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every Sunday and Holy Day in the Church's Year, Part I, Advent to Sixth Sunday after Epiphany (S.P.C.K. ; 1s. 6d. net). The outlines are good, and after them is a series of notes, marked A1 to A73, which contain illustrations to brighten the outlines. This little book should help to make the average sermon at least coherent, and (if the preacher is at all competent and diligent) interesting.

A really charming book of devotion has been issued by the S.P.C.K., in their series 'Manuals of the Inner Life.' It is *A Devout Exhortation to the Holy Communion, being the Fourth Book of the Imitation of Christ rendered into English Verse* (1s. 6d. net). It is 'blank verse,' but sound and suitable to the matter. The booklet is beautifully printed and bound, and can be carried easily in a small pocket.

In *Democracy and Revolution* (S.C.M. ; 3s. 6d. net) Mr. Louis Anderson Fenn addresses himself largely to Christians. He is not a believing Christian himself apparently, standing 'outside the Christian tradition,' but he has some hope of influencing those who really are sincere Christians. His creed is that the conception of a freely responsible and self-governing community is essential to the good life. He is not satisfied with 'democracy' as it is. He apparently thinks that the Soviet system is in form even more democratic in the essential meaning of the word than our present system. He believes that all men are born equal. He also holds that one cannot be a fully consistent Christian unless one is at the same

time a militant socialist. These are examples of the enthusiastic exaggerations in which the book abounds. But it is a good book. Its main contention is sound. And its earnest challenge to Christian believers to carry out their creed and their Master's commission is one that is urgently needed.

A little book on a subject much discussed at present may be warmly commended for its practical wisdom—*Guidance*, by Mr. W. J. Noble (S.C.M. ; 1s. net). There is nothing eccentric or excessive here. The subjective element is held in strict control. Principles are laid down that are sound and Scriptural. And if any one wishes to read a statement that is wise and modest on a matter about which much that is exaggerated and foolish has been written, he need not go farther than this little booklet.

There can be no doubt of the critical situation in which the Christian Faith finds itself to-day. Everywhere ancient religions are losing hold. Even the old tribal faiths of Africa are falling to pieces. Russia is officially godless. Germany is going back to the Teutonic religion of force. What chance has the Christian Faith of survival? That is the question which the Rev. John Short, M.A., Ph.D., answers in *Can I find Faith?* (S.C.M. ; 3s. 6d. net). The chapters were originally sermons, made in answer to questions. But they have been reshaped for the present book. The reassuring answer Dr. Short offers is 'In Christ.' This little book will point waverers in the right direction.

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## Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTSHIRE.

ONE of the most recently published texts (IV AB) from Ras Shamra throws light on the origin of the bull-worship at Dan (modern *Tell el-Qadi*), and probably elsewhere in Israel. The text consists of an ancient myth describing how the god Baal carried out a hunt in the district of 'Samak' (*i.e.* Lake Hüleh, called 'Semachonitis' by Josephus), and how, while there, the horned animal known as the bull ('*ebr*') came into being as the offspring of his son Aleyn (god of the springs). According to this primeval myth, the bull is thus of Divine birth.

As the town of Dan (previously known as Laish) was located at Lake Hüleh, on one of the sources (the Leddan stream) immediately to the north, and as the myth appears to have been localized there, we have probably an explanation of the bull-worship set up by Jeroboam I. in that religious centre, as well as at Bethel in the south (1 K 12<sup>28, 29</sup>). The myth is clearly one of very high antiquity, much more ancient than the Ras Shamra texts themselves (*c.* 1400-1200 B.C.), and it no doubt arose from the fact that the bull is a symbol of vital

