warmly and purely, and thou lovest all.

LOVE needeth verily no explanation, only Hate needeth such.

### Memory.

THAT Indian summer of human joy.

### True Wisdom.

BE great enough to despise this world, be greater in order to esteem it.

IF self-knowledge be the road to virtue, then is virtue yet more the way to self-knowledge.

### God revealing Himself.

THE Eternal One has shown His name in the heavens in glistening stars, but on the earth in soft flowers.

HOW unbrokenly the rainbow hovers over the stormy waterfall! So standeth God in heaven, and the streams of time are plunging and roaring, yet over all the waves hovers the rainbow of His peace.

EVERY virtuous man, and every wise man is a direct proof that God eternally lives; and every one that suffers without cause.

DO thou rejoice in that which can never depart from Thee, in Him who is at once the greatest and the most beautiful of all objects of joy, who has given thee all, *thyself and Himself*.

EVERY devout soul is a word—a look—from the all-loving One.

### Self-revelation.

A MAN never shows his own character more clearly than when describing another one.

THERE are words which are deeds.

PRAYER is a *keeping silence*, not only with the lips, but with the *thoughts*. But the great Spirit, who knoweth our

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

PRINCIPAL BROWN, of Aberdeen, has died at the age of ninety-four. Above all other gifts, he had the gift of exposition. It is not as a scholar, it is not as a theologian, that we shall think of him, it is as an expositor. And as an expositor he was at his best in the doctrinal simplicity of the Gospels. There is a book in six large volumes, called *The Critical and Experimental Commentary*. Five volumes of that book should have been dead long ago. But Dr. Brown's single volume on the Gospels has kept the whole alive until now.

It is not as a scholar that we shall remember Principal Brown. Yet his scholarship was sound, and his interest in scholarship characteristically keen. He has often been heard to say that surely someone would come and give us a new dictionary of the Bible. At last he learned that the task was undertaken by a former pupil of his own. From that moment he kept pace with the progress of the work. He asked innumerable questions; he offered innumerable suggestions. He was most deeply interested in the attempt that is to be made to cover the obsolete or obsolescent words of the English Versions. Within a week or two of his death he was writing down with his own hand and sending to the editor words that should be handled,

and the leading passages in which they are found.

The announcement of a discovery is like the review of a book. It is possible to make too much of it, and then the public suffers. It is also possible to make too little of it, and then the author suffers. But the greatest wrong is done when an interesting discovery is made and the discoverer finds that people are disappointed with it when they see it, because unauthorized and exaggerated reports had led them to expect something more interesting still.

This ill fate, we fear, has befallen Mr. B. P. Grenfell, of Queen's College, Oxford. Last winter Mr. Grenfell discovered a number of papyrus rolls at the site of the ancient Oxyrhynchus in Lower Egypt. They were mostly written in Greek, and they ranged in date from the Roman conquest to the Arabian period. One hundred and fifty of these rolls of papyrus were sent to the Gizeh Museum, the rest were shipped to England. Of the rolls and fragments of rolls that were shipped to England, one possesses exceptional interest. It is a single leaf of papyrus. It is believed to run back to the third century A.D. It contains Sayings of our Lord, some of which are found in the Gospels and some are not.

was below Jesus. Besides, I do not think that Paul at any time either claims or disclaims what we understand by inspiration. He sometimes claims the authority of the Lord, and at other times he tells us positively that he has not that authority, but relies only on his own judgment. But it by no means follows that sometimes in his Epistles he is guessing. If for what he says he has no express command of the Lord, what he says is a logical deduction from an express command. If Paul does not stand on the direct authority of the Lord, he always and in all things takes his stand on premisses that his Lord has furnished; and as he moves forward, he lays bare for you the processes of his intellect. Paul claims nothing, advances nothing that he is not prepared to make plain to any man who will bring his head with him, and not be afraid to use it. If his system is not a coherent logical image of the truth as it is in Jesus, it is just nothing at all. From beginning to end there is nothing imported, nothing new or novel that needs backing by inspiration or by any-

thing else. He only asks that we be prepared to think; and from conclusions upon which we are both agreed, he will vindicate every jot and tittle. Jesus and Paul are not to be compared. They belong to altogether different spheres. Jesus is the fact, Paul is the interpreter thereof. Jesus said, 'I am the truth'; Paul said, 'I determined not to know anything among you but Christ and Him crucified.' Men who set the one up against the other only write down their own incompetence and folly.

With this I close. I take up a certain Epistle, and I read: 'To me it is a very small matter that I am judged of you or of any man's judgment; there is One that judgeth.'

And I turn to the Gospels, and I modify words of the Master Himself, and quote them on the behalf of Paul: 'Think not that I will accuse you to the Father; there is One that accuseth you, even Jesus on whom ye have set your hope: for if ye believed Jesus, ye would believe me; but if ye believe not His words, how shall ye believe my writings?'

## The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

### THIRD ARTICLE.

#### PENTASTICH—*Continued.*

THE first and last lines are in synonymous parallelism. They enclose a triplet of synonymous lines giving the reason on which the advice of the first and last lines is based.<sup>1</sup>

One of the choicest specimens of the pentastich is in Luke vi. 20, 23. Two antithetical strophes of five pentameter lines are clearly shown, which do not appear in the version of Matthew (v. 1-12)—

1. 'Blessed are ye poor: for yours is the Kingdom of God;  
Blessed are ye that hunger: for ye shall be filled;  
Blessed are ye that weep: for ye shall laugh;  
Blessed are ye when men shall hate you:  
For in the same manner did their fathers unto the prophets.
2. Woe unto you rich, for ye have received your consolation.  
Woe unto you that are full, for ye shall hunger.  
Woe ye that laugh, for ye shall (mourn and) weep.  
Woe, when all men shall speak well of you,  
For in the same manner did their fathers to the false prophets.'

Each line in the second strophe is antithetical to the corresponding line in the first strophe. Luke has inserted between the fourth and fifth lines of the first strophe other homogeneous material from

a much later period in the teaching of Jesus. It is evident that this is an insertion, for when it is removed, the connexion between the fourth and fifth lines of the two strophes is exactly the same.

