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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

IV. Ecclesiasticus xliii. 20.

צִינַת רוּחַ צָפוֹן יִשִּׁיב The cold of the north wind he causeth to blow,
 וּכְרֻקֵּי יַקְפִּיאַ מְקוּרָיו And congealeth his spring (*marg.*, the pond) like
 rottenness (?).

The Oxford editors naturally show some hesitation in rendering "like rottenness," which is not at all appropriate. Several attempts have been made to correct the text of the second line, but not quite satisfactorily. Dr. C. Taylor, after recording these attempts (*Jewish Quarterly Review*, April, 1898, pp. 471 f.), expresses the opinion that כְּרֻקֵּי means the same thing here as in Job xiii. 28, and seems half inclined to adopt the explanation considered above, and substitute "skin bottle" (ἀσκός) for "rottenness." "Ice or water being compared in the next line to a breast-plate, it was suggested that in verse 20 it is compared to the skin of a leather bottle" (*Wisdom of Ben Sira*, p. lxiv). I confess, I do not see any parallelism between Job xiii. 28 and Ecclesiasticus xliii. 20, nor do I think a lover of Biblical Hebrew would have gone out of his way to find an Aramaic word for "skin bottle." There must surely be corruption, but the corrupt word is here, as so often, not the word which critics think of in the first instance. In accordance with numerous analogies, I venture to restore the second line thus, וּבְרִילַת יַקְפִּיאַ מְקוּרָיו, "and he congeals ponds by his cold." T. K. CHEYNE.

TRUTH IN JESUS: THE REVELATION OF CHRIST
 AND THE EXAMPLE OF CHRIST.

A STUDY IN THE EPISTLE TO THE EPHESIANS.

"Ἰμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ."—*Eph.* iv. 20, 21.

IN arguing against a relapse into pagan immorality, St. Paul definitely reminds his readers of what they had been taught in the synagogues of Asia, and more especially, perhaps, in

the lecture room of Tyrannus (Acts xix. 9). And in particular he is showing that that teaching is inconsistent with the former profligacy, which as Christians they have abandoned. The special and central phrase in this passage, "truth in Jesus," is used as a kind of touchstone to serve as test and standard in conduct and belief. And although the expression is found here only in the New Testament, it may well be understood as underlying the whole argument of the Epistle, and indeed may be thought to summarize and recall the entire range of the Apostle's teaching in Asia. There is a brevity and lack of explanation about the phrase which seem to suggest its use as a formula familiar to his disciples.

In the immediately preceding context (*vv.* 18 and 19) the Apostle notes the cause and source of the sensual indulgence (*ἀσέλγεια*) and impurity (*ἀκαθαρσία*) into which the pagan life had sunk. He traces the awful corruption to an intellectual rather than to a moral source. "The Gentiles," he says, "are walking in the vanity of their mind, having been darkened in their intellect (*διανοία*), alienated from the life of God, because of the ignorance that is in them (*διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς*), because of the hardening process (*πώρωσιν*) going on in their hearts, who being past feeling gave themselves up to sensuality with a view to (*εἰς*) working all uncleanness with greediness." Then turning to his converts, the Apostle says emphatically, "But *you*"—no longer pagan—did not so learn the Christ, *i.e.* learn what the Christ is in nature, office, life and revelation, "if indeed ye heard Him and were taught in Him"—the Christ being the central point (*ἐν αὐτῷ*) of instruction—"even as truth is in Jesus."

The words which follow sum up briefly the substance of the instruction in Christ referred to: "that ye put off once for all (*ἀποθέσθαι*), according to the former manner of life, the old man, who is being gradually destroyed in the way

of the lusts of deceit, but be renewed in the spirit of your mind, and put on once for all (*ἐνδύσασθαι*) the new man, who was created according to God in righteousness and holiness of the truth."

The passage as a whole may be regarded as St. Paul's summary of Christian education on the basis of "truth as it is in Jesus"; and the most noticeable point in this summary is the stress laid by the Apostle on the perfecting and sanctification of the intellect. The ultimate cause of corruption lay in the vanity of mind, the darkness of the intellect and inherent ignorance, and the alienation from the life of God. We have the same teaching in Romans i. 21-23, where the expressions are almost verbally identical. There was indeed a recognition of God (*γινόντες τὸν θεόν*) but they were stultified in their reasonings (*ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*), and their senseless or unintelligent heart was darkened (*ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία*). In 2 Corinthians iv. 4, the god of this world is described as blinding the thoughts of the unbelieving (*ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων*). In chap. v. 15 of this Epistle the expression *ἀκριβῶς περιπατεῖν* implies a kind of scientific precision in the Christian life.

