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speech, of imagination and thought and worship, is perishing from among men. With us, by the mercy of Heaven, it is yet alive. Our ancient throne, encircled to-day with a nation's gratitude, is the sign and seal of that freedom. And we owe it to the peoples of the earth, not only to be its saviour for ourselves, but to be its trustee for them. We shall preserve it if the words that rise to our lips to-day remain enshrined in our hearts. Let us resolve that in all our dealings, as between nation and nation, so between man and man, we will be true to the high dictates of mercy, equity, and peace.

Let us be guided by those domestic virtues which are learnt at the domestic hearth, which are made sacred by the dearest intimacies of life, and which we most admire in him whom we unite to honour this day: 'pure religion breathing household laws.' Let us lift up our eyes to Him in whose redeeming love to our human race there is no more nation or class or caste, neither Jew nor Greek, slave or free, savage or civilized. Then shall justice flow down as a mighty stream, and 'the mountains shall bring peace to the people, and the hills, in righteousness.'

Things most certainly Believed.

VIII.

By PRINCIPAL D. S. CAIRNS, D.D., CHURCH OF SCOTLAND COLLEGE, ABERDEEN.

I TAKE it that this title means in effect, 'What in the present immense confusion of belief are the really vital issues?' What are the truths which are most essential for vigorous and characteristic Christianity in our time and in all time; what, to use phrases familiar in Scotland, is the 'Substance of the Faith,' the 'Marrow of Modern Divinity?' It is quite possible to hold that the Christian revelation is an organic unity, and that therefore, in the end, we must believe all or nothing, and yet to be persuaded that there are such vital elements. In the human body one may lose a limb and yet make shift to live a full and vigorous human life, but if the brain or the heart fail it is another matter.

So in the present confusion of Faith there seem to me to be to-day two great issues above all at stake, and I shall endeavour in this article to state them as clearly and as briefly as possible.

1. The first of these is the existence and character of the Living God. I agree with Dr. James Black, in a former article of the series, that this is the central issue to-day. For this I take it there are two main reasons, apart from that permanent reluctance of the human heart to give up its own desires and ambitions and give itself wholly in obedience and in trust to Him who alone deserves to be Sovereign. These reasons are, first, the immense prestige of science and the endeavour to make it yield a final account of the universe; and,

second, the effects of the World War. A few words may be said of each of these causes.

(1) *Science and Secularism.*—With Science it is hardly necessary to say Faith has no quarrel whatever. It might just as well quarrel with mathematics, and now that the fundamental science of physics is disclosing its true nature in mathematical formulæ of ever-increasing abstruseness to the non-mathematical mind, and of ever-increasing lucidity to the true mathematician, this is likely to be ever more fully recognized.

But with the widespread belief that the scientific account of the universe is the final and complete account of it, Faith has a quarrel to the death. For, in the very nature of the case, by its refusal in that interpretation of the universe to take into account the whole realm of values and qualities and moral validities, save in so far as they are subjective human experiences, and thus material for the science of psychology, science refuses to regard the universe as a purposive system created and controlled by a Personal Will. It does not, of course, deny this. It simply says, 'This is beyond my sounding line.' Thus if we take science and make it, what it never claims to be, a philosophy, we are committed to the view that the world is a great impersonal system.

This is the fundamental fallacy that underlies the world-wide secularizing of human thought

which has accompanied the world-wide spread of science. Scientific teaching backed by national schemes of education has leavened the whole civilized world, West and East. It seems to have been more widely taught and more efficiently popularized than religion in spite of all the pulpits and schools and presses of Christendom, and in its wake there has come a half-baked popular philosophy which has leavened and is leavening the masses as secularism. Faith, it holds, is all 'wishful thinking' and superstition, and God 'a devout imagination.'

(2) *The Effect of the World War.*—This gradual advance of the secular view of the world has been enormously reinforced by the War. It must be remembered that between 1914 and 1918 a large proportion of the youth and manhood of the greater part of the civilized world was through the Base Camps or in the line. Ten millions of them gave their lives. No one who lived and worked among them then can have been much surprised at the result. They will remember that the great religious question that was up in the religious discussions in the huts was, 'How can I believe in God when a hell like this is going on?' Few of these men knew anything of the history that went before the War which made the War a witness to the judgments of God rather than a disproof of His existence. The survivors of these men are now in middle age. Many of them are writing our novels and poems, or teaching in our universities and carrying on our journalism, and many more are buying and reading the literature produced by these others.

The women, too, had their own bitter experiences in munition factories and in the long drawn-out agony of waiting and, later on, in loneliness. Some of these women and men, like Miss Brittain and Mr. P'Anson Fausset, have given eloquent voice to the rest. The autobiographies which they have written are indispensable for the understanding of the religious thought of our time. The mind of our age is not hard to understand to any one who knew the Base Camps of 1914-1918. It finds it hard to believe in the living God, and, of course, along with this there has gone disbelief in all that follows from that faith, belief in the living Providence of the Father, in prayer as anything but meditation, and in the life to come. In a mathematical and mechanical world governed by unconscious and unmoral forces these become pathetic irrelevancies.