<sup>1</sup> See *Messiah of the Gospels*, p. 202.

Matthew gives these with several changes, which we need not pause to consider; but omits the entire antithetical strophe. Furthermore, Matthew inserts five additional beatitudes, and changes the order of the second and third of Luke. He also changes the direct address of the discourse into the more objective third person plural. He even goes so far as to interpret them so as to give them a more general application. In Luke they have a specific application to those who have followed the special call to poverty, suffering, and enduring of persecution as prophets of the New Dispensation.

But Matthew qualifies 'poor' by 'in spirit,' and so seeks to avoid the misinterpretation that mere poverty was a blessing, and to show that poverty must be rooted in the disposition, and be a voluntary act. So by adding to 'hunger' the qualifying 'after righteousness,' he wishes to avoid the misinterpretation that hunger in itself is a blessing, and to show that righteousness must be the real goal of the endurance of physical hunger. It is evident that Luke gives the original Logion, and that here, as elsewhere, Matthew enlarges, interpolates, and explains by the use of other Logia.<sup>1</sup>

### 5. HEXASTICH.

There are ten hexastichs, pieces of six lines each, in the Book of Proverbs (xxiii. 1-3, 19-21, 26-28; xxiv. 11-12; xxvi. 24-26; xxx. 15-16, 18-19, 21-23; xxx. 29-31, 32-33). We shall give one specimen:—

'Deliver them that are carried away unto death,  
And those that are ready to be slain see that thou hold back;  
If thou sayest, Behold, we know not this,  
Doth not He that weigheth the hearts consider it?  
And He that keepeth thy soul, doth He not know it:  
And shall not He render to every one according to his work?'—xxiv. 11, 12.

In Ben Sira (xxv. 13, 15) we find the following:—

<p>'Any plague but the plague of the heart; Any wickedness but the wickedness of a woman; Any affliction but the affliction from them that hate me;</p>	<p>Any revenge but the revenge of enemies; There is no poison greater than the poison of a serpent; There is no wrath greater than the wrath of an enemy.'</p>
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There is also (ii. 7-17) a poem of Wisdom consisting of four strophes of six lines each, arranged as two antithetical pairs, as follows:—

1. 'Ye that fear the Lord, wait for His mercy,  
And go not aside, lest ye fall.  
Ye that fear the Lord, believe Him,  
And your reward shall not fail.  
Ye that fear the Lord hope for good,  
And for everlasting joy and mercy.
2. Look at the generations of old and see,  
Did ever any trust in the Lord and was confounded?  
Or did any abide in His fear and was forsaken?  
Or did any call upon Him and He took no notice of him?  
For the Lord is full of compassion and mercy,  
And forgiveth sins and saveth in time of affliction.
3. Woe be to fearful hearts and hands that hang down,  
And the sinner that goeth two ways.  
Woe unto him that is faint-hearted, for he believeth not,  
Therefore shall he not be defended.  
Woe unto you that have lost patience,  
And what will ye do when the Lord shall visit you?
4. They that fear the Lord will not hate His words,  
And they that love Him will keep His ways.  
They that fear the Lord will seek His good pleasure,  
And they that love Him will be filled with the law.  
They that fear the Lord will prepare their hearts,  
And humble themselves in His sight.'

<sup>1</sup> See *Messiah of the Gospels*, p. 172.



The Sayings of the Fathers gives the following choice specimens :—

‘ There are four characters in those who sit under the wise :  
 A sponge, a funnel, a strainer, and a sieve.  
 A sponge, which sucks up all ;  
 A funnel, which lets in here and lets out there ;  
 A strainer, which lets out the wine and keeps back the dregs ;  
 A bolt-sieve, which lets out the dust and keeps back the fine flour.’—v. 21.

We add this specimen because it is similar to one of Jesus’ soon to follow :—

‘ Whosoever wisdom is in excess of his works—to what is he like ?  
 To a tree whose branches are abundant and its roots scanty ;  
 And the wind comes and uproots it and overturns it.  
 And whosoever works are in excess of his wisdom—to what is he like ?  
 To a tree whose branches are scanty and its roots abundant ;  
 Though all the winds come upon it they stir it not from its place.’—iii. 27.

This has two antithetical pentameter triplets.

Jesus gives us a gem of this type in Matt. vii. 24–27, where there are two antithetical hexastichs

in the tetrameter movement in which each line of the second strophe is in parallelism with its fellow in the first strophe :—

1. ‘ Every one which heareth<sup>1</sup> these words of mine and doeth them,  
 Shall be likened unto a wise man,  
 Which built his house upon the rock :  
 And the rain descended, and the floods came,  
 And the winds blew, and beat upon that house ;  
 And it fell not : for it was founded upon the rock.
2. But every one which heareth these words of mine and doeth them not,  
 Shall be likened unto a foolish man,  
 Which built his house upon the sand :  
 And the rain descended, and the floods came,  
 And the winds blew, and smote upon that house ;  
 And it fell : and great was the fall thereof.’

This certainly is finer than any specimen of the hexastich in the whole range of the literature of Wisdom. The Evangelist Matthew has preserved this piece in its original form, but Luke (vi. 47–49) has condensed it and made it into a prose parable.

We shall now consider a longer piece, where the Evangelist has condensed the concluding strophe, and at times, also, by minor changes, mars the beauty of the other strophes. But the piece is so symmetrical that it is quite easy to see its original structure. This splendid piece of the Wisdom of Jesus describes His royal judgment (Matt. xxv. 31–46). It is unsurpassed for simplicity, grandeur, pathos, antithesis, and graphic realism. It is com-

posed of five pentameter strophes of six lines each. The first strophe is introductory, describing the King taking His seat on His judgment throne surrounded by angels, the assembly of all nations before Him, and His separating them as a shepherd divides his sheep from his goats. The judgment itself is presented in four strophes, a pair for the righteous and a pair for the wicked, each pair composed of a strophe and an anti-strophe—and the second pair being in such thoroughgoing antithetical parallelism to the first pair that every line in the one is in antithesis to every line of the other. The whole concludes with a couplet summing up the everlasting penalty :—

1. ‘ When the Son of Man shall come in His glory, and all the angels with Him,  
 Then shall He sit on the throne of His glory :  
 And before Him will be gathered all the nations :  
 And He shall separate them one from another,  
 As the shepherd separateth the sheep from the goats :  
 And He shall set the sheep on His right hand, but the goats on the left.

