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This statement of the case is no caricature; it follows of necessity from the earthly, as distinguished from the spiritual, interpretation of the Scriptures; and in my choice there is no hesitation and no doubt. To the Jew, as well as to the Gentile, would I offer the loss of all things—nationality, Canaan, Jerusalem, temple—so that he may win CHRIST.

SYDNEY GEDGE.

MITCHAM HALL, SURREY,
August, 1886.



ART. II.—NEW TESTAMENT SAINTS NOT COMMEMORATED.

I.—AQUILA AND PRISCILLA.

WE first hear of Aquila and Priscilla when St. Paul reached Corinth, in the course of that great missionary journey which introduced the Gospel into Europe.¹ Saddened and disappointed, as we may well believe, by the indifference—far more discouraging than active opposition—which he had encountered at Athens, the Apostle came to Corinth. Alone and on foot—for so, even if he came by sea, the last eight miles from the port of Cenchreæ would no doubt be travelled—he entered the city. Very striking was the contrast which it presented to the city which he had just quitted. Rebuilt by Julius Cæsar, after lying for a century in the ruins to which Mummius had reduced it, Corinth was now the commercial capital of Greece, a vast crowded mart, commanding by its two harbours, one on either side of the isthmus on which it stood, the trade of the East and of the West, and uniting the Morea and the Continent by the same isthmus; across which, moreover, to facilitate traffic, ships of smaller burden could be drawn.² A very sink, too, of vice and profligacy the Corinth of that day had become. To the demoralizing influences to which great trading cities have always been exposed, was added the shameless worship of impurity under the name of religion.

In this city, however, a great work was before him. Already, perhaps, as he entered it, inward hopes and promptings did battle with loneliness and dejection, and forestalled the later assurance of his Lord that He had much people in that city.³

¹ Acts xviii. 1—3.

² Over the *διολκος*, as the narrowest part of the isthmus—about three miles wide—was called.

³ Acts xviii. 10.

His first concern on arriving would be to find an opening for the pursuit of the trade, which he had learned in the usual course of his education as a Jew, that so he might provide for his own wants, and obviate from the outset all valid charge of mercenary motives in delivering his message. For this end, as well as in obedience to the law of his mission, "To the Jew first," he would naturally turn his steps to the Jewish quarter. In a trading city like Corinth Jews would always abound. At that time they were probably more numerous than usual, because, as St. Luke informs us—and here, as elsewhere, his accuracy is vouched for by extraneous testimony—the Emperor Claudius had expelled them from Rome.¹ Two such Jewish exiles, Aquila with his wife Priscilla, had at any rate found their way to Corinth. They were natives of Pontus, a district of Asia Minor on the shores of the Euxine, in which, as we learn from other passages of the New Testament, Jews were at that time to be found,² and of which another well-known Jewish Aquila, the translator of the Old Testament into Greek, was also a native.³ St. Luke is careful to tell us that they had only recently⁴ come to Corinth. But it would seem that they had already begun to work at the trade, to which, as strangers in a strange city, they must look as their only source of maintenance. "By their trade they were tentmakers;"⁵ either weavers, that is, of coarse goat-hair into cloth for tents, or perhaps, more probably, makers of tents of the cloth when woven. It was "the staple manufacture"⁶ of St. Paul's native city, Tarsus, and it was the trade which he himself had learned in youth. Here, then, was the opportunity of which he was in search. By associating himself with Aquila and Priscilla, who had already gained

¹ Acts xviii. 2. The often-quoted words of Suetonius, *Judæos impulsore Chresto assidue tumultuantes Romæ expulsi*, clearly affirm the passing of the edict, whether we understand *Chrestus* to be the name of a Jewish leader, or a mis-spelling for *Christus*. The apparent contradiction of Dion Cassius probably amounts only to an intimation that, owing to the vast number of Jews in Rome, it was found impossible to carry out the edict fully. Many Jews, however, and Aquila and Priscilla among the number, actually left.

² Acts ii. 10; 1 Peter i. 1.

³ The suggestion that St. Luke has fallen into an error in describing Aquila as "a man of Pontus by race," and that he was really a freedman of the house of Pontius Aquila, a noble Roman, has therefore been rightly characterized as "very gratuitous."

⁴ προσφάτως, Acts xviii. 2.

⁵ Acts xviii. 3, σκηνοποιοί.

