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His life as the great loosing (λύτρον) of men from the power of self and sin (Rev 1⁶)? Only by such teaching can the true greatness and sublimity of human life, its essential divineness, be taught. It was not a Kenosis of divinity to save men, to do this was highest divinity; it was a Kenosis of a false idea of wherein divinity lay, namely, of this, that it consists in claiming divine honours, and living a miraculous life.

BUCHANAN BLAKE.

Clydebank.

The Sycomore Fig and Sycophant.

THE small fruit of this tree is quite inedible, though it is very sweet, until it has been cut open, to allow the flies to escape, which infest every fruit; at least in Egypt, where the practice is still maintained. Hence the sycomore never bears seed at all there, though it does so abundantly in Yemen, its native country. The *blastophaga* may have been introduced accidentally from Southern Europe, where it now thrives in the fruit of the so-called 'wild fig,' and was supposed to be necessary for the ripening process of 'caprification' on the cultivated fig trees.

The cutting the fruit is done by means of a sharp-edged strip of iron fixed into the end of a stick, four inches long. The strip of iron is half an inch wide, and bent into the form of a hook, half an inch across. This is exactly the same as described by Theophrastus, being like a 'claw' (ὄνυξ). He is followed by Pliny, etc., who thought that the object of cutting the fruit was to hasten its ripening. This appears to have been an error.

The hook is bent into a round hoop by fixing both ends of the iron strip into the end of the stick, one edge of the hoop being sharp.

Amos, in describing himself as being of very humble origin, says that he was only a 'cutter (*bolas*) of the fruit of the sycomore tree' (chap. 7¹⁴), presumably using the hook for the purpose. At the present day, it is only the lowest classes and boys who do it in Egypt.

The Hebrew word *bolas* (not occurring elsewhere) is translated by the verb κνίζω in LXX; the same word is used by Theophrastus. With regard to the insect, perhaps the word κνίψ (Aristoph. *Aves.* 590), described as gnawing (κνίζειν) figs was the *blastophaga*, the modern scientific name for the infesting insect.

This leads to a further investigation as to the origin of the word 'sycophant.' Starting with the meaning of φαίνω 'to show by baring, i.e. to uncover,' e.g. *Od.* 18, 67, 74 (Liddell and Scott), we see the application of the verb in cutting the fruit open, a piece of the top of the fig being sliced off. May not the term 'sycophant' have arisen from the common character of that low class of people fawning on the rich, etc.; so that while συκοφαντής, at first, only meant a 'fig-opener,' came to stand for informer, hence called a 'sycophant'?

A curious coincidence is that a secondary meaning of συκοφαντέω mentioned by Liddell and Scott is κνίζω ἐρωτικῶς, a meaning derived from the root κνάω, hence κνίψ. Cf. English 'nip.'

The usually suggested origin of sycophant as being 'one who informs against persons exporting figs from Attica, or plundering sacred fig trees' (Liddell and Scott), is 'wholly unauthorized,' according to Skeat. GEORGE HENSLOW.

In the Study.

Professor Bigg and Professor Pfeiderer.

The Rev. Charles Bigg, Canon of Christ Church and Regius Professor of Ecclesiastical History in the University of Oxford, died on the 15th of July. His *Christian Platonists of Alexandria* has become a standard authority, and in that it is nearly alone among Bampton Lectures. His other great book is the *Commentary on the Epistles of St. Peter and St. Jude* in the 'International Critical Com-

mentary' Series. He believed in the authenticity of 2 Peter.

Professor Otto Pfeiderer, of Berlin, passed away on Saturday the 18th of July. His literary reputation was made with his *Paulinism*, and will likely rest upon it. His Hibbert Lectures were a summary of the *Paulinism*, in popular and not quite so suggestive form. His Gifford Lectures, delivered in

Edinburgh in 1894, called forth a protest and reply from Professor Charteris, Professor (now Principal) Dods, and Principal Rainy.

If not, why not?

Mr. Coulson Kernahan has published a book on the Territorial Army, for which Lord Roberts has written a 'foreword.' This is the foreword:

'I ask that every one, into whose hands this book may come, will give it his most earnest consideration, and will put to himself this question: Am I fitted to do anything for the defence of my country, should my services be required? *If not, why not?*'

The italics are Lord Robert's own. We commend the question, also in italics, to the members of the Kingdom.

Am I a Dog?

The 'Oriental Lesson-Lights,' in the *Sunday School Times* of Philadelphia, are now written by the Rev. G. M. Mackie, D.D., of Beyrout. Dr. Mackie does not manufacture antiquities, but he has a particular gift of finding them. Goliath asked, 'Am I a dog, that thou comest to me with staves?' on which Dr. Mackie explains that besides the shepherd's rod and staff there is a stout stick used by men on a journey. It is rather longer than our walking-stick, and is held by the thin end. It guards against the defiling touch of street dogs.

On the Art of Raising Money.

The Rev. Gilbert Monks, Curate of All Souls, Monkwearmouth, Durham, has written a book on 'The Art of Money-Raising,' and the Dean of Durham has given it his blessing. It needs the blessing. For although its title is *Pastor in Ecclesia* (Elliot Stock; 5s.), it is unblushing secularism from cover to cover, and neither is the Pastor anywhere, nor the Ecclesia.

Some one else must have suggested 'Pastor in Ecclesia.' The author is incapable of such hypocrisy. 'A Practical Study in the Art of Money-Raising'—that is his title, though it is only the sub-title now. And there never was a man or a book that said more whole-heartedly, 'This one thing I do.' Mr. Monks could give wrinkles (if we may use his own unclerical vocabulary) to the sharpest business man in America. The one redeeming feature is that the object of the money-

raising is not to enrich Mr. Monks, but to keep his church and congregation free of debt.