<sup>1</sup> πᾶς ὁστίς ἀκούει (ver. 24) and πᾶς ὁ ἀκούων (ver. 26) go back to the same original, כל השמע. οὖν is a connective that

was inserted by the Evangelist to adapt this sentence of Wisdom to its context.

2. Then shall the King say unto them on His right hand,  
Come, ye blessed of my Father, inherit the kingdom,<sup>1</sup>  
Which was prepared for you from the foundation of the world :  
For I was an hungered, and ye gave Me meat : I was thirsty, and ye gave Me drink :  
I was a stranger, and ye took Me in : naked, and ye clothed Me :  
I was sick, and ye visited Me : I was in prison, and ye came unto Me.
3. Then shall the righteous answer Him,<sup>2</sup> Lord,  
When saw we Thee an hungered and fed Thee, or athirst and gave Thee drink ?  
When<sup>3</sup> saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ?  
When<sup>4</sup> saw we Thee sick, and visited Thee ? or<sup>4</sup> in prison, and came unto Thee ?  
And the King shall answer and say unto them, Verily I say unto you,  
Inasmuch as ye did it unto one of these least of My brethren, ye did it unto Me.
4. Then shall the King<sup>5</sup> say also unto them on the left hand,  
Depart from Me, ye cursed, into Gehenna,<sup>6</sup>  
Which is prepared for the devil and his angels :  
For I was an hungered, and ye gave Me no meat : I was thirsty, and ye gave Me no drink :  
I was a stranger, and ye took Me not in : naked, and ye clothed Me not ;  
I was sick, and ye visited Me not : I was in prison, and ye came not unto Me.<sup>7</sup>
5. Then shall the wicked<sup>8</sup> answer him, Lord,  
When saw we Thee an hungered (and did not give Thee meat<sup>9</sup>), or athirst (and gave Thee not to drink),  
(When saw we Thee) a stranger (and took Thee not in), or naked (and clothed Thee not),  
(When saw we Thee) sick (and did not visit Thee), or in prison (and did not come unto Thee).  
Then shall He answer and say unto them, Verily I say unto you,  
Inasmuch as ye did it not unto one of the least of these, ye did it not to Me.'

The following couplet was probably added by the Evangelist—

' And these shall go away into eternal punishment ;  
But the righteous into eternal life.'

## 6. THE HEPTASTICH.

The heptastich, a piece of seven lines, is not common in Hebrew Wisdom. There are two examples in Proverbs. The first of these is the picture of the sluggard (xxiv. 30-32). The other is the following :—

' Neither desire thou his dainties :  
For as he reckoneth within himself so is he.  
Eat and drink, saith he to thee ;  
But his heart is not with thee.  
The morsel which thou hast eaten shalt thou vomit up,  
And lose thy sweet words.'—xxiii. 6-8.

<sup>1</sup> The Greek combines lines 2 and 3 into one prose sentence *την ητοιμασμενην υμιν βασιλειαν*, but the Hebrew, as Delitzsch gives it, is *הסוכה הסוכה*, so that the third line begins with the participial clause (cf. 4, line 3 below).

<sup>2</sup> *λεγοντες* is a prosaic insertion. Hebrew poets usually omit *אמרו*, leaving it to be understood (cf. Ps. ii. 2).

<sup>3</sup> *δε* is an insertion of the Greek translation.

<sup>4</sup> This clause is verified by the parallel in 2, line 5, it was left out in the prose translation.

<sup>5</sup> The parallelism of 2, line 1, requires 'King.' The Greek has reduced it to the mere subject of verb *επει*.

<sup>6</sup> We have seen already the tendency in the Gospels to explain the Hebrew Gehenna to Gentile readers. I think

that Gehenna was in the original, in antithesis with 'kingdom,' and that 'eternal fire' is an explanatory substitution (see THE EXPOSITORY TIMES, p. 397).

<sup>7</sup> This line has been reduced as 3, line 4. There the verb 'visited me' was left out, here the verb 'came unto me.'

<sup>8</sup> The antithesis requires the *wicked* over against the *righteous*, and not simply the subject of the verb. The measure of the line also demands it.

<sup>9</sup> In this strophe the clauses were all condensed in the Greek prose translation by omission of all the verbs, and the summing of them up in 'minister unto thee.' They should all be restored.

A fine example of this type is found in the Sayings of the Jewish Fathers, a pentameter :—

‘ Consider three things, and thou wilt not come into the hands of transgressors.  
 Know whence thou comest and whither thou art going,  
 And before whom thou art to give account and reckoning.  
 Know whence thou comest : from a fetid drop ;  
 And whither thou art going : to worm and maggot ;  
 And before Whom thou art about to give account and reckoning,  
 Before the King of the king of kings. Blessed be He.’—iii. 1.

A still more beautiful specimen is given by Jesus (Matt. vi. 19-21) :—

‘ Lay not up for yourselves treasures upon earth,  
 Where moth and rust doth consume,  
 And where thieves break through and steal :  
 But lay up for yourselves treasures in heaven,  
 Where neither moth nor rust doth consume,  
 And where thieves do not break through and steal :  
 For where your treasure is, there will your heart be also.’

This heptastich is composed of two antithetical triplets of exhortation, with a concluding line giving the reason for the exhortation.

The triplets are antithetical, line for line, in a most impressive correspondence of language and thought.

(The concluding Article to follow.)