I remember before the War once asking Principal Denney if he did not think that the really vital issues to-day lay in this region, in the fundamental truths about God and Providence and Prayer. No one, as all who remember him know, laid more

stress than he did on the specifically Christian ideas, but he replied with emphasis that that also was his conviction.

Now, if this be so, the stress of Christian thought and faith should be thrown into these issues. All who 'most surely believe them' should assuredly proclaim them. As a simple matter of fact there is no solution to the great problem set to every human being by the nature of things like the solution of revelation that all things were created and are formed by the Living God who is sovereign over Nature and history, Who is just and Who is gracious, and Who is creating and redeeming a world of spirits which will be worth keeping for ever and ever. Secularism and humanism are flimsy structures of thought compared with the faith of theism. It is certain that the human intelligence can never rest in any account of the great universe that declares that it has no purpose and therefore no permanent *meaning* at all.

I have been writing mainly of the fundamental issue at stake to-day in the world of the intelligentsia, the educated public mind, which is producing books and writing for journals and reviews, and which is reading these productions. I think that probably the majority of our younger writers of literature of distinction, though there are many fine exceptions, are either quite at sea on this matter of faith in the Living God or else have definitely discarded it. Some of these have done so with great and obvious reluctance. They are *animae naturaliter Christianae*. Of others, again, we can only say, 'Ephraim is joined to his idols. Let him alone!' It is surely a remarkable fact that while within the last decades men of science seem to have become much more sympathetic to religion, the literary class have drifted farther away from it than in the difficult Victorian time. I do not think that this is anything but a passing phase of thought, due especially to the post-war mentality and neurosis, for I do not think there is anything very formidable in its intellectual or moral texture, and nothing that is really new and important in its contribution to the permanent problem of human existence.

II. We come now to the second vital issue for the Christian mind. Unlike the other it is, I think, an issue within Christendom, though it relates to the essential nature of Christianity. But it is in the last resort, I believe, really an issue as to the nature of God, and is therefore intimately related to that which I have first mentioned. It turns on the personality of Jesus Christ. Was He simply the greatest of all interpreters of the mysterious world in which we live, arising out of humanity

and leading men up the mountain to the summit, or is that only a very partial explanation of Him? Was He a new Initiative of God Himself entering the world of Time? Was He only the greatest of the Prophets, or is He Saviour and Lord and without ambiguity or straining of the words 'The Son of God'? Was He a relative revelation of God which may one day be superseded, or is He the Final Revelation within which men may make ever new discoveries, inasmuch as it is inexhaustible?

In the former case we must make room for other revealers who shall supplement Christ. This in effect was the 'Liberal Christian' position of last generation. There was no more distinguished New Testament scholar than Bousset in the later years of the nineteenth century. Many of us are his debtors for new light on the New Testament. Yet I possess a book of his called *Das Wesen der Religion*. In it there is a remarkable chapter in which he considers how Christianity can be so stated that it shall win the modern world. He believes that that world may be brought to see the transcendent beauty and humanity of Jesus the Man. But for the Pauline version of Christianity with its ascription of Divinity to Jesus and its claim that He is the Saviour and Lord there is no future. Why? Because modern German civilization looks up to Goethe and Bismarck as its true leaders and exponents. It will never accept a version of Christianity too narrow to include these great men. So we must widen our Christianity. Did ever scholar deliver himself more perfectly into the hands of the ironic muse of history? The 'German Faith Movement' of to-day has set the fool's cap upon the Liberal Christian eclecticism by adding to the triad Jesus, Goethe, Bismarck, the less reputable figures of Odin and Thor!

Clearly there is no future for a type of Christianity of this accommodating kind in the turbulent world into which we are moving. The Church which holds it will be submerged in the all devouring State, whether that State call itself Communist or Fascist. And if the Church becomes simply a subservient instrument of nationalism, what can it do to promote the peace of the troubled earth? More and more does it become clear that the Christian Church is the one world-wide spiritual society which goes deep beneath the nations and can alone hold them together, and that the one faith which can sustain the Church in being is the faith that in Jesus Christ we have the one Lord and Saviour of all mankind, the Son of God.

'Liberal Christianity' of the humanitarian type has, I believe, for the time wrought itself out. I

do not mean that it has not yet many devoted and able adherents, or that it has not done and is still doing invaluable and lasting work in the ultimate struggle for a spiritual view of the world and for faith in the Living God and in humanitarian enterprise. One is thankful when any one of our modern poets or romance writers or journalists get so far as belief in God, in the soul and in the life to come. But it does not seem to me to have in it the power to win great masses of human beings or to have enough of the energy of life to dream even of winning the whole world, which with all their defects is still a note of the Catholic and Evangelical churches alike. What is the reason for this? Is it not that the difference in the conception and valuation of Christ runs up in the end to a difference in the conception of God?

