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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'To match the new philosophy of Science a new philosophy of Religion must be found'; and Canon B. H. STREETER's new book on *Reality* (Macmillan; 8s. 6d. net), from the second chapter of which these words are taken, is more than a search for this new philosophy, it is a genuine contribution to it. The Canon modestly disclaims any special competence to propound such a philosophy: what he does claim to see, or to think that he sees, is 'a line of advance.' No one who reads his book will be inclined to dispute this claim. The book is 'an attempt,' as he tells us in the Introduction, 'to limn out a position which, taken on the whole, is a new one.' Words like these assure us that we are in the hands of a thinker who knows what has been already said, and is confident that he himself has something fresh, even if not final, to say.

The book is in some ways a sign of the times. Its sub-title is 'A New Correlation of Science and Religion,' a subject which within the last year or so has been so ably traversed by Professor J. Y. Simpson and by the various contributors to 'Science, Religion, and Reality,' and it is of much significance that the scholar who so recently in 'The Four Gospels' gave us an elaborate investigation of origins, should immediately follow up that volume by one dealing with the meaning and nature of Reality. It is all to the good that specialists should turn aside, if indeed this be turning aside, to show us the bearing of their special studies on the ultimate problems that concern us all.

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The interest of the book is many-sided. Not the least interesting section is the autobiographical Introduction which lets us see how Dr. STREETER was led by his early dissatisfaction with the beliefs in which he had been brought up, to attempt to discover for himself a more satisfactory belief, or at any rate a more stable and satisfactory basis for his beliefs. The essential interest of the book is of course the religious interest, but its power lies in showing how closely implicated with this are the interests of Science, Art, Psychology, Philosophy, and New Testament scholarship, and how illuminating and indispensable are the contributions that each of these departments of intellectual activity makes to any adequate interpretation of Reality.

Throughout the whole discussion we can detect the undertone of the preacher. Sometimes indeed it is more than an undertone. Here, for example: 'as we compose ourselves to rest at night, let us remember to govern mind and thought. We cannot but "suggest" to ourselves *some* thoughts, the effect of which will follow us next day. We have got to make a choice between thoughts of confidence or despair, of power or weakness, of love or hate.' Or here: 'if God's sons are free, they must enter into His purposes and fight His battles.' Or here: 'the end of man is not just to live, but to live as nobly as he can.' These and similar sentences fall quite naturally into the argument, but they suffuse it, even when it is most

distinctly philosophical, with a moral and spiritual glow, and they impart to it a spirit of something like apostolic propaganda. The writer is obviously anxious to communicate to his readers something of the vision and the power which inhere in the view of Reality to which he has worked his own way.

Vision and power—the vision of truth and the power to overcome—these are the things that thoughtful and sinful men need when faced by the riddle of life: and men may find these things in the Religion of which Christ is the centre, in that view of Reality which finds in Him its supreme interpreter or rather the incarnation of its inmost spirit. Thus, while the book is anything but a defence of traditional Christianity, and is best to be described in its author's own words as 'an endeavour to discover Truth,' its long argument issues in the conviction that the truth as to the essential nature of the Universe is the truth as it is in Jesus.

The fundamental contention of the book, he tells us, is that life as we know it is a mirror of the Infinite Life, and throughout it he pleads eloquently for what he describes as the Higher Anthropomorphism. He mercilessly riddles the inadequacies of the merely mechanistic theory of the universe. Even a machine, he reminds us, implies mind and purpose: a mind constructed it, and constructed it for a purpose. Anthropomorphism is not only not a view which the thinker should feel constrained to present apologetically as the best he can offer in view of the limitations of the human mind: it is, in the last analysis, the only adequate view. Conscious life is the fundamental element in Reality, and 'of all the great religious teachers of the world Christ is the most unashamedly anthropomorphic.'

Only in terms of Personality can the ultimate be conceived with anything like approximate adequacy, and the Canon goes so far as to say that to individualize the Deity by the use of a proper name such as Allah or Jehovah is, up to a point, philosophically more sound than to think of Him exclusively under such an abstract or im-

personal term as the Absolute. And of this personal God he maintains that His experience of suffering must somehow be real: whatever other perfection might be conceivably predicated of a God who was an apathetic spectator of the world's pain and sorrow, it could not be a moral perfection.

So it comes back to this, that if Jesus be the supreme revelation of the inner quality of Reality, that revelation is focussed, so to speak, in His Cross: for in any religion which is to hold our allegiance the problem of evil must be recognized as central, and it is there, in the Cross of Christ, that that problem is conclusively grappled with. It is His death that gives its meaning to His story, and consequently that furnishes the key to Reality. And 'The Defeat of Evil,' one of the most impressive chapters of the book, works out this idea in its various bearings, showing among other things that justice is not the ultimate quality in the Power behind the universe, but that the Will of God must be the Will to Good, expressing itself 'in action which is curative rather than punitive, generous rather than just.'