energy and strength. It goes to show that such worship must have been prevalent in these northern regions for many centuries before the Danites settled there, and that Jeroboam only continued or consecrated what was really the local cult, at the same time turning it into the worship of Jahweh (for He alone was to be recognized under the bull symbol). It is probable, too, as some scholars have supposed, that the graven image fabricated by Micah and installed at Dan represented a young bull (Jg 17, 18). We may thus trace this peculiar cult from the Ras Shamra epoch, or even from the dawn of history, down through the period of the Judges (when the Danites migrated to Lake Hüleh) and the reign of Jeroboam I. (c. 931-910 B.C.) to the Fall of Samaria in 722 B.C. (Jg 18<sup>80</sup>). It is clear, moreover, that for its origin we must look, not to Egypt, but to the myths or primitive religious conceptions of the Semitic race, and this is true also of the golden calf (Hebrew 'a young bull') which Aaron fashioned in the wilderness (Ex 32). Doubtless such worship was more common among the Israelites than we are apt to think. In the Gideon story we read of a bull which seems to have been a cultic object in the sanctuary at Ophrah (Jg 6<sup>26</sup>). The text is admittedly corrupt, but the object is described as 'the bull of *Shôr* which your father has,' the word *Shôr* being a Divine bull-name occurring in the Ras Shamra texts (cf. also Ps 106<sup>20</sup>, 'Then they exchanged their Glory [*i.e.* Yahweh] for an image of *Shôr*, eater of grass'). Even the tribal name Ephraim is believed by many scholars to have a bovine origin, for it seems to be the dual of the Hebrew word *par*, which means 'bull' (the *p* preceded by a vowel becomes *f*), and its association with a heifer (Hebrew *pārāh*) is implied in Gn 41<sup>62</sup>, Hos 13<sup>15</sup>.

Another Ras Shamra myth (contained in 'The Hunting of Baal,' col. ii. 57 ff.), to which Professor J. A. Montgomery has drawn attention, concerns holy springs or water supplies at sanctuaries, implying that these were made use of in judicial decisions. The reason is that all springs were regarded as the dwelling-places of spirits, and sacred ones were the particular abode of God (cf. 'Beer-lahai-roi,' 'The well of the Living One that seeth me'). The principle underlying the administration of justice at such spots is that cases too hard for man could be referred there to the decision of God. All this finds close parallels in Hebrew tradition, and in Old Testament history. We read, for instance, in the Israelite wanderings, of En-mishpat ('Spring of Judgment,' Gn 14<sup>7</sup>) and Meribah ('Waters of Adjudication,' Nu 20<sup>13</sup>, Dt 33<sup>8</sup>,

etc.), the latter place being probably the original scene of Moses' lawgiving. Perhaps, owing to this connexion of sacred springs with judgment, it was the gushing waters of the Leddan stream that gave the name to the city of Dan, which in Hebrew means 'Judge,' and which bears the modern name *Tell el-Qadi*, 'Mound of the Judge.'

The question as to who the Hittites were has been further elucidated recently by B. Hrozný before the French Academy, by E. O. Forrer in the *Palestine Exploration Quarterly*, and by other scholars. Latest researches go to show that at least four kinds must be distinguished. (1) The indigenous population of Asia Minor prior to about 2000 B.C. They are known in letters and treaties mainly as Luvians and other tribes, but they generally called themselves *Ḫatti* (or *Ḫattushash*, 'the *Ḫattian* people'), and are best referred to as 'Proto-Hittites,' to distinguish them from the others (mentioned below). Their language, which inflects nouns and verbs by means of prefixes, is known as *Ḫattili* ('*Hattian*'). (2) The Indo-European invaders, who poured into Asia Minor, probably from the north-east, about 2000 B.C., and subjugated the *Ḫatti* and other peoples there. They were known at times as Nasians or Kanisians (from the town of Nesa or Nyssa which they occupied at first). But in the course of a few centuries they took over the name *Ḫatti*, being referred to thereafter as 'Hittites' (the Proto-Hittites having been driven by this time into a restricted area in the east, and now mostly calling themselves Gasca). Their language, which is Indo-European, is known as 'Nasian' (*Nasili*), and was written in cuneiform. Under their greatest monarch, Shoppiluliuma (c. 1400-1365 B.C.), they extended their empire eastward beyond the Lebanon range, including northern Syria in it, and making Carchemish and Halaba federal states. Their kingdom lasted till 1191 B.C., when it was overturned and destroyed by the inrush of the 'Sea Peoples' who spread eastward from the Aegean shores. (3) The Syro-Hittites (or Tabalians, as the Assyrians called them north of the Taurus), who now became the masters and replaced the Nasian Hittites. Their kingdom, however, was much more limited, though it included about thirty small states. It also lay more to the east, extending from Syria northward in a narrow stretch. It continued as an independent confederacy until the eighth century B.C., when Assyria gradually turned its seven remaining states into Assyrian provinces. It is these Syro-Hittites or Tabalians who are referred to in 1 K 10<sup>29</sup> (2 Ch 1<sup>17</sup>) 11<sup>1</sup>, 2 K 7<sup>6</sup>. Their territory has numerous hiero-

