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and the fragments of the contemporary satirists and popular philosophers—stoic and cynic (Bion, Menippus, Teles, etc.)—all harping on the selfishness of the rich and the hopeless position of the poor: ¹ the cause of trouble was as usual the great cleavage between the very rich and the very poor, caused as usual by the sudden influx of wealth (in this case, from Alexander's conquests). Philanthropy in our sense was almost unknown. This may help to explain some of the hard sayings about the rich in the N.T. (e.g. Jas 2¹⁻⁶). Things became no better: the result seems to have been emigration and the depopulation of Greece, for which the evidence is abundant—e.g. Polybius, the famous letter of Sulpicius Severus, Plutarch, Dio Chrysostom, etc. (see Finlay, *l.c.*).

To return to the N.T.: it is noteworthy that the usual word is *πλεονεξία*, which, as its derivation suggests, implies actual cheating and robbing one's neighbour, so that 'covetousness' is a mild translation. In this it differs from the meanness of the

¹ See (e.g.) Powell and Barber, *New Chaps. in Gk. Lit.*, pp. 1-18.

Roman, which is half a virtue, a form of thriftiness. This combination, then, of *πλεονεξία* and sensuality is sufficiently accounted for by history; but there is perhaps a psychological connexion too (cf. Jas 4¹⁻⁴)—one notes the frequency of the combination in French criminal trials.

We may now, perhaps, see the principle of grouping in our passages. We get (1) The combination of the two, or of their subdivisions; (2) the two with idolatry, which is natural: idolatry was the third great enemy with which early Christianity had to cope; (3) Covetousness *omitted* in the three lists which are general catalogues, not applying to definite cases, nor to Greeks in particular, but *included* in the longer and more exhaustive lists Mk 7²², Ro 1²⁹—of which the latter is a specific indictment of heathen (chiefly Greek) morals—*exceptio probat regulam*.

On the whole, then, the evidence of the texts bears out remarkably well the results of historical inquiry, and justifies some confidence in the explanation suggested.

W. B. SEDGWICK.

Leicester.

Entre Nous.

A Scrap of Oriental Church History.

We are very glad to give the following from Dr. Rendel Harris. He calls it an unpublished scrap of Oriental Church History:—

'The following brief dialogue was recently found by my friend Dr. Mingana in an old Syriac MS. of the tenth century. It has been there transcribed, no doubt, by some Christian belonging to the Nestorian branch of the Syrian Church, for whom Christian Faith had a greater validity than the Councils which have essayed to define and protect it. The Nestorians or East Syrians differ from the Jacobites or West Syrians in recognizing two natures in Christ as against a single nature, and in refusing the title "Mother of God" to the Virgin Mary. As the fragment (for it is hardly more) furnishes an instructive parallel to the modern estrangements and discussions that deal therewith, it can do no harm to print a translation of it.'

A STORY.

'A Jacobite once met a Nestorian and said to him: "Tell me, O Nestorian, how many Synods dost thou accept?" He answered, "Not one!" The Jacobite promptly turned his face away and said to one of the faithful who was reclining there, "What [lit. Take it!] thou didst tell me that the

Nestorians were Christians." Then I [*i.e.* the Nestorian] said to him, "Suffer not wrath to swell thy liver! Tell me; all those Christians during the period of 300 years more or less, from the coming of our Lord to the time of the Synods were in the world, were they not orthodox?" And the Jacobite answered: "If thy religious belief is so excellent, why art thou then a Nestorian?" I said to him, "It is thou who makest me a Nestorian. I am not even persuaded to be called a Petrinian [*i.e.* named after St. Peter], I am a Christian."

A Great Churchman.