## The Great Text Commentary.

### THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 2.

**‘In My Father's House are many mansions; if it were not so, I would have told you; for I go to prepare a place for you’—(R.V.).**

EXPOSITION.

**‘In My Father's House.’**—There is a Father, and there is a Father's home, and in that home many dwellings (‘abodes’ or dwelling-places, only here and ver. 23) awaiting them in the other world. And Jesus therefore, in leaving them, is going to His home, and their home (Heb. ii. 10.) Heaven is the true home-life, with the Father's heart the spring of all the affection, and the Father's presence the pledge of its permanence. All that we yearn for of a love that will never fade or disappoint—the love that we feel we are made for, a resting-place that shall never cast us adrift, our own place, our own home, love answering love, heart responding to heart—is there. As the heart, after a lifetime, turns back to the home and parental affection that shielded childhood, so the heart of the Christian disciple yearns for the Father's House. With every home comfort and feeling there is to be also in that better life an amplitude of blessing, a sphere for every capacity, a congenial task for each; all the tender love of *home*; all the infinite wealth and variety of a *world*.—REITH.

**‘Many mansions.’**—There is room enough for all there: though you may find no shelter among men (xvi. 1, 2), you

shall find it amply with My Father. It does not appear that there is in this place any idea of the variety of the resting-places as indicating different limitations of future happiness. Such an idea would be foreign to the context, though it is suggested by other passages of Scripture, and was current in the Church from the time of Tertullian. The rendering, *mansions*, comes from the Vulgate, *mansiones*, which were resting-places, and especially the ‘stations’ on a great road where travellers found refreshment. This appears to be the true meaning of the Greek word here; so that the contrasted notions of repose and progress are combined in this vision of the future.—WESTCOTT.

**‘If it were not so, I would have told you,’** is, in another form, the same as ‘Verily, verily, I say unto you,’ in ver. 12. The disciples might absolutely rely upon it; and in this confidence might count it for nothing that the earth seemed to have no more place for them (comp. chap. xvi. 2; Rev. xiii. 17), and that the cry, ‘Away with Him, away with Him’ (John xix. 15), was lifted up on all sides against them. For He who gave them this assurance was the only True Being—He of whom it is written: ‘There was no guile found in His mouth’ (Isa. liii. 9; cf. 1 Pet. iii. 22); and who assuredly would not deceive His disciples with fallacious hopes.—HENGSTENBERG.

In adding that if such hopes were baseless He would have told them, Jesus seems to guarantee those deep instincts of human nature as correct interpreters of God's mind toward man, as well as to confirm every hope which His own words may raise.—REITH.

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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE Church Congress has come and gone. Its most notable utterance, from the theologian's point of view, was probably that of Canon Sanday on 'The Historical Method in Theology.' And as Dr. Sanday kindly sent us a copy of the address before delivery, our readers will be able to estimate its worth for themselves.

---

Mr. Headlam, who introduced the subject, spoke ably also. His most telling point was made when he started to answer the broad question, 'Is Christianity true?' There are two assumptions possible, he said. The one assumption is that Christianity is true, the other is that it is not. Both are contradictory to the historical method. Assume Christianity true, and you can prove it true with ease. Assume it false, and you come as easily to that conclusion.

---

Whereupon Mr. Headlam exposed a clever fallacy into which even Renan fell. In the name of the historical method the unbeliever demands that Christianity should be investigated as any other religion. The historical method assents. The unbeliever sets to work. In a moment it is seen that he is working on the assumption that Christianity *is* as any other religion. And he does not ask if its miracles are true, he proceeds to set them aside. 'When a writer begins by assuming

that a miracle is impossible, his investigations are just as valuable or as valueless as those of a person who assumes that it is true.' It is a point of utmost consequence. And Canon Sanday, whose paper joins on to Mr. Headlam's (though we have obliterated the joining), touched upon it too.

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But there was another subject at the Congress of more immediate interest than this, though of less enduring consequence. Its title on the official programme is 'Progress of Life and Thought in the Church of England during the Victorian Era.' As a title it is comprehensive enough. Under 'Life and Thought' you are prepared to find everything that is new or old under the sun. And even 'the Church of England' and 'the Victorian Era' leave scope enough for conjecture. Yet this voracious title produced three of the most closely reasoned and fittingly expressed of all the papers at the Congress.

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The first paper was read by Mr. H. O. Wakeman, of All Souls' College, Oxford. Its subject was the High Church. Mr. Wakeman did not call it the High Church. He called it the Tractarian movement. But he defined the Tractarian movement, as he intended to speak of it, as 'the High Church revival of this century in the Church of England, and not merely the movement in Oxford

Christology of *log.* 3.) Harnack examines all the fragments hitherto recovered of the Egyptian Gospel, and by instituting a comparison between these and our Logia arrives at the conclusion (too timidly suggested by Grenfell and Hunt) that the Oxyrhynchus fragment is an excerpt from the Gospel according to the Hebrews. Harnack contends strongly for the allegorical meaning of *log.* 2. It is not literal ritual fasting that is in view. He translates *ἐὰν μὴ νηστεύσῃτε τὸν κόσμον*, 'If ye fast not in relation to the world,' *i.e.*, 'renounce not the world.' Similarly, *ἐὰν μὴ σαββατίσῃτε τὸ σάββατον* = 'If ye keep not rightly (lit. "in the way corresponding to the Sabbath") the Sabbath.' The reference is not to a rigid keeping of the Jewish

Sabbath, but to the entire hallowing of the religious life. We can scarcely believe, Harnack thinks, that this *logion* is an original saying of Jesus, who could hardly have used the technical terms *νηστεύειν* and *σαββατίζειν* in such a metaphorical sense.

The Logia form the subject also of a notice in the September issue of the *Th. Tijdschrift* by Dr. VAN MANEN, who praises warmly both the *editio princeps* of Grenfell and Hunt and the work of Harnack. The latter, he thinks, has made it almost perfectly certain that the source of our fragment was the Gospel according to the Hebrews.

J. A. SELBIE.

*Maryculter.*

## The Wisdom of Jesus the Messiah.

BY PROFESSOR C. A. BRIGGS, D.D., NEW YORK.