Thus the problem of suffering, which had so tormented the saints and thinkers of the Old Testament, is in the New Testament no longer a problem. Illuminated by the Cross of Christ, suffering is seen to be a privilege, 'something shared by God Himself,' who indeed bears the lion's share, 'and the means of His accomplishing the sublimest of all ends'; and those who are initiated by the Cross into the secret of Reality will rejoice not only to 'do their bit,' but to 'bear their bit,' and thus they will become at once fellow-workers and fellow-sufferers in the eternal process, measuring their moral advance by their power to transfer interest in themselves to interest in the Kingdom of God.

Of special interest to religious readers will be Canon STREETER's searching discussion of Prayer, which frankly faces the difficulties with which all prayer, and especially intercessory prayer, has from time immemorial been associated, and which discusses them with due regard to recent psychologi-

cal investigation. In particular he deals with the questions whether prayer is a form of auto-suggestion, and whether intercessory prayer works by telepathy. It is reassuring to find so competent a thinker reaching the conclusion that, while 'prayer brings the inspiration which comes from contact with a personality greater than our own, auto-suggestion in the last resort is in the nature of "dope,"' and to find him also arguing on the assumption that 'there is evidence that intercessory prayer has—at any rate in some cases and under some conditions—brought benefit to persons on whose behalf it was offered.'

The book is not without its incidental criticisms of the contemporary Church. Official Christianity has not always been a brilliant success, and this relative failure the Canon explains as largely due to the fact that the Churches have been content to cherish, and have not publicly discarded, certain ideas of God and His ways which are no longer the highest that man can conceive: and the moral and intellectual sterility of many of the Church's members he explains as in part due to faulty teaching and practice in regard to methods of devotion, which have not been of a kind to establish 'a realized contact with Creative Spirit—the Spirit that makes all things new.'

The subject before the Church Congress at Southport in October was the Eternal Spirit. Already by the 20th of October an account of the Congress had been written by Canon RAVEN at the suggestion of the Bishop of Liverpool. It is published by Messrs. Hodder & Stoughton with the title *The Eternal Spirit* (2s. 6d. net). The subject which was assigned to Professor BARRY was 'The Holy Spirit in the Church.' His paper was felt to be so important that Canon RAVEN gives it in full.

Professor BARRY feels that his subject is intensely practical because the value of a doctrine is to be measured by its effect in life and conduct. The 'doctrine of the Spirit means in practice—

whatever its theological implications—the infusion of a new, divine quality into the manifold activities of mankind—a divine life, imparted through Jesus, and the direct and immediate result of His life and death and resurrection.'

How did this Divine life manifest itself in the earliest times? It manifested itself in 'a community of transfigured people, the centre of whose lives had been shifted, the quality of whose lives had been enriched. That is the first thing that forces itself upon us—this *new quality of sheer living*. It was nothing far-fetched or ecclesiastical, but the emergence on to the field of history, under the pressure of supernatural influence, of finer and richer human material in average, commonplace men and women. Our Lord had described in the Beatitudes that temper and attitude of mind and will which make for the coming of the Kingdom. St. Paul's great lyric in 1 Co 13 is, as it were, the Sermon on the Mount re-written in the light of Pentecost. It is, if you like, a word-portrait of the character of Jesus. But more, it is a description of "Agape"—that distinctively new Christian quality for which no word in our language is adequate. It describes what human life begins to look like when the Spirit gets to work upon it. Men had to seek new words to describe the qualities which began to emerge as the Spirit created them. . . . People were interested in finer things, less absorbed in silly trivialities. (Perhaps it is here that we need the Spirit most.)'

The new qualities work themselves out in different ways. There was a gradual transformation in personal relations—the place of women and children in the family, the acceptance of reciprocal obligations as between the master and the servant. There was a new attitude to work and a new sincerity in social life and a disciplined buoyancy and youthfulness which astonished a disillusioned world. 'The activities of the Christian Community were not merely what we should call "religious": they were economic, social, æsthetic.'

And Christianity poured its new spirit into Art also. 'Not its least artistic achievement is the

New Testament itself, where the broken, rude vernacular of the "Koine" becomes the instrument of a supreme literature. The New Spirit clothed itself in architecture, and though at first the drama was forbidden it (because of its *idolatrous* associations) it embodied itself in sculpture and in painting.' In all the different departments of life the Spirit conferred an indefinable temper which gave a distinctive supernatural quality to the natural goods and activities of life.

