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"CONSTANTLY ON THE ROAD"

by ERIC F. F. BISHOP

MR. BISHOP'S short studies in biblical phrases and figures, illuminated by his long first-hand acquaintance with the Holy Land, are always refreshing and welcome. Here he discerns an instance of "imitatio Christi" in an incidental remark of Paul's.

"CONSTANTLY on the road". So does the N.E.B. render felicitously the more familiar "in journeyings often".¹ St. Paul is reminding the Corinthians of his apostolic discipleship, the proof lying in the string of experiences that came his way in the pursuance of his objective. The phrase in the N.E.B. interprets ὁδοιπορίας πολλάκις, the noun being used for a journey by land as opposed to a sea voyage.² This is supported by some old Arabic MSS., which say: "walking on roads on many occasions".³ Moulton and Milligan have two references from the papyri—someone wanting a boat because of the uncertainty of the road; another comparing fever, as a part of life, with walking, sailing and travelling. There is a cross-reference to the travelling Ishmaelites in the story of the bartering of Joseph.⁴

There is only one other instance of the occurrence of the noun in the New Testament; to the understanding of the passage in which it occurs the Corinthian and papyri instances may contribute. The context is the Samaritan one in John 4: 6, with the words translated in the A.V., "Jesus being wearied with his journey sat thus on the well".⁵ The old Arabic puts it that He was weakened from the toil of the road. Why should tiredness have assailed Him on this particular occasion? He would have been as inured to walking along the dusty Palestinian roads as any of His disciples; though there is no need to think that the Triumphal Entry was the single opportunity in His ministry when the services of a donkey were available. The prelude to this Samaritan experience—one of the remarkable coincidences of history—was the physical

¹ 2 Corinthians 11: 26. (The verb occurs at Acts 10: 9.)

² Liddell and Scott, *Greek-English Lexicon* (1890), 1025.

³ E.g., that edited by Erpenius in Leyden, 1616.

⁴ *The Vocabulary of the Greek Testament* (1929), 438.

⁵ Significantly the perfect tense is used (by our Lord) in v. 38.

tiredness of the Lord, not the verdict of divine necessity. It was natural fatigue rather than inevitability.⁶

There does seem reason for probing deeper into the causes of His weariness. This suggests the desirability of knowing the direction of the start of the journey.⁷ Could this help to explain why the Lord and His party should have had to pass through Samaria—the district not the capital? This would naturally have been the route for Galilaeans setting out from Jerusalem; but Jerusalem is ruled out, if only because Jesus had been in Judaea with the disciples *and baptized there*. Baptism would have been out of the question in Jerusalem. Apart from the lack of water, it would hardly have been wise, whether or not the Johannine setting of the Cleansing of the Temple be accepted as chronologically correct.⁸ But more than that. Even if baptism had been possible in Jerusalem (mentioned in the Gospels as distinct from Judaea) and subsequently the apostolic band set off northwards for Galilee as usual through Samaria, there seems no reason on this ordinary route to account for the Lord being κεκοπιτωκως. This journey was accomplished in easy stages with Beeroth (Bireh) as the first station and Lebonah (Khan Lubbān) the second, not much more than three hours' walk to Shechem. Travellers stayed the night here—in the village which supplied the wines for the Temple. They would set off early the next morning for the next stage.⁹

It was about midday, however, when Jesus “tired after his journey, sat down by the well” (N.E.B.). By this direct route there would hardly have been need for the disciples to go off for provisions. These could have been obtained in Lebonah or else-

⁶ To read more into εἶδε than that the route to be taken lay through Samaria seems arbitrary. Cf. Bernard, *International Critical Commentary*, i, 134. The Diatessaron reads “as he was passing through the land of Samaria” (S.P.C.K., Cairo; and J. Hamlyn Hill, *The Earliest Life of Christ*, Edinburgh, 1894).

⁷ It has been suggested that our Lord started from Jericho; which *might* imply the road through Ai and Bethel till the main road north was met; but this would surely have meant a stop at Lebonah for rest (Bernard, *op. cit.*, 134).

⁸ John 2: 12ff. Did our Lord have the memory of this sitting at the foot of Gerizim? The sacrifice of animals was “disgusting and useless” whether “in this mountain or yet at Jerusalem”.

⁹ At the bottom of the hair-pin bends there was the ruin of a Khan from Turkish times close to El-Lubbān. It suffered in the Allenby advance. Miss Ella Hulbert, missionary of the C.M.S., told us that in the days before 1914 when riding about with her medicines, she had often spent the night in this Khan.

where en route. Presumably the town (N.E.B.) from which the provisions were bought was Sychar (the modern Arabic corruption being 'Askar),¹⁰ though some have held to the probability of Shechem (Nāblus).¹¹ Either identification is immaterial.

