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Second, that the mention of 'rock' and 'witness' is natural in the light of such O.T. passages as Jos 24<sup>27</sup> 22<sup>34</sup>, Gn 31<sup>45-47</sup>.

Peter's confession is termed a *petra*, a *kêphâ* in Aramaic, because that word furnished a play on Peter's name and because for Jesus it provided a foundation-stone upon which could be based His testimony, His revelation. C. CLARE OKE.

Toronto.

### The Muhammadan Name of Jesus.

IT is well known that Isa stands for Jesus in Muhammadan circles, and it might be considered merely a corruption of Ἰησοῦς were it not that we have an entirely different view advanced by the Muhammadans themselves. Al Baizawi considers it to be equivalent to the Hebrew *Ishu* and derived

from *al'ayas*, 'white mingled with red.' Whatever may be the value of the Muslim scholar's philological observations, his conclusion is interesting. He gives no explanation why Isa should mean 'white mingled with red.' May we suggest that we have here another example of the Dioscurization of Jesus? Whenever the twin cult appears, red always stands for the thunder, and is not infrequently associated with white, which Dr. Rendel Harris considers must represent the lightning. If this explanation of the note of Al Baizawi is sound, may we not expect to discover further traces of Dioscurism in the Muhammadan Christ legends? Moreover, the presence of it, even in this single case, seems to reveal that for some at least of the Jesus legends of Islam, the followers of the prophet are indebted to Syrian sources. E. J. JENKINSON.

Didsbury College, Manchester.

## Entre Nous.

### Self-Expression.

It is well that Dr. Inge has written a preface to *The Inescapable Christ* (Murray; 6s. net), for without this it is just possible it might have been passed by. Why? In the first place, because its author, the Rev. Walter Russell Bowie, is an American and is therefore not so well known to us on this side. And secondly, because this is a popular book, and it may be that there is a slight misgiving in our minds about some of the popular books which have come to us from America. Though this book is written in a clear and popular style and is not intended in the first instance for scholars, there is adequate scholarship behind it as well as a thorough knowledge of human nature and all the special problems with which men are faced to-day.

In one chapter Dr. Bowie deals with the demand which the present generation is making to live its own life in its own way. In order to throw light on the meaning of self-expression he considers the personality of Jesus. 'The first thing we know about him was that he deeply knew himself. He had a way of praying much. He would go out into solitary places and there commune with his own soul. . . . Then presently he took this self of his which he had apprehended and began mightily

to express it. He knew his own thoughts, was sure of his own convictions. When he spoke, he spoke with a power before which the poor, little, wavering, unreal opinions of ordinary men made way. . . . They were amazed at him, the record tells us, "for he spoke with authority, and not as the scribes."'

'As thus he spoke with the authority of an outgoing independence, so also he lived. There was no range of experience into which he did not enter as though it belonged to him. Life, with all the infinite zest and beauty of it, flooded through his spirit in full tide.' 'As he touched life widely, so he touched it deeply. It was impossible to ignore him.' 'At length he had so projected himself into those who loved him that the authentic witness of his spirit shone about them.' In the early days of the Church at Jerusalem, when Peter and John were arrested and brought before the Sanhedrin, men "took knowledge of them that they had been with Jesus." 'If we are seeking for grandeur of self-expression, is there anything in all the history of our world which compares with this? Here was one in whom there dwelt a life so prevailing that, not only his immediate environment, but the far-reaching energies of innumerable other lives became the projections of himself;

and yet the strange thing was that this illimitable victory came out of immediate defeat.'

This, then, is the way in which Jesus found the freedom and fullness of life. Can the religion of Jesus give to the youth of to-day the self-expression that it is seeking? The first thing that it must do, Dr. Bowie says, is to learn from Jesus to look within, 'and through thought and prayer and long communion to understand the meaning of their souls.' But real self-expression involves a further step—the going forth to find that larger self which belongs to us in the life of others. The 'thing, which some call the herd instinct and some call the social instinct, which all students of human personality recognize, religion lifts into the beauty of its own clear ideal.' 'It is the spiritual truth that no man liveth unto himself and no man dieth unto himself.' 'I can never forget,' says Dr. Bowie, 'a man at whose side I stood as he lay dying after the battle of San Mihiel. He was a sergeant in command of a party mending the wire between the lines. The party was fired upon, and he was mortally wounded, was brought in by his companions, the rest of them coming through unscathed. The only thing he said about it all was this, "I certainly was proud that none of the other boys got hurt." His life was a larger thing than his own existence.'

'There was self-expression and self-expansion which had learned some of the secret of the life of Jesus.' 'There is a glimmer of the Christ in us which reaches out to identify itself with holy loyalties, to increase those forces in the world which make for wonder and for worship, to claim its brotherhood with all other lives that need the inspiration of his help. Until we find that life of Christ within us and let it go forth through us, we have never found our self-expression. If we save our life for less than he would have it be, we lose it. Only as we lose it in the thought of him, we save it mightily.'

#### A Question of Principle.

Woodrow Wilson's career is often cited to illustrate defects of character that grow from delicate physique in childhood and consequent inability to join in the more vigorous team games. Mr. William Allen White, one of the most distinguished writing editors in the United States, goes so far as to say in his biography of Wilson, of which an English edition has newly appeared, that his unwhipped cubdom gave him at times a kind of imperious puerility.

