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The departing Saviour assured His people that, though He might seem to leave them, He would surely remain with them all the days, even to the end. And in the history we are informed that it was He who added to the number of His worshipping people such as were being saved; by His power the lame man at the Gate Beautiful was restored to strength. It was He who received the spirit of the departing Stephen, instructed Ananias regarding Saul of Tarsus, made Æneas whole. At every call of duty, in every hour of danger, the disciples felt the touch of 'the hand of the Lord upon them.' He enters so fully into the life of His people, that they and He are one—'Saul, Saul, why persecutest thou Me?'

The exalted majesty of the Lord Jesus filled the thoughts of the first preachers of the gospel. Paul begins his ministry with the unhesitating affirmation that Jesus is the Christ, the Son of God. He is, replies Simon, the Author of life, the Lord of all, the Judge of quick and dead. His return in the power of the Father is to be the signal for the restitution of all things.¹ Collectively and individually His people offer to Him the tribute of praise and the homage of worship.

¹ 9²⁰ 3¹⁸ 10³⁶. 42 3²⁰, 21.

Thanksgiving, petition, adoration are addressed to Him. All these affirmations find their warrant in the Gospels.

This glorious One is the Saviour, and the only Saviour, of men. He is the sole Object of faith, the preacher's constant Theme. Remission of sins is in His name and by His gift. The largest, freest proclamations of salvation are made on His behalf: 'Unto you first, God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.'

Language could scarcely go further: the Johanne theology is latent in the history of the first days: the Gospels are certified in advance.

In a word, the conclusion that is pressed upon us by these considerations is, that, between the life of Jesus as it was lived and the record of it in the Gospels, there is no place for any 'idealization' of the Lord's earthly ministry; neither is there opportunity for the formation of 'myth' or 'legend.' All that the Evangelists have to say of the greatness of the Redeemer was said in the years immediately subsequent to His death. Indeed, we may safely assert that the main stream of Gospel testimony was flowing unhindered in the Church in the year in which Jesus died.

Ⓐ Singular Reading of Codex B justified.

By J. RENDEL HARRIS, LITT.D., LL.D., MANCHESTER.

IN 1 Co 8⁶, where St. Paul is explaining the right attitude of Christian believers towards idols and idol-feasts, he makes the statement that 'although there are many so-called gods in heaven and on earth, gods many and lords many, yet for us there is but one God, the Father, from whom are all things, and we are for Him—and one Lord, to wit, Jesus Christ, by whom (δι' οὐ) are all things, and we are by Him (δι' αὐτοῦ).' The reader of the Greek New Testament, who begins to study these rhythmically parallel sentences, will find on the margin of his text in Westcott and Hort's edition the suggestion of a various reading; instead of 'by whom,' it is suggested that we read 'for whom,' i.e. δι' ὧν instead of δι' οὐ. The change is microscopical as regards the letters of the text, and not very violent as regards the meaning. On looking into the reason for the suggested change,

we see that it is a case of the Codex Vaticanus (B) against all the rest of the Greek MSS., and, of course, if Hort's dictum that 'no readings of Codex B can safely be neglected' be correct, the variant ought to be transferred from the margin into the text. It is interesting to be able to show that, whatever the general value of the dictum may be, it is in the present case correctly applied. We are going to justify the marginal reading by some curious considerations, which have never been applied before to the determination of the value of a various reading. We must go somewhat far afield in our inquiry, but the labour will not be lost.

In a recent issue of the *Rylands Library Bulletin*² we discussed the reaction of Stoic formulæ upon the Book of *Wisdom* directly, and

² *Loc. cit.* January 1922.

through the Book of *Wisdom* on the text of St. John indirectly. The special field of study was the seventh chapter of the *Wisdom of Solomon*, in which it has, for a long while, been suspected that the terms of Stoic Pantheism were latent. It was shown that the Stoic preacher made great use of philological arguments, that he derived Zeus from ζῆν ('to live'), and Athena from the Æther; and that he was not content with explaining Zeus in the nominative case, but that he took the oblique cases and argued that the forms Dios and Dia contained the Greek preposition διά, and that the reason for this lay in the fact that Zeus was the one by whom (δι' οὗ) are all things, and for whom (δι' ὧν) are all things. We were brought at once face to face with the passage He 2¹⁰, in which it is said that it was proper for God, *through whom* are all things and *for whom* are all things, in bringing many souls to glory, to make the captain of their salvation perfect through sufferings! It was pointed out that God is here described in Stoic terms; what is said of Him is what the Stoics said of Zeus. This of itself is an important discovery. It was further observed that when the Stoic teacher enunciated his doctrine of God in general terms, he would say that Zeus was Cause and Lord, αἴτιος and κύριος, the first term being a

translation of 'by whom,' the second an equivalent of 'for whom.' It is not necessary to reiterate the quotations from Stoic teachers which justify the foregoing statement. Let us now bear the foregoing facts in our mind and examine, in the light of them, the passage in 1 Co 8, from which we made our departure. We are told that there is one Lord, to wit, Jesus Christ. Ought we to add, 'by whom are all things,' or 'for whom are all things.' Either statement is correct in N.T. theology, but which of them is proper to the definition of Christ as κύριος? The Stoic parallel is emphatic; if Christ is Lord, then the proper term to apply is δι' ὧν, as in the margin of W.-H. and in the Vatican Codex. B is justified.

And now notice one more curious point, which comes to light from the Stoic formulæ. St. Paul knows that δι' ὧν and δι' οὗ belong together; so he goes on, 'and we also by him.' That is the equivalent of δι' οὗ. The ordinary text misses the shade of difference in the two pronominal uses of διά, and turns the sentence into a mere repetition. We infer, then, that the marginal reading of W.-H. in 1 Co 8⁶ should be restored to the text, and, at the same time, we register the influence of Stoic theology upon the diction and thought of the Apostle.

In the Study.

Virginitus Puerisque.

Yawning.

'When the unclean spirit is gone out of a man.'—Mt 12⁴².

You know what it means to yawn, don't you? What happens in the morning when they waken you; and you feel you have hardly been asleep at all; and your eyes won't keep open, rub at them how you will; and you stretch, and stretch, and better stretch; and your head feels as if it were going to fall into two halves, and the top bit fly off; or in the evening when you're feeling sleepy, and your mouth won't keep shut, but opens of itself, ever deeper, ever wider, ever broader. Well, that's to yawn.

And if you are a polite boy, or a decent kind of girl, you put up your hand to your mouth when you do it. Why? Because mother, if you didn't,

would see, and pack you off to bed. But you do it, surely, even if mother isn't there. Why? Because it is the proper thing to do. But why is it the proper thing to do? Because every one does it, when they yawn. But why do they do it? You don't know.

Well, I will tell you why. The editor of this paper has just finished a huge book about all kinds of things in twelve big volumes. And in the twelfth we are told, among other things, all about yawning. You put your hand up to your mouth in order that an evil spirit mayn't pop in, and down into your heart and live there. That's why, and a very good reason too. Long ago people thought the world was full of evil spirits, like this one Jesus tells us about; and some of them were lonely and homeless, and they wandered up and down, and to and fro, looking for some