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The Sumerian form *gi-in-zu* is exclamatory 'oh know!' hence all the words *abbāna*, *uka*, *la māšil*, etc. (*S. A. I.* 2636-51), are Semitic interjections for 'surely,' 'verily,' 'certainly,' etc.; *pindu* = *waddu*, *windū*, 'the knower,' evidently also an interjection.

P. 47, 5. *Epir ummānā paššur niši*, 'food of the artisans,' 'platter of the people.' Radau's interpretation is perfectly correct. A parallel passage is *S. B. H.*, 101, 15. *Ištar* is the *paššur ubarti ipteru mati*; *ubartu* means 'underworld' [*S. B. H.*, 118, 53], and *paššur* is explained by Sumerian *banšur*, hence *Ištar*, 'the platter for the dead,' as goddess who presides over the cult of the dead; see also my *Sumerian-Babylonian Psalms*, p. 11. *ipteru mati*, explained by *kagub kanagga* and *kagub = patānu*, hence *ipteru*, 'certainly' = *ipru*, 'hourishment'; cf. *Babyloniaca*, ii. 207.

P. 49, No. 24, 18. Read *ša sar-ra in ga-ti . . . iddinu*, 'which the king gave into my hand.'

Note 1. *Girra* and *gir* in proper names is *girū*, 'opponent.' Ranke, *Personal Names*, 229. Radau's explanation, *gir* = Sum. *gim* is quite impossible.

Note 3. Read *uku-nita* (*Babyloniaca*, i. 289)

P. 52, l. 4. Read *ša-a-lu-tu-nu* (?).

P. 87. The explanation of *sakanakku* from Semitic *ša* and *kanāku*, 'to seal,' would have to be paralleled by other compositions with *ša*, or otherwise satisfactorily explained (by syns. or Sumerian equivalents).

P. 98, 12. Read *allu*, perhaps 'pick-axe.'

P. 104, 34. The text and context induce *li-ki-ik* (!).

Note 1. *aššu* for *aššum* would be strange if not impossible.

P. 105, 6. *Adru*, 'court,' is the same loan-word as *aduru* (*Babyloniaca*, ii. 105).

P. 111, 91. Read *tušrib-sunuti* (?), 'thou shalt cause them to be replaced,' from *רַב* [conjectural].

P. 119, 16. 'On the second I will commence to gather taxes.' *Kam* can be used only after ordinals, correct also p. 98, 12.

P. 122, 6. *Rukku*, 'empty,' not 'far away.'

P. 123, 10, etc. Read *gusuru*, 'beams'; there is, so far as I know, no reason for identifying ^{Sam} *PUHUD-SAR* or ^{Sam} *Ē + AŠ-SAR* with a possible (?) ^{Sam} *PUHUD*.

P. 128, n. 2. Cf. *ūmi mahāri*, Hrozný, *Briefe aus Ta'aneh*, No. 5, 14.

P. 132, 20. Read *lipašir* (?), 'that he may open, free,' etc.

P. 24. The text has *kū*, for *ki-a-am* (?).

P. 26. *Matū* cannot mean 'wail,' 'complain,' contrary to Jensen, but 'lack strength,' 'be in dejection.' I would translate, 'that the irrigation fail not.' The meaning of *matū* and Sum. *lal* = 'fail,' 'be wanting,' is sure (with Delitzsch). Cf. *matū* = *šihru* (K, 2040, 5); *umtafi* (ii. 2), 'becomes less' (*Ham. Code*, 16, 73).

P. 149. *Sin-kara-bi-eš-me*, perhaps for *Iiti-sin-karbi-eš-me* (!).

The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, M.A., HANDSWORTH.

Spiritual Life and Spiritual Communion.

