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# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE first number of *The Journal of the Palestine Oriental Society* has been published and has reached this country. It has reached this country, but it has been some time on the way, for its date is October 1920. There were difficulties in the transport we need not doubt. Certainly there were difficulties in the production.

The Journal is the organ of the Palestine Oriental Society. The Palestine Oriental Society was called into existence in January 1920, on the invitation of Dr. Albert T. Clay, Professor of Assyriology in Yale University, and at the time Annual Professor of the American School of Archæological Research in Palestine. Among those who attended the preliminary meeting and formed the Society were Père Lagrange, who became President, Professor Clay and Professor Garstang, who became Vice-Presidents, the Rev. Herbert Danby, Senior Kennicott Hebrew Scholar in Oxford, who became Treasurer, and Dr. Nahum Slousch, Professor of New Hebrew Literature in the Sorbonne, who became Secretary. The first number of the Journal, which was printed at the Nile Mission Press in Cairo, contains the proceedings of the first regular meeting. Its most valuable article is a translation and interpretation of the 84th Psalm by Dr. JOHN P. PETERS.

DR. PETERS begins: 'Working on the Psalms  
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over thirty years, I have been more and more impressed with the amount of local colour in them, and the failure of scribes and commentators to note this from lack of personal familiarity with Palestine. My attention was first called to this in connexion with Ps. 89. Verse 13 reads:

"North and south, Thou hast created them: 5  
Tabor and Hermon rejoice in Thy name."

'To any one who has travelled in northern Galilee, and had Tabor and Hermon as his landmarks of south and north, this breathes the atmosphere of that country. None could have written it but a Galilæan. So far as I know, however, no commentator has noticed this. Professor Briggs in his commentary in the "International Critical Commentary" series (ii. 257) says: "Tabor and Hermon, the chief mountain peaks of the Holy Land, Tabor commanding the great plain of Esdraelon, and Hermon, the giant of Lebanon, commanding the greater part of the entire land, representatives therefore of the mountains." This is to miss the local force of the allusion entirely. It led Briggs to a false dating of this part of the Psalm, and a false reference of it. He says (233): "The Psalm indicates a period of peace and quietness in which the public worship of Yahweh in the Temple was enjoyed by Israel, and this not until the troubled times of the Restoration were

over, some time subsequent to Nehemiah, when peace and prosperity were enjoyed under the Persian rule of Artaxerxes II. (458-404 B.C.)." Equally vivid are the local allusions in several of the Psalms of the collection entitled "Of the Sons of Korah" (42-49), such as the mention of the land of Jordan and the roaring of its fountain beneath Hermon by Tel Kadi (42); and the river on which the Temple stood (46). A study of the Korah Psalms on the ground forced me to the conclusion that they could only be ascribed to psalmists of the temple of Dan, which I set forth in an article in the Briggs memorial volume.'

Then Dr. PETERS passes to the 84th Psalm. He has made a discovery. He has discovered the translation and the meaning of vv.<sup>6-8</sup>, verses hitherto untranslatable and unintelligible. We are familiar with the Authorized Version. Dr. PETERS quotes the American Revised Version :

'Blessed is the man whose strength is in thee;  
In whose heart are the highways to Zion.  
Passing through the valley of weeping  
They make it a place of springs;  
Yea, the early rain covereth it with blessings.  
They go from strength to strength;  
Every one of them appeareth before God in  
Zion.'

What did Professor Briggs make of that? He omitted the first half of the sixth verse and took certain liberties with the text of the rest, and then read :

'The highways are in the minds of those who  
pass on in the vale of weeping.  
He maketh it a place of springs; yea, the  
early rain clotheth it with blessings.  
They go on from battlement to battlement in  
order to appear before God, Yahweh in  
Zion, Yahweh the God of Hosts.'

What does Dr. PETERS make of it? First of all

he translates the Hebrew (with one slight change of text) literally :

'Happy the man whose strength is in Thee.  
Causeways in the midst of them they  
have passed over. In the valley of weep-  
ing the fountain that they make. Also  
the pool the leader encircleth.  
They go from rampart to rampart. Is seen the  
God of gods in Zion.'