### FOURTH ARTICLE.

IN this article we shall give specimens of longer pieces in eight, ten, and twelve lines, and also pieces of varying length.

#### 7. THE OCTASTICH.

The octastich of eight lines is used in Proverbs (xxiii. 22-25; xxx. 7-9, 11-14). A favourite everywhere is the one of Agur—

'Two things have I asked of Thee,  
Deny me them not before I die:  
Remove far from me vanity and lies;  
Give me neither poverty nor riches;  
Feed me with the food that is needful for me,  
Lest I be full and deny, and say, Who is the Lord?  
Or lest I be poor and steal,  
Or use profanely the name of my God.'

A fine specimen is in Ecclesiastes (x. 8-11)—

'He that diggeth a pit shall fall into it;  
And whoso breaketh through a fence, a serpent shall bite him.  
Whoso heweth out stones shall be hurt therewith;  
And he that cleaveth wood is endangered thereby.  
If iron be blunt, and one hath not whet the edge,  
He must put forth strength: and wisdom is profitable to direct.  
If the serpent bite before it is charmed,  
Then there is no profit in the charmer.'

Ben Sira also has some fine specimens. The following may be cited, because of its similarity to some sentences of Jesus:—

'And stretch thine hand unto the poor,  
That thy blessing may be perfected.

A gift hath grace in the sight of every man living,  
And from the dead detain it not.  
Fail not to be with them that weep,  
And mourn with them that mourn;  
Be not slow to visit the sick:  
For that shall make thee to be beloved.'—vii. 22-36.

Jesus gives a beautiful specimen of the octastich in Matt. vi. 1-6, 16-18, in three tetrameter strophes, with an introductory couplet. These strophes are in synonymous parallelism, line for line, throughout the eight lines of the three strophes. There

are a few places where the Evangelist has marred the original line by his Greek translation, or by words of explanation, and by condensation. But the piece is so symmetrical that it is difficult to miss the original.

'Take heed that ye do not your righteousness before men,<sup>1</sup>  
Else ye have no reward with your Father.'<sup>2</sup>

This is the introductory couplet. Three kinds of righteousness are now taken up: almsgiving, prayer, and fasting. Between the prayer and the fasting, Matthew, as often in the Sermon on the Mount, has inserted other material relating to

prayer, namely, the Lord's Prayer, which is given by Luke in a more appropriate historical place,<sup>3</sup> and a tetrastich as to forgiveness. The three strophes are as follows:—

1. 'When<sup>4</sup> thou doest alms, thou shalt not be as the hypocrites:<sup>5</sup>  
For they sound a trumpet before them in the synagogues and in the streets,  
That they may have glory of men.  
Verily I say unto you, They have received their reward.  
But thou,<sup>6</sup> when thou doest alms,  
Let not thy left hand know what thy right hand doeth:  
That thine alms may be in secret,  
And thy Father which seeth in secret shall recompense thee.
2. When<sup>7</sup> thou prayest,<sup>8</sup> thou shalt not be as the hypocrites:  
For they love to stand<sup>9</sup> in the synagogues and on<sup>10</sup> the streets,  
That they may be seen of men to pray.  
Verily I say unto you, They have received their reward.  
But thou, when thou prayest,  
Enter into thine inner chamber and close<sup>11</sup> the door:  
And pray to thy Father which is in secret,  
And thy Father which seeth in secret shall recompense thee.
3. When thou fastest, thou shalt not be as the hypocrites:  
They<sup>12</sup> are of sad countenance, because they disfigure their faces,  
That they may be seen of men to fast.  
Verily I say unto you, They have received their reward.  
But, thou, when thou fastest,  
Anoint thy head and wash thy face:<sup>13</sup>  
That thou mayest be seen of thy Father which is in secret,  
And thy Father which seeth in secret shall recompense thee.'

The threefold reiteration in these parallel lines as to the three classes of righteous conduct is exceedingly powerful.

<sup>1</sup> The Greek adds the explanatory, *πρὸς τὸ θεαθῆναι αὐτοῖς*, which makes the line too long, and is tautological.

<sup>2</sup> Matthew as usual adds *τῷ ἐν τοῖς οὐρανοῖς*.

<sup>3</sup> See THE EXPOSITORY TIMES, p. 453.

<sup>4</sup> *οὖν* has been inserted as a connective.

<sup>5</sup> Comparison with the other strophes makes it evident that there has been a transposition here, which has destroyed the measure of the two lines, and made them into one prose sentence. It is easy to restore the original.

<sup>6</sup> 'Thou' should be inserted, as in the other two strophes.

<sup>7</sup> *καὶ* is a Greek insertion.

<sup>8</sup> There is a variation in the Greek between second singular and second plural, which is due to the inexactness of the translator. I do not hesitate to restore the second singular, which was evidently original throughout.

<sup>9</sup> 'Pray' has been transposed in Greek from the next line. The parallel lines and other strophes show that it belongs there.

<sup>10</sup> 'Corners' has been inserted to make it more specific.

<sup>11</sup> The Greek connects this clause with the following sentence because of its idiomatic use of the participle for the Hebrew verb.

<sup>12</sup> The Greek attaches *σκυθρωποὶ* to the 'hypocrites,' but the parallel lines show that it should be a statement respecting them at the beginning of the second line.

<sup>13</sup> *μή—τοῖς ἀνθρώποις—ἀλλὰ* are insertions to make the statement more emphatic, but they destroy the measure of the line and the parallelism with the other strophes.

