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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

you've no shoes, and there is snow on the ground, here's sixpence for you. Take the car!

Jimmie sped off like an arrow, and mounted the car steps, and paid his threepenny fare like a man, and wasn't he just proud? When he reached the street, he found the house and delivered the message, and then he started out for home. Now something was worrying Jimmie, and it was that neither Bobbie nor Baby was sharing his treat. He wanted them to have a good time too. Just then he passed in front of one of those shops where cakes and biscuits and toys and sweets are gloriously mixed in the window. And suddenly Jimmie knew what he should do. Said he to himself, 'I'll run all the way home, and may be it won't hurt so awful, and then Bobbie can have that penny whistle, and baby will get that penny ball, and there'll be a penny over to buy a ha'penny cake for each of them.' So he marched into the shop and bought the penny whistle, and the penny

ball, and the two ha'penny cakes. And the woman actually put the cakes in a bag, and he stowed away the toys in the only pocket of his that hadn't holes. Then he ran all the road home, and whenever he stopped to take breath he had a peep into the bag and a peep into his pocket to be sure the things were still there. And when he got home, very hot and breathless, and showed the angel in the bonnet what he had done, and hoped she wouldn't be angry, she only smiled all the sweeter and said, 'Dear laddie, no.' As for Bobbie and Baby! You should have seen them! That's all!

Now Jimmie invested that day in God's bank. He invested not only three pennies but a great deal of love. And that is what God wants even more than pennies.

Boys and girls, make up your mind to-day that however small, however empty your savings-bank on earth may be, your savings-bank in heaven will, please God, be both large and full.

'Christ Crucified' for the Thought and Life of To-day.

BY THE REV. A. E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

I.

HISTORY is to-day challenging doctrine, its facts our faith. Many find it difficult to reconcile what they have hitherto believed with what they are now experiencing. There is one doctrine, one object of faith, which is likely to find confirmation, and not challenge in the calamity of to-day; and that is the tragic mystery of the Cross of Jesus Christ. It is an interesting coincidence that just at this time there should appear two works dealing with the doctrine of the Atonement, in which thinkers may find much help in making more intelligible to themselves the fact and the truth of salvation by sacrifice.

(i.) In no mere form of words, but in all sincerity we may express our gratitude to God that Dr. Denney left the lectures, which owing to his last illness he was prevented from delivering, ready for publication, for this is a very precious legacy. His book on *The Christian Doctrine of Reconciliation*¹ can be placed alongside of Bushnell's, M'Leod Campbell's, and Dale's as a great

¹ Hodder & Stoughton, 1917. 7s. 6d.

contribution to the greatest of all subjects with which the Christian theologian can deal. If it does not contribute any new conception, it so expounds the conception adopted in the light of the knowledge and thought of to-day as to make that conception more intelligible and credible than it has ever been made before. As compared with his previous contributions on the same subject, it is a worthy consummation, in all respects excelling all he had hitherto accomplished.

(ii.) Principal Franks is to be congratulated on the conclusion of a task that has engaged him about twenty years, in the two volumes of *A History of the Doctrine of the Work of Christ in its Ecclesiastical Development*.² A work of this kind has been greatly needed, and it will be much appreciated, as the book is marked by adequacy and accuracy of treatment; and what makes it the more valuable is that while the author supplies the necessary connective exposition and criticism he keeps himself in the background, and allows the theologians

² Hodder & Stoughton, 1918. Two vols. 18s.

with whom he deals to present their doctrine as far as possible in their own words.

(iii.) Although not of so recent publication, a small book, the value of which must not be measured by the size, also deserves mention, *The Doctrine of the Atonement*, by J. K. Mozley, M.A.,¹ a handbook of special usefulness to students. For the sake of comparison with Dr. Denney's work at some points, a fourth book, although of far slighter structure and less value for students, may be mentioned. Dr. David Smith's *The Atonement in the Light of History and the Modern Spirit*,² is intended as a popular presentation to remove current difficulties.

I.

A brief account of each of these books may be given. (i.) Dr. Denney with great mastery not only introduces but commends his treatment of his subject in exhibiting at the outset *the experimental basis of the doctrine*. It is not a bit of special pleading, but an example of the very best kind of Christian apologetic. Following a logical rather than a chronological order he first deals with *Reconciliation in the Christian Thought of the Past*, and then the *New Testament Doctrine of Reconciliation*. This order may be called logical for two reasons. (a) While it would be unjust to deny the influence of the New Testament on *The Christian Thought of the Past*, yet what the survey of the teaching of Athanasius, Anselm, Aquinas, and others shows is that the dominating categories were not the characteristic ones of the New Testament, but rather the New Testament materials were often forced into moulds of thought foreign to them, and derived from other sources. (b) We can to-day get nearer the actual teaching of the New Testament than any previous generation, and Dr. Denney's own constructive treatment is based more directly and comprehensively on the New Testament than are the theories of the Atonement of which he gives an account. He is constructing as he expounds and criticises, and we are being prepared for his own contribution by the previous discussion. He does not deal with the Old Testament teaching, and he states his reason quite clearly. 'Instead of going to the Old Testament to find what He is in these characters, we have to fasten our eyes on Him to see what the essential

truth of these Old Testament ideas amounts to' (p. 123). In his constructive statement he shows first of all *the need of reconciliation*, and then *reconciliation as on the one hand achieved by Christ, and as on the other realized in human life*. We might say that the key-words of these chapters are sin, grace, and faith.