Then he interprets: 'The first clause is a liturgical phrase to be chanted or sung. The remaining phrases are rubrical and describe or prescribe accurately the course of a procession from the western hill, overlooking the Temple area, across the causeway or bridge between the two hills, connecting them, down the lower Tyropoeon valley, past the so-called fountain of Siloam, made by carrying the waters of the Gihon spring into the Tyropoeon valley.'

'Then the leader, bending to the right, must swing around the pool of Siloam in a circle, which brings the procession to the southernmost end of the hill of Ophel, and its first scarp. Up this hill they go, from scarp to scarp, where once its various ramparts stood, until the procession reaches the southern gate of the Temple, and appears to God in Zion. The road exactly as here designated exists to-day, and I have traced it step by step, following the directions of this Psalm; and it exists to-day following in its details the rubrics of this Psalm (except only that it does not reach the south gate of the Temple, since there is none) because it is the route ordained by the topography, now as then.'

Returning now to the beginning of the Psalm, he asks us to keep the topography in view. 'The ceremony commenced on the western hill, about where the great Jewish synagogues now stand, where the valley separating the two hills is at its narrowest and the western hill rises sharply, so that one looks down thence into the Haram-esh-

Shereef, the old Temple area, across the Tyropoeon. Here was sung the first stanza, as the first sacrifice was offered:—

“How beloved Thine abode, Lord of Hosts!  
 I have longed, yea, fainted for the courts of  
 the Lord,  
 With heart and body I raise the joy cry to  
 the God of my life.  
 The very birds have found a home,  
 And the swallow a nest where she put her  
 young,  
 Thine altars, Lord of Hosts,  
 My king and my God.  
 (Refrain) Happy they that inhabit Thine house,  
 That always sing Thy praise!” Selah.’

‘It is a vivid and beautiful picture of what one sees even to-day as one looks down from that high point into the Temple court beneath and across the valley. Then the procession starts with rhythmic clapping of hands and stamping of staves, as all chant or intone “Happy he whose strength is in Thee,” precisely as one may see religious processions marching in Jerusalem to-day, iterating, and reiterating some short phrase or phrases, the sound now almost dying away, now swelling into a shout, as new voices join in, or something arouses new zeal or energy. The procession crosses the bridge or causeway connecting the two hills, probably at Robinson’s arch just below the Haram area, the natural point for a causeway or bridge, because here the valley is at its narrowest, and then follows the road to the right down the valley just below the walls of David’s City, into and through the valley of weeping, and past the fountain which has been made or is being made there. There the leader is to bend to the right, as the road does now, and fetch a circuit about the Pool of Siloam.’

Many volumes of theological essays have been published in recent years, by many different Churches and Parties. It was reasonable and

right that the Roman Catholic Church also should have its volume. The editor is Father CUTHBERT, O.S.F.C. The title is *God and the Supernatural: A Catholic Statement of the Christian Faith* (Longmans; 15s. net).

The central doctrine of theology is the Atonement. It is so in all the Churches. There was a short period in the Church of England when through the influence of Westcott it was eclipsed by the doctrine of the Incarnation. But even the powerful influence of Westcott has not been able to keep the Atonement out of its place. For the Roman Church it is as central as for any, and it is of even greater significance than for most, for it includes the doctrine of the Incarnation.

Turn to the article on the Atonement’ then. The editor is himself the author of it. ‘The doctrine of the Atonement,’ says Father CUTHBERT, ‘in Catholic theology is the doctrine of our Lord’s actual coming amongst us.’ Yes, that is the breadth of it. In intensity it means that ‘there can be no redemption from sin, and consequently no attainment to the supernatural life, except through Christ and by the grace of His redemptive work; no sin can be forgiven except it be forgiven in and through Him; no divine grace can come to us except as the fruit of Christ’s atoning life and death. Christ is our salvation: not merely in the relative sense in which we speak of ordinary men being the salvation of their erring brothers, but in the absolute sense of one who is the very principle and source of our redemption, and apart from whom there can in truth be no salvation.’