Lady Frances Balfour, LL.D., D.Litt., had a worthy and congenial subject in writing *A Memoir of Lord Balfour of Burleigh, Kt.* (Hodder & Stoughton; 12s. 6d. net), and she has succeeded in giving a striking full-length portrait of one of the most notable public men and churchmen of his day in Scotland. Alexander Hugh Bruce was of Jacobite ancestry. The family estates were forfeited to the Crown after the Rebellion of 1715, but were restored in the early years of the late peer, who entered the House of Lords as one of those described as representative Scottish Peers of Parliament. What was of far more influence on his character and public life was the simple fact that in

early manhood he was chosen to be an elder of his parish church. It was this seemingly very ordinary choice that gave him a sense of the responsibility of his position. Lord Haldane writes of him that his greatest quality was his religious sense. He was not a theologian, but he was devout in the deepest meaning of the word, and he saw in the Church the manifestation of the Spirit of God. This was what made him the leading layman of his generation in the Established Church of Scotland. What is remarkable in this connexion is that the man who was the stoutest opponent of Disestablishment in Scotland, was to become the most influential promoter of the union of the two great Presbyterian Churches formerly so fiercely divided on the question of the State Establishment of religion. He did not live to see his hopes fully realized, but he was permitted to view the promised land from the heights of Pisgah.

These are given as Lord Balfour's characteristics—(1) Loyalty to people and causes; (2) Willingness to take any amount of trouble to help either; (3) Constancy in friendship; (4) A great capacity for taking pains, rather than great ability; (5) Last but not least in this goodly list—'He answered every letter by return of post.'

Lord Balfour and the Queen.

'The parish of Crathie, in which Balmoral is situated, fell vacant. Mr. Campbell, the minister, who had held it for a number of years, and was much valued by the Queen, fell into ill-health and had to retire. The vacancy was the first in the parish since the Patronage Act, and the people were inexperienced, and the more set on their own way. The position was mismanaged by ecclesiastics, who had never an elementary idea of diplomacy, and the parish got involved in what can only be described "as a knot." The Queen was much interested in the choice to be made. The clans were also involved, this side of the river and on that. The situation had its humours, but there was a grave side to it also, for the last thing the people desired was to be put into opposition to the Queen's wishes. It was very soon evident that the Queen had forgotten the Patronage Act, and that she was working on lines which presupposed her to be the sole Patron of the parish.

'Who should put the exact position of affairs before Her Majesty and tell her the whole truth of the complicated matter? None of her Court were willing. Lord Balfour possessed himself of the whole situation, as the extinct but existing correspondence shows, and set forth to Her Majesty how the congregation stood, and that the Queen had herself abolished the right of Patrons. Her Majesty listened to the statement, and grasped the

situation. There was a moment's pause, and then the Queen gave way to a hearty fit of laughter.'¹

A Choice of Songs.

Messrs. Methuen & Co. have published a selection of thirty poems from the verse of Rudyard Kipling, and called it *A Choice of Songs*. The choice is Mr. Kipling's own. The collection will be a popular one. It contains a number of the best known of Kipling's poems, but also some such as 'My New-cut Ashlar,' which are not so well known as they merit.

'MY NEW-CUT ASHLAR.'

My new-cut ashlar takes the light
Where crimson-blank the windows flare
By my own work before the night,
Great Overseer, I make my prayer.

If there be good in that I wrought
Thy Hand compelled it, Master, Thine—
Where I have failed to meet Thy thought
I know, through Thee, the blame was mine.

One instant's toil to Thee denied
Stands all Eternity's offence,
Of what I did with Thee for guide,
To Thee, through Thee, be excellence.

The depth and dream of my desire,
The bitter paths wherein I stray—
Thou knowest Who hast made the Fire,
Thou knowest Who hast made the Clay.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain—
Godlike to muse o'er his own Trade,
And manlike stand with God again!

One stone the more swings into place
In that dread Temple of Thy worth.
It is enough that, through Thy Grace,
I saw nought common on Thy Earth.

Take not that vision from my ken—
Oh whatsoever may spoil or speed.
Help me to help no aid from men
That I may help such men as need!

¹ Lady Frances Balfour, *A Memoir of Lord Balfour of Burleigh*, Kt., 86.