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The difficulty of difficulties is reached at the very end. 'How is it possible in practice to discriminate between what may be called the "redemptive restraint" of the police and the violence of war? Incidents like the late struggle in Sidney Street may at any time arise. It may seem the best thing that a group of lawless criminals should be arrested; the police come to arrest them; they resist, barricade themselves in a house and threaten all comers with fire-arms. What is there for it but that the house be stormed? What is to be the attitude here of a man who says he can justify police action, but not war?

'This seems to us the hardest problem which we have to meet, and we are anxious not to shirk the difficulty even though our solution is not wholly satisfactory. We have argued that evil can only be overcome with good, hate with love, and that persons are to be treated not in the mass but as brothers and individuals; we believe that under

certain circumstances coercion may be used upon persons with a view to their redemption from the evil will. But how are these principles to be applied in these hard cases? It might perhaps be said that these situations only arise because in the past the Christian way has not been taken, and therefore there comes a point when the Christian must leave to others the clearing up of a situation for which he is in no way responsible. This might be fair; and yet it would be tantamount to the admission that the way of Christ is not adequate for every human situation. It may be fairly urged that there is no need to storm the house in Sidney Street; let the ruffians be isolated, and let them be fed; let the maximum of moral pressure be used upon them, and let there be left no possibility of doubt but that forgiveness and restoration await their willingness to take once more their proper and due place in society. This seems to us the Christian way.'

The Relay Race.

BY PROFESSOR WILFRID J. MOULTON, B.D., DIDSBURY COLLEGE, MANCHESTER.

THE opening verses of Heb. 12 carry forward the stirring appeal of the great chapter on the heroes of faith. The men and women whose names are written there risked and dared everything because they believed in the certainty of God's rule, and lived and died to bring in His Kingdom. Now the writer, turning to his readers and bidding them to be worthy of their glorious past, suddenly brings in a new figure. They are all running in a race: a race that calls for the expenditure of every ounce of strength and skill and perseverance, and which means the stripping off of all superfluous weight. What sort of a race is it? Exposition in general treats it as being such a race as Paul refers to in 1 Co 9^{24f.}, the foot-race, where many run but there is only one winner. Yet this explanation does not do justice to the present passage. This is a race in which it is to be noted—(a) That no one has yet received the prize, cf. 11^{39, 40}. It seems that the prize distribution will not take place till the last man is home. (b) The crowd of those who have already run is continually growing. Some writers seem to obscure this because they are so

anxious to point out the obvious truth that 'witness' does not mean, as in English, 'spectator,' as well as one who has borne his witness. The ambiguity of the English word has led some of the unlearned to find spectators in the witnesses. But possibly also it has led some of the learned to miss the fact that the spectators are really there, not in the word 'witnesses,' but in the word 'cloud.' The cloud is the dense crowd of those whose part in the race is over but who are waiting for the finish before they can receive their reward.

If, now, we ask whether we know any race that fulfils these conditions, any one who has been to a modern athletic meeting can supply the answer. It is, of course, the Relay Race. One man sets out carrying the flag and runs till he gives it into the hands of the next man of his side in front of him, and so on. As the race goes on there is an increasing crowd of those who have run already cheering on the later runners. No matter how brilliantly the earlier runners have done, they cannot win till the last man of their side is in.

Is it an anachronism to see such a race in

Hebrews? We find the answer in considering the ancient Torch-Race or Lampadedromia. There were various forms of this at different times. The one that Pausanias describes was made up of a number of runners, each bearing a lighted torch. The first that reached the goal with his torch alight was the winner. Behind the torch-bearers started a number of young men without torches. Any one of these who caught up one of the torch-bearers took his torch from him and carried it forwards. Regarded as a sport, this is a glorified hare and hounds, where the first hound that catches one of the hares becomes a hare himself. This is a novelty which none of our modern colleges seem to have tried. But there was another Torch-Race which is very clearly described by Dr. Liddell in *Smith's Dictionary of Greek and Roman Antiquities*, ed. 3, vol. ii. 5b. He says: 'We are clearly to understand lines of runners, posted at intervals, the first in each line who receives the torch, or takes it from the altar, running at his best speed and handing it to the second in his own line, and the second to the third, until the last in the line is reached, who runs with it to the appointed spot. Of course, if any torch went out, the line to which it belonged was out of the race. The victory fell to that line of runners whose torch first reached the goal alight.' May we not claim that some such race was in the mind of the writer of the Epistle to the Hebrews?

The stimulus of such an appeal is plain whether the first readers of the Epistle were Jewish or Gentile Christians. If they were Jews, reproached with lack of patriotism because they would not throw in their lot with their nation in the last great conflict with Rome, they were strengthened by the thought that all that was best and purest in the history and traditions of their own people was inalienably theirs. It was they and not those who

were mustering against Rome who were truly carrying on the torch which had been kindled in the distant past. It was through them, and them alone, that the victory for which Abraham and Moses and the rest of the worthies strove could be achieved. If they were Gentiles, reproached with turning aside from the culture and progressive thought of the time, the stimulus was almost as great. Small and despised as their groups of fellow-Christians might appear, they were yet links in a great succession that began with the dawn of history and would not end till Christ's victory was complete. Moreover, the greatness of the privilege brought a weight of responsibility. If they failed or grew weary the victory of the whole goodly company would be endangered. It is a thought which has obvious applications to the present. It is a temptation to many to speak of the Church as a back-number, and to seek elsewhere for the forces of progress and reconstruction. Yet, whatever our limitations may be, the living Church of Christ is carrying forward the work of those who set out to establish God's Kingdom on earth. It is not for us to let down those who went before us, but rather, with courage and persistence, to fulfil our part of effort and of service, with our eyes fixed, not on our own success, but on the victory of the whole.

Like Wordsworth's Happy Warrior, the runner in this race is:

The Man, who, lifted high,
Conspicuous object in a Nation's eye,
Or left unthought-of in obscurity,—
Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not—
Plays, in the many games of life, that one
Where what he most doth value must be won.

When he asks what must be valued most, there is but one answer, 'Seek ye first the kingdom of God.'

The Rearrangement of John vii. and viii.

BY THE REVEREND G. H. C. MACGREGOR, B.A.(CAME.), BRIDGE OF ALLAN.

I. THE more obvious cases of dislocation in the text of the Fourth Gospel are now generally accepted, but surprisingly little attention is still given to others. True, one suspects that much

superfluous ingenuity has been expended in 'discovering' dislocation, in order that scope may be obtained for even greater ingenuity in reconstruction. But the scepticism caused by ingenuity run