

Studies in Pauline Vocabulary.

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Of Earnest Expectation.

THE interesting word ἀποκαρδοκία (Vulg. *expectatio*; A.V. and R.V. 'earnest expectation') is found only in two passages in the N.T.—both in St. Paul's writings (Ro 8¹⁹, Ph 1²⁰). In Ph 1²⁰ it is linked with the familiar ἐλπίς ('hope'), in order to lend emphasis and intensity to the Apostle's characterization of the forward-looking element of his spiritual experience. He is speaking of the proclamation of Christ as a source of personal joy; and this immediately suggests the part he himself can play in the magnifying (μεγαλυνθήσεται) of his Master. His whole being throbs with the glory of the prospect that stretches before him like a fair landscape; and he exults in the passionate hope that he will know no shrinkings of shame, but rather break into a glad abandonment of παρρησία (holy boldness) in the preaching of Christ—'whether by life or by death'—in that body, which has been absolutely devoted to this sacred service.

The word itself, etymologically considered, suggests two ideas: first, awaiting with outstretched head; second, diversion from other objects (cf. Hastings' *D.B.*, 'Expectation'). The preposition ἀπό, as in ἀφορῶντες, He 12² ('looking away from everything else to Jesus'), conveys the idea of concentrated attention; the other components—κάρη ('head') and δοκέω ('watch')—express the physical manifestation of eager expectancy in the head bent forward, e.g. to catch the first glimpse of the advancing pageant or procession in a street. One finds oneself on a railway platform bending forward to get the first view of the oncoming engine, as it rounds the edge of a curve which shortens the vision of the line. This is ἀποκαρδοκία, expectancy of the outstretched head.

It is, however, in the second passage referred to above, namely, Ro 8¹⁹, where the word is used with expressive power, owing its peculiar appropriateness to the context of the Apostle's argument. Indeed, the problem to be solved is not the exact meaning of ἀποκαρδοκία, which is hardly in doubt; but the implication of the word κτίσις ('creation'). What is 'the creation,' which is in a state of vivid

expectancy, waiting with a kind of tense impatience for the manifestation of the sons of God? Is it inanimate Nature, or the universe regarded as a whole? Are not the limitations of time shared alike by Nature and Man? Is not the wound from which creation suffers, and under which it groans with the painful sense of imperfection, a wound that affects not only the physical environment of human life—the fabric of the natural world—but also the spiritual being of mankind? Without doubt the word κτίσις is almost invariably used *physically* in the O.T. and Apoc., but the context of such N.T. passages as Mk 16¹⁵, Col 1²³, implies 'a special reference to mankind as *the creation*' (see *D.B.*, 'Creature'). While no doubt the effects of human transgression are conveyed to material things and all nature may properly be said to share in the sense of a destiny inchoate and incomplete, of a glory temporarily forfeited but eventually to be realized, it is especially the sentient creature that the Apostle has in view when he thus speaks of an expectant world.¹

For, quite apart from the philosophic consideration that the so-called emotions of objective nature only owe their validity to the self-consciousness of man, quite apart from the fact that only in the human spirit arises that conception of an immanent divine life which is the ground of our belief in a rational universe, it is the interpretative, responsive-soul of man which most truly is conscious of the state of imperfectness so graphically described by the Apostle in this passage. Some of the older commentators would assign the spirit of earnest expectation only to regenerate man. But there is nothing to show that the Apostle is dwelling at the moment on the distinction between man as regenerate and unregenerate. It is of course true that the experiences of the saints and of the unrepentant denote very varying degrees of spiritual sensibility. The saint looks forward to the 'far-

¹ But see on this passage Ro 8¹⁹, Sanday and Headlam ('Inter. Crit. Comm.'), who repudiate Origen's interpretation of κτίσις as the world of man.

off divine event' of a spiritualized humanity with a positive conviction and intensity, which are foreign to a soul fast bound in weakness and sin, and incapable by its very hardness of cherishing such an ideal. But is it not true that, negatively, even unregenerate man in his deepest emotions is conscious of a broken and defeated existence, that he, too, in some sense is dimly looking out to a better destiny, to a new world of moral strength and purity which will replace the dark, narrow region in which he has hitherto moved?