Here is a characteristic quotation: 'On the second day, Sunday, November 26th, the sermons were preached by the Curate-in-Charge, who chose as his themes, in the morning, Psalm xcvi. 9, "O worship the Lord in the beauty of holiness"; and, in the evening, Psalm li. 7, "Wash me, and I shall be whiter than snow." In the afternoon, an address was given to the young by M. M. A.—on the words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (St. Matt. x. 39). The collections for the day amounted to £2, 10s. 7d., thus making a total for the two days' services of £4, 1s. 8½d. This, added to the balance of £7, made £11, 1s. 8½d. The Church Council voted £12, 10s. for the cassocks and surplices, but the Curate-in-Charge succeeded in getting them for £10, 10s., thus saving £2. "According to a maxim of Lord Bacon, that, when it was necessary to economize, it was better to descend to petty savings than to petty gettings." As in the cases of the new organ and general improvements, so in that of the cassocks and surplices, *Dei gratiâ*, not only had the money been raised and the £2 saved, but the bill paid.'

Mr. Monks is a reader of books as well as an author. And whatever he reads his eye rests on the maxims of prudence and the making of money. How he must have revelled in Samuel Smiles. It is not surprising to find that his book glitters with anecdotes. They have all to do with the one subject, though they do not all tell the one way. 'The best and safest business ability concerns itself exclusively with the thing immediately under its nose.' Mr. Monks quotes that from 'an American writer,' and approves of it. He compares it with Elisha's advice to Gehazi: 'If thou meet any man, salute him not; and if any salute thee, answer him not again.' Nevertheless a man may be too exclusive in his concentration, or at any rate too selfish. And Mr. Monks tells the following simple story in illustration: 'A little girl was discussing the great hereafter with her mother, when this dialogue ensued:

"Mamma, will you go to heaven when you die?"

"Yes, I hope so, my child."

"Well, mamma, I hope I'll go too, or you'll be lonesome."

“Oh! but I trust your papa will go also.”

‘To this the little daughter replied—

“Oh no! papa can’t go; *he can’t leave the store.*”

Here are other anecdotes: ‘Dr. Guthrie relates that when a pupil of John Brown, of Haddington, spoke disparagingly of the smallness of his pastoral charge, his revered instructor replied, “It is as large a congregation, perhaps, as you will want to give account for at the Day of Judgment.”

‘In the keystone of an ancient Saxon castle,’ Dr. Burrell states, ‘was a legend which contains the secret of happiness. Here’s the device: a hand reached upward as in supplication, and over it the words, “WILL, GOD, I CAN.”’

‘At the Battle of the Alma, when one of the regiments was being beaten back by the hordes of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him, “Bring back the colours!” But the brave reply of the young ensign was, “Bring up the men to the colours”!’

And here is an anecdote which Mr. Monks has missed. It has been found by a reviewer of *Pastor in Ecclesia*, who offers it for the second edition. A meeting of the Kirk-Session of Tobertorrie was called, and the question before it was the advisability of insuring the fabric against accident by fire. The minister, who was a business man after Mr. Monks’s own heart, calculated that at 2s. per £100 the building might be ensured to the extent of a thousand pounds for one pound per annum. ‘A pound note!’ exclaimed Dougal Macdougall, who also had a keen eye to money, ‘we’ll hae nane o’t. If the Lord canna protect His ain house it’s time to roup the hail concern.’

Mr. Monks is a reader of books, we said. We cannot honestly say also that he is a ‘man of letters.’ He spells the name of Dods with three *d*’s; Dr. Griffith Thomas is Dr. Griffiths Thomas; and so well-known a poem of Whittier’s as ‘Barclay of Ury’ is credited to Ian Maclaren.

The Great Text Commentary.

The best illustration this month has been found by the Rev. Leon Arpee, Richwood, Union Co., Ohio, U.S.A., to whom a copy of Astley’s *Pre-historic Archaeology and the Old Testament* has been sent.

Illustrations for the Great Text for October must be received by the 1st of September. The text is Dt 29²⁹.

The Great Text for November is Dt 30¹⁹—‘I call heaven and earth to witness against you this day, that I have set before thee life and death,

the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed.’ A copy of any volume of the ‘Scholar as Preacher’ Series will be given for the best illustration. Illustrations must be received by the 1st of October.

The Great Text for December is Dt 32^{11, 12}—

As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
The Lord alone did lead him,
And there was no strange god with him.

A copy of Sarolea’s *Newman* and Beveridge’s *Makers of the Scottish Church*, or of Adamson’s *Lord’s Supper*, will be given for the best illustration. Illustrations must be received by the 1st of November.

The Great Text for January is Dt 33²⁵—

Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.

A copy of Dykes’s *Christian Minister and his Duties*, or of Graham’s *Grammar of Philosophy*, will be given for the best illustration.

The Great Text for February is Dt 33²⁷—

The eternal God is thy dwelling-place,
And underneath are the everlasting arms.

A copy of Dykes’s *Christian Minister* or any volume of ‘The Scholar as Preacher’ Series will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

Books Wanted and Offered.

We have often been urged to give facilities for the exchange of books, and we have resolved to make the experiment. The *Guardian* and the *Record* have tried it and apparently with success. Books wanted to buy, and books offered for sale, will be inserted free, but the Editor will exercise his judgment as to their insertion. A stamp for reposting must be sent with every offer to buy or sell. All correspondence must be direct to the Editor’s address, St. Cyrus, Montrose, Scotland, not to the publishing offices.

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