At college the President-to-be's society made him its debater and staked its fame upon him. But in the final he drew from the hat a slip appointing him to take the Protectionist side in a tariff debate. He would not speak against his principles, and tore up the slip, to the chagrin of his side. Having accepted the rules of the contest, should he not have played out the game? It is a question of conscience: Wilson always prided himself on having torn up the slip and foregone college oratorical honours for a principle.

#### An Encourager.

Yet Wilson could spur on a team to unexpected achievements. Wesleyan University, Middletown, Connecticut, of which he was a professor, once came close to defeat at football with Lehigh. Then suddenly from the Wesleyan spectators, a man walked out in front clad in heavy rubber boots and a raincoat. He shouted to the Wesleyan supporters, reproaching them for not cheering their team, and began to lead them in the Wesleyan yell, beating time for them with his umbrella. He continued this violently. The heartened Wesleyans turned the tide of the game, and drew level. After the game the Lehigh men asked who was the magnetic cheerleader. He was the Professor of history, Woodrow Wilson. 'Well,' said the Lehigh men, 'he is all right, for he saved you.'

#### 'It was not possible.'

Messrs. James Clarke & Co. continue to add to their excellent series on the Great Festivals of the Church. The two latest volumes are *Easter Sermons* and *Ascension and Whitsuntide Sermons*. Each volume contains about a dozen sermons by representative preachers, including Dean Inge, the Bishop of Birmingham, Dr. G. H. Morrison, Dr. Norman Maclean, and the Rev. James Reid. The volumes are edited by Mr. Frederick J. North (5s. net).

In the *Easter Sermons* volume, Dr. Maldwyn Hughes, the Principal of Wesley House, Cambridge, has a short study on Ac 2<sup>24</sup>. 'Because it was not possible. That is a stupendous assertion,' Dr. Hughes says. 'Peter does not say simply that Death did not hold Christ, but that it could not hold Him'—a bold statement in regard to death in the world, in view of the fact that countless generations have gone to a 'bourne whence no traveller returns.' What Peter says of Jesus is

in effect, 'it stands to reason that death could not hold Him.' "Alpha of the Plough," in one of his essays, tells of a soldier whom he met in the days of the War, who was obsessed by the belief that Kitchener was still alive, and would yet come to his country's aid. "I can't never believe that he's dead," he said. "I can't do it. No, I can't believe it. Stands to reason." It is an inadequate illustration.' And yet it suggests a great deal. Peter could not think of Jesus as dead. 'He does not say, "Jesus is alive. I have seen Him." No, he says, "Jesus is alive. It stands to reason that it was not possible for Death to hold him."'

There is a sense in which no good man ever dies, for death cannot quench the torch of a great spirit. 'The story of our race is the story of its great men. If you are going to tell their story, it is not enough to recount the things they said and did and were while here on earth. You must go further and tell of the influences which they have left behind them.' 'The Hebrew Prophets passed from off this mortal stage many centuries ago, but it is absurd to think of them as conquered by Death. They are still sources of influence and of inspiration.' 'Their words are not mere echoes from a dead past; they are instinct with life and energy and power.'

'This is true of Jesus Christ in a supreme degree and in a unique sense.' His influence lives on in the world. But that is not all. *He Himself* lives on in the world in *personal* presence and power. 'The early Christians preached Jesus and the resurrection.' 'Their first concern was not to make men assimilate the moral precepts of the Sermon on the Mount, but to make them realize that Jesus was alive and would enter into a redeeming and abiding fellowship with them. We are puzzled that Paul seems to say so little about the moral demands of Christ and so much about life "in Christ Jesus." But after a time we begin to understand that Paul was right. If we live in fellowship with Christ we shall have the mind of Christ, and we shall understand what is His will, and we shall have strength to obey.'

'This is the inmost secret of the Christian life. Jesus lives. It was not possible for death to hold Him. He is the Christ who reigns on high and He is Christ *in us* "the hope of glory."'

'The world,' Dr. Hughes says, 'is continually bearing unconscious testimony to the reality of the living presence and power of Jesus Christ.' 'The

American Methodists have erected a statue of Francis Asbury, the great apostle of American Methodism, among the great men of their nation, outside the Capitol at Washington. The figure of the flaming evangelist will be a constant reminder to the American people of the imperishable things of the Spirit.' Why do we not erect statues in our public places to Him who is the inspirer of every great prophet and apostle, even our Lord and Saviour Jesus Christ? Because it stands to reason. We do not erect statues of the living. Jesus is here.

'It was not possible for Death to hold Him. His tomb was empty. Every tomb in which He is buried is empty. The tombs in which men bury the noble causes inspired by Him are empty. And, if we cling fast to Him, our tombs will be empty. All things will be ours—life and death, the present and the future, height and depth, because we are Christ's and Christ is God's. "It stands to reason."'

#### 'But in our Lives.'

'*But in our Lives*,' by Sir Francis Younghusband (Murray; 7s. 6d. net), is a story founded on fact. That it is in some sense biographical only adds to its interest. Sir Francis knows his India well, and there are thrilling descriptions of the forests and the hunting of big game. He is the sympathetic friend of the hero who lives a soldier's life on the Indian Frontier, and reshapes his life by the prayer 'that we may show forth thy praise, not only with our lips, but in our lives.' '*But in our lives*' gives the title to the book. Many are the risks and high ventures of the hero, but he does valiantly. There is an interesting description of a mystical experience he had—what we might call his conversion, how he was suddenly permeated with an overpowering spirit which seemed to force its way into every fibre of his being. He was remarkably composed and collected, very much indeed himself, and full of power. And he had an extraordinary sense of having been cleansed through and through. Above all, he was inspired with a tremendous impetus *to do*.

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