⁶ "The staple manufacture of the city was the weaving, first into ropes, then into tent-covers and garments, of the hair which was supplied in boundless quantities by the goat flocks of the Taurus."—Archdeacon Farrar, *Life of St. Paul*, i. 23.

a footing for their occupation, and who were willing to receive him into their home as a fellow-worker, he would be able to gain a livelihood, and maintain that independence which was to be his "glorying in the regions of Achaia."¹ Community of race and religion as Jews; community of circumstances as strangers in a strange place; community of interest as looking to the same occupation for necessary support—these were the cords which first drew St. Paul into an acquaintanceship with Aquila and Priscilla, which quickly ripened into friendship, and which issued in Christian brotherhood, and in close and affectionate union as "fellow-workers in Christ Jesus."²

Reserving the later stages and mature fruits of this remarkable friendship for another short paper, it may suffice now to make two brief remarks upon the history so far considered.

1. To his connection with Aquila and Priscilla we are indebted for a knowledge of the trade at which St. Paul worked. Through them we come to know what that manual occupation was, to which, without himself defining it, he so often refers.³ On that coarse hair-cloth those hands were busied night and day, which had worked miracles of healing, and consecrated elders to the ministry of the Church; and those eyes were bent in long and weary toil which had seen the Just One, and gazed on the unspeakable glories of the third heaven. And thus by an example only less constraining than that of Him Who deigned not only to be called "the carpenter's son," but to be "the carpenter," we are taught the dignity of honest toil. Not only may holy thoughts and holy words mingle now, as doubtless they mingled then, with the humblest labour, but the labour itself, if it be done for God, is holy. "The Creator of the world Himself, with His own most holy hands, practised the art of a carpenter (Matt. xiii. 55, Mark vi. 3). In like manner the chief of the Apostles, who laboured more than all in setting up the Tabernacle of the Church (1 Cor. xv. 10), was wont to seek his living by making tents, and from stitching earthly tents was called to dwell in everlasting habitations."⁴

2. They were not, so far as we know, spiritual affinities, or directly religious aims, which first brought together St. Paul and Aquila and Priscilla. Though it has the support of not a few weighty names, the view that Aquila and Priscilla were already converts to Christianity when St. Paul met with them, while it cannot appeal to any positive statement of St. Luke's, appears to run entirely counter to what may be termed the

¹ 2 Cor. xi. 10.

² Rom. xvi. 3, 4.

³ Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

⁴ See Bishop Wordsworth on Acts xviii. 3.

negative evidence of his account. He gives prominence, as we have seen, to their common race, circumstances, and trade. By these, as he intimates, they were brought together. Is it conceivable that if by the single word "disciple" he could have indicated a far stronger reason for the intimacy that sprang up between them, that one word would have been withheld? What a thrill of joy would have shot through his heart, and through theirs, if the Apostle of Christ had lighted on brethren in the Lord when first he set foot, lonely and dejected, in that vast heathen city! How worthy the fact to be recorded! How obvious the consequence that they should live and work together! How inexplicable that this reason should be passed over, while other less cogent reasons for their friendship are mentioned! But if this be so—if St. Paul did not find, but made Aquila and Priscilla converts to the faith of Christ—how forcibly are we taught the lesson that not the business only, but what we call the chance associations of life—the interlacings and points of contact between the paths that seem to cross one another at random, like the endless mazes of a labyrinth, are all traced by the never-failing Providence that ordereth all things both in heaven and earth; may all be consecrated to noblest ends and conduct to highest issues. Our natural affections may "be grafted into the tree of Christ's everlasting love, and so partake of its eternity." Our human relationships may issue in the salvation of ourselves and others.

T. T. PEROWNE.

ART. III.—SUSSEX—NOTES OF SCENERY ARCHÆOLOGY AND HISTORY.

PART I.

I SHOULD be happy if any suggestions of mine could have the result of leading the readers of the *CHURCHMAN* to take a keener and more instructed interest in the fair scenes and rich historical remains of one of the most favoured counties in England.

I will begin this paper by a very brief description of the more prominent natural features which are combined with political arrangements to constitute the map of Sussex. From east to west the natural divisions are four; but the four divisions are not equal in length nor uniform in direction. Their lines do not follow the parallels of latitude, but trend rather from the south-east to the north-west. First, the forest ridge, on the Hastings sand, extends from Hastings to East Grinstead, and connects itself on the west with the remains of the Forests of