This conception of intellectual blindness helps us to understand the words which we are chiefly considering. If intellectual aberration and estrangement from the life of God has been the cause of corruption and consequent misery, the return to the higher life must be through an apprehension of absolute truth, *i.e.* truth as exemplified in the Person of Jesus, and a resumption of the image of God obscured or lost by sin. The expression *μαθεῖν τὸν Χριστόν*, to learn the Christ or the Messiah, has no exact parallel in the New Testament; it is, however, sufficiently illustrated by the words of Euripides cited by Cremer, *ἴψ' ἐμάθεθ' ἡμᾶς ὅτε δ' ἐχρῆν οὐκ ἤδετε* (Eur. Bacch. 1345). And light may be thrown upon it by such expressions as

τοῦ γινῶναι αὐτὸν (Phil. iii. 10), κηρύσσειν τὸν Χριστόν, and the proverbial phrase γινῶθι σεαυτόν. It is further explained and expounded by the words which follow: ἠκούσατε, . . . ἐδιδάχθητε ἐν αὐτῷ—ἠκούσατε referring to the first preaching of the Gospel and the response to it;¹ ἐδιδάχθητε to the subsequent catechetical instruction (comp. Luke i. 4).

This instruction we know St. Paul to have carried on in Ephesus first in the synagogue and afterwards for three years in the lecture-room of Tyrannus (Acts xix. 9). It must be remembered that in doing this St. Paul was following a line of teaching with which his Jewish hearers were familiar, for the character and mission of the Messiah was a frequent subject both of speculation and of preaching in the Rabbinic schools. In this sense both Jew and proselyte among St. Paul's converts had already "learnt Christ." In preaching Christ, then, St. Paul brought fresh light to an old subject. With him Messianic teaching had ceased to be theoretical or speculative. His teaching consisted in proving that "Jesus is the Christ" (Acts xvii. 3, xviii. 5; comp. v. 42, xviii. 28). And consequently henceforth to know Jesus is to know the Christ. In other words, the only interpretation of the Messiah is to be found in Jesus. St. Paul says in effect to his disciples: "If you can only grasp truth as exhibited, illustrated and taught by the life, acts and words of Jesus, you will know the truth about the expected Messiah of the Jews."

The word *καθώς*, "even as," "in accordance with," denotes a rule or principle of teaching and interpretation: "truth in Jesus,"² then, is the rule and principle of all Christian education.

¹ ἀκούειν is not merely to hear, but to hear and understand. For instance, when Jesus says ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος (Matt. xiii. 18) the meaning is "learn or apprehend the interpretation of the parable."

² The expression "in Jesus" finds a parallel in Acts iv. 2, where the Apostles are said to have proclaimed or preached the Resurrection in Jesus, i.e. proved the fact and possibility of resurrection by adducing the fact of the Resurrection of Jesus. So here "truth in Jesus" is truth as set forth in His person and doctrine.

We may here note that the rendering of the A.V., *the truth*, as if it meant the truth of the Gospel, both narrows and obscures the meaning of this profound and important phrase. *Ἀλήθεια*, used without the definite article, signifies truth in its abstract and general sense, and includes every aspect of truth, both in regard to intellectual and spiritual verities and to righteousness of life and conduct. On the one hand "truth in Jesus" is a revelation of the nature and pre-existence of the Christ, of the relation of the finite to the infinite in Him, that is, of the secret of humanity in relation to the Divine; and, on the other hand, it is the example of Jesus which is the criterion of Christian morality and teaching.

The expression "alienated from the life of God" is of great importance in the interpretation of the whole passage, and especially in regard to the phrase we are considering. The indwelling life of God is, as the Apostle teaches us, the secret of all morality and holiness. But righteousness and holiness belong to and are part of that truth which teaches the true relation of God to man (*κτισθέντα ἐν δικαιοσύνη καὶ ὁσιότητι τῆς ἀληθείας*, Eph. iv. 24). If, then, ignorance and alienation from the life of God are the sources of corruption, instruction in Christ on the lines of truth as manifested in Jesus, and a recognition of the indwelling Christ, are the correction and remedy for pagan error.

