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commits an act of sacrilege and places himself under the ban of Christendom. On such a one we may well invoke the curse of the *Last Minstrel*—

Go, mark him well ;  
For him no minstrel raptures swell ;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim ;  
Despite those titles, power, and pelf,  
The wretch, concenter'd all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust, from whence he sprung,  
Unwept, unhonour'd, and unsung.

But there is still a place for repentance. If

the possessor of the lost leaf, or any one who may recognize it from our photographs, will send it by post, carefully protected between two pieces of cardboard, either to me at 'Castlebrae, Cambridge,' or to the Editor or the Publishers of THE EXPOSITORY TIMES, we will undertake to replace it in the codex. No questions will be asked, nor any attempt made on our part to acquire information which is not voluntarily given. Thus the disgrace attaching to the present ownership of the leaf will be rolled away, and in its place there will come a pleasing consciousness of having earned by a timely act of reparation the gratitude of all who love the Gospels.

## 'Being Burdened.'

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER.

THE words are taken from a mysterious and difficult passage which comes before us perhaps a little unexpectedly, as we dwell upon the general context of this portion of the Epistle. The general tenor of what has preceded is consolatory,—the light of the present as contrasted with the fulness of the glory of the future,—but it changes into the contemplation of a serious aspect of a burdened present, on which we may profitably dwell.

I have thus chosen the text with some reference to modern conceptions as to the relations of this life and the future, which, in many respects, utterly ignore the scriptural aspects of death, and the whole nature of the passage from the life on this side the grave to the life that is to follow it.

The modern view, which claims to rely on modern scientific disclosures, is that death is merely a passage from one state of physical conditions into another. The body that is here subject to the limitations of our present existence surrenders to the earthly and the material the particles of which its tabernacle was composed, and passes into the mysterious ether of science; therein to continue existence under the new conditions which the change necessitates, but in a form and tenor which certainly differs but little

'We that are in this tabernacle do groan, being burdened.'—2 Cor v. 4.

from the more innocent phases of life on this side the grave. Those who are acquainted with conceptions of this nature will know well the source from which they have been derived, but will be not unprepared for my saying that they are completely non-scriptural, and, further, that they tend to obliterate the true conception of death, and of its indissoluble connexion with disobedience and sin. Into the discussion of such views it is certainly not my intention to enter in a sermon like the present.

I should not have alluded to them if I had not known that they find expression in many of the popular treatises on the after-life, and have even found sympathetic notices in the Christian pulpit. The attractive ideas of continuity in existence, and of death being no more than the natural passage from the material and visible to the immaterial and invisible, have made men forget the changeless truth that death is the wages of sin, and the enemy, the last and the most persistent, that will be swallowed up in the victory of which Easter Day is the abiding testimony.

But let us now leave these unscriptural conceptions, and turn to the mysterious text, which, when rightly explained, will bring home to us not only what was passing through the mind of the apostle

when he wrote the words, but also those conceptions of the life beyond the grave on which the believing Christian may humbly and hopefully rely, when thoughts such as those of the apostle are felt to be more than usually disquieting to the soul. Such times there are with the very best of us, and such times while we are still in the body will only pass finally away when time shall have become no more.

It seems hardly possible to doubt that some of the shadows cast, not by the fear of death, but by the contemplation of the state of the soul when dissociated from its lifelong companion the body, were then resting on the mind of the apostle. The ceaseless trials and sufferings of the life he was living, the bearing about in the body what he solemnly speaks of as 'the dying of Jesus' (what a wondrous expression), the decaying of the outward man, all tended to bring out the unshaken conviction that in the end He who raised up the Lord Jesus will in like manner raise up His suffering servants, and that when the earthly home of the soul is dissolved, its place will be assumed by a building from God, a house not made with hands, eternal in the heavens.

This conviction never leaves the apostle, but, even while he holds it, and clings to it, even while he groans for its realization, the thought unbiddenly presents itself that, in the procedure by which the tabernacle in which we now are is changed into the building from God, there must be some shock, something alien to the familiar continuity of earthly existence, from which we may crave to be exempted when the critical moment of the laying aside of the earthly tabernacle has come, and the house not made with hands is awaiting the entry of its new occupant.

It is this anxiety that leads the apostle to use the words of the text, and to repeat the tenor of the foregoing thoughts, and even to substantiate them by a kind of appeal to the general experience of all to whom his words were addressed. We that are in this tabernacle, he says, in this transitory and perishable body, 'do groan, being burdened.'

