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the Hebrew tribes made a forward move once more, but were defeated by Merenptah. Thereupon the two tribes of Israel and Jacob united and carried on a common conflict with the Egyptian supremacy, which was allied with the princes of Canaan. The rapid decay of Egypt after the glorious reign of Ramses III. greatly aided their efforts. The Canaanite princes, bereft of Egyptian support, succumbed one after another in the struggle with Israelitish tribes, which gradually established themselves in the midst of the native population on either side of the Jordan. The Egyptian supremacy in Palestine ceased *de facto*, although it still continued a nominal existence.

At the outset we drew a distinction between fundamental points which Dr. Spiegelberg's investigations brought to light and the individual

facts of his hypothesis. His two main results—the sojourn in Goshen and the Exodus from Egypt—we hail with joy as a welcome contribution from the side of Egyptology towards the elucidation of the earliest history of Israel. It is otherwise with the ingeniously constructed hypothesis which is intended to surmount the difficulties that meet us at every step, and to bridge over the yawning chasms. The sources belonging to this particular period yield only very meagre materials, and thus one has frequently to be content with mere conjectures, of which Dr. Spiegelberg's theory is one specimen. It may be that Sellin's excavations at Megiddo and Taanach will throw fresh light upon this much discussed but highly complicated question.

J. V. PRÁŠEK.

Sanctification by the Holy Spirit.¹

BY THE REV. W. T. A. BARBER, D.D., HEADMASTER OF THE LEYS SCHOOL, CAMBRIDGE.

1. We have seen that the Atonement, including the Incarnation and Death, put mankind into so different a condition and relation towards God that a new revelation and action of the Divine on the human was possible. Christ looked forward to this, and linked in likeness His own work with the work that was to follow. He spoke of sending the other Paraclete (*ἄλλος*, not *ἕτερος*), and then He said, 'I come unto you.' The sphere of God the Holy Spirit is within man; He takes the Atonement, an external manifestation of God's wisdom and love, and He carries it within man.

2. When God was able to abide in a perfect manhood, when the perfect service, willingly rendered, drank to the full the bitter cup of the penalty of sin, it was possible that God should manifest Himself as never before. The least in the kingdom of heaven was greater than the greatest before. This manifestation came at Pentecost, when God the Holy Spirit was poured forth; and poured forth not by measure, for He filled the subjects of His revealing. The race then entered into a new world of relation to God. The being born of the individual into this new world we have already dealt with under the term *regeneration*.

¹ The third of a series of twenty-minute addresses to the Cambridge Intercollegiate Christian Union.

3. That which interests us specially to-day is the work of the Spirit in the individual. We have already seen the supreme moral value of faith. The power of eyesight of the soul is itself a requisite for the possibility of the entrance of God's blessings.

It is when we believe that the Holy Spirit is given (Eph 1¹³). The response to the heavenly light leads to a flooding of the being with the heavenly glory.

4. When the Holy Spirit thus finds His entry into the soul, His work, beginning in regeneration, goes on as sanctification, *making holy*. We will not here linger over the history of the Old Testament idea, the notion of separation to special use, but will limit ourselves at once by the statement that, in the New Testament, holiness always indicates inner union with the Divine. Sanctification is the growth of the regenerate life, the development of conformity to the Divine nature. Holiness is the finished result of this process. The gift of the Spirit brings the secret of communion with God. Thus through the Spirit we gradually become partakers of His nature (2 P 1⁴).

5. We have said that the sphere of the Spirit is *in man*; that He brings the Atonement into the

inmost being. It is impossible for Divine purity to bring the accomplished work of Divine love to bear upon the prepared soul of man with all the Divine power without a result worthy of the name *holiness*. The Spirit so applies the atoning work to a believer united with Christ that he may be and is made perfect in restitution of the relation to God once forfeited. All goodness, love, purity are developed in him.

6. But we need practical definition and care against excess of statement. The ideal is constantly thwarted through imperfection of ground material.

After conversion the evil nature still remains; it is never allowed to emerge into act, and the force necessary for repression continues to decrease, but still evil is always there. The Divine process of sanctification is needed continuously. It involves the constant direct action of God welcomed into the area of action. We dare not limit the Divine power, and it is clear that the gift of holiness may be attained instantaneously; but it certainly is not necessary to assert that this must be. Nor is it likely. The highest life throughout nature is the slowest to develop, and it is conformable both to analogy and to experience that sanctification is generally a gradual process, and

that even when it comes instantaneously, that is the first moment of a growth.

7. One perpetual proof of the Spirit's presence and activity is that witness in which He joins our spirits in crying Abba (Ro 8¹⁶). It is His declaration and ours that His work is being done, that the Sonship is being made manifest.

And to the child-life thus growing may be applied the term *perfect*. The perfection of childhood is necessarily relative; it would assuredly be the imperfection of manhood. Perfection is an expanding term. There will always be faults; confessions will always be necessary. Humility is an essential of holiness; the sense of shortcoming is a witness of the near vision of God. It is not wise to aim at exact definition of the degree of sinlessness possible to him who is being saved. All we can say is that there can be no limit to the Divine activity and efficiency; that there can be no final impossibility before His purifying power; that this imperfect earthly life cannot have attained but will be always attaining higher peaks. Thus is it possible for Paul to pray, 'The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ' (1 Th 5²³).

At the Literary Table.

'The Jewish Encyclopedia.'

VOLUME VIII. of *The Jewish Encyclopedia* brings the work almost to the end of the letter M, and includes articles commencing with Leon (the family) and closing with Moravia. The volume deals with a very large number of topics, and is especially rich in biography. The value of many of the essays in this class is increased by the genealogical tables attached to those dealing with well-known Jewish families, such as those of the Meldola, Montefiore, Mendelssohn, Mocatta, Mendes, and other families. There are also numerous articles of some length, dealing, with varying success, with topics covering a very extended field.

The criticism we have raised in the past on the

¹ *The Jewish Encyclopedia*. Vol. viii. Leon—Moravia. New York and London: Funk & Wagnalls Company.

selection of subjects for biographical notices must be repeated with emphasis. If the work were to be judged from this point of view alone, it would have to be considered a ludicrous failure. A glance through the eight volumes would suggest that fifty per cent. of the great men of Jewry were of English or American birth. If the editors had gone to the other extreme and omitted all biographical references to Jews connected with the Anglo-Saxon states, there would have been a greater equilibrium between the various countries of the Diaspora. In truth, in the past Anglo-Jewry and American Jewry have been of such slight importance in the cosmogony of the world Jewry, that it is doubtful whether a score of English and American names would be found in a list of the world's great Jews.

This undue importance, attributed to English