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complete. The question of the people in 12<sup>34</sup> 'who is *this* Son of Man?' surely demands an immediately previous mention of the title by Jesus. This would be obtained by inserting 3<sup>14-16</sup> after 12<sup>32</sup> (12<sup>33</sup> has the appearance of a gloss which may have taken the place of 3<sup>14</sup>, and indeed is explanatory of 3<sup>14</sup> rather than of 12<sup>32</sup>). Then in 12<sup>34</sup> the people pick up Jesus' very words—'the Son of Man must be lifted up.' Moreover 12<sup>35</sup> can contain Jesus' answer to 12<sup>34</sup> only on the supposition that He shirks the question: He does *not* tell them 'who is this Son of Man.' The real answer to 12<sup>34</sup> is supplied by 3<sup>16-21</sup>, which should be inserted between 12<sup>34</sup> and 12<sup>35</sup>. Vv. 35-36 will then afford an extraordinarily appropriate climax to the paragraph which, in its usual position in chap. 3, and with a sudden break at 3<sup>21</sup>, has always been felt to end very abruptly. Notice finally that the allusion in 3<sup>14-15</sup> to Christ's redemptive death is prepared for by 12<sup>24-25</sup>, and that the theme of God's universal love for all the world, which rings throughout the passage 3<sup>16ff.</sup>, is completely in harmony with the situation envisaged by the appeal of the Gentile Greeks to Christ (12<sup>20ff.</sup>).

We would therefore reconstruct our two passages thus:

(a) 3<sup>1-13. 31-36. 22-30, 4<sup>1ff.</sup></sup>.

(b) 12<sup>30-32</sup> 3<sup>14-16</sup> 12<sup>34</sup> (to 'then Jesus said unto them'), 3<sup>16-21</sup> 12<sup>35-36</sup>.

G. H. C. MACGREGOR.

Glasgow.

### Was Saul an Epileptic?

THE first indication that the madness of King Saul was probably due to epilepsy is found in the striking incident recorded in 1 S 10<sup>10-13</sup>, where Saul, after his anointing, meets a wandering 'band

of prophets' and associates himself with their ecstasies.

It is generally admitted that in the *zîkr* of the modern Dervish we have the counterpart of the religious frenzies indulged in by these minor prophetic orders, and those who have witnessed such scenes are familiar with the similitude of the Dervish climax to an epileptic seizure. Further, we know that from time immemorial the Oriental has been unable to distinguish between madness and religious ecstasy, and that his theory of madness supposes the mind of the sufferer to be in communion with God in Paradise. Is it not likely, therefore, that the excitement of the day brought on an epileptic seizure and that this was the first attack, since 'the people said one to another, What is this that is come unto the son of Kish?' (1 S 10<sup>11b</sup>).

Frequency of seizures in epileptic subjects induces unsoundness of mind, of which a typical feature is homicidal mania. It is a well-known fact that epileptic lunatics are the most dangerous, and doctors and attendants in our asylums are very wary of these unfortunate sufferers, whose cunning is so keen that a homicidal attack is extraordinarily swift. In the account of Saul's madness at court we have a true clinical picture of an epileptic. It is to be noted from 1 S 18<sup>10</sup> that Saul had one of these homicidal outbursts immediately after he had 'prophesied in the midst of the house.' It is characteristic of the epileptic that he is frequently most dangerous immediately after a fit. The way Saul 'eyed' David is also typical.

Lastly, we are supplied by this theory with a reasonable explanation of the progressive degeneracy observed in Saul.

CHAS. W. BUDDEN.

Hoyleke.

### Entre Nous.

Sir John Maurice Clark, Bart.

On Tuesday morning, the 27th of May, Sir John Maurice Clark, Bart., passed to his rest. The news brought no merely passing, or conventional, feeling of regret, but deep sorrow and a sense of personal loss. For Sir John had a singular capacity for

making friends. Every one with whom he came in contact—and he came in contact with many of the readers of this magazine either by personal intercourse or through correspondence—was impressed by his sympathy and kindness, and his kindness was never a merely negative thing. He was the most approachable of men, ever ready to spend

himself for others. And added to this was a rare sense of responsibility, which led him to give much of his time to the service of his fellow-citizens.

He did distinctive work for the branch of the Church to which he belonged, the United Free Church of Scotland. He was a Deputy-Lieutenant for the County of Midlothian, and a Justice of the Peace for the City of Edinburgh. He was Colonel of the 7th Battalion of the Royal Scots, and during all the war years he gave himself in the most devoted way to his country in his services to the Territorial Force. There is little doubt, indeed, that he overtaxed his strength in those years, and that this more than anything else has brought about his comparatively early death.

With the death of Sir John Clark a notable figure has passed from the publishing world. For thirty-seven years he was head of the firm of T. & T. Clark, succeeding to the position on the retirement of his father, Sir Thomas Clark, in 1886. As the *Scotsman* said in its obituary notice, 'he had a distinct liking for the old courtly ways associated with the publishing houses which have played so important a part in the industrial life of Edinburgh since the time of Burns and Scott.'

The same sense of responsibility actuated Sir John Clark in his business as in his civic and private capacity. His first object in publishing was to give to the public timely books and those which would not be merely ephemeral. And so he carried on the traditions of a firm which was one of the first to make available for English readers the best critical scholarship and devotional literature of other countries. It took a publisher of Sir John's calibre to undertake a work of the magnitude and importance of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, but he had only to see that a standard work of reference on Religion and Ethics was needed, and that the advance in the comparative study of religions made the time ripe for it, to undertake its publication. His enterprise enabled THE EXPOSITORY TIMES to be started in 1889, and continued from that year till this.

Lengthy estimates of Sir John and of his work have appeared in the daily papers and elsewhere, and we would not do more than point out, as it has been pointed out before, how much the firm has done in the dissemination of a wise criticism and a warm evangelicalism through not only Scotland and England, but the Dominions and America.

Sir John was in harness until almost the end.

It was only last year that he retired from active business, leaving the control of the firm in the hands of his eldest son, now Sir Thomas Clark, Bart., who is assisted by his youngest brother, Mr. J. Maurice Clark. The leisure which Sir John had so well earned, and to which he looked forward, lasted too short a time.

### SOME TOPICS.

#### The Unseen.

A volume of *Harvest Thanksgiving Sermons* has appeared in excellent time. It is published by Messrs. J. Clarke & Co. (5s. net). There are twelve sermons in all, each by a 'Leading Preacher of the Church.' The first Sermon is by the Reverend Archibald Alexander, B.D., of St. John's Wood Presbyterian Church. It has set a high standard, but one which is well maintained. The Text is 'Man shall not live by bread alone.' The rationalist and the pleasure-lover may deny these words, Mr. Alexander says, but every race and tribe of man back through the centuries are witnesses to the truth of the text. And in proof of this he cites the 'evidence of such a book as Hastings' massive ENCYCLOPÆDIA OF RELIGION AND ETHICS, in twelve volumes of 1000 pages each, which deals with every common custom, rite, doctrine, or superstition connected in any way with religion, anywhere in the world. And there is not a tribe or nation under heaven to-day that is not represented there, as having something among its customs that witnesses to a sense of things unseen. Merely to turn over the pages, and read a bit here and there, makes one think long, long thoughts. It is like entering some vast temple where, in all different tongues, and with all manner of strange rites, the whole race of men is gathered to acknowledge and worship the Unseen, and climb the world's great altar-stairs that slope through darkness up to God. Have these men, of all nations and tongues and colours, not got enough to eat? Have they not got homes and shelter, wives and children, and work to do of some sort, and should not these things content them? Apparently not. For there they are, feeling after the Great Something More.'

The sermons are arranged alphabetically according to the author's name. After Mr. Alexander's sermon comes one by the Rev. Walter H. Armstrong. The other preachers are Rev. Canon E. W. Barnes, Sc.D.; Rev. James Black, D.D.; Rev. Canon

Carnegie ; Rev. H. C. Carter, M.A. ; Rev. Percy Dearmer, D.D. ; Rev. H. Maldwyn Hughes, D.D., Rev. John A. Hutton, D.D., Rev. James Reid, M.A. ; Rev. Professor J. A. Robertson, D.D., and Rev. H. L. Simpson, M.A. The sermons are all thoroughly good. In 'The Christian Year' we give Mr. Carter's sermon in an abridged form.

### Sympathy.

'During the whole forenoon of a day near the Passover, I went the round of the poorest quarter with a resident Jewish doctor. The latter was a severe pietist of the olden Pharisaic order, but a fine fellow, some will say despite, others may prefer to say because of, that. The round was heavy, and the doctor and his companion were unable to take lunch until a very late hour. The doctor was obviously more than hungry, he was famished. I remonstrated with him for allowing himself to fall into so faint a condition, reminding him with a smile of the Talmudic injunction that a man must not so weaken himself by fasting as to disable himself from his work. "But," protested the doctor, "I never break my fast till my round of these wretched folk is over. Were I full, how could I sympathise with the empty?" Indeed the doctor had for the most part written not prescriptions for medicines but orders for food. "What these poor souls needed," added he, "was nourishment, not drugs. And well I knew it from my own condition.'" <sup>1</sup>

### A Jewish Prayer.

'In the eleventh century, Ibn Gabirol wrote the following Invocation to Prayer, which appears in many modern Jewish liturgies, and is uttered by many Jewish worshippers daily in the early morning :

At the dawn I seek thee,  
Refuge, Rock sublime ;  
Set my prayer before thee in the morning,  
And my prayer at eventime.

I before thy greatness  
Stand and am afraid :  
All my secret thoughts thine eye beholdeth  
Deep within my bosom laid.

<sup>1</sup> I. Abrahams, *Studies in Pharisaism and the Gospels*, 109.

And withal what is it  
Heart and tongue can do ?  
What is this my strength, and what is even  
This the spirit in me too ?

But indeed man's singing  
May seem good to thee ;  
So I praise thee, singing, while there dwelleth  
Yet the breath of God in me.' <sup>2</sup>

### The Great Ultimates of Life.

'Three great questions of primary and perennial importance are constantly recurring to-day ; the relation of man to the great ultimates of life—God, Freedom, and Immortality. Has Christianity any answer to these ?

'The object of this book, as has been already stated, is to show what some of the greatest minds of Christendom have thought about these problems. And if we would sum up generally the purport of their teaching, it might be said that the trend of thought through the Christian ages has gradually converged upon three great truths ; the truth about God as the Absolute or Ultimate fact of Being ; the truth about Christ as the Manifestation to the world of the Nature and Purpose of God ; and the truth about man as capable of being the recipient of the Divine Revelation. This threefold truth has been formulated in what has been called the "Doctrine of the Trinity." People are impatient of dogmatic religion. But it must be remembered that a dogma is simply the attempt of the thinkers of the past to give expression to Divine truth as they realize it. And it is a mark of our higher manhood, the token of our kinship with God, that we cannot but grapple with the mysteries of the spiritual world and seek to give them some kind of intelligent utterance. Three things, therefore, are declared by the doctrine of the Triune God : (1) the Divine Transcendence or Sovereignty of God ; (2) the Incarnation of God in Christ, or His entrance into and sharing the life of humanity, thus uniting God and man ; and (3) the Immanence of God, or the indwelling Presence and abiding pervasive Spirit of God in the world.' <sup>3</sup>

<sup>2</sup> I. Abrahams, *Studies in Pharisaism and the Gospels*, 92.

<sup>3</sup> A. B. D. Alexander, *The Thinkers of the Church*, 245.

## NEW POETRY.

E. F. Howard.

*The Way, and Other Poems*, by Miss E. F. Howard (Friends' Bookshop; 1s.). The poems in this book are few and short, but they are true to the central tradition of poetry. The themes are varied, but it is perhaps the sea which furnishes the poet with her chief sacrament.

Lord of the wave and driven cloud,  
 Lord of the city's restless street,  
 I see Thee in the moving crowd,  
 I hear Thee in the wind and sleet.

It is to Falmouth her thoughts turn in 'Hospital,' and in the poem which seems to us the strongest in the book, 'The Wave,' she tells how before there were men in the world, and when there shall be men no more,

The tireless wave as of old  
 Shall break on the desolate shore.

There are so few Protestant poets who attain to any real warmth and passion in their poems upon religion, that two or three in this book are peculiarly welcome. They are mystical, but only so far as mysticism is sacramental. For the lyric there must be two—the lover and the Beloved—and if ever there is reached the stage of union, and the soul is lost in God, there can be no more lyrical poetry. Miss Howard, like all true Quakers, has a profound belief in the sacraments of earth, and for her also though life is lived in God, the soul still faces God and can speak of Him as the Other.

## THE WAY.

Because Thou art the Way  
 Changing, yet changeless,—new, yet still the same,  
 Both that to which I go, from whence I came,  
 I falter not nor stay.

I do not fear the road,  
 The great adventure into tracts unknown,  
 My questing spirit wanders not alone  
 Where other feet have trod.

Thou comrade of my soul  
 So near, yet ever just beyond my sight,  
 Reach back Thy hand to hold me in the night  
 And bring me to my goal.

Eleanor Farjeon.

Eleanor Farjeon has gathered together a number of her poems which have appeared within the last few years and published them as a cycle from one New Year to the next. The little volume is very attractive with its thick paper and pale green binding. The title is *All the Year Round* (Collins; 5s. net). Perhaps the Xmas carols are best known, but we quote in preference:

## THE WATER.

The brightest morning of the year,  
 When the sky was blue and clear,  
 And all the air was finely spun  
 By winter's wind and summer's sun,  
 Upon the crest of Rackham Hill  
 One looking north and south at will  
 Beheld the waters of the Lord.

The sea was like a shining sword  
 Laid on the south; to north the fields  
 Were hid in floods like shining shields—  
 Such waters they seemed visions of  
 As might serve angels. But for love  
 Of man, lest he should feel his dearth,  
 The dewponds lying cupped in earth  
 That day were shining chalices.  
 And one went down upon her knees,  
 And having for her thanks no word,  
 Wetted her face to thank the Lord.

Printed by MORRISON & GIBB LIMITED, Tanfield Works,  
 and published by T. & T. CLARK, 38 George Street,  
 Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.