But why burdened? What is this enduring burden (for the tense of the original implies this) which calls forth this utterance of the inmost feeling of the soul? This very natural question has been somewhat differently answered. It has been considered by many to refer to the burden of

cares and sorrows which mark the whole course and tenor of mortal life, and to the pressure which they exert on the inward spirit. 'The earthy frame,' to use the language of the Wisdom of Solomon (9<sup>15</sup>), 'lieth heavy on a mind that is full of cares.' Such a reference, however, is plainly incompatible with the words which follow, in which there is no allusion to the general sorrows and trials of life, but to a deeper-seated feeling, and to a more mysterious antipathy, which the apostle discloses in the words which follow the text. The context appears to make it certain that the principal elements of the burden under which we groan is our recoil from a bodiless existence, or, as the apostle now, by a change of metaphor, speaks of it, from the unclothed state—a state so alien to every feeling of our mortal nature that we at once long for, what the apostle longed for, a being clothed upon with the future body, and the merging into it, as it were, of this poor perishable body, so that, to use the language of the apostle, 'what is mortal may be swallowed up of life.' This, then, if we follow the reasoning of the words which follow the text, must be the burden, that, while we long for emancipation from the mortal and all that it involves, we still are haunted with the dread that such an emancipation may carry with it the very nakedness from which our present nature makes us instinctively recoil.

There must be few among those who think deeply on these subjects who are not conscious that they too have shared in this longing to be clothed upon, even though soul and spirit may have recognized that such a longing was one that could not be granted. It was, however, different with St. Paul. A holy apostle in whose warm heart the hope of being among those who might, in their earthly bodies, behold and welcome their descending Lord, might justify such a longing, but to such as us, who can look back on nineteen hundred years of a Master's yet unfulfilled return, such longings assume the form of impatience, and a shrinking from the burden which sin and disobedience have laid upon us till the Advent. 'We that are in this tabernacle verily do groan, being burdened.' And the burden, as we have seen, is what every deeper thinking Christian would recognize to be a real and veritable burden, a shrinking, not from death, but from what may be a possible concomitant of death—an

unclothed state, a state in which the soul is left naked and alone till the promised body is vouchsafed to it.

We have now, I think, fully arrived at the true meaning of the mysterious text on which we have been meditating, and there remain only two or three reflexions which the subject naturally brings before us.

And the first reflexion is this: That there is nothing in Holy Scripture that throws any direct light on the state of the soul when it has been separated from the body. Conjecture has, of course, been busy, and sometimes even reasonable and plausible. Writers, like Cudworth, have imagined a kind of preparatory body which would be perfected at the Advent; but no sober Christian could for a moment rely on such conjectures, when Scripture, as far as anything of a direct nature is concerned, is profoundly silent, and especially when it would even seem that this silence is designed and intentional. After a long life, which must ever have been a life of closest communion with God, the holy Apostle St. John, alluding no doubt mainly to spiritual after-death developments, does not hesitate to use language so general as to be applicable to the whole of our after-death developments, and broadly says, 'it is not yet made manifest what we shall be,' and leaves the inference that what our state will be, when the soul will have left the body, is unrevealed and unknown.

Our burden then, as regards any direct scriptural disclosure, must remain the burden it is felt to be by the anxiously meditating apostle. In a word—as to what the state of the soul will be when it leaves the body we must come to the conclusion, unwelcome it may be, that we have no definite knowledge whatever.

But can we rest for one moment satisfied with such a cold and joyless conclusion? Be it so, that we know not how it will be with the soul in the hour when it leaves the body; be it so, yet this we do know, that the soul that has loved Christ here on earth can never, and will never, be separated from Him. Clothed or unclothed, the soul will ever be with its death-conquering Lord. On this point, blessed be God, Holy Scripture gives us every form of varied assurance. Was not the soul and spirit of the poor believing malefactor with the soul and spirit of Jesus in Paradise? Did not the dear Lord, before He resumed His body, vouch-

safe to preach to those who were waiting for the body that was to be, soul and spirit speaking to souls and spirits, and ministering the assurance of an ever-enduring union, whether in the clothed or in the unclothed state, with those He had died for and saved? In whatever state He was, in that mystic realm which we have now learned to call Hades, in the same state were they who were now hearing the message of love and salvation, the very similarity of state and condition enhancing the holy persuasiveness of the gospel that the Lord Himself out of the depths of His love and mercy was vouchsafing to preach to them.