WE have seen that the life of faith begins with that submission of spirit which lays the heart open to the presence and power of Christ, perfecting in the believer that which He begins when He makes His first appeal to their impotent spirits. We have seen that that act of surrender is followed by a corresponding act on the part of Christ; that He commits Himself to the spirit that has realized 'the obedience of faith.' We may now

go on to consider the resultant life, and while this theme may be said to be the central teaching of all St. John's writing, we shall find it put before us in clearest and most continuous form in those chapters of the Fourth Gospel which give us the last discourses of our Lord before His passion, when life imminent had begun to cast the shadow of death. The section of the Fourth Gospel which begins with the fifteenth chapter is pre-eminently

that in which life is put before us as a great spiritual communion, and the Saviour concludes His description of its issues by the great prayer in which that life, both in Himself and also in His disciples, was consecrated to the glory of God.

The never-to-be-forgotten sanctities of the Upper Room had now come to an end, and these discourses were spoken during some pause which our Lord must have made in the courts of the temple before He left them for the last time. Over its gates was carved in golden leaf and filament and cluster, a climbing vine. It was the pride and symbol of that spiritual Israel which had lived in vision for many a prophet. It stood for a life fulfilled in fruit; a life realized in that pouring forth of itself whose perfect expression is sacrifice. The symbolism of the vine has been put before us in all but perfect words by Mrs. Hamilton King in 'The Disciples.'

The husbandman comes early with the pruning hooks and shears

And strips it bare of all its innocent pride
And wandering garlands, and cuts deep and sure,
Unsparring for its tenderness and joy.
And in its loss and pain it wasteth not,
But yields itself with unabated life
More perfect under the despoiling hand. . . .
Then comes the vintage, for the days are ripe.
And surely now in its perfected bloom,
It may rejoice a little in its crown,
Though it bend low beneath the weight of it,
Wrought out of the long striving of its heart.
But ah! the hands are ready to tear down
The treasures of the grapes; the feet are there
To tread them in the winepress, gathered in,
Until the blood-red rivers of the wine
Run over, and the land is full of joy.
But the vine standeth stripped and desolate, having given
all. . . .

And all the winter-time the wine gives joy
To those who else were dismal in the cold;
But the vine standeth out amid the frost,
The winter through, and next year blooms again
Not bitter for the fulness yielded up,
As fair and fruitful towards the sacrifice,
As if no touch had ever come to it
But the soft airs of heaven and dews of earth;
And so fulfils itself in love once more.

Such had been the ideal of Israel, to bring, by the outpouring of life, the joy of life to all the world. But that ideal had never been fulfilled by Israel, and as He who was the embodiment of all that was true in His nation's life looked upon the emblem, He knew Himself to be its fulfilment.

He was the 'true,' the ideal, vine.¹ But having made that which was at once an admission and a claim, the Saviour passes to consider the position of His Disciples. His own relation to them was too close, too intimate, for Him to hesitate. All that He was they were too. For their life stood in Him as His life was to be discovered in them. Their mutual fellowship of faith meant vital union. They were vine and branches, and the flow, the efflorescence, of life in Him was to be shared by them. Nor were they less united in suffering. For them, as for Him, that life was to obtain fulfilment through pain and strife. As branches they were to expect the pruner's knife to cleanse them of the deadly superfluities of life. That cleansing would be due to the power inherent in the revelation which He had given them in Himself. The thought is not so much that His teaching is to be the instrument of their cleansing as that the removal of the superfluous, and therefore dangerous, part of life is the issue of that one revelation given in Christ.² So carefully does the Apostle avoid any suggestion of artificiality in the relations between the believer and His Lord. Each effect is the natural issue of an inherent life. The vine had no purpose but the bearing of fruit, and in all that led up to this, and in the actual bearing of the fruit, the sharp sundering knife was to be recognized as accomplishing an essential process. Everything which impaired the bearing of fruit was to be taken away. In his acceptance of the suffering conditional to fruitfulness there was to be discovered the fulfilment of the Father's will, and in the bearing of much fruit the disciple was to prove himself³ ever more and more the disciple of Christ.

Nor was it any scanty harvest that should follow. That which is common to Christ and

¹ ἡ ἀμπελος ἡ ἀληθινή. This seems to be the force of the adjective as distinguished from ἀληθινός = 'real.' See 1 Jn 2⁸, where the two adjectives appear in a connotation that decides in favour of this distinction. The *ideal* light now shineth and reveals that the old commandment has been made new. And this renewing of the commandment is real—belongs to the order of life—both in Him and in you.