## 8. THE DECASTICH.

The decastich, a piece of ten lines, is used in Proverbs in the pentameter temperance poem (xxiii. 29-35); in the beautiful piece of recommendation of husbandry (xxvii. 23-27); also in a word of Agur (xxx. 1-10), which is regarded as an early specimen of the sceptical tendencies which are so strong in Ecclesiastes; in the riddle of the four little wise creatures (xxx. 24-28); and in the ten-lined strophes of the praise of Wisdom (Prov. i.-viii.). A fine specimen is given in Tobit (iv. 7-11), as follows:—

' Give alms of thy substance ;  
And when thou givest alms let thine eye be grudging ;  
Neither turn thy face from any poor,  
And the face of God shall not be turned away from thee.  
If thou hast abundance, give alms accordingly ;  
If thou hast little, be not afraid to give according to the little :  
For thou layest up a good treasure for thyself against the day of necessity.  
Because alms delivereth from death  
And suffereth not to come into darkness  
For alms is an offering for all that give it in the sight of the Most High.'

A series of decastichs is found in the Words of Jesus when He commissioned His disciples (Luke x. 2-11)—

1. 'The harvest is plenteous,  
But the labourers are few :  
Pray ye therefore the Lord of the harvest,  
That He send forth labourers into His harvest.<sup>1</sup>  
Go your ways : behold, I send you forth<sup>2</sup>  
As lambs<sup>3</sup> in the midst of wolves.  
Be ye therefore wise as serpents,  
And harmless as doves.<sup>4</sup>  
Carry no purse, no wallet, no shoes :  
And salute no man on the way.<sup>5</sup>
2. And into whatsoever house ye shall enter,  
First say, Peace be to this house.<sup>6</sup>  
And if a son of peace be there,<sup>7</sup>  
Your peace shall rest upon it :  
But if it be not worthy,<sup>8</sup>  
Your peace<sup>9</sup> shall turn to you again.  
And in that same house remain,  
Eating and drinking such things as they give  
For the labourer is worthy of his hire.  
Go not from house to house.<sup>10</sup>

3. And into whatsoever city ye enter,  
And they receive you,  
Eat such things as are set before you :  
And heal the sick that are therein,  
And say,<sup>11</sup> The Kingdom of God is come nigh.  
But unto whatsoever city ye shall enter,  
And they receive you not,  
Go out into the streets thereof and say,  
Even the dust which cleaveth on us from your city,  
That which cleaveth to our feet, we wipe off against  
you.<sup>12</sup>

The first of these strophes presents the prophet on his journey; the second, in his entry into a house; the third, on his entry into a city. The first strophe is composed of two tetrastichs and a closing distich. The second strophe has the same structure. The third strophe is composed of two antithetical pentastichs.

<sup>1</sup> These four lines are given by Luke here. But Matthew gives them (ix. 37, 38) as a prelude to the Call of the Twelve.

<sup>2</sup> Matt. x. 16a abbreviates by leaving out *ὑπάγετε*, but it is graphic and doubtless original.

<sup>3</sup> Luke's 'lambs' are preferable to the 'sheep' of Matt. x. 16a.

<sup>4</sup> These two lines are given by Matthew only, but they seem most appropriate to the context.

<sup>5</sup> These two lines are from Luke. But see Matt. x. 9-10.

<sup>6</sup> These two lines have been condensed in Matt. x. 12.

<sup>7</sup> This Orientalism of Luke has been weakened into *ἡ οἰκία ἀξία* in Matt. x. 13a, probably in antithesis to ver. 13c.

<sup>8</sup> This line in Matthew is reduced in Luke to *εἰ δὲ μήτε*.

<sup>9</sup> The antithesis requires that 'Peace' should be here as in Matthew. Luke has shortened the line by leaving it out.

<sup>10</sup> The last four lines are given only by Luke.

<sup>11</sup> The Evangelist has enlarged this line by inserting *αὐτοῖς* and *ἐφ' ὑμᾶς*. The phrase is *ἤγγικεν ἡ βασιλεία τοῦ θεοῦ* (Mark i. 15). See *Messiah of the Gospels*, p. 78.

<sup>12</sup> The best MSS., followed by R. V., give *εἰς τοὺς πόδας* before the verb. It is impossible to attach this to the previous line. It makes it too long, and is needed with the verb to make up the couplet. The Greek translation from the Hebrew has here, as elsewhere, obscured the measure by making the couplet into a single sentence of prose.



## 9. THE DODECASTICH.

The choicest specimen of pieces of twelve lines is in Proverbs (ix.) where the palace of Wisdom and the house of Folly are in antithesis—

1. 'Wisdom hath builded her house,  
She hath hewn out her seven pillars :  
She hath killed her beasts ; she hath mingled her wine ;  
She hath furnished her table.  
She hath sent forth her maidens to cry  
Upon the highest places of the city,  
Whoso is simple let him turn in hither :  
As for him that is void of understanding, she saith to him,  
Come, eat of my bread,  
And drink of the wine which I have mingled.  
Leave off, ye simple ones, and live ;  
And walk in the way of understanding.
2. The woman Folly is clamorous ;  
Simplicity, she knoweth nothing.  
And she sitteth at the door of her house  
On a seat in the high places of the city  
To call to them that pass by,  
Who go right on their way,  
Whoso is simple let him turn in hither :  
And as for him that is void of understanding she saith to him,  
Stolen waters are sweet,  
And bread eaten in secret is pleasant.  
But he knoweth not that the Shades are there,  
That her guests are in the depths of Sheol.'

The following is a fine specimen of a piece of twelve lines in the Wisdom of Jesus :—

'When once the master of the house is risen up and hath shut the door,  
And ye begin to stand without and to knock at the door ;  
And ye say,<sup>1</sup> Lord, Lord,<sup>2</sup> open to us.  
He will say to you, I know you not whence ye are.  
Then ye will begin to say, Lord, Lord,<sup>2</sup>  
Did we not eat and drink in Thy presence,  
And didst Thou not teach in our streets?<sup>3</sup>  
Did we not prophecy by Thy name,  
And did we not cast out demons by Thy name,  
And did we not work miracles by Thy name?<sup>4</sup>  
And He will say to you, I<sup>5</sup> know not whence ye are.  
Depart from Me, ye workers of iniquity.<sup>6</sup>

<sup>1</sup> The original would be in a synonymous line, 'and ye say,' the antithesis of which would be, 'He will say.' The use of participle λέγοντες, and the inserting of ἀποκριθεὶς before ἐπεὶ are prosaic.

