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is a corruption of *παρ' Ἀμβακούμ* (or perhaps *παρ' Ἀβακούμ*—a possible form)—*i.e.* 'from Habakkuk': originally a sidenote to the effect that the quotation in v.<sup>41</sup>, with which Paul's speech ends, was made from that prophet. Imagine the MS. to have run thus:

*ἐάν τις ἐκδιηγῆται*  
*Παρ' Ἀβακούμ*  
*ὑμῖν ἀξιούντων δὲ αὐτῶν,*

and the rest becomes easy.

I can find no exact parallel to this use of *παρά* to denote the taking of a quotation from an author. The usual phrase is *τὸ Πλάτωνος, τὸ Ὁμήρου*, or the like; though I find in Origen *ἀπὸ Πλάτωνος εἰρησθαι*. But Mk 8<sup>11</sup> 12<sup>2</sup> 16<sup>9</sup>, 2 P 1<sup>17</sup> seem to justify such an expression; and if it was rare, that would be only another reason why the copyist should be puzzled by it.

E. E. KELLETT.

Cambridge.

## Entre Nous.

### The Egyptian Discoveries and the *ERE*

A thrill of pleasure, as Sir E. Wallis Budge said, went through the whole of the archæological world at the news of the discovery by Lord Carnarvon and Mr. Howard Carter of the Tomb of King Tut-ankh-Amen in the lonely Valley of the Kings near Luxor, the news of which came from Egypt on November 29th.

Together Lord Carnarvon and Mr. Carter forced open a hitherto concealed door in the rock, descended some sixteen steps to an underground chamber, and saw there all the furniture connected with the elaborate ritual of the sepulchre of a king in Egypt some 3000 years ago. The eyes of A.D. 1922 looked on the furniture of a king's palace of 1350 B.C. ! There were three magnificent State coaches, all gilt with exquisite carving, the work of Egyptian artificers of that far-off age. On these rested beds, beautifully carved, all gilt and inlaid with ivory and precious stones. There were also innumerable boxes of exquisite workmanship. Beneath one of the coaches was the State throne of the king, 'one of the most beautiful objects of art ever discovered.' As Professor Flinders Petrie has pointed out, the throne is specially important from the archæological point of view, as it is the first example which has been found. In our estimate of the value of the present discovery, it should not be forgotten that our information about the customs and beliefs of ancient Egypt has come largely through the work of patient excavators. It is through their burial customs that we have been able to reconstruct Egyptian life. The case of Greece and Rome is different. Our information there has come chiefly from literary descriptions

and painting. We wait now with intense interest the opening of the further chambers in which it is hoped the body of King Tutankhamen will be found.

Those who have the *ENCYCLOPEDIA OF RELIGION AND ETHICS* at command will find in it, in that remarkable and most illuminating series of articles on 'Death and Disposal of the Dead,' and more particularly in the Egyptian article by Mr. H. R. Hall, M.A., F.R.G.S., Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, a great deal of light on the meaning of this notable discovery. 'Of no other country in the world,' Mr. Hall writes, 'have the burial customs always attracted so much attention as have those of ancient Egypt. The artificial preservation of the body, the elaborate care with which it was provided with covering and ornament, the monumental nature of the tombs which were built or excavated to contain it, struck the earliest foreign observers with astonishment, and are still the theme of wonder and admiration in our own day. Moreover, the dry and microbe-free climate of Egypt, in which nothing is destroyed by the disintegrating action of the atmosphere or the attacks of bacilli, has helped the artificial aids of mummification and carefully-sealed burial to preserve the human body and its appurtenances intact just as they were placed in the tomb.'

The artificial preservation of the body is the chief peculiarity of Egyptian burial customs. 'No doubt,' says Mr. Hall, 'in later times a theory of resurrection was adopted, according to which, after a space of three thousand years, the several parts of a man—his *ikhu*, or spark of intelligence which had rejoined the gods, his *ba*, or bird-like

soul which fluttered around the tomb, his *khaibit*, or shadow, and the *ka*, or double of him, which was born with him and accompanied him on earth during life and in the tomb during death—rejoined his *sahu*, or noble and venerable mummy, which had lain so long in solitary majesty in the tomb, and then the whole man rose again from the dead. But it is not clear that this actual man was to live again on earth as he had lived before. He was to live with the gods rather.' After 3000 years!