The geographical setting is typically detailed with the references to Jacob's Well and Joseph's Tomb. These sites have merited the deserved agreement of Palestinians and western scholars. There is not the same consensus of opinion with regard to the other two places—Aenon and Salim—where John was administering baptism. Though Aenon (the Spring of Nūn)¹² may not be identifiable, Salim to the north east of Nāblus might well be reckoned the place of that name today, which has sent patients to the Evangelical Hospital at Nāblus since the Church Missionary Society founded it at the beginning of this century.¹³ This would certainly have been an accessible spot for Galileans. G. A. Smith and Dalman are in agreement over the site of Salim but not over Aenon.¹⁴ This should not affect the issue as to where Jesus and His disciples were exercising a somewhat peripatetic ministry, south of the scene of John's baptisms. The mention of the Judean baptizing by Jesus' disciples precedes that of John's work in Samaria. The reason given for Jesus' decision to leave again for Galilee is that the Pharisees (presumably in Jerusalem) heard that His success was even greater than that of John. Arabic versions seem to understand διέτριβεν (3: 22) to mean that they were not in the same place all the time. John and He had been working together at Bethabarah before the former went north.¹⁵ The fords at this point would be some six miles from Jericho; but word of what was happening could easily reach the Pharisees through travellers passing over the Jordan at this point. If the Lord and

¹⁰ The Arabic versions are nearer to the Greek form than the modern corruption with *Sukhār*; Tatian with the shorter *Sakhar*.

¹¹ There has been considerable digging in this vicinity in recent years; which might suggest another possible site for the "city". Today there is a large refugee camp in the fields "already white".

¹² This would be the meaning of the name in Arabic; the versions spelling it as two words; and Hamlyn Hill transliterating them as *Aennon*, in his translation of the Diatessaron (*op. cit.*, 63). Nūn happens to be the name of Joshua's father.

¹³ *Jesus of Palestine*, 283, 284.

¹⁴ Dalman, *Sacred Sites and Ways* (S.P.C.K. 1935), 233ff. G. A. Smith's Atlas puts *Aennon* some 7 miles from Salim. *The Interpreter's Bible* 8. 514/5 quotes Lagrange as saying that Aenon is a "transliteration of the Aramaic word (*enāwan*) for sources".

¹⁵ There was probably more than one Bethabarah=House of Crossing (*Jesus of Palestine*, 275).

His disciples started from this Bethabarah or further north their route would have been through some part of Samaria as in Luke 17: 11.¹⁶ They would have commenced the journey from near the Jordan in any case.

With these considerations it is surely reasonable to reckon that our Lord was worn out by the long and tiring trek up from the Jordan—the last part as the heat of the day was growing intense—and that after spending some time in an area even more tiring than Capernaum or other lakeside town. The Diatessaron says that He was tired out from the exertion of the road.¹⁷ “The peculiarity of Jacob’s well”, says Dalman, “is that it is near the crossing of the roads”.¹⁸ While it is possible that the group might have joined the road north from Jerusalem by taking a road through Bethel—which would have been something like that of the Good Samaritan in reverse¹⁹—it would seem more likely that they walked along the route that joined the Jordan with the Mediterranean. If the *Interpreter’s Bible* is correct in thinking that Shechem was the city from which the disciples obtained “bread”, which it was their intention all along to bring back for their Master and themselves to eat by the well, this would have been as possible as Sychar, once they had reached the top of the climb.²⁰ Bernard remarks in this connection that the disciples’ procuring of victuals in a Samaritan town “shows that the barrier between Jew and Samaritan was not impassable”.²¹ This may also explain the surprise of Photeina (as the Orthodox Church came to call the Samaritan woman). The barrier was in social intercourse; it did not affect a request of the kind our Lord made for a drink of water. Here was a “road-cistern” from which any Jew would be glad to avail himself, usually using his own leather bucket.²² The Evangelist meant his readers to understand that she did comply with the request, probably as she posed the question as to how He came to make it. She would have noticed how worn

¹⁶ The same preposition is used in each case but Luke has “the midst”. There was more than one way south for the Galileans.

¹⁷ There is quite different phraseology in the Diatessaron from that in the versions.

¹⁸ *Op. cit.*, 215.

¹⁹ The so-called Good Samaritan Inn cannot be sustained (Eugene Hoade, *Guide to the Holy Land*, 441). For the route from Jericho to Jiftlik, *op. cit.*, 485ff.

²⁰ Sychar is on the lower slopes of Mount Ebal.

²¹ *Op. cit.*, 136.