‘Further, the Church teaches that Christ wrought our redemption by taking the world’s sin upon Himself and in His own Person suffering the consequences of sin, making Himself a sacrifice, and in His self-sacrifice reconciling our human nature with God. Our redemption is won at the cost of our Lord’s own self-sacrifice for us. By His suffering and death we are saved.’

That is the doctrine of the Roman Church. Father CUTHBERT first states and then defends it. We have perhaps a feeling that he cannot help himself. Right or wrong, there the doctrine is. The Church says so, and he must make the best of it. We may feel that, but we soon get over the feeling. This man has made the doctrine of the Church his own. If he defends, he defends that which he thoroughly believes in.

He opens at once on the moral objection. We know it well. If a man has sinned it is immoral to allow any one else to suffer for his sin. What is his answer? 'In Catholic teaching,' he says, 'Christ's atonement in no way relieves any man from the full moral responsibility for his own sinful acts nor from the necessity of making good, as far as he can, the evil he has done. The Divine Atonement is indeed a necessary pre-condition for the sinner's restoration to holiness of life and union with God: if Christ had not atoned for us, none could be saved. His atonement, moreover, has merited for us that divine grace which alone enables us to do our part in the work of our redemption. In taking the burden of our sin upon Himself He did in fact redeem us; our redemption is wrought in His suffering and death. And yet, none of us can be saved except we repent and have at least the will to make such reparation as we can for the sin committed. The moral responsibility for our own act, and consequently our duty to make reparation for the ill we have done, remains intact: and our co-operation with Christ in His atonement is as necessary to our salvation as is His redeeming work for us.'

But this leads us directly into the one amazing misapprehension in the article. Notice the statement: 'our co-operation with Christ in His atonement is as necessary to our salvation as is His redeeming work for us.' We agree. We all agree. But how do we co-operate? Father CUTHBERT does not deliberately tell us. But as he proceeds we discover that it is by repentance and a better life. There is not one word in the whole article

about that mighty means of our co-operation which is called Faith.

It is true, the word occurs. It occurs two or three times in the phrase 'faith and obedience to the divine will.' But that is not Faith. And it is not by accident that it does not occur oftener. Clearly Father CUTHBERT is afraid of it. For when he quotes that central passage on the power and place of faith in the doctrine of the Atonement: 'Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,' he stops short when he has quoted the first part of it.

More than that, he blames the Protestant Church for playing into the hands of the moral objector. 'In fact,' he says, 'it was just this insistence of Catholic doctrine upon our moral responsibility for our own sinful acts and their consequences, within the divine scheme of redemption, which was at the root of the difference between the Catholic Church and the Protestant reformers. Luther's scheme of the Divine Atonement had no place for that active co-operation with Christ in our redemption, wherein Catholic teaching preserves intact in the fullest measure man's self-responsibility.'

Now the amazing thing about that statement is that it comes, not from an ignorant and prejudiced writer, but from one of the ablest and fairest-minded of Roman Catholic theologians. One who visited Rome recently and saw men and women still slowly climbing the Scala Santa on their knees, remarked that for those at least Luther had lived in vain. Clearly he has lived in vain for more than those. It may even be worse than in vain. For he seems to have driven learned theologians into such a dread of his doctrine as has blinded them to the place of Faith in the whole range of the New Testament.

Our greatest danger to-day is without doubt

acquiescence in a narrow theology. It is a danger of acquiescence. For it comes from within the Church, not from without. The Rev. James Black, beginning his ministry in St. George's United Free Church in Edinburgh, expressed it well. He spoke of 'the foes within the Church who would wreck the Church of Christ by a narrow and tied and limited evangel, so narrow that the average healthy young man could not get both feet on it.'

