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Macedonian Christians. To these we may answer : (1) Aristarchus was not a Jew ;<sup>1</sup> and even if he were this would be no objection ; (2) that Trophimus was an Ephesian does not bear on the argument, for 2 Corinthians was written from Macedonia, and there are no reasons for his claim to be the bearer of 1 Corinthians ; (3) Trophimus in Jerusalem was recognised by his fellow-citizens ; (4) Aristarchus was as much concerned in the great collection as Trophimus, and (5) accompanied St. Paul on his journey from Corinth ; (6) the exclusion of Macedonian Christians is unintelligible. " When Paul sent Titus from Macedonia to promote the collection in Corinth, he was in a position to send with him two companions belonging to that country." <sup>2</sup>

To conclude, we may summarise our conclusions by saying that Aristarchus was possibly the Macedonian of the vision at Troas, and probably " the brother whose praise is in the Gospel."

E. BASIL REDLICH.

### EXEGETICA.

#### MATTHEW v. 39.

In the January number (p. 89) I called attention to a difficulty which has been felt about the " right " cheek being struck. Since writing the note I have come across a passage in Origen, which shows that this difficulty is not new ; it was evidently present to the mind of that expositor. In the *Philocalia* (i. 19) he uses this command of Jesus to prove the thesis that a number of sayings in Scripture cannot be interpreted literally, because in that case they would be meaningless. He has quoted from the Old Testament some

<sup>1</sup> Col. iv. 11 probably refers to Mark and Jesus Justus, and the words *ἐκ περιτομῆς οὗτοι μόνου* are probably parenthetical.

<sup>2</sup> Weizsäcker, *Apostolic Age*, i. p. 299.

passages to prove his point, and now passes to the New. We find similar instances, he observes, in the Gospels. *Τί ἂν εἶη ἀλογώτερον τοῦ . Μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε* [Luke x. 4] ὅπερ ἐντέλλεσθαι νομίζουσιν οἱ ἀκέραιοι τὸν σωτήρα τοῖς ἀποστόλοις ; ἀλλὰ καὶ δεξιὰ σιαγῶν τύπτεσθαι λεγομένη ἀπιθανωτάτη ἐστὶ παντὸς τοῦ τύπτοντος, εἰ μὴ ἄρα πεπονθῶς τι παρὰ φύσιν τυγχάνει, τῇ δεξιᾷ χειρὶ τύπτοντος τὴν ἀριστερὰν σιαγόνα. The saying is most incredible, as a literal command, because you naturally strike a man's left cheek, not his right, with your right hand. Origen's argument seems to imply that he regarded the blow as an attempt to hurt or injure. But it also proves that for him the impossibility of interpreting the command literally rested upon this physical incongruity.<sup>1</sup>

LUKE XXIV. 21.

ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.

The sense of the passage is clear. I have translated it somewhat freely : " But He is dead, and that is three days ago ! " The difficulties are grammatical. There is something to be said for the view that Ἰσραὴλ, from the clause immediately preceding, is the subject to ἄγει. " But of course Israel has passed three days since all this took place." Unless ἄγει is to be taken impersonally, which does seem the least unnatural rendering, the only alternative is to supply " Christ " or " Jesus of Nazareth " from the αὐτός of the foregoing clause. The textual variants (omission of σὺν πᾶσιν τούτοις, or of πᾶσιν alone, or of ταύτην, addition of σήμερον before or after ἄγει) do not affect the rendering. The ταῦτα refers to the condemnation and execution of

<sup>1</sup> For the slap with the back of the hand, cf. *Le Tartuffe* (Act II. Sc. 2), where Orgon says :

" Pour chatier son insolence extrême,

Il faut que je lui donne un revers de ma main."

The stage direction is : " Il se met en posture de lui donner un soufflet."

Jesus (ver. 20). "It is three days since this occurred, so that any hopes we might ever have cherished have faded." This catches up the previous *τούτοις*, but makes the intervening *ταύτην* look awkward; if the authorities for its omission were stronger, we might delete it as a gloss, introduced to emphasise *τρίτην*, especially as D and the Syriac, which omit it, insert the equivalent and more grammatical *σήμερον*.

## ACTS I. 7.

*χρόνους ἢ καιροὺς οὐδὲ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.*

Compare Philo, *Quaest. in Gen.* vi. 13, *θεὸν παρ' οὗ καὶ οἱ καιροὶ καὶ οἱ χρόνοι*. It is worth while noting this parallel, as none of the recent editors, not even Windisch, seems to have detected it.