glyphic or pictographic inscriptions, the language of which is not the Nasian of the Hittite cuneiform texts, but a different kind, though related to the Indo-European. Recently Meriggi, Gelb, Hrozný, and others have been able to decipher some of it for the first time. Hrozný has found that four basalt altars (dating about 1250 B.C.), discovered at *Emir Ghazi*, near to Iconium, contain curses against any one desecrating the sanctuary, or injuring the sacred objects. Several divinities are mentioned on them, one of whom, a goddess Rutas, recalls the Biblical name Ruth. (4) The southern Palestinian Hittites, settled on the mountain ridge of Judah, mostly at Hebron, Beersheba, Jerusalem, and probably Bethel. They were a non-Semitic element also, whose ancestor was supposed by the Biblical writers to have been Hēth, and, as they are found in these regions as early as about 2000 B.C., they may have been connected with the Indo-Europeans who entered Asia Minor about that time.

The Hurrians or Horites were another important race on which further light has been thrown recently. A few years ago they were little more than a name, but their language, history, and art are being rapidly unfolded, mainly through the 4000 or more tablets unearthed at Nuzi (ten miles south-west of *Kirkūk* in Assyria), and dating from the fifteenth century B.C., as well as through the ever-increasing Hurrian inscriptions found in excavations. Hurrian names first appear in Babylonian contracts of the Third Dynasty of Ur (c. 2300 B.C.), and become frequent in those of the First Dynasty of Babylon (c. 2169 B.C.). As an organized race, the Hurrians became one of the most significant elements in Upper Mesopotamia throughout the second millennium B.C., and extended their migrations westward to the Jordan regions and the Mediterranean (though there are only a few obscure references to them in the Bible, where they are called 'Horites'). They formed a wedge between the Hittite empire and the Babylonian, and hence they were a bridge for cultural traffic between the two. Their language is still largely a puzzle to scholars, but knowledge of it is steadily developing. It is known to contain a large number of Babylonian loan-words (the combination of Hurrian and Babylonian culture is believed to have made the Assyrian civilization), but, according to Dr. Cyrus H. Gordon, it is neither Sumerian, Semitic, nor Indo-European, and does not seem to bear any organic relationship to Elamite, Urartian, or Caucasian.

Excavation is being continued at several very ancient sites in Mesopotamia. At Tepe Gawra, north-east of Nineveh (*Mosul*), there is a long

succession of well-stratified layers, going back to remote prehistoric times. In the débris of previous excavations has been found an etched carnelian bead, characteristic of the Indus Valley. Recently Mr. Seton Lloyd discovered at Tell Agrab (also in Mesopotamia) a cylindrical vase of green steatite, which bears on one side the figure of a Sumerian, and on the other that of a large humped bull standing in front of a manger, the latter being a common motive on seal-stones discovered in the Indus Valley. Such finds give us proofs of the business relations that stretched all the way from India to Mesopotamia, and consequently to Palestine and the Mediterranean, as far back as the beginning of the third millennium B.C. Two other objects from the Gawra site are of exceptional human interest. One is a razor handle, made of grey limestone, with the lower edge equipped with a long slit to take the blade (which was probably of flint or obsidian). The remarkable thing is that, though it dates from prehistoric times, it is of identical shape with those in use to-day, 6000 years later. The other object is a bone-playing pipe, divided into two tubular parts. It is decorated on the back and has two stops or perforations on the front. This is probably the oldest known musical instrument. It must have been the precursor of the Hebrew *chālil* (pipe or flute), which appears to have been a simple tube with holes, and which was played in processions to and from the high places (1 S 10<sup>5</sup>, 1 K 1<sup>40</sup>), on occasions of mourning (Jer 48<sup>30</sup>; cf. Mt 9<sup>23</sup>), and in festal celebrations (Is 30<sup>29</sup>).