Both feet! Yes, that is necessary. The Gospel we preach is not the Christian Gospel unless young and old, healthy and unhealthy, can get both feet on it. Having read the report of Mr. Black's sermon in the newspaper, we turned to a volume which had just come in—a volume of sermons, the volume of a powerful preacher, George Herbert AITKEN, late Rector of Lambeth—and it seemed as if it had been put into our hands for illustration.

There is a Memoir of Mr. Aitken, written by Canon V. F. STORR and others who knew him. Two things are asserted in it. One that the Rector of Lambeth had such a grip of the great truths of the Gospel—the Divinity of our Lord, His Atonement for our sins, His Resurrection from the dead—that he based all his preaching upon them; the other that he preached Christ as the Redeemer of all the world and all the things that are in it. And the Sermons which follow the Memoir prove that that assertion is true.

First, then, our evangel is too narrow if it denies or ignores the supernatural facts on which Christianity is founded. That was not Mr. AITKEN'S evangel. He believed in the Deity of our Lord; he believed in His Atonement for sin; he believed in His Resurrection from the dead. Take one paragraph from the second sermon. The text is, 'He saved others; himself he cannot save' (Mt 27<sup>42</sup>): 'Think for a moment what that means. They had so forgotten what God is like that, when they met the Son of God face to face, they had no eyes by which to see Him. They had so forgotten the

truth of God's nature that, when they spoke it with their lips, they spoke it only in bitterest mockery. They had so ceased to know what sin means, and righteousness, that they could stand by while the awful struggle was fought out: God's love agonizing for man's salvation—that struggle at which the sun was veiled and the earth shuddered, that struggle the story of which has transformed the world; and yet all they could find to say was, "If Thou art the Son of God, come down from the cross; save Thyself, deny Thine own nature, and we will believe."'

But our Gospel is too narrow if we do not take an interest in our fellow-men and in all that concerns them. Of Mr. Aitken, Canon STORR says: 'Few men can have studied *The Times* as he did. He did this that he might keep abreast with everything that was going on, whether in the labour world, or in home politics, or abroad, or in ecclesiastical circles. Religion for him was something which should colour and inspire all life. He would barely recognize the antithesis of sacred and secular. He used often to quote George Herbert's words:

"A servant with this clause  
Makes drudgery divine."

No task, no human interest, no activity which was not morally wrong could lie outside the scope of Christianity. Aitken wished to see the whole range of life Christianized.'

Turn to the Sermons. 'It is not only ambulance work we are sent to do, but everything that helps and raises and dignifies human life everywhere, all that constructive work, which helps character and dispels ignorance and increases the sense of brotherhood, every clearer conception gained of the ideal of manhood and of womanhood, is a victory won for the Kingdom of Love, whatever price we pay for it. And notice, as we do this in memory of Christ, not only do we raise our personality to its height, but we are making all the suffering of the world eager, as God meant it to be,

to feed the flame of love. "The whole creation groaneth and travaileth together in pain until now." But "Suppose for a moment" (I am quoting Professor Nettleship) "that all living beings felt permanently and universally to each other as they do now occasionally to those whom they love best. It would follow that all the pain in the world would be swallowed up in the joy of doing good." And as we realize how broad is this Gospel of the Redemption, we know that within the terms of the great commission stand all those who, because God has sent them, have worked in whatever way was open to them for the welfare of mankind.

"Thronging through the cloud-rift, whose are they, the faces  
Faint-revealed yet sure-divined, the famous ones of old?"

Each of them heard clang God's 'Come!'  
and each was coming;  
Soldiers all to forward-face, not sneaks to lag behind!"

Side by side we see them, the men of the past, and the men and women who in that same spirit of self-surrender are doing God's work, each in his appointed place, now in this present day.

"Then the cloud-rift broadens, spanning earth that's under,  
Wide our world displays its worth, man's strife and strife's success,  
All the good and beauty, wonder crowning wonder,  
Till my heart and soul applaud perfection, nothing less."

