

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

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.¹

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.

¹ 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.¹

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>
---	--

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.'

¹ 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. | in the tetrameter movement in which each line of
 Jesus gives us a gem of this type in Matt. vii. | the second strophe is in parallelism with its fellow
 24–27, where there are two antithetical hexastichs | in the first strophe :—

1. ‘ Every one which heareth¹ 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.

¹ πᾶς ὅστις ἀκούει (ver. 24) and πᾶς ὁ ἀκούων (ver. 26) go back to the same original, *עשׂה כל*. *οὐδὲν* 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,¹
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,² Lord,
When saw we Thee an hungered and fed Thee, or athirst and gave Thee drink ?
When³ saw we Thee a stranger, and took Thee in ? or naked, and clothed Thee ?
When³ saw we Thee sick, and visited Thee ? or⁴ 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 King⁵ say also unto them on the left hand,
Depart from Me, ye cursed, into Gehenna,⁶
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.⁷
5. Then shall the wicked⁸ answer him, Lord,
When saw we Thee an hungered (and did not give Thee meat⁹), 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.

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

² *λεγοντες* is a prosaic insertion. Hebrew poets usually omit *לאמר*, leaving it to be understood (cf. Ps. ii. 2).

³ *δε* is an insertion of the Greek translation.

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

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

⁶ 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).

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

⁸ 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.

⁹ 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.