This is not the only Egyptian theory of Resurrection given by Mr. Hall.

### SOME TEXTS.

Gal. iv. 4, 5.

'That all men are sons of God "by nature" in the sense that they are sons of God in their true essential being, that divine sonship is the birthright of all men, is undoubtedly true. It is a truth too often neglected by theology, and strongly emphasized by Frederick W. Robertson and by Phillips Brooks. But in their actual, "natural" condition, the divine sonship is undeveloped and unrealized, and needs to be quickened into full reality by the power of Christ.'

'The fundamental difference between Christ and other men lies in His power to create a new humanity in His image, after His likeness. If we ever get to be *like* Him, it will be *through* Him. Christ is the creative source of Christlikeness. The nearer we attain to Him, the more fully shall we know His unique power to make us so to attain. His Divine Sonship brings to us also the power to become sons of God. In theological language He is the Son of God "by nature," while we are the sons of God "by adoption and grace," the adoption and grace that come through Him.'<sup>1</sup>

2 Cor. iii. 17.

'The question is whether St. Paul in 2 Co 3<sup>17</sup>, "the Lord is the Spirit," identifies Christ the Lord in heaven with the Holy Spirit, contrary, as I have said, to his constant custom of distinguishing them. I think it is very difficult to suppose this, and the passage seems to me to suggest a quite different interpretation. According to the MSS., it runs (v.<sup>16</sup>): "But whensoever the children of Israel shall turn to the Lord, [referring to Ex 34<sup>34</sup>] the veil is taken away. Now the Lord is the

<sup>1</sup> E. S. Drown, *The Creative Christ*, 126, 125.

Spirit: and where the Spirit of the Lord is, *there* is liberty." Here the sudden transition from the Lord who is the Spirit to the Spirit of the Lord, followed by another transition in the next verse back again to "the Lord the Spirit," seems to me to be so awkward as to make eminently probable the minute emendation of the text proposed by Dr. Hort and Dr. Chase (an emendation which only involves the change of u into v), according to which we should read, "whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit is Lord, there is liberty. And we all . . . reflecting the glory of the Lord, are being transformed . . . as from the Lord the Spirit." Here St. Paul no doubt in some sense calls the Spirit the Lord. But I have come to be convinced that it is in this sense: "The Lord to whom Israel must turn is the Spirit [*i.e.* the Holy Spirit now given to the true Israel in the Christian Church]. Only where that Spirit is Lord is real liberty, and it is in the power of this Spirit-Lord that we Christians are being transformed." It is true that St. Paul does not elsewhere call the Spirit Lord, but I think he is led to do so here by the suggestion of the narrative in Exodus: and it appears to me that there is no violence or improbability involved in this supposition, namely, that as St. Paul constantly calls the Father the Lord, and Jesus Christ the Lord, so once he should have called the Holy Spirit the Lord—for obviously He is Lord in Christian souls in the same sense as the Father and as Jesus. This seems to me much more intelligible than that St. Paul should confuse Christ and the Spirit by saying "the Lord Jesus is the Spirit," while he elsewhere so clearly and constantly distinguishes them.'<sup>2</sup>

2 Cor. v. 16.

'It is difficult to feel sure what exactly St. Paul means by the words, "Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him *so* no more." He is speaking, in a measure, generally of the ambassadors for Christ, not only of himself. That is (in part) the force of the plural "we." He is describing how the appreciation of the love of Christ involves for them death to their selfish selves, and to all the narrowness of natural affections. "To know men after the

<sup>2</sup> C. Gore, *Belief in Christ*, 254.

flesh" is to appraise them according to the standards of class, or race, or disposition. To "know Christ after the flesh" would be to appreciate Him as a Jew would naturally appreciate Him, as the Heaven-sent Messenger who is to exalt the Jewish race and minister to Jewish pride. St. Paul had felt this pride in Christ, but before he recognized Jesus as the Christ. What he seems to mean is that all such narrow and partial prejudices have been abolished by the expulsive power of a love which is spiritual and universal.<sup>1</sup>