On the humanitarian conception of Christ He is simply the greatest of the prophets. As has been said, He stands in front of the great universe and interprets it to us as the work of God. He tells us about Nature and history *sub specie aeternitatis*. He explains these mysteries by the energy of the faith within Him. But the God of whom He tells us is One who waits for men to find Him out. The God whom Christ reveals is the God who comes! He is the God who takes, and who keeps, a rich and generous *initiative* of Grace. This is the real secret of the power of the Cross. It is a great symbol of human heroism for the humanitarian, but a far more moving and greater symbol for him who sees in it above all the direct manifestation of Divine Grace. The God who thus comes is morally a greater being than the God who waits. Nor is He a God who does one transcendent act of Grace in His Son and then withdraws again into His heaven leaving us once more alone with Nature, with history, and with this single radiant focus of light shining over the dark waters of Time.

Were it so, then the resistless tides would carry us ever farther and farther away from that *annus mirabilis* of revelation. It is difficult enough to-day for the mere scientific historian to reconstruct the story of that manifestation. What will it be five thousand years hence, or ten thousand, or twenty thousand, while time is ever bearing mankind on into remoter and remoter distance? If, indeed, Christianity is a universal religion, surely it needs more even than the Cross! It needs the living, interpreting Spirit of God. The Spirit is the Divine Initiative maintained and carried through till the Divine purpose shall be realized and the Kingdom of God has come.

To sum up, therefore, the fundamental difference

between the two versions of the Christian faith is that the older version believes that God has done more for mankind, and is prepared to do more, than Liberal Christianity believes that He has done or ever will do. But since all religion that has its

roots in the Bible believes that God is always greater, better, and readier to help mankind than any one of us ever believes, the presumption of Faith must always cleave to the greater God, who is the God expressed by the Threefold Name.

Literature.

THE BIBLE AND THE GREEKS.

IN his recent book, *The Bible and the Greeks* (Hodder & Stoughton; 10s. 6d. net), Professor C. H. Dodd, D.D., of Manchester University, has made accessible to students of Theology and the New Testament a series of linguistic studies of very great value and importance. He modestly describes his work as studies 'from the notebooks of a student of the New Testament,' and offers them to fellow-students 'not without the hope that they may be of use to others who are interested in the thought of the Græco-Roman world in general.' The main theme of the book is the interaction of Hebrew and Greek thought in the centuries immediately before and after the time of Christ, as it is reflected in the Septuagint and in the Hermetic Literature. Part I. deals with the vocabulary of Hellenistic Judaism found in the Septuagint, and includes detailed discussions of such themes as the Names of God, the Law, Righteousness, Mercy and Truth, Sin and Atonement. Perhaps one would hardly expect to find a marked difference in the way in which Paul and the Fourth Evangelist use the term νόμος, and a reinforcement of the claim that Jewish elements prevail in the thought of the Fourth Gospel, but both these results follow from Professor Dodd's work. Especially welcome is the reprint of the scholarly article which Professor Dodd contributed a year or two ago to the 'Journal of Theological Studies' on ἰλάσκεσθαι and other allied words. His conclusion is that 'Hellenistic Judaism, as represented by the LXX, does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God Himself to perform that deliverance, thus evolving a meaning of ἰλάσκεσθαι strange to non-biblical Greek' (p. 93). He also says—and this opinion is less frequently quoted than the one already given—that the verb is used in the Septuagint as conveying 'the sense of per-

forming an act whereby guilt or defilement is removed.'

Part II. treats the subject of Hellenistic Judaism and the Hermetica. In important respects Professor Dodd's results supplement those of Reitzenstein and the late Walter Scott, for while these writers emphasize respectively the Egyptian and the Greek influences reflected in the Hermetic Writings, Professor Dodd concentrates on the Jewish affinities, and by a careful comparison with the Septuagint shows that the language and thought of the Old Testament have influenced the Hermetist. The Hermetist, he says, 'is indebted to Judaism, not only for the creation myth, which he derives from *Genesis*, but also for a part of the substance of his religious experience and teaching' (p. 200). The New Testament student will appreciate the importance of this conclusion, when he recalls the facility with which some commentators quote parallels between sayings in the first tractate of the Hermetic Corpus (*Poimandres*) and similar sayings in the Gospels. If Professor Dodd is right, it is no longer just to press these parallels to the detriment of the Gospel sayings, for in his considered opinion the parallels 'are explicable as the result of minds working under the same general influences' (p. 247). He believes that in the New Testament 'such influences are always secondary,' and that 'the regulative motive is that supplied by the originating impulse of Christianity itself.' If the reader of this review is interested in those ultimate problems which confront the New Testament student of to-day, he will see that this book is one he simply cannot afford to miss.

THE ETHICS OF POWER.

To readers of 'Mind,' 'Philosophy,' 'The Proceedings of the Aristotelian Society' or 'The Classical Quarterly,' the name of Philip Leon is not unfamiliar. They will not be surprised that he has published a work on moral philosophy—