There have been further reports from M. André Parrot as to the remarkable discoveries that are being made at the large royal city of Mari (*Tell Ḥariri*, on the Middle Euphrates), which flourished as early as 4000 B.C. The number of cuneiform tablets unearthed in the palace turns out to be enormous, almost 15,000. An examination of these by M. Thureau-Dangin shows them to be of great importance. They consist mainly of diplomatic correspondence received by the last king of Mari, Zimri-Lim (c. 2040 B.C.), and when fully translated will probably give us the whole history of the Euphrates region at that distant epoch. Additional paintings have been discovered on the interior walls of the palace, consisting of complete panels illustrated by figures and designs. In a room adjoining one of the kitchens were found forty-seven decorated moulds, some circular and others oblong, used probably for baking cakes or making cheeses. The collection is unique, and would compare favourably with any in a modern bakery. Outside the city are more than a hundred tombs

panic wanted to call in the Egyptians to save the nation from its troubles. And the prophet saw clearly the utter futility of that policy. 'The Egyptians shall help in vain and to no purpose.' They did not really care for Israel. There was no hope in them. Israel's true strength was to be found in sitting still, and living out her destiny under God's control.

One can almost hear to this day the angry and frightened voices of the secular leaders. One can imagine what their press would have been like if they had had a press. 'This policy of waiting is madness. There is no time to waste. Our dangers are here, and now. Our sufferings are intolerable. Something must be done. Away with your prophesyings unless you can prophesy smooth things. Get out of the way, you men who talk about God and do nothing. Better oppression and violence, and even fraud, than all this merely religious quietness.' Then in another mood these men counselled flight. The prophet had told them, 'In returning and rest shall ye be saved: in quietness and in confidence shall be your strength.' But no, they would have none of it. No! We will flee upon horses. We will ride on swift camels. The passion for action was upon them. To sit still was to their neurotic and alarmed natures impossible. 'Let us do something, even though it be the wrong thing. This is no time for moral scruples. Abstract justice and respect for persons are all very well, but in times of crisis they must give way. Oppression and persecution are justified by necessities.' So they would talk, for they still talk like that. And amidst a frightened and suffering people they would have influence.

The prophet, on the other hand, was not alarmed. His spirit was not flurried, for he had kept in touch with God, and had the clarity of vision born of faith. Therefore he had to tell them that all their feverish policies would only bring disaster. They were willing to do wrong that they might clutch at safety, and he told them that they were like men building a wall of defence which would swell, and bend, and then break, bringing disaster on them. The dignity and profundity of a divine wisdom are to be heard in the prophet's words, 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.'

And the event most terribly demonstrated the truth of this prophet's words.

It is impossible not to feel the relevance of all this for our own day. For our times also are difficult times. Whole nations once more live in alarm. Whole classes are oppressed and angry.

Disaster seems to hover very closely over the Western world. Perplexity torments the average man and woman. Politicians know themselves unequal to their tasks. Even leading politicians endorse follies, knowing in their own hearts that they are follies.

And many are saying once again, 'This is no time for moral scruples. Rather is it a time for getting rid of all patient morality. The liberty of the individual is all very well, but the weapons of oppression are made necessary to-day by the perils of the State. Truth no doubt is a virtue, but telling the truth is a luxury which sometimes we cannot afford, and in political life is not always possible. The whole teaching of Jesus was no doubt beautiful, but it is not applicable to a world in the throes of post-war confusion. We need the strong man who can use iron tools and who will not hesitate to silence opponents.' And so violent men, who are themselves afraid, are having their day of folly, building walls that will bend and break. They talk bombast, but achieve nothing true. They declare themselves as saviours of society, and prepare disaster.