<sup>2</sup> It is probable that 'Lord' was repeated as in the subsequent line according to Matthew, where, however, it is omitted by Luke. Matthew here changes that line into the third plural, which is better suited to his context.

<sup>3</sup> These two lines are given only by Luke, and in the positive form. But Matthew's corresponding lines are given in the interrogative form, and are much more graphic and suited to the structure. If Matthew's lines belong here, all the lines as given must have been in the interrogative form.

<sup>4</sup> These three lines are given only by Matthew. The Greek Matthew probably inserted πολλὰς after δυνάμεις

There is no such adjective in the other lines, and it is improbable that the original gave it here.

<sup>5</sup> Luke's third person is more in accordance with the first four lines than Matthew's first person.

<sup>6</sup> Matthew and Luke differ in their rendering of the common Hebrew original. But their differences are due entirely to translation.

Matt. ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
Luke ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

Delitzsch properly renders in both cases—

סרו כפני (כל) אצל און

The only difference is the insertion of כל, which may or may not have been in the common original, or may have been added in the Greek of Luke.

This piece is given more in its original form by Luke (xiii. 25-27), but he omits three lines of the plea (8, 9, 10), which have fortunately been preserved by Matthew (vii. 21-23). They seemed

tautological in Greek prose; but are very forcible in the parallelism of Hebrew Wisdom. This plea of the hypocrite is one of the most pathetic in literature.

#### 10. PIECES OF IRREGULAR FORMATION.

The literature of Wisdom does not always adhere to this exactness in its strophical organisation. Not infrequently, a fine artistic effect is produced by variation of the number of lines. We may refer to Job's vindication of himself, in the finest piece of ethics in the Old Testament (Job xxxi.), and to that wonderful representation of Creation and Providence Job xxxviii.-xxxix.

Many specimens of this kind are found in the Wisdom of Ben Sira and the Wisdom of Solomon. These are usually too long for our purpose. A short and excellent specimen is given in the Sayings of the Jewish Fathers, where the first strophe is a couplet, the second a triplet, the third a quintette, and the fourth a triplet, as follows:—

1. 'Who is wise? He that learns from every man:  
For it is said, From all my teachers I get understanding.
2. Who is mighty? He that subdues nature:  
For it is said, He that is slow to anger is better than the mighty,  
And he that ruleth his spirit than he that taketh a city.
3. Who is rich? He that is contented with his lot:  
For it is said, When thou eatest the labour of thy hands,  
Happy art thou, and it shall be well with thee;  
Happy art thou in this world,  
And it shall be well with thee in the world to come.
4. Who is honoured? He that honours mankind:  
For it is said, For them that honour Me, I will honour;  
And they that despise Me shall be lightly esteemed.'—iv. 1-4.

Jesus gives a gem of this kind in Matt. v. 44-48; Luke vi. 27-28. The version of Luke is most accurate; but Matthew gives original lines

which are omitted by Luke. A careful criticism of both versions gives the following original. The piece begins with a pentameter couplet—

1. 'Love your enemies, do good to them that hate you;  
Bless them that curse you, pray for them that despitefully use you.'

Each one of these exhortations is now taken up and unfolded in a couplet making four in all, or an octastich, as follows:—

2. 'If ye love them that love you, what thank<sup>2</sup> have ye?  
For even sinners love those that love them.<sup>3</sup>  
And if ye do good to them that do good to you, what thank have ye?<sup>4</sup>  
For even sinners do good to those that do good to them.  
And if ye salute your brethren, what thank have ye?  
For even sinners salute their brethren.<sup>5</sup>  
And if ye lend to them of whom ye hope to receive, what thank have ye?  
For even sinners lend to sinners to receive as much again.'<sup>6</sup>

<sup>1</sup> Luke gives these lines in their original form. Matthew, however, gives only the first half of the first line and the second half of the second line. It is probable also that his 'persecute' is a later and more specific interpretation of the more general term given by Luke.

<sup>2</sup> Luke's *χαρις* also seems to be more original than Matthew's *μισθὸν*.

<sup>3</sup> Matthew's change to 'publican' is characteristic. It is not so probable as Luke's 'sinner.'

<sup>4</sup> This couplet has been preserved by Luke only.

<sup>5</sup> This couplet has been preserved by Matthew only. But we have to change it to the type of Luke, 'Gentiles' is hardly as good as the term 'sinners,' which seems to have been originally in each couplet.

<sup>6</sup> This couplet is found only in Luke.

This octastich, in its structure, is the cube of two: two parts, two couplets in a part, and two

lines in each couplet. This charming piece is completed by a hexastich—

3. 'Love your enemies, and do good; and lend, never despairing;  
And your reward shall be great, and ye shall be sons of the Most High:<sup>1</sup>  
For He maketh His sun to rise on the evil and the good,  
And sendeth rain on the just and the unjust,<sup>2</sup>  
And He is kind towards the unthankful and the evil;<sup>3</sup>  
Be ye compassionate, even as your Father is compassionate.'<sup>4</sup>

This strophe begins with a couplet of exhortation and a promise of reward. Its central part is a synonymous triplet setting forth the compassion of God the Father, in order to the concluding line of exhortation to be merciful as He is merciful.