### SOME TOPICS.

#### The Fear of Goodness.

'There was a day when men feared to look within themselves lest they discovered the hidden depths of their own depravity: but there is a fear in the hearts of many men lest looking within they discover their own goodness. For the undeveloped goodness of man is revolutionizing. It is the custom among those whose business it is to write on this subject to emphasize the fears that arise from a man's misdeeds, from some moral blunder in his past, from the nervous effects of dismal and degrading experiences; but surely something needs to be said about this other very prevalent form of fear, the fear of goodness—a fear of following the implications of an innate goodness in the lives of men; a fear of living up to the highest that one knows. Were we to follow all the best promptings of our better nature, it is not difficult to imagine ourselves aloof, alone, and pedestalled above the level of the world; and in the lives of most of us there is a dread of being alone—especially of being morally alone.'

This quotation is from *The Shining Highway*, by E. G. Miles, M.A. (James Clarke & Co.; 3s. 6d. net). The book contains Mr. Miles' view of life, and every chapter should be read.

#### The Price of Noise.

'The life of the city dweller lacks solitude, silence, ease. The nights are noisy and ablaze. The people of a big city are assaulted by incessant sound, now violent and jagged, now falling into unfinished rhythms, but endless and remorseless. Under modern industrialism thought goes on in a bath of noise. If its discriminations are often flat and foolish, here at least is some part of the reason. The sovereign people determines life and death and happiness under conditions where experience and experiment alike show thought to be most difficult. "The intolerable burden of thought" is a burden when the conditions make it burdensome. It is no burden when the conditions are

favourable. It is as exhilarating to think as to dance, and just as natural. Every man whose business it is to think knows that he must for part of the day create about himself a pool of silence. But, in that helter-skelter which we flatter by the name of civilization, the citizen performs the perilous task of government under the worst possible conditions. A faint recognition of this truth inspires the movement for a shorter work-day, for longer vacations, for light, air, order, sunlight and dignity in factories and offices. But if the intellectual quality of our life is to be improved, that is only the merest beginning. So long as so many jobs are an endless, and, for the worker, an aimless routine, a kind of automatism using one set of muscles in one monotonous pattern, his whole life will tend towards an automatism in which nothing is to be particularly distinguished from anything else unless it is announced like a thunderclap. So long as he is physically imprisoned in crowds by day, and even by night, his attention will flicker and relax. It will not hold fast and define clearly where he is the victim of all sorts of pother, in a home which needs to be ventilated of its welter of drudgery, shrieking children, raucous assertions, indigestible food, bad air, and suffocating ornaments. Occasionally, perhaps, we enter a building which is composed and spacious; we go to a theatre where modern stagecraft has cut away distractions, or go to sea, or into a quiet place, and we remember how cluttered, how capricious, how superfluous, and clamorous is the ordinary urban life of our time. We learn to understand why our addled minds seize so little with precision, why they are caught up and tossed about in a kind of tarantella by headlines and catchwords, why so often they cannot tell things apart, or discern identity in apparent differences.'<sup>2</sup>

#### The Three Ways of Christ.

'There are, in fact, three relations in which our Lord stands to us in the New Testament. There is Christ *in front of us*, who sets before us the standard of the new life—in whom we see the true meaning of manhood. That is to kindle our desire. Then there is Christ *for us*—our propitiation or atonement—winning for us, at the price of His blood-shedding, freedom from all the guilt and bondage of the past, the assurance of free forgiveness and the fresh start. Then there is Christ *in us*—our new life by the Spirit, moulding us inwardly into His likeness, and conforming us to His character. And the three are one. Each is unintelligible without the others. The redeeming work of Christ lies in all together. We may dwell now on one and now on the other, but we can never really isolate one from the others without

<sup>1</sup> C. Gore, *Belief in Christ*, 105.

<sup>2</sup> W. Lippmann, *Public Opinion*, 72.

altogether distorting the meaning even of the one.<sup>1</sup>

### The Coming Type of Christianity.

'I think that many [missionaries] agree with me that already a nobler form of Christianity is being produced on Asiatic soil than that which we have brought thither, and it may well be in the providence of God that a new and splendid era in Church history is opening up as those responsive and religious peoples of the Orient are captured by the Gospel of Christ. In spite of the failures of Christendom and of our divided Christianity the whole of Asia reverences the historic Jesus, and from her contact with His spirit is at once reforming and revivifying her ancient faiths. This process is of immense significance, and her best spirits even when they do not call themselves Christians are frank to confess how much they owe to Him, and how much there is in their old faiths which will need to die in order that they may live again, purified and deepened. That Asia is increasingly becoming Christian in its standards of thought and conduct is evident to any unbiased observer, and one of the most remarkable proofs of the authenticity and originality of our faith is this—that it is at once reforming and fulfilling the ancient faiths of Asia. What it did with the religions of Rome and Greece it is already doing with the nobler religions of the Orient: and true missionaries of Christ are at work upon a task of incomparable dignity and splendour.'<sup>2</sup>

### Auto-suggestion and Religion.

The Rev. H. C. Carter, M.A., preached two sermons on Auto-suggestion in Emmanuel Congregational Church, Cambridge, in July and August of this year. They have now been published—*Auto-Suggestion and Religion* (Heffer; 1s.).

Mr. Carter is chiefly concerned to trace the relation of auto-suggestion to religion. He is struck by the way in which the things which M. Coué says chime in with, and even echo, things which occur in New Testament teaching. 'For instance,' M. Coué says: 'Be sure that you will obtain what you want, and you will obtain it, so long as it is within reason.' 'What Christian,' Mr. Carter asks, 'can read that without being reminded of what Jesus said: "Whatsoever you ask in prayer, believe that you have received it"?' And the last phrase in the sentence, "within reason," if we pursue the thought of Jesus' teaching, recalls what He tells us in word and in His example about holding all our requests in subordination to the will of God. "Nevertheless, not my will but thine be done!" "Thy will be done," He

told us to say when we begin to pray. Perhaps "within reason" is only a Couéism for "what is within the will of God." For God's will is the "reason" of the universe.'

Has Mr. Carter no criticism of auto-suggestion then? 'In the end,' he says, 'I believe that it will be found that its method, in so far as it lays hold of and appropriates these truths, is not rightly auto-suggestion. If I were to coin some more of these ugly hybrid words I should say it would be found that the real name for it was *Theo-suggestion* or *Christo-suggestion*. It is to God, the God who is made known in all the fullness of His sympathy and oneness with man in Christ, the God whose will is all human health and goodness, that we appeal when we claim with confidence as already ours the good we need for body or for mind.'

### NEW POETRY.

#### Fay Inchfawn.

Ward, Lock & Co. have published another volume of Fay Inchfawn's poems. *The Verse-Book of a Homely Woman*, and *Verses of a House-Mother* are now followed by *Homely Verses of a Home-Lover* (2s. 6d. net). You see the insistence on the 'home.' They are not all poems of the home, it is true, but they sing most sweetly and truly when they are. And sometimes they are also prayers of the home.

#### 'MOTHER, I'M COMING!'

I heard you, Sweet! And I'll prepare,  
So lovingly, your dainty wear.  
Oh, I will dream, and scheme, each day;  
And, planning, put the pence away.  
Then, too, not only will I make  
Soft woolly comforts for your sake;  
But I will fashion, if I can,  
Fine raiment for your inner man.  
I will not think on evil things,  
Lest I should clip my darling's wings.  
I'll set my heart to understand  
The great salvation God has planned.  
Yes, every atom of my being,  
All feeling; tasting; hearing; seeing;  
He shall refine; and garnish, too.  
I'll be God's woman, through and through.  
'Lord, take me. And, if this may be,  
Possess my little child through me!'

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<sup>1</sup> C. Gore, *Belief in Christ*, 299.

<sup>2</sup> Saunders, *Buddhism in the Modern World*, p. iv.