Canon B. H. STREETER, who has edited much valuable literature, never edited anything more intellectually or spiritually moving than that which he calls *The Sadhu* (Macmillan; 8s. 6d. net).

*The Sadhu*, according to its sub-title, is 'A Study in Mysticism and Practical Religion.' It is an

account of the life and faith of Sundar Singh, that Indian saint who made so sudden and so serious an impression upon his fellow-Christians in this country when he visited it in 1920. In the understanding of Sadhu Sundar Singh's Christian teaching, and in the writing of this book, Canon STREETER has been assisted by Mr. A. J. APPASAMY, a native of India, who has studied theology in America, and is now a Fellow of Hartford Theological Seminary. It is enough to say at once that the book is of utmost value for the Christian teacher, so many and so Eastern are the illustrations it contains, and of the deepest interest to all men, so real and so refreshing is the personality it portrays—it is enough to say that and to pass to what is central in it and in the Sadhu's doctrine.

The central fact of the Sadhu's teaching, and so of this book, is the experience he has had and still has of visions. Now it is very easy—as Canon STREETER says, and 'as the history of Theosophy and Spiritualism, ancient and modern, shows—for people of a certain temperament consciously or accidentally to acquire the art of slipping into a trance-state and then seeing Visions full of curious information on the nature of the Universe, spheres of existence, the life to come. But the form of such Visions, at any rate in the main, comes from the thoughts and experiences, the tastes and the studies of a man's waking life; the content, that is its intellectual and spiritual quality, will depend on the quality of his own mind. A mind untrained in accurate thought, undisciplined by the moral effort to realise in practical life a stern and noble ideal, will be reflected in visions commonplace, melodramatic or bizarre, their form suggested by its favourite literature or meditation. If the visionary takes these seriously as evidence of a special personal gift of supernatural knowledge, and further if he, or she, has a little circle of admirers whose subtle flattery will encourage still more and more elaborate flights of fancy, then before he knows it he will be well on the way of a rake's progress of intoxicated vanity—soon to be the founder or the hierophant of some esoteric cult.'

CANON STREETER is therefore suspicious of dreams and visions. And not for that reason only. 'Modern medical Psychology has proved that the dream life is the expression of thoughts and emotions which have penetrated into the subconscious regions of the mind. Some dreams may be the expression of thoughts and emotions connected with the higher interests of the conscious self, which have penetrated deep into the subconscious. But dreams often tell a different tale. In our waking hours the tiger and the ape are more or less held in check by conscience, training, social convention. But dreams are the holiday-time for the egoist, the sensualist or the craven that lives in most of us. The mechanism of dream symbolism enables these hidden passions, while finding expression for themselves, to disguise their true nature from conscious recognition. And this disguise is habitually effected with an ingenuity and a cunning which no one who has not studied long and carefully the recent researches of Psychology would regard as credible. So long as we regard dreams as merely dreams this does not matter. Indeed it is probable that dreams are often a kind of safety valve of the greatest value, enabling the personality to rid itself in harmless fantasies of passion which, without such outlet, would too insistently demand expression in word or act in waking life. But if we regard them as channels of revelation the case is altered.'

And so the significance is that, in the case of Sadhu Sundar Singh, CANON STREETER, against all his experience, teaching, and temperament, does regard the vision as a channel of revelation. Four features characterize the Sadhu's Visions and give them reality.

First, 'the Sadhu does not in Ecstasy either travel from place to place himself, visiting Hell in person, for instance, nor does he see a series of vividly dramatic pictures of which the interpretation is either obvious at once or is given by an angel interpreter. One might say, indeed, that he has only a single Vision—the Third Heaven—a

Vision evidently including within itself an inexhaustible variety yet always essentially the same. The information and ideas which are communicated to him in Ecstasy are not presented as separate visions but rather as verbal communications from different spirits whom he meets on different occasions within the circuit, so to speak, of the one great constant Vision.'