(ii.) Principal Franks has excluded from his work both 'any account of the Biblical material of the subject' and any 'construction,' for the same reason, that 'each would demand greater fulness of treatment than belongs to the scale of my history' (Preface, ix). His own personal contribution to the discussion of the subject is found in the connective material of his record. 'This course of development,' he says, 'has its model points in the four great syntheses, in which the various factors that have contributed to the doctrine of the work of Christ have from time to time found a relative settlement. Into these syntheses the threads of doctrine are gathered up, and out of them again they diverge. The gist of my book is accordingly to be found in the sections which treat of these syntheses' (vii). It would be possible to conjecture from these historical summaries where the author's own sympathies lie. It is to be hoped that having undergone the discipline which the preparation of this history has involved, the author's modesty will not prevent his offering us in a subsequent volume his own constructive statement.

(iii.) Mr. Mozley in seeking to provide a handbook for students has tried to cover the whole ground. The titles of his chapters are The Old Testament, The Testimony of the Synoptic Gospels, The New Testament Interpretation, The Atonement in Greek Theology, The Atonement in Latin Theology, Reformation and Post-Reformation Doctrine, and Towards a Doctrine. While the discussions are necessarily brief, yet they are marked by fulness of knowledge. What modern scholarship has to say about the Holy Scriptures is constantly kept in view. For instance, in the Old Testament discussion, the subject of sacrifice is treated from this standpoint, and the testimony of the Synoptic Gospels is discussed in relation to the liberal, the eschatological, and the positive schools of German theology. One instance of the suggestiveness of the treatment may be given. As regards *the Servant of Jahveh* his comments are: In the first place, the prophetic and priestly lines of development meet in this great climax of sacrificial

¹ Duckworth & Co., 1915. 2s. 6d.

² Hodder & Stoughton, 1918. 5s.

death conceived as a personal moral action. Secondly, there is the express teaching of the expiation of sins through vicarious suffering' (pp. 26, 27). After a careful discussion of modern difficulties in regard to the doctrine, he states his own acceptance of the doctrine fully expounded and defended by Dr. Denney. 'I do not therefore think that we need shrink from saying that Christ bore penal suffering for us and in our stead' (pp. 216-217).

(iv.) Dr. David Smith's book does not attempt completeness of treatment. He discusses *Atonement and Evolution* in order to justify the doctrine of a fall of man, not from perfection, but from innocence to sin. In the *Historic Preparations* he includes *The Messianic Hope*, and *The Rite of Sacrifice*. He states the Problem of the Atonement to be the statement of 'the eternal truth' about Christ and the Cross 'in the light of the fuller knowledge which is the Holy Spirit's gift to our generation' (p. 54). The three Historic Interpretations which alone he discusses are *The Ransom Theory*, *The Satisfaction Theory*, and *The Forensic Theory*, recognizing what measure of truth is in each, but also insisting on their very serious

defects. The two features of the *Modern Spirit* to which he calls attention are the creation of the science of historical criticism, and the revolutionizing of 'our conceptions of the origin and constitution of the physical universe' (p. 134). 'Here then,' he says, 'in these twin conceptions—the Fatherhood of God, and the organic unity of the human race—lies the mould which the modern spirit has furnished for a living doctrine of the Atonement, a rich and satisfying reinterpretation of the historic faith to the mind of our generation' (p. 135). He presents his own solution of the problem under four heads: (1) *Fatherhood and Sacrifice* (Christ's sacrifice reveals the heart of the Eternal Father); (2) *The Satisfaction of Man's Moral Instincts* (the necessity for an atoning sacrifice lies in man's sense that sin must be expiated in open confession and full reparation); (3) *Imputation and Heredity* (Christ's righteousness no less than Adam's sin can be imputed because of the solidarity of the race); (4) *Man's Offering to God* (by consent of will God's sacrifice must become man's offering). Lastly, it is shown in what respect this view is a *Word of Reconciliation*.

Contributions and Comments.

Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE
REV. JOHN HENRY BURN, B.D.

I.

[A FEW words of explanation may be advisable. Twenty-one years ago I had the privilege of contributing to the pages of THE EXPOSITORY TIMES a short account of the life and literary work of the Rev. Frederick Field, LL.D., an original member of the Old Testament Revision Company, together with some specimens of the renderings and comments which he was in the habit of sending by post to the Secretary of the Company, his deafness precluding him from attendance at the meetings in the Jerusalem Chamber, Westminster. Since then, I have had access to an incomplete but still fairly

extensive set of these communications, now housed in the Library of Trinity College, Cambridge, so that I am able to offer the readers of this journal a further selection. As it will be convenient to have them all set forth in their proper order, I include some notes which have already appeared in print. Of course it is to be understood that these notes, which accompanied Dr. Field's retranslation of the Authorized Version for Revision purposes, form a very small portion of the assistance afforded by him to the cause he had so much at heart. An immense number of his emendations are to be found in the Revised Version: in the longer books they run into hundreds. Thus in Jeremiah there are more than 460 verses in which his retranslations are adopted without change in R.V. text, besides a great many others that manifestly owe their present form to his suggestion and advice. The same book contains 120 of his renderings in the margin. An examination of the