These considerations, and they might be almost indefinitely increased from the only true source of all teaching about the Last Things—God's Holy Word,—these considerations will ever be found to have these two great and salutary effects—

In the first place, they will disclose to us the utter unwholesomeness, to use the most charitable expression, of much of the teaching relative to death which is now obtaining increasing currency. This teaching, to which I alluded in the earlier part of my sermon, obscures, if it does not inferentially deny, the pervading doctrine of Holy Scripture as to the intimate relation of sin and death. Death, we must ever remember, formed no part of the idea of man; but, as a great writer has said, has impaired the blessedness of man's Godlike personality.

In the second place, our considerations will have shown us that when that gloom and anxiety does rest on the soul, as we have seen that it did rest on the soul of an inspired apostle, when 'we groan, being burdened,' that gloom can only be dispelled, and that burden only removed, by the master-thought of the enduring reality of our union with Christ; and that, whether in the valley of the shadow of death or in the silent realms of the waiting under-world, He who vouchsafed to pass through both will ever be with us; His rod and His staff ever supporting us, until we come into the full brightness of His adorable presence and abide with Him for evermore.

It is a good thought to part with, that the holy apostle who wrote the grave words on which we have meditated—he who had felt the burden, under which from time to time we all verily do groan—he who felt all this, was permitted to write in another Epistle words relative to the enduring nature of our union with Christ, that true solvent

of every doubt and difficulty—words which for power and sublimity stand almost alone in the pages of the Book of Life. 'I am persuaded,' he says, 'that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

## At the Literary Table.

ENCYCLOPÆDIA BIBLICA. VOL. III.<sup>1</sup>

THE third volume of Cheyne and Black's *Encyclopædia Biblica* has been published. It contains 1298 columns or 649 pages, covering the letters L to P, its first word being LAADAH, its last PYTHON.

The characteristics which distinguished the previous volumes reappear in this volume, somewhat more prominently. That is to say, to put all into a sentence, it is a *critical* dictionary, as the title-page describes it, or rather a dictionary of criticism. Its purpose is not to describe but to criticize, not to furnish an account of the contents of the Bible, but to discover and appreciate its literary sources. This is a new conception of what a dictionary of the Bible should be, but it is an intelligible and a serviceable conception. It has been argued that such a service is best rendered by the magazines and ephemeral pamphlets, there being, from the nature of the case, no stability in criticism pure and simple. But it may at least be replied that it is of much importance to see criticism at work over the whole field of the Bible at once, and to be able to refer to its position at a given date, however soon we may leave that position, and however unlikely it may be that we shall return to it. A more serious objection has been made that criticism has never been in the position advocated in the *Encyclopædia Biblica*, that two or three men, selected for their skill in negatives, have been chosen to air their fancies, rather than that critical scholarship has been reflected over the whole. That objection may possibly be met by the claim that the criticism represented here is the only criticism that deserves the name of scholarship, the wider scholarship referred to being weakened by ignorance or com-

promise. That claim may not be admitted, but the editors, whose word is final for the book they edit, are within their right if they make it.

There are writers in this volume, as in the previous volumes, who have not understood the purpose of the book, and their work will be most appreciated. But for the reviewer, at least, the fascination of the criticism is irresistible, the more irresistible as it is the more radical, and to that we must turn.

There is a progress in criticism. It is represented in this order: Professor Cheyne, Professor Schmiedel, Professor van Manen.

Professor Cheyne's initials occur as frequently as before. And it is certain that his hand is to be found in many articles under which his initials do not appear. For now there is a test by which Dr. Cheyne's hand can be discovered. It is the occurrence of the word *Jerahmeel*. For reasons which he has not yet divulged, but for which he refers us frequently to *Critica Biblica*, a work as yet unpublished, Dr. Cheyne believes that a vast number of proper names, both of places and of persons, in the Old Testament, are corruptions of the name *Jerahmeel*. He would therefore, in each instance, restore that name, and in most cases blot the present name out of the Bible. To give some idea of the enormous number of names which would thus be removed, and of the immense influence of the Jerahmeelites in the history of Israel, let us begin with the first word of the present volume and go through some pages. The following proper names are, in Dr. Cheyne's opinion, corruptions of the name Jerahmeel:—Laadah, Laban, Ladan, Lahad, Lahai - roi, Laish (?), Laishah (?), Leah, Lebbaeus, Leb - kamai, Lebonah (?), Lecah, Lehi, Lemuel, Leshem (?), Leummim, Levi, Libnah (?), Iibni (?), Lo-ruhamah,

<sup>1</sup> *Encyclopædia Biblica*. Edited by the Rev. T. K. Cheyne, D.Litt., D.D., and J. Sutherland Black, M.A., LL.D. Volume iii., L. to P. A. & C. Black.