'Secondly, the Sadhu is far more concerned than are the Apocalyptic writers to affirm and reaffirm the ineffable character of his experience—the words are words but they are neither heard nor spoken, the sights are seen and yet not as if with eyes. "There is no language which will express the things which I see and hear in the spiritual world; I am like a dumb man who can taste and enjoy the sweets that are given him, but cannot express or explain it to others." He is not only aware, but is urgent to insist, that the sights and words he reports are but a shadowy reflexion of the reality—in other words, that they are essentially symbolic.'

'Thirdly, Ecstasy to him is not, he says, a dream state—by which he means a state in which haphazard disconnected scenes and events pass meaninglessly by—but a waking state, a state of concentrated capacity of thought, of clearer and more continuous thought than he is capable of in ordinary life. The fact that in Ecstasy he can be so unconscious of external things as not to feel, for instance, the sting of hornets, confirms this statement. From sleep one can be easily awakened; but his Ecstasy is evidently, in its psychological aspect, a state of what is called "temporary dissociation," and it is one characterised by intense concentration of thought and emotion.'

With this experience CANON STREETER compares the experience of Wordsworth. The reference is to the 'Lines on Tintern Abbey,' lines which are well known, but 'not equally, perhaps, well understood, in which he speaks of an appar-



ently frequent and highly valued experience of his own in language every word of which might have been used by the Sadhu to describe his Ecstasy :

. . . another gift,  
Of aspect more sublime ; that blessed mood,  
In which the burden of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened : that serene and blessed mood,  
In which the affections gently lead us on,  
Until, the breath of this corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul :  
While with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things.'

The fourth and most significant feature of the Sadhu's experience is that his 'concentration of thought and emotion is consummated in Visions in which in the centre of the picture there is always Christ. Always as a dominant impression is the consciousness of being with Christ and of receiving from Him enhancement of insight, vitality and power. Not only are thought and

feeling intense, but all along the whole being is focussed on the concept of the Living and Eternal Christ.'

Whereupon, when he has discussed the question of *form* as against *content*, Canon STREETER concludes : 'The Visions are of value, not because they are visions, but because they are the Sadhu's visions ; and that, not merely because the Sadhu has an intuitive genius for things religious and is a man of prayer, but because in thought, word, and deed he has lived a consistent life which has developed in him a personality completely unified ; and, lastly, not even because of this alone, but because they are the visions of the Sadhu in deep conscious communion with his Lord.' 'The Sadhu has led a life of thought and prayer and of willing suffering for Christ's sake, which has remoulded him to the very depths of heart and soul ; in him subconscious and conscious alike have become completely consecrated to the Master ; in him the tiger and the ape are all but subjugated ; yet more important, even in ecstatic trance, mind and soul are still directed wholly upon Christ, so that with him the mechanism of thought and of expression is Christ-controlled in Ecstasy as it is in normal life.'

## The Prologue to the Fourth Gospel.

BY THE REVEREND CECIL CRYER, M.A., SOMETIME THEOLOGICAL LECTURER AT  
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IT is proposed to show that the Prologue to the Fourth Gospel embodies a poem or hymn of a Hebraic type on the Logos, written by the author of the Gospel and prefixed by him as an introduction to the narrative proper. It will be seen that vv.<sup>1-5</sup>, 9-14, 16-18 fall into a series of *tristiches* ( $\alpha$ ) and *distiches* ( $\beta$ ), while vv.<sup>6-8</sup> and v.<sup>15</sup> are in prose narrative. It will be argued also that vv.<sup>6-8</sup> and v.<sup>12d</sup> were added by the author when incorporating the poem into the Gospel, while v.<sup>13c</sup> and v.<sup>15</sup> are marginal glosses which have been absorbed into

the text. In order to bring its structure into clear relief, the poem is set out as a connected whole, while the additions are placed underneath, those from the author's hand being enclosed in square, and those from other sources in curved, brackets.

### I. Structure of vv.<sup>1-18</sup>.

- a. I.      The Logos was in the beginning,  
            And the Logos was with God,  
            And the Logos was God.