These specimens of the Wisdom of Jesus illustrate sufficiently His method and His literary style. They show us that, in the use of the poetic types of Hebrew Wisdom, He excels all the best masters. His Wisdom does not, however, go into the more elaborate constructions such as we find in the Book of Job, in the Song of Songs, Ecclesiastes, the Wisdom of Sirach, and especially the Wisdom of Solomon. These were types of Wisdom that could only be used in elaborate and carefully prepared writings. Jesus was not an author. He gives us no writings, and therefore we could not reasonably expect such elaborate pieces from Him. He confined Himself to the simpler types which alone were appropriate for oral instruction, and which alone could be impressed upon the minds of the disciples and easily recalled to their memory. The artistic structure of this Wisdom made it very easy for a Jew to retain it in memory. The Gentile Christians, unaccustomed to these types of Wisdom, would not easily understand them, or appreciate their poetic structure. Therefore, the Evangelists in writing for Gentiles took no pains to preserve their original forms of artistic beauty, but in many cases needlessly, and even intentionally, destroyed them. By criticism, higher and lower, we rediscover them, just as we rediscover the corre-

sponding forms of literature in the Old Testament; and when we see them, the teaching of Jesus does not lose in its ethical and religious value, because it appears in a more beautiful and a more artistic literary setting, it gains upon us by its freshness, realism, and inherent vigour. We are brought into closer fellowship with our Master as we see the pearls of wisdom falling from His holy lips, and catch some of the brilliance of His gems of speech as they shine into our hearts.

The Wisdom of Jesus, like the Wisdom of the Old Testament, the Apocrypha, and the Mishna, is ethical and practical. There is little of the religious element in it. And there is still less of the dogmatic. That is the reason why this teaching has been neglected by those who have emphasized ritual on the one side, and those who have emphasized dogma on the other. But we are entering into a more ethical period of the world's history, when men will look into Holy Scripture for guidance more in morals than in ritual or dogma. And it is just this literature of Wisdom which is the resort in Holy Scripture for the ethical, and they will ever find in Jesus Christ the Master of Wisdom, who was pure and holy in His own person, character, and life: and who taught His disciples in sentences of Wisdom that they must follow Him in a life of purity and holy love.

There is one writer in the New Testament who learned his Wisdom in the school of Jesus, and who has given us an ethical Epistle, which Luther, in his zeal for the righteousness of faith, was so blinded as to call an epistle of straw. It is really

<sup>1</sup> This couplet is given by Luke. Matthew gives the conception of the second half of the second line in his clause, 'that ye may be sons of your Father which is in heaven.' But he attaches it to his abbreviated couplet (ver. 44). Matthew usually changes 'God,' and so naturally 'Most High' into 'Father in heaven,' as we have seen already in many passages used in these articles.

<sup>2</sup> This beautiful couplet is preserved only by Matthew, who lets it follow immediately after 'that ye may be sons of your Father which is in heaven.'

<sup>3</sup> This line is preserved only by Luke, who therefore attaches it to 'Sons of the Most High' by the connective *δτι*.

<sup>4</sup> The phrase of Luke, *οικτιρουμενους*, is certainly original. It is suggested by the context. The term of Matthew, however, *τελειοι* is of the nature of an ethical theoretical explanation, just as in Matt. xix. 21, *τελειος* is inserted as interpretive of the simpler words of Jesus (Mark x. 21), which have been retained essentially by Luke (xviii. 22). The addition 'Heavenly' to 'Father' is characteristic.

an Epistle whose every straw is gold; for, in form and content alike, it unfolds the Wisdom of Jesus for the Church of the future, a Church which will insist upon ethics and loving deeds as essential to

the Christian religion. The teaching of Jesus breathes through these jewelled sentences, and we can hear the Master Himself speaking with James when he tells us in this twelve-lined tetrameter—

'Who is wise and understanding among you?  
Let him show his works in meekness of wisdom.  
But if ye have bitter jealousy and faction in your heart,  
Glory not, and lie not against the truth.  
This wisdom is not that which cometh down from above,  
But is earthly, sensual, devilish.  
For where jealousy and faction are,  
There is confusion and every vile deed.  
But the wisdom that is from above is first pure,  
Then peaceable, gentle, easy to be entreated, full of mercy.  
It has good fruits without variance and without hypocrisy;  
And the fruit of righteousness is sown in peace for them that make peace.'

JAS. iii. 13-18.

## The Great Text Commentary.

### THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 12.

'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father' (R.V.).

#### EXPOSITION.

'Verily, verily, I say unto you.'—The transition is marked by the Amen, Amen, which usually intimates such an advance in Divine disclosures as may need ratification, on account either of its greatness or of its strangeness to previous thought. So it stands here, not only in connexion with the words immediately following, but as bearing on all the rest of the disclosure.—T. D. BERNARD.

'He that believeth on Me.'—One preliminary condition of work for God. And only one. No distinction of age, sex, connexion comes in.

'The works that I do.'—Not physical miracles only, which are 'wonders,' 'signs,' or 'powers.' It is the works that He does for ever, the works that He is doing at this moment; the works that He was doing at the moment of His speaking in the hearts of the disciples.

'Shall he do also.'—Not independently of Me, but along with Me.

'And greater works than these shall he do.'—For the physical was the least of it all, however wonderful to look at. Greater because more unmixedly spiritual. Greater because more multitudinous. And greater because at the Father's right hand I can do more than I can do here.

'Because I go to the Father.'—The place of power. And as all the power to do the greater works comes from the Father, and as further it all comes to them by asking, and as finally the asking is successful when in His name, He being with the Father will give them confidence that whatsoever they ask in His name believing they shall receive.

#### Our Greater Works.

Christ came to bring us to God. He left the Father and came into the world, that when He returned to the Father He might carry us with Him. For this is what we need, and this is all we need, to be restored to the fellowship of the Father. Adam's state was perfect when he walked with God in the cool of the day. Our state is perfect when we are agreed, and God and we can walk together.

Now there is no way of getting to God but by Jesus Christ. 'No one cometh unto the Father but by Me.' Therefore the only thing we have to do in order to be restored to the Father is to be at one with Christ. 'He that hath seen Me hath seen the Father.' And the way to be at one with Christ is to believe on Him.

Accordingly, in the verse before our text, Jesus takes it for granted that belief on Him is the sole necessity for us. And He says that there are two ways of reaching it. Either we may believe Him for His own sake, or we may believe Him for His works' sake. To the early disciples the first way was probably the easier. Hard as it must have been to admit the whole claim Jesus of Nazareth made, as when He said, 'He that hath seen Me hath seen the Father,' it was probably easier to admit it, and believe that He was in the Father and the Father in Him, than to look at the works and be persuaded by them. For the impression