In most philosophies and in the best literature of the past we are everywhere met by evidences of the deep-seated weariness of the human heart 'moving about in worlds not realized,' and hungering for the solution of the riddle of existence. But in the N.T. we discover that this sense of infinity stands in a new setting and is interpreted from an original standpoint. 'The manifestation of the sons of God'—the issue of that sifting process whereby a new spiritual humanity shall come into being—remained in ancient thought a dream. But the person of Christ to such thinkers as St. Paul, St. John, and the unknown author of the Hebrews, supplied the key to the mystery of life. He was the bringer-in of a new order, the founder of a new humanity. Those who found life in His name received 'a spirit of adoption'—became conscious of a new relationship with God, of an inward witness that sealed on them the spirit of sonship. The conception of sonship opened up the vista of a new inheritance, theirs only, because already Christ's. What did it matter if they suffered *with Him*? They would eventually be glorified *with Him*. Earthly suffering was naught compared with the glory to be. The whole creation was now thrilled with a vast hope. It was this hope, whereby the sons of God realized the true experience and the full meaning of salvation. They were verily saved by hope. They could not be blind to the fact that their own experience was the sign of a universal purpose 'to deliver creation itself from the bondage of corruption unto the liberty of the glory of the children of God.' Their self-consciousness became transfigured by a world-vision, by a vivid expectation of a final manifestation of God's sons. We know from St. Paul's statements elsewhere how this hope triumphed over the facts of racial distinctions and separations. Nothing in the outward

universe could weaken its power. Only within was its real enemy to be found: its enemy was to be found in the limitations of bodily existence, its weakness and its pain, its depressions and its sicknesses. The body had yet to be redeemed: the sons of God themselves groan under the pressure of its thwarting and paralyzing infirmities. Yet even in the region of corporeal imperfection the divine hope cannot be quenched. It lives on as 'the master light of all our seeing.'

Thus the Apostle, under the inspiration of Christ, thinks—believes and hopes—in universals. The Church has still to rise to the splendid universalism of his thought. The vision in some far-reaching measure was vouchsafed—who can doubt it?—to the recent World Missionary Conference at Edinburgh. But is the average member of the Church on the tiptoe of eager expectation? Is his life being enriched and 'enthused' by the world-hope of the manifestation of God's sons in all the nations and empires of the world? The 'earnest expectation' of the saint is the crown, the full splendour of that yearning that flickers and falters in the hearts of mankind. The world, on the whole, marches to the strains of futurity; but it is the Christian who knows best what the 'unveiling,' the real 'apocalypse,' is to be: he views the progress of the race and the issues of life and destiny that are slowly being shaped in the evolution of humanity, he views all with the perspective of Christ. In those wonderful lines written on Tintern Abbey, Wordsworth contrasts the conception of nature, wrought within him by experience, with that which he cherished in his earlier years—

More like a man
Flying from something that he dreads, than one
Who sought the thing he loved.

But now all is changed,

For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still, sad music of humanity.
Nor harsh nor grating, though of ample power,
To chasten and subdue.

And withal there is the 'sense of something far more deeply interfused'—the indwelling spirit of the universe. A similar enlargement of vision, whether as regards humanity or God, accompanies the growing apprehension of 'the mind of Christ.'

With the same facts before them how vast a gulf separates St. Paul from Marcus Aurelius! Listen to the noblest of the later Stoics—the philosopher-emperor—‘Up and downe, from one age to another, goe the ordinarie things of the world; being still the same. And either of every thing in particular before it come to passe, the minde of the Universe doth consider with itselfe and deliberate: And if so, then submit for shame unto the determination of such an excellent Understanding: or once for all it did resolve upon all things in general; and since that, whatsoever happens, happens by a necessary consequence and all things indivisibly in a manner and inseparably hold one of another. In summe, either there is a God, and then all is well; or if all things goe

by chance and fortune, yet maist thou use thine own providence in those things that concerne thee properly: and then art thou well’ (ix. 28, Casaubon’s trans.). Surely Pantheism never produced a serenity so grave and virile; but contrast that view of the Universe with the Pauline conception of a Divine Love ceaselessly at work to deliver creation from corruption, to enlighten, redeem, and renew human nature, and to inspire His children with the hope of a supreme Consummation—the final triumph of righteousness. It is the unfaltering optimism and the noble hope begotten in his heart by Christ that enables him to say, ‘The earnest expectation of the creation waiteth for thy manifestation of the sons of God,’ and to add, ‘If God be for us, who can be against us?’

In the Study.

For the Sanctuary.

A Glance at Some Volumes of Prayers.

THIS survey leaves out of account a few familiar books, and it is otherwise far from exhaustive. But it will give some idea of the wealth of this department of literature.

Mr. Allenson has five volumes—(1) *Great Souls at Prayer*, selected by M. W. Tileston (in leather 2s. 6d. net). (2) *Thoughts on Prayer*, by Bishop Boyd Carpenter (1s. net). (3) *The Private Devotions of Bishop Andrewes* (2s. 6d. net). (4) *Prayers and Meditations*, by Dr. Johnson (2s. 6d. net). (5) *Sunday Mornings at Norwood*, by the Rev. S. A. Tipple (3s. 6d. net). The first volume is selected from the prayers of fourteen centuries, and the selection has been made with catