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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

Christian life. There are moments when it seems easy enough to follow Christ. We have resources in ourselves for what it seems Christ wants us to do. The example of others or the common decencies of life carry us through the ordinary temptations. When the kindly faces are round us, it is not so difficult to be true. But the brooks dry up. What then? When things go against us, and the kindly faces are gone, or when we go to a strange land or some great city, where we are flung into a maelstrom of unbelief, and things we were taught to hate

begin to speak to dim instincts in the blood, and there is a quiet smile for the man who takes religion seriously, what then? Or when we come up against the cruel facts of life and our faith begins to burst into question marks, what then? Then we must strike deeper into the resources of our faith, or perish. We must find a vision of God big enough to meet the big problems or make us willing to accept perplexities. We must face the question whether Christ is a reality we can trust all the way.¹

¹ J. Reid, *The Victory of God*, 238.

Accent and Emphasis.

BY J. RENDEL HARRIS, LITT.D., LL.D., D.D., BIRMINGHAM.

WHEN my friend Dr. Mingana was recently travelling in Mesopotamia, he was called upon to explain where he came from, and when he replied that he was from Manchester, his answer provoked no sign of intelligence in those who were questioning him. This was strange, for Manchester and its products are better known in the Far East than London itself. Our fabrics are in the bazaars in Samarcand, and if Keats spoke of 'Silken Samarcand' with the understanding that the products of Chinese industry had come to the West that way, we might equally be entitled to speak of it as 'Cotton Samarcand.' Why, then, did not the Mesopotamians understand? At last it dawned on them: 'Oh! you mean Manchéster!' It was the change in the accent that caused the perplexity, and they would have been equally puzzled if the Doctor had used the original pronunciation and said Manchéster.

Recently talking with a Greek in his own language, and taking every pains to speak with good accent and discretion, I found myself subject to frequent criticism and correction: 'We accent thus and thus, and not as you say, so and so.' It was a theme in which I had tried to be perfect and ended with repeated apologies for imperfection. After that it was easy to understand what would happen in one's own tongue if the stress accents were removed or thrown about in any way and at random. If you were to take a modern Roman missal or service-book you would probably find every word accented visibly: it will not be sufficient to prevent the operator from saying *mumpsimus* where he

should have said *sumpsimus*; he must also be secured from saying *sumpsimus* instead of *sumpsimus*. The virtue goes out of the formula when the accent is misplaced.

What *accent* is in the single word, *emphasis* is in the sentence. Misplace it and a different meaning supervenes than what is intended; one has to protect oneself by devices such as a change of type in print, or an underlining in script, or similar tricks. Illustrations, again, are hardly necessary. One can try the misplacing of emphasis on any familiar piece of prose. How should one pronounce, 'It is *I*, be not afraid'; or in the sentence, 'The very hairs of *your* head are all numbered,' where the Greek pronoun is emphatic. In the case of poetry, the emphasis is usually protected by the metre. For example, when we recite the verse,

How sweet the name of Jesus sounds,
the metre throws the unimportant
how—the—of

out of the stress accents, and leaves the important words under metrical emphasis. One must not, however, be too much in bondage to metre; emphasis is lord even of metre: we do not say,

The bóy stood ón the burning deck,
but,

The bóy | stood | ón | t̄he burn | ing deck.

So when we recite, 'In a believer's ear,' we have to lengthen the first syllable and say, 'In *ā* bēliever's ear,' and then it is clear that the emphasis is on

'believer's,' and not on the indefinite article. In the same way we were recently singing,

Walk in the light, so shalt thou know,

which ought clearly to be recited or sung as,

Walk | in the light, | etc.

Now let us turn to the Christian religion. It may be defined in one way as a change of accent, in another as a change of emphasis. The difference between the gospel and the Law is just that; or we may say, it is an alteration from Law in the direction of Grace.

Personal religion in that case becomes a change of emphasis. Take St. Paul's presentation of his own experience: he had been under the law to Moses, he became under law to Christ; but the law of Christ was grace; it was a yoke lined with love into which the believer willingly inserted his neck. St. Paul's own neck had been grievously chafed by his efforts to wear a yoke that never fitted him and had, in fact, been made for him before he was born; the yoke first and the neck afterwards.

The pious in Israel were putting emphasis on Law. 'Moses in the Law says,' but 'What is this that you are saying, Jesus?' And they not only emphasized the simple code of ten masterful inhibitions, but they expanded them into a number of lesser precepts. For instance, if last Saturday they had seen me taking out my handkerchief, they would have made me an offender for bearing burdens on the Sabbath, and have told me to have my handkerchief sewn on to my coat and so made part of my dress. And I have little doubt that Paul in his burdensome days had his mother fasten his handkerchief on to his jacket. As we know, he was earnest to keep the Law in its minutiae, and thought he had done it. Hence I have compared him in athletic language to an athlete who has to take a flight of ten hurdles, and who took nine of them successfully and came down on the tenth; as he puts it, the Law slew him; he had not known himself to be sinful if the Law had not said, Thou shalt not covet. And there was St. James, acting as referee on the race-track that day, and remarking sarcastically that it doesn't matter which hurdle you come down at; the result is the same as if you had come down at all ten!

Now look at the change of emphasis that is made by Jesus and His apostles. They may be Jews still, but they are anti-Judaic: Jesus takes a

positive pleasure in breaking the Sabbath in all kinds of possible ways before serious people: sometimes He wrapped His criticism up in pieces of paper torn out of the Old Testament history, or from the pages of the prophets. 'Did you never read what David did when he was hungry?' 'How do you explain this prophetic formula, "Mercy and *not* sacrifice." ' It is clear from this last illustration that it was Jesus Himself who was altering the accents and removing the emphasis. Sometimes He appealed to natural law as against codified precepts, and insisted that doctors did not (even on a Pharisee's showing) have to keep the Sabbath, nor the milkman, nor even the priests with the daily sacrifices, etc. etc. These instances from a single rule which had become a burden, show that Jesus was the direct ancestor of Paul, and not, as some persons have supposed, that the dependence was in the opposite direction.

As for Paul himself, he had to break loose definitely from the thought of a legal obedience. The Law was become his positive enemy. He was in the toils of it, like Laocoon in the story and in the statuary, where he and his sons are coiled round with the encirclings of hideous snakes. He fought with Moses, and declared that his Law which couldn't be kept was not a blessing, but a curse; and proved it out of the Law itself. Then when he had at last wrestled his last fall with Moses and thrown him, he made the prostrate body of an ineffective code the jumping-off place into Christian Grace and its satisfaction Godward and manward, and just as the ancient Greeks had the myth that Apollo once came down and wrestled with a monstrous python and slew him, and then put a garland of victory upon his head and sang a pæan or victor's song; so the apostle has his own pæan: you will find it in the opening of Ro 8: 'There is, therefore, now no condemnation to them that are in Christ Jesus. . . . For what the law could not do (in providing righteousness, that is to say), God in Christ has done and does.' How is that for a pæan? Or this, 'I am persuaded that neither life nor death,' etc.; or this, 'Thanks be to God, which giveth us the victory.' Every Christian heart becomes part of a chorus to the Apostle.

Then there is another direction in which he found a change of emphasis. After all, there is a sense in which the antithesis between Law and Grace does not appeal to us as it did to the theologians of the Reformation period or to the Judæo-Chris-

tians of the first century. St. Paul has another antithesis which makes a more direct appeal: there is the I and the not-I; the self-life and the Christ-life. One may throw off legalism and not reach sanctity, or even replace it by another legalism; so we find another struggle for a higher emancipation. When St. Paul wrote his great letter to the Galatians, which is all for freedom and is in itself a Christian Magna Charta, he struck a deeper note than anti-Judaism could do; he talked of death with Christ, and life in Christ; said that he lived no longer, but Christ lived in him, and some

other deeply moving words about some one who had loved him and given himself for him. The 'I' was gone, and the 'not-I' had come.

When my dear friend Dr. Forsyth was on his death-bed and I went to see him, when speech had become difficult and the panting breath was not far from the last effort of a failing heart, he said to me in Latin, and kept repeating, 'Dilexit me, dilexit me; oh! that beautiful Vulgate version!' The 'not-I' was at the death-bed of the 'I.'

Oh! but they say the tongues of dying men
Enforce attention like deep harmonies.

Recent Foreign Theology.

German Theology.

LUTHER is better known by his Table Talk than by his Sermons. A good opportunity to make his acquaintance on the latter side is furnished by the volume entitled *Predigten D. Martin Luthers*, edited by Georg Buchwald and published by Bertelsmann, Gütersloh. This first volume contains the sermons preached between 11th October 1528 and 3rd April 1530, and also a valuable preface which discusses the salient characteristics of the sermons. Occasionally a longer or shorter series is preached: there is a series of ten, for example, dealing with the Catechism, and shorter series preached at Christmas and Easter. Besides attesting the almost incredible industry of the man, these sermons, marked by Luther's well-known vivacity and by a wit homely sometimes almost to the point of coarseness, yield many an interesting glimpse into his inner life, and especially his life as a monk. A debt of gratitude is due to the evangelical Lutheran synod of Iowa, U.S.A., whose liberality made possible the publication of this volume.

An excellent little sketch of the history and the present position of foreign missions is presented by Dr. K. Heilmann in the seventh edition of *Die Aeussere Mission* (Bertelsmann, Gütersloh). Brief though it be, it is admirably calculated to stimulate interest in missions, accompanied as it is by a large mission map of the world and by forty-six pictures which strikingly illustrate many phases of

the missionary enterprise and of life in heathen lands, such as idolatry and the slave trade.

To the series of New Testament investigations, edited by Professor Otto Schmitz, has just been added a volume by Lic. Wilhelm Michaelis, *Die Gefangenschaft des Paulus in Ephesus* (Bertelsmann, Gütersloh; M.6). Starting from a close examination of the journeys of Timothy, he seeks to establish an Ephesian imprisonment of Paul, and argues that this is the period to which the letters to the Philippians, Colossians, and Philemon ought in all probability to be assigned. One result of Dr. Michaelis' investigations is to bring all the extant letters of Paul within a period of six years or so, and therefore to discount the divergences in outlook which have been held to subsist between these letters and which are usually interpreted as signs of development in his theology. This fresh and unconventional study deserves serious consideration.

Six lectures on some letters of the early Christian Church, delivered last November by Dr. Adolf v. Harnack at the University of Münster, have been published by the Hinrichs'sche Buchhandlung, Leipzig, at M.4.50, under the title *Die Briefsammlung des Apostels Paulus und die anderen vorkonstantinischen christlichen Briefsammlungen*. The successive lectures discuss the letters of Paul, Ignatius, Dionysius of Corinth, Origen, Cyprian, and Dionysius of Alexandria. All these letters were important in their day, and some of them, especially those of Paul, Ignatius, and Cyprian, far beyond