Thus regarded, "truth in Jesus," proved to be the Christ, has an infinite range. It touches every part of human life and intelligence, and purifies and illuminates all that it touches. It is the underlying and connecting thought of the whole of this Epistle to the Ephesians.

1. First "truth in Jesus" is a *revelation*. It is a revelation of the nature and existence of Christ, and of the true relation between the finite and infinite. The profound statement in chap. i. 4 of this Epistle lies at the root of all

Christian morality and teaching: "Even as he chose (ἐξελέξατο) us in him before the foundation of the world, that we should be holy and without blemish before him in love: having preordained (προορίσας) us unto adoption as sons through Christ unto himself." This mystic union between God and man, then, is a truth known primarily by revelation; but it is a truth to which there is a response in the human consciousness. Prof. Caird has shown¹ that not only does the human sense of limitation prove the existence of the Divine element within us, but that it is to the conscious falling short of an infinite standard that the pain of ignorance and error is due. It is the sense of

"A presence that disturbs us with the joy
Of elevated thoughts" (Wordsworth).

And when Shakespeare speaks of man as "infinite in faculties, and in apprehension like a god," he expresses the same consciousness of the Divine indwelling, and of the truth revealed in Jesus.

2. *Truth as perfection or completeness of humanity.*
This aspect of the "truth in Jesus" follows as a necessary consequence the revelation of the true nature of man. Perfection of humanity is found in Jesus Christ alone. He alone is perfect man. But the believer is described as a divine creation (ποίημα, chap. ii. 10), fashioned in Christ Jesus, and therefore faultlessly perfect in intention and aim. True human education is continually tending towards this completeness: εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, iv. 13. As Christ is the perfect revelation of the Father, and the perfect pattern of life, as He is "He that is true" (Rev. iii. 14, ἀληθινός more than ἀλήθης), so in Him the believer can be "perfect even as the Father in heaven is perfect." And at every step and stage in this progress to perfection the apostolic formula of "truth in Jesus" is the test and standard of advance.

¹ *Fundamental Ideas of Christianity*, i. 181.

No act of Jesus Christ as Son of Man was self-centred. Each had reference to the whole of humanity, and was therefore, in the Aristotelian sense, not only good and wise, but in a profound sense true, as expressive of human nature in its perfect operation.¹ Here then also "truth in Jesus" is the test and model of all true and beautiful action. When Jesus calls a simple act of devotion *καλόν*, He recognises in it that which is not individual but catholic. It was good and true to that higher spiritual nature of man which makes the whole world kin; therefore, "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her" (Mark xiv. 9).

3. *Truth as harmony and right adjustment of parts.* But if "truth in Jesus" signifies exact conformity with the highest conception of human nature as revealed in Christ Jesus, it also implies harmony and co-operation in the working of the several parts of our nature as a whole—spirit, will, intellect, all energies of mind and body—working together in perfect harmony and in due relation to one another.

Transferred to the mystical body of Christ, of which all believers are members, the thought of perfect harmony and co-operation of the members for a common end is used to explain and enforce the need of unity in the Christian Church. Disunion is another word for hostility, and union is another word for peace. But the effect of the Incarnation was essentially to make peace. In a profound sense, Christ is our peace. Hostility or disunion was slain through His Cross (ii. 16), on which Jew and Gentile were made one in Christ. Then variety of function is no more a violation of Christian unity than variety of function in the members of the body impairs its unity. On the contrary, such variety is essential to the highest conception of unity,

¹ See Muirhead, *Chapters from Aristotle's Ethics*, p. 206.

as St. Paul explains in *vv.* 15 and 16 of chap. iv. Where the close connexion between truth and harmony of co-operation is brought out in the phrase *ἀληθεύοντες ἐν ἀγάπῃ*, that is not only "speaking the truth" (although that is included), but doing the truth, bringing to pass that completeness of harmony and adjustment in operation which is essential to every perfect organization and to all spiritual and physical healthfulness.