²² Did no one in the disciple group have something to draw with? Was this one reason why Photeina left her water-jar?

out He was; presumably finding out later that He was a Jew from Galilee not Judaea. How He needed the midday rest.²³

Visitors in Palestine, who have had the opportunity, must have noted the way in which Palestinians, experienced experts in water-tasting, drink water from a common vessel.²⁴ The cooling draught—certainly it was for the Lord Jesus from the depths of a hundred feet—is poured down the throat without the vessel touching the lips or chin of the drinker.²⁵ If imagination be permitted it was close after the Lord had had the reviving liquid and had returned the vessel to Photeina, that the conversation started, with the subject of “living water”. It was the simple fact of Messiah, worn out and thirsty, that led to words and thoughts of insight and profundity that have not yet been exhausted, uncommonly like the water of Jacob’s “spring” of which pilgrims may still partake.²⁶ It is enough, too, to know that it was the unplumbed words of Jesus later in the day and unbuttressed by signs or wonders, that convinced the Samaritans of Sychar that He was indeed the Messiah, the Saviour of the world.

So we go back to the apostle and his appeal that the Corinthians would recognize the marks of Jesus in journeyings often, “when he minded himself to go afoot”.²⁷ “It was the way the Master went: should not the servant tread it still?” No one knew quite what might happen next any more than when the Lord and His disciples left the Jordan on their way to Galilee and found themselves in Sychar.

Redhill, Surrey.

²³ This seems one of the places where Westcott needs revision (*The Gospel of Saint John*, 68).

²⁴ Whether the jar has a “mouth” for the drinker at the base of the neck, or the water is “poured” out of the top.

²⁵ There is obviously knack and practice in this manoeuvre. The unpractised would pour most of it down his own neck.

²⁶ For a recent description, Leslie Farmer, *We Saw the Holy City*, 195f.

²⁷ Acts 20: 13. Is not the point that he “walked” deliberately? St. Paul was not a bad sailor (Moulton and Milligan, *op. cit.*, 500).

THE INSPIRATION OF AUTOGRAPHS

by GEORGE I. MAVRODES

THE subject which Professor Mavrodes examines in the following pages has come under fresh scrutiny in recent times, especially in the United States, where there has been considerable use of the term "autographs" in connexion with biblical inspiration. Since Dr. Machen and others who have used this term in a context like that of the quotation on p. 20 knew very well that not all biblical books had autographs in the stricter sense, it is probable that they used the term with wider connotation. That Tertius wrote down the Epistle to the Romans, while Paul was its author, is something that they would have readily acknowledged; they might well have argued that Tertius was—not, indeed, "inspired" (to use the word indicated on pp. 23 and 29)—but providentially preserved from error in his task of copying down at Paul's dictation, so that the resultant text was as much "inspired scripture" as if Paul had written it himself. Biblical inspiration, in fact, is a quality that is lost neither in transmission nor in translation; those who appeal to the wording as originally given do so in order to acquit the authors of responsibility for the mistakes of copyists or translators. One reflection among others provoked by Professor Mavrodes' study is that someone ought to pay more attention than has yet been paid to the bearing of the use of amanuenses on the doctrine of inspiration.

A NUMBER of recent and contemporary theologians who take a "high" view of the doctrine of Biblical inspiration restrict that doctrine very severely.¹ They restrict it, of course, to the Biblical books, but in addition they restrict it to certain manuscripts of those books, manuscripts which they generally call the "autographs" or "original manuscripts".² This restriction, however,

¹ Describing their view as "high" is not very illuminating, but I know of no short and generally accepted characterization of it. The main outlines of their position are, perhaps, well enough identified by reference to some widely known representatives of it, as in n. 2 below.

² Some representative supporters of this restriction are W. H. Griffith Thomas, "Inspiration", *Bibliotheca Sacra*, Vol. 118, No. 469 (Jan.-March, 1961), p. 43; James M. Gray, "The Inspiration of the Bible," in *The Fundamentals* (Bible Institute of Los Angeles, 1917), Vol. 2, p. 12; J. Gresham Machen, *The Christian Faith in the Modern World* (Wm. B. Eerdmans Publishing Co., 1947; copyright 1936), pp. 38-39; Archibald Alexander Hodge, *Outlines of Theology* (Wm. B. Eerdmans Publishing Co., 1949; first published 1860), p. 66; Lewis Sperry Chafer, *Systematic Theology* (Dallas Seminary Press, 1947), Vol. I, p. 71; Loraine Boettner, *Studies in Theology* (Wm. B. Eerdmans Publishing Co., 1957), p. 14; Edward J. Young, *Thy Word is Truth* (Wm. B. Eerdmans Publishing Co., 1957), p. 55.

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