But if we come down to the life of to-day, what do we find? Religion is, in the large, 'simply one activity side by side with all the others, not standing even in vital relation to them. Religion is ceasing to be the inspiration of life's best ideals and activities, and obviously that spells a double loss. They are losing their quality and "salt-ness," and Religion itself is left thin and bloodless, with no strong roots spreading out into life. The Churches as we know them to-day are mainly *devotional* associations, they are not fellowships of life and work. I do not in the least underrate the preciousness of the Church simply as a fellowship of worship. But certainly it is something very much less, and infinitely less rich in content, than the Community of the New Testament.' The practical, urgent problem for to-day is to bring back the power of religion into the world of affairs; to set forth the Spirit in the Church as the soul and power of all life's aims and functions. How is it to be done?

Professor BARRY suggests first that we must see that 'all those activities which we commonly call non-religious—Science, Art, Politics, Industry, all worthy human aspirations, even on the purely economic level—all come from the same God as the Church's life does. Their autonomy must be reverently respected, in the sense that there must be no attempt at ecclesiastical control of them. We must not seek to forestall their conclusions or to interfere with or prescribe their methods. But that does not mean that they are "non-religious." . . . The laws of God move at different levels—all flesh is not the same flesh—and theology is incapable of dealing with the laws of God which hold in

chemistry. Yet, remember, they are all laws of God.'

The next thing is to see that 'the Holy Spirit of Christian Theology is a unique gift—a revelation—the operation of God in man *through Jesus*, conferring a new, supernatural quality on all the activities of life.' The Church exists to redeem society so that the life of man may express the Christ-Spirit—a thought which is involved in the phrase 'The Body of Christ.'

Should Christianity, then, define our duties? Professor BARRY says that is not the function of the Spirit. 'The Spirit imparts the ideal attitude to God and Man and the values of life; its *content*, and the path of actual duty, we are left to find out for ourselves, by dispassionate study of the facts, by the use of our technical and professional skill, in a world that is not yet fully Christianized. That involves a certain delicacy and tension—a sort of Spirit-guided compromise.'

Can the individual Christian, then, mirror Christ? Professor BARRY answers No. He can merely 'do his own task in the world in such loyalty to the Spirit as he can. To redeem Society, to mirror Christ in the whole range of Man's activity, is the task of the whole Body, the Christian Church, which is—in its essence—a world-wide Society, whose frontiers are coterminous with humanity. Christianity, that is to say, is still in the making, and its fullest meanings are yet to be disclosed, as the Church grows in extent as well as in depth. It needs the whole race to set forth the riches of Christ.'

The vast expansion of modern knowledge has inevitably led to an increase in specialism. Each worker has more than enough to occupy him within his own department, and the problem of unifying knowledge and harmonizing truth with itself in all its departments becomes ever more difficult. Yet the impulse towards such co-ordination exists in every thoughtful mind, and the need for it does not grow less. For there is a

real danger that the workers in any one field may isolate themselves and create about them a mental atmosphere in which truths from another field cannot breathe and live. We have, therefore, reason to be grateful to any one who makes a serious contribution towards this co-ordination of thought and helps us to see truth as a whole.

Such a contribution has been made in *The Dominion of Man*, by Principal E. GRIFFITH-JONES, D.D. (Hodder & Stoughton; 8s. 6d. net). It is now a quarter of a century since Principal GRIFFITH-JONES made his mark by his arresting book 'The Ascent through Christ,' in which he dealt in so masterly a way with the doctrine of Redemption in the light of the theory of evolution. Gifted with a mind of wide range and great capacity, a mind intolerant of water-tight compartments and absolutely fearless in the pursuit of truth, he has given us in his latest book a very comprehensive survey of man's relation to God and the Universe—Whence? Why? Whither?

The study is in the main historical and falls into three divisions. Book I. deals with The Making of Man, his natural environment and his physical and mental equipment, with special reference to the evolution of the intellect, the will, and the moral and religious senses. The conclusion reached is that 'in one sense he is the climax of the evolutionary process, the purely vital impulse having reached in him its final expression. In another sense he is the first of a new order of being, *i.e.*, one who has risen into correspondence with a fresh environment, and who is therefore destined for a new function in the hierarchy of being.'

Here biology gives place to history, and in Book II., *The Arrival of Man*, Principal GRIFFITH-JONES gives a rapid sketch of man's emergence from prehistoric night and his advance, stage by stage, till the foundations of our civilization were laid in the lands which border on the Mediterranean. 'At the roots of modern civilization we have found three main factors, which came to their highest development in the achievements of the three

most significant peoples whose habitat lay around the great Inland Sea. The intellectual factor arrived at its finest flower in Greece: the social in Rome; the spiritual in Judea and Galilee. But these were developed historically too much in isolation. Greece was too coldly intellectual; Rome was too harshly political; Israel too aridly religious. It is as though the human personality has been trichotomized—mind and heart and will separated into compartments, and each developed singly and in isolation, apart from the corrective and complementary functions of the others.'