And once again those who wait for God and on God are described as futile people. Nervous and fear oppressed people think such waiting is mere folly. To go on simply doing right, maintaining justice, loving mercy, and believing in God seems to millions in this unbelieving century weak and unpractical. It must do so, for God is not a reality in their world. It must seem so to the man who is in a hurry and wants immediate results though they fade away to-morrow. For to curb our impatience to keep pace with God's patience needs a great learning. But still the Lord waits that He may be gracious. He will have mercy. He will be very gracious unto thee at the voice of thy cry. 'And though the Lord give you the bread of adversity, and the water of affliction . . . yet shall thine ears hear a word behind thee, saying, This is the way, walk ye in it . . . and the light of the sun shall be seven-fold when the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' Blessed, then, indeed are those who can wait for God.

The story of Jesus is the supreme example of one who would not suffer Himself to be entangled in the world's hasty ways, who would use only God's methods, who was content to seem futile to the shallow minded of His day, and who achieved really permanent results. There were many who wanted Him to take immediate steps with the world's weapons. They would have liked to make

Him a king, and use the sword under His leadership. For they knew not what spirit He was of. I have often wondered whether He Himself was not at times tempted to employ the methods of compulsion. His heart must have bled, as no other heart has ever bled, when He heard of the oppressions of Rome in Africa and Asia. He felt with all the slaves and the plundered victims of Roman greed. Surely the impulse to use violence to overthrow these cruel men, and let their victims go free, must have been very strong at times. But no! He would not. He would wait for God, and meantime use only God's methods.

The ends of God are too good to be achieved in quick and easy ways. Divinely great results always grow. They cannot be manufactured.

One wonders whether all the apocalyptic excitement which was so common in the first century, and which affected so many Christians, was not in reality the creation of men's impatience with God's ordained ways. When those who walk the paths of love and sacrifice, eschewing war and its brutalities, none the less suffer year after year, how very natural it must be for them to long to see God interfere with violence to destroy their enemies, scatter their kingdoms, and save the elect. But God has not done so. The Kingdom grows first in the hearts of men, and then in time through them in the world at large.

Blessed are those who can wait for God.

There is another truth that finds expression through these words. The Psalms and prophets again and again speak of those who 'Wait on the Lord' and tell us how great are their rewards. I am told that an even better translation of the Hebrew would be to make the phrase read, 'Those who are silent toward God.' What is referred to in such verses is an attitude toward God in which we deliberately hold ourselves in a passive attitude—in a listening attitude, and so wait for what God may give us. To employ that attitude is one of the great secrets of spiritual health. It is so very possible for us to be over-active in our times of prayer. We make so much noise that we cannot hear what God would say to us. We keep our faculties so much on the stretch that we offer resistance to the divine influence, and remain fatigued.

There is a certain kind of rest attained through complete relaxation in the presence of God, which is essential to any continued spiritual health. By our articulate and verbal prayers we remain tied to the content of our lives. Such prayers relate to our temptations and our sorrows, and the needs

of our friends, and the urgencies of the time we live in. They *must* have a place in our devotional lives. But there is something else that we need. We need to pass away from all those intimate concerns, and from the world we live in, and be silent toward God. It is the relaxed soul that is the receptive soul. When Newman wrote, 'It is thy very energy of thought that keeps thee from thy God,' he gave expression to this truth. It is no doubt also true that energy of thought is the gift of God. But there are times when we do well to suspend that activity and simply listen.

Of the gifts that are given to those who thus wait I cannot fully speak, but some of them I know. I think the first is a restoring quietness. When the ripples that usually ruffle the surface of our inward lives have been allowed to subside the light of God can penetrate to the depths of our natures. And with that light there comes peace. Even in the midst of life's tempests that peace is open to those who wait in stillness. And it restores. Fret and worry, fear and irritation go, for the moment at least, and a man's spirit is restored with life. Especially does fear go—that commonest of modern torments. For the man who is aware that God is dealing with him can know no fear. His perfect love casts it out.

And then there will come illumination. Sometimes what we thought were problems disappear. In the light of God there is no other side to many a question. Once we become aware again of His values, we see what we must do, and that all other ways are poor. And even if complete illumination does not come, we at least see the next step we must take, and experience an impulse towards taking it. And so life is simplified. It had seemed too complicated altogether, and perhaps a multitude of earthly counsellors had made things worse. But to the waiting soul God sends direction, and forthwith that soul can go about his business in simplicity.