4. *Truth as correspondence of belief with reality.* Closely linked with oneness, or truth of co-operation, is oneness or truth in belief, exact correspondence between that which exists and that which is thought to exist. Here the relation between truth and faith is close. Truth holds what faith sees. St. Paul shows that the object and result of diversity in ministry is the achievement of unity of faith, and full knowledge (*ἐπίγνωσις*) of the Son of God. The full-grown and perfect man, who has reached the measure of the stature of the fulness of Christ (*iv.* 13), is no longer like a child swayed and carried about with every wind of doctrine (*ii.* 14). Here "truth in Jesus" is truth in the faithful witness (*Rev.* *iii.* 14), who testifies that which he has seen with the Father (*John* *viii.* 38).

5. *Truth as correspondence of word with fact, truth in statement.* This is the truth which sweeps away the discrepancies between fact and speech which even the heathen poet laments:

φεῦ· φεῦ· τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν
φωνῆν ἕν' ἦσαν μηδὲν οἱ δεινοὶ λόγοι.

—*Eur. Hip.*, fr. ix. 2. 2.

"Alas, that things done have not a voice for men in order that fine words might have counted for nothing."

As in the last section "truth in Jesus" signifies the truth of the testimony as to things invisible and eternal, "seen with the Father," so here "truth in Jesus" is truth

resting on the testimony as to earthly things of Him who is Himself the truth, who is "the faithful witness," possessing absolute knowledge and absolute veracity, never swerving one hair's breadth from that "golden and narrow line" of truth which, as Ruskin taught, "the very powers and virtues which lean upon it bend" (*The Seven Lamps of Architecture*, chap. ii.). St. Paul shows that righteousness and holiness (iv. 24), which belong to the truth, necessarily repudiate falsehood, which is inconsistent both with the character of God and with the oneness of the members of Christ.

6. *Truth in achievement of aim.* Another sense of truth is correspondence between achievement and aim, and between the purpose for which an instrument is intended and the use made of that instrument. In Christ Jesus there was perfect achievement of purpose, and in all His acts and in the working of all His powers there was precise adaptation to the end designed. It is this depth of meaning which we may read into the last mysterious word of the Christ—*τετέλεσται*. The work hath been accomplished at the predestined moment of time (*εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*, chap. i. 10), and by the means purposed before the foundation of the world (*πρὸ καταβολῆς κόσμου*, chap. i. 4). Therefore it is inferred that the sanctified members of the mystical body of Christ will here also recognise "truth in Jesus," and as exact and scrupulous imitators of Him will use and regulate all their faculties of mind and will and passion in accordance with their natural and intended purpose and not in the service of sin and profligacy (compare Rom. vi. 13), or of untruth.

7. *Truth in education and in controversy.* St. Paul has shown in this Epistle to the Ephesians how penetrating is this principle of truth in Jesus. It was the criterion of the Apostles' teaching in the School of Tyrannus and elsewhere. And it is the foundation on which must rest all Christian

teaching on history, art, the nature of man, religion and ethics. It is the principle which should rule all controversy, and especially religious controversy. Truth in Jesus is, as we have seen, partly a revelation, partly an example. But it is a revelation within limits (Matt. xxi. 36). All controversy, therefore, should pause on the threshold of the unrevealed, and be content to wait. And if we remember that the chief root of controversial bitterness is dogmatism on the unknown and mysterious, it follows that "truth in Jesus," regarded as a limitation of human knowledge, ought to be a message of peace. ARTHUR CARR.

THE IMMORTALITY OF THE SOUL.

II.

THE TEACHING OF CHRIST.

IN a former paper we found abundant proof that Plato taught retribution beyond the grave, blessing for the righteous and terrible suffering for the wicked; and that he supported this teaching by endeavouring to prove that the soul of man is in its very nature indestructible, that it will never finally cease to think and feel. We found also decisive evidence that, long before the time of Plato, the ancient Egyptians lived in hope of endless life beyond the grave for the righteous and religious, and expected apparently extinction for the wicked. We found proof that during the three centuries before Christ the godly Jews looked forward to "eternal life," and warned the wicked of punishment awaiting them beyond death. A Jewish contemporary of Christ, a student of Plato, accepts the teaching of this last about the immortality of the soul: and Josephus, a later contemporary of Paul, says that the same teaching was held by the Pharisees and Essenes of his own day.

Retribution beyond the grave is implied clearly in the