It was needful that these three lines of activity should be harmonized and brought under one principle of development, unless human progress was to be a lop-sided and uncertain movement, perhaps even degenerate and in the end disastrous. Accordingly at this point Jesus Christ appeared in the world, an event of supreme significance. 'He came "in the fullness of the times," gathering up in Himself all the significance of the past, and initiating an era of new possibilities of happiness and progress for the human race.' By His distinctive revelation of God and Nature, of Man and his Destiny, He laid down the principles upon which alone the harmonious evolution of the whole man becomes possible. 'If this conception of the Kingdom of God—the teaching of Jesus concerning God, Man, and Nature—had been accepted as a practical programme of life by the then world, the three streams of historic development round the Inland Sea—that growing point of progress—would have coalesced into a harmonious whole.'

To what extent has this end been achieved? What has hindered it, and how shall it at last arrive? These are questions dealt with in Book III., *The Future and Man's Unfinished Tasks*. In modern times man has solved five great problems, and, in solving them, has suddenly sprung upon himself five greater problems which press for solution. These are the Problem of Power, the Economic Problem, the Problems of Internationalism, of Eugenics, and of World-Religion. On each of these problems Principal GRIFFITH-JONES has much of interest to say, and he steadily urges the

hopelessness of any solution being reached on the basis of materialistic science. 'So far from true is it that science can take the place of religion as the sovereign guide of life, that we have to safeguard ourselves through religion from the perils of our scientific achievements, lest they become the instruments of man's doom instead of the means of his emancipation and enrichment. The gift of *Power*—who shall teach us to use it ethically? The gift of *Wealth*—who shall teach us to make it humanely, to distribute it justly, to use it nobly? The gift of *World-wide intercourse*—who shall teach us how to attain a Great Society that is rich in human benefit, and not a mere dangerous welter of suspicious and contending groups and races?

The gift of *controlling the Life-force*—who shall spiritualize for us this perilous power, so as to conserve and develop the best potencies of the race, and help us to realize the higher evolution of the "man that is to be"? Science is the switchboard of life, and shows us how to direct and control its currents, but she cannot ensure that the energies thus released shall be wisely and sanely used. Religion alone can do that. And, therefore, Man needs religion more to-day than ever, just because the New Knowledge has increased man's power for mischief as well as good. Only by the inspirations and restraints of religion can science hope to make the Future of man the climax and glory of his troubled Past.'

The Baptism of Jesus.

BY PROFESSOR F. C. BURKITT, F.B.A., D.D., CAMBRIDGE.

IN Lk 3²², where the Voice from heaven at the Baptism of Jesus is reported, there is an important 'various reading.' Instead of 'Thou art my beloved Son; in thee I am well pleased,' Codex Bezae and most of the Old Latin MSS. have the words of Ps 2⁷, 'Thou art my son; this day have I begotten thee,' and it was in this form that the verse seems to have been known to Justin Martyr (*Trypho*, § 88 end). Modern scholars, notably Harnack, have been inclined to see in this Psalm-quotation the genuine text of S. Luke's Gospel, and to suggest that the Evangelist derived it from the mysterious and elusive source Q, about which if we do know anything at all it is that it was Luke's source for the substance of the Baptist's preaching and for the story of the Temptation of Jesus, which come respectively just before and just after the story of the Baptism.

The object of the following paper is, among other things, to defend the ordinary text, or rather to show that it is a mere question of the way S. Luke edited his sources. But to explain how I regard the text it will be convenient to approach the textual question by a very roundabout route. Let us consider the Baptism of Jesus in itself and as an element of early Christian tradition.

We begin with Mark, undoubtedly the earliest written 'Gospel,' by which I mean a biographical sketch of the career of Jesus as distinct from good news about a way to escape 'the wrath to come.' We read first that John appeared in accordance with ancient prophecy, and every one went out to him to be baptized in the river Jordan, confessing their sins. Among the rest came Jesus: He was baptized by John, and as He, Jesus, came up from the water He saw the heavens split open and the Spirit coming down into Him like a dove, and there was a Voice from heaven, 'Thou art my beloved Son; in thee I am well pleased.' That Spirit then forthwith sends Jesus into the wilds, where He stays for forty days tempted by Satan. That, according to Mark, was the preparation of Jesus for His career.

We are so familiar with this story that it has ceased to sound strange to our ears. But it must have seemed rather disconcerting to some early Christians. Not, of course, that the heavens should split open, or that the Spirit should come down in a visible form, or that angels should minister to the Son of God: all that was what might be expected. What was so disconcerting was that Jesus should be baptized, that He should,