Above all other gifts comes the gift of new energy. That is the point that the Old Testament is most insistent about. 'They that wait on the Lord shall renew their strength.' And so it proves. We are tired because we live too near to life's distractions. We grow weary because the world wraps us round. But to the relaxed and waiting soul there come fresh waves of life. Strength comes by quietness, and so we live again.

There is no truth that men and women so need to learn to-day as this truth. For the strain of modern life in a confused and dangerous age is proving too much for millions. Their nerves give

way. Their hearts faint within them. Without God they walk in darkness, and having no sense of purpose or meaning in their lives they become the victims of deep inward weariness. Without God life is too much for man. Its temptations are too fierce, its sorrows too heavy, and its perplexities too many. So do men and women fail. But thrice blessed are those who wait on Him. They find the one perfect solution for life's problem; and for that deep inward longing that mystifies and torments us they find the one satisfaction. They may have to wait more than a little time. They may have to go on eating the bread of adversity. But in time they hear His word, and become aware of His love. And after that life holds no insoluble problem.

I find that all devotional quietness is suspect in some quarters. Religion that takes that form is disposed of as 'dope.' And the cry for action is very loud among such people. But they little know. What the world supremely needs is men

and women who have been made strong by such contact in secret with God. The victims of our age cannot help our age. But how shall we escape being victims except by escaping into God's eternal fellowship?

And those who think that by such contact with God men and women will be made disinclined for action, show that they do not know the God and Father of our Lord. For He is a God of action. He has a will that He calls men to do. There is a way in which He would fain make men walk. His servants are the bold. He sends out His own into a world that will not deal tenderly with them. And they who refuse action fall from His fellowship.

But those who act after waiting on God act with purpose. They are not the victims of popular clamour or of passing impulse. They have been shown a way, and they tread it with clear intent. They are the people the world needs. And God waits to create them, if we would but 'wait.'

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## The Best Books on the Atonement.

BY PRINCIPAL VINCENT TAYLOR, PH.D., D.D., WESLEY COLLEGE, HEADINGLEY, LEEDS.

THE most useful way of treating this subject, I think, is to discuss some of the outstanding books on the doctrine rather than to supply what could be little more than a Bibliography. For practical reasons also it is necessary to limit the choice to British works and to foreign books which have been translated into English. Accordingly, the writings I propose to examine are those of R. W. Dale (*The Atonement*, 1875), H. Bushnell (*The Vicarious Sacrifice*, 1866), J. M'Leod Campbell (*The Nature of the Atonement*, 1856), J. Scott Lidgett (*The Spiritual Principle of the Atonement*, 1897), R. C. Moberly (*Atonement and Personality*, 1901), J. K. Mozley (*The Doctrine of the Atonement*, 1915), J. Denney (*The Christian Doctrine of Reconciliation*, 1917), H. Rashdall (*The Idea of Atonement in Christian Theology*, 1919), F. C. N. Hicks (*The Fullness of Sacrifice*, 1930), G. Aulén (*Christus Victor*, 1931), and E. Brunner (*The Mediator*, 1934). Most of these books will be known to many readers of this article; but, even so, it is of advantage to discuss the distinctive contributions of these writers and their mutual relationships.

The need for such a study is practical as well as academic. No one can deny that the want of a clear and positive note in modern preaching is one of the most disquieting features in the religious situation of to-day, and that nowhere is this deficiency so apparent as it is in the doctrine of the Atonement. The only cure is hard thinking and a richer Christian experience; and, so far as the thinking is concerned, it is of essential importance to turn again to the Scriptures, the Christian experience itself, and the classical discussions of ancient and modern times.

In this article the books mentioned above will not be treated in the strictly chronological order. For many reasons it is best to begin with Dale's *Atonement*.

1. R. W. Dale. One advantage of making a beginning with Dale in studying modern views on the Atonement is that he sets out the teaching of Scripture in the greatest fullness. Again, in burning words he deals with the problem of penal satisfaction with the strongest desire to meet the ethical difficulties of the theory. If he fails, we