## 1 CORINTHIANS XIII. 3.

*Καὶ ἐὰν παραδῶ τὸ σωμαί μου ἵνα καυθήσομαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.*

Even martyrdom may be spoiled by a spirit of ostentation, or by the absence, from whatever reason, of love. One of the most remarkable comments upon this sentence is the unconscious note furnished by the letter of the churches of Lyons and Vienne, more than a century later (Eus. *H.E.* v. 1). In describing their martyrs during the recent persecution, they expressly connect love with no fewer than three of the most prominent in the list. The first is the young aristocrat, Vettius Epagathus, "filled with love for God and his neighbour" (*πλήρωμα ἀγάπης τῆς πρὸς τὸν θεὸν καὶ τὸν πλησίον*). He had a reputation for saintliness equal to that of John the Baptist's father; the words of Luke i. 6 are applied to him. But the Church adds, he had more of the Spirit than Zechariah, and "showed this by the fulness of his love (*διὰ τοῦ πληρώματος τῆς ἀγάπης*), in deciding willingly to lay down his life in defence of the brothers." The next example of love is the heroic slave-

girl Blandina, "through whom Christ proved that what men reckon mean, obscure, and contemptible is adjudged great glory by God, on account of love to Him—love shown in its strength." Thirdly, the martyrdom of Alexander the physician is chronicled; "he was well known to almost everybody for his love to God." Here we have cases from both sexes and from different ranks in life, where martyrdom is distinctly connected with love.

## 2 CORINTHIANS VIII. 3.

"Ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν κ.τ.λ.

For κατὰ δύναμιν in this sense of contributing or providing "up to one's means," a fresh parallel has turned up in the marriage contract of 260 A.D. (printed in *Oxyrhynchite Papyri*, x. pp. 207 f.): "Let the married pair then live together blamelessly observing the duties of marriage, and let the husband provide the wife with all necessaries in proportion to his means." (συνβιούτωσαν οὖν ἀλλήλοις οἱ γαμοῦντες ἀμέμπτως φυλάσσοντες τὰ τοῦ γάμου δίκαια, ὃ δὲ γαμῶν . . . χορηγεῖ[τω] τῇ γυναικὶ τὰ δέοντα πάντα κατὰ δύναμιν.)

## COLOSSIANS IV. 1.

οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε.

Cicero could not have added Paul's motive—εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ—but in the *De Officiis* I. xiii. 41 he has a paragraph which is not far from the Apostle's principle. "Meminerimus autem etiam adversus infimos iustitiam servandam. Est autem infima condicio et fortuna seruorum, quibus non male præcipiunt qui ita iubent uti, ut mercennariis: operam exigendam, iusta præbenda." Paul has just told the Christian slaves at Colossæ to do their work properly; his words τὸ δίκαιον παρέχεσθε, addressed to the masters, are practically equivalent to Cicero's *iusta præbenda*, though the addition of καὶ τὴν ἰσότητα raises them to a higher plane.

## I THESSALONIANS II. 7-8.

ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα, οὕτως ἡμερόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ τὰς ἑαυτῶν ψυχάς.

Paul did more than instruct the Christians at Thessalonica, but Victor Hugo's words about the influence of Cimourdain upon his pupil, in *Quatrevingt-Treize*, illustrate the Apostle's simile. "L'esprit allaite, l'intelligence est une mamelle. Il y a analogie entre la nourrice qui donne son lait et le précepteur qui donne sa pensée. Quelquefois le précepteur est plus père que le père, de même que souvent la nourrice est plus mère que la mère."

## I TIMOTHY I. 3.

καθὼς παρεκάλεσά σε προσμεῖναι κ.τ.λ.

For this use of *καθὼς* at the beginning of a sentence containing instructions a fresh parallel has turned up in *Oxyrhynchite Papyri*, x. (1299, 9-10), where we read: *καθὼς ἐνετιλάμην σοι κ.τ.λ.* Here also there is no main verb, as we might expect.

## HEBREWS XIII. 23.

μεθ' οὗ ἂν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

The writer makes his visit apparently conditional upon the ability or willingness of Timotheus to visit them also in the immediate future. Was it safer to travel in company? Or was the motive simply the desire of companionship? A similar question is raised by the note of a Greek woman, Zoïs, to her brother Ischyriion (A.D. 30, *Oxyrhynchus Papyri*, x. pp. 243-244), in which she writes: "If you want to go to Alexandria, Apollos, son of Theon, is going to-morrow," *ἐὰν δὲ θέρῃς (θέλης) εἰς Ἀλεξάνδρεα <ν> ἀπελθεῖν, Ἀπολλῶς Θέωνος ὑπάγει αὔριον.* The fact that Apollos is going evidently is expected to weigh with Ischyriion.

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