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ness of its indignation against that which would defeat its ends. There must be this possibility of wrath in love to redeem it from weakness, and there must be love in wrath to redeem both it from revenge and its victim from despair.

The expression, 'the wrath of God,' simply embodies this truth, that the relations of God's love to the world are unsatisfied, unfulfilled. The expression is not merely anthropopathic, it is an appropriate description of the Divine pathos necessarily involved in the conception of a revelation of love restrained, hindered, and stayed through unrighteousness. For this wrath is holy love itself, feeling itself so far hindered because they whom it would have received into its fellowship have turned away from its blessed influence. This restrained manifestation of love, which in one aspect of it may be designated wrath, in another aspect is called 'grief,' or 'distress,' in the Holy Spirit of love; and wrath is thus turned into compassion.¹

3. How are we to escape the wrath of God? 'Nature has no promise for society, least of all any

¹ H. Martensen, *Christian Dogmatics*, 303.

remedy for sin,' says Horace Bushnell. Law condemns but cannot save; it is self-executing, regardless of prayers and tears, and even of efforts at amendment. Christianity alone is the world's hope, and the remedy for its sin and need.

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An Orphic Reference in the Apology of Aristides.

By J. RENDEL HARRIS, LITT.D., LL.D., D.D., WOODBROOKE, BIRMINGHAM.

THE question is sometimes raised as to how far the Orphic doctrines are reflected on and reproduced in the teaching of the early Christians, and the answers given will vary, according as the respondent wishes to prove either that everything Christian is new, or that everything of the kind has been anticipated; the confidence, too, of the replies will often be seen to be in an inverse proportion to our knowledge of what Orphism really was. M. Salomon Reinach, for example, appears to regard the whole story of the Crucifixion as an Orphic projection made through the lens of a passage in Plato's *Republic* about the impalement of the perfectly just man, who should happen to stray into or turn up in a community of unjust men.

I was struck recently by one passage in an early Christian writer, which seemed to betray an acquaintance with Orphic doctrine, and a mixed agreement with and difference from the same. As the writer was a philosopher, or at least calls himself so, and had presumably studied early religious systems, it might seem that the question of a

possible overlapping between Christianity and Orphism had been raised in the mind of Aristides as well as in the minds of others.

Let us first transcribe a passage from Herodotus in which he describes the attitude of the Orphic religions towards life and death.

He is discussing the virtues of the various Thracian tribes, of whom he was a close observer and a great admirer, from whom the Greeks had received a large part of their tradition with regard to Dionysiac and Orphic cults; and in coming to one particular tribe, the Trausi, he notes their peculiar, half-pessimistic, half-optimistic views of life and death, in the following terms:—

v. 3. 'The Trausi perform the same religious rites as the rest of the Thracians, but with regard to the child that is born or the person who dies among them, their custom is as follows: when a child is born the relatives sit round it and wail, recounting all the human sufferings and all the ills which he must go through from his birth; but when a man dies, they sportively and gladly lay him away in the earth, reciting over him the ills

from which he has escaped and the bliss into which he has entered !'

Now compare with this the following description of the early Christians in the Syriac apology of Aristides :—

pp. 49, 50. 'If any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another; and when a child is born to any of them, they praise God; and if again it chance to die in its infancy, they praise God mightily, as for one who has passed through the world without sins. And if again they see that one of their number has died in his iniquity or in his sins, over this one they weep bitterly, as over one who is about to go to punishment: such is the ordinance of the law of the Christians, O king, and such their conduct.'

The coincidences and the variations in the two passages should be carefully noted. It seems to be well within the bounds of possibility that Aristides had Herodotus' account of the Thracians in his mind; but I do not remember to have seen

the parallel made. Unfortunately the Greek fragments of Aristides do not preserve this section, so we are unable to prove linguistic dependence. After all, this is not necessary; the coincidences are in thought more than in language; and where Christianity varies from the Orphic doctrine, it is because of its excess of hope, except only in the case of those who die in sin. The two groups of relatives, seated around a new-born child, the Thracians wailing over the miseries of the world, and the Christians rejoicing in the hopes of the kingdom, are peculiarly instructive. So is the parallel between the light-hearted Thracians who make mirth over the funeral of one of their number, and the equally glad, if less sportive, Christians who follow the corpse of an emigrated friend. In both teachings there is the distinct touch of other-worldliness; in the case of the Thracians, the benediction is the release from ills belonging to this state and stage of life and the attainment of future blessedness; in the case of the Christians, to pass over the world, as an emigrant or sojourner, to one's own country.

Literature.

THE GOLDEN BOUGH.

No sooner has Dr. J. G. Frazer completed the third edition of *The Golden Bough* in its seven parts than he proceeds to issue new editions of the several parts. Of *Adonis, Attis, Osiris*, forming the fourth part, he has just published a new edition, the third of this particular book, and in two volumes instead of the one volume of the previous editions, so that now the third edition of *The Golden Bough* runs to eleven volumes, and the General Index, with Bibliography, which is in the press, will make the twelfth. Who would have prophesied twenty years ago that a market would have been found for them? Now Dr. Frazer cannot send out enough of them or send them fast enough.

This edition of *Adonis, Attis, Osiris* (Macmillan; 20s. net) is enriched with the results of Dr. Frazer's study of some great books which have recently been published, especially that of Count Baudissin on *Adonis*, of Dr. Wallis Budge on *Osiris*,

and of Professor Garstang on the Hittites. The Preface has an encouraging confession in it: 'The longer I occupy myself with questions of ancient mythology the more diffident I become of success in dealing with them, and I am apt to think that we who spend our years in searching for solutions of these insoluble problems are like Sisyphus perpetually rolling his stone uphill only to see it revolve again into the valley, or like the daughters of Danaus doomed for ever to pour water into broken jars that can hold no water. If we are taxed with wasting life in seeking to know what can never be known, and what, if it could be discovered, would not be worth knowing, what can we plead in our defence? I fear, very little. Such pursuits can hardly be defended on the ground of pure reason. We can only say that something, we know not what, drives us to attack the great enemy Ignorance wherever we see him, and that if we fail, as we probably shall, in our attack on his entrenchments, it may be useless but it is not inglorious to fall in leading a Forlorn Hope.'