² καθαροὶ ἐστε διὰ τὸν λόγον. Not διὰ τοῦ λόγου, which would be instrumental.

Cf. Eph 5²⁶, καθαρῶς (τῆν ἐκκλησίαν) τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι.

See also Westcott on Jn 15³.

³ ἵνα γένησθε ἐμοὶ μαθηταί, lit. 'that ye may become to me disciples.' Following the reading of BDL.

the believer is no pinched and poverty-stricken life. The same full and overflowing vitality which throgs the pulse, and breaks out in every generous expression of life, the hundredfold return of the one seed which is cast into the ground, will be found in the disciple as it is found in Him who by the outpouring of His own blood has quickened the souls of countless generations of men.

The scanty, stunted fruitage which is the common feature of our life makes our Lord's words of supreme importance to us, 'He that abideth in me, and I in him, the same beareth much fruit.' The condition of a fruitful life then lies in this 'abiding in Christ.' What do the words mean? They are not unfamiliar in our modern speech. They have become a formula easily used, and often imperfectly understood. Indeed, it is to be questioned whether we shall ever in this life grasp the idea of a perfect fusion between two personalities, but in those rare moments that come to us when most the spirit life is clearly seen, we may know ourselves so truly one with Christ that His thought becomes our thought, His purpose is the purpose of our life, and our meat and drink is the doing of His will. Sometimes He is so truly one with us that the very thought that some plan or project of ours is contrary to His mind and will is enough to make us that moment cast it from us as something alien and hostile to ourselves. In such moments it is that we know our Lord so close to us that nothing can come between Him and us; it is then that we know Him to be so truly one with us that life apart from Him is no life for us. We live only as He is to us the breath we breathe, the force that actuates in us. There is a beautiful plant that finds its life in the sea. In that great 'element' it lives, and moves, and has its being. So intimate is the connexion between them that we scarce can say whether the plant is in the sea, or the sea in the plant. We lift it from the ocean in which it lives, and in a few moments frond and filament are flaccid in our hands; death has begun already, and we are glad to cast it from us. It lives only so far as it is in the ocean and the ocean in it. But, after all, what can be more suggestive than the figure used by our Lord Himself? Vine and branch in vital union, and between them both one life. One life! That may be fairly grasped and understood. What makes our difficulty is the act that unites man and God. It is the

blending of two differing personalities that gives us pause. How is that brought about? What are the conditions of its realization? It cannot be the absorption of the Buddhist. Men cannot finally satisfy themselves with a mental concept which disannuls and dishonours the individuality with which God has endowed them. But the opposite extreme of thought in this connexion is equally unsatisfactory. To take 'life in God' to indicate a mere acceptance of the divine will as something outside ourselves to which we conform, is to empty the words of their true significance. Either of these very different interpretations renders the great truth sterile of that which it is intended to beget. We are saved from both by a *true interpretation of faith*. If faith be the willing submission of the individual spirit to its Lord, then the freedom of the individual is honoured in the act of submission; and our obedience does not become an inevitable sequence obliterating all that made life rich and deep, and divine. Neither does it share the weakness which belongs to the induced sentiment, the enforced compliance. Rather we know that we consciously and willingly—retaining all that has made the honour of our life hitherto—yield ourselves up to be His bond-servants that we may know a true obedience, by each new submission of spirit becoming more truly His.¹ But that act of ours does not stand alone. It is met by a divine response. Faith receives its answer in the divine grace that stoops to the heart thus opened to receive, and God enters into communion with the spirit of man.

Further than this we cannot go. We have entered into the world of spiritual causes, and thought stops short. It is only when we find in the effects of prevailing prayer, of increasing power, of spiritual joy, effects too great to be attributed to any lesser cause that we are made confident, and know that though we cannot explain how the divine and the human can meet and make one life, yet only the fact of that one life sufficiently accounts for the spiritual experience of the saints of God in all ages of the world. We

¹ ὡς παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοι εστε ὡς ὑπακούετε (Ro 6¹⁸). The second relative clause is difficult, but its force will be seen by giving its full value to the present indicative ὑπακούετε. 'His slaves ye are, and continually or increasingly ye obey him.' Godet renders the clause by 'to whom obedience is the order of the day.'

see also that in the appeal for faith the righteousness of God is one with the grace of our Lord Jesus Christ,¹ and in the very act in which He is divinely compassionate His imperative demands are most clearly seen, while in the moment in which man obeys he knows that he loves supremely.

There is thus no break in the thought of our Lord when in the closing verses of this passage He passes to speak of love. If life be communion, there is no wonder that love should appear in the thought, for love is communion too. Of this love we have brought before us in the context two thoughts. In the ninth verse its quality is set before us, and in the tenth its object is shown to be our Lord Himself.² 'As the Father hath loved me, so have I loved you; continue ye from day to day in that love which is my very own, which is of my being, which is myself. As the Father hath loved me, so have I loved you.'

¹ τὴν περισσεύαν τῆς χάριτος καὶ τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύουσι διὰ Ἰησοῦ Χριστοῦ (Ro 5¹⁷). The failure to see how both the χάρις and the δικαιοσύνη might abound together in the one Incarnation may account for the reading τῆς δωρεᾶς.

² μένωτε ἐν τῇ ἀγαπῇ τῇ ἐμῇ. The full force of the tense should be brought out. For ἡ ἀγαπή ἡ ἐμῇ as distinguished from ἡ ἀγαπή μου in the next verse, cf. ἡ χάρις ἡ ἐμῇ (5¹¹) and ἡ εἰρηνὴ ἡ ἐμῇ (14²⁷).

See also Westcott *in loc.*

Here our thought is lifted up into that fine air which breathes over the heights sublime of deity. We are in the presence of a love which belongs to the heart of God, a love at which we faintly guess when we speak of Father, Son, and Holy Ghost as making all that we can know when we say that 'God is love.' 'Into that divine communion,' says Christ, 'you enter when you live one life with me by faith. Abide in the love for which I stand.'

But that love is not left in an indefiniteness which would rob it of power, and so its object is declared, and by a swift and subtle change in wording we read that the love with such a quality is to gather round our Lord Himself. 'In simple obedience your love shall find me; if ye keep my commandments ye shall abide in the love of me.'

We began the passage with life, we close it with love. Who shall separate the two? Who shall speak of love save as that perfect communion whose other name is life? How can we speak of life in its highest unless love be its law? Love and Life; they are the great terms of existence whether human or divine. And between them lie the high effects of purity, of obedience unto death, of heavy fruitage breaking the bough that bears it, of sacrifice. 'Abide in me,' saith the Christ.

Literature.

MYSTICAL RELIGION.

STUDIES IN MYSTICAL RELIGION. By Rufus M. Jones, M.A., D.Litt. (*Macmillan*. 12s. net.)

THERE is no evidence that the knowledge of Mysticism is at all general yet. But the desire to know must be general. Of that the evidence is abundant. In a steady stream, month after month, great volumes about Mysticism are published. Either the same men must read several volumes in their desperate desire to know, or else the number of readers must now be very large to give every book a chance. It seems as if ecclesiastical religion had lost its attractiveness, and mystical religion were going to have its day. It is

not Mysticism as a philosophy, but Mysticism as a religion, that is so popular now as a study or a pastime. The books that have been published have been written by professors of religion. And the subject has been presented as it appeals to different religious communities. Dr. Inge would not deny that he gave us the Anglican view. Mr. Waite might be credited with the unattached attitude. Baron von Hügel, with great ability, has appeared as the exponent of the historical mysticism of the Roman Catholic Church. Professor Rufus Jones is a Quaker.

There is no body of Christian people, not even the Roman Catholic Church, that has a better right to representation than the Friends. For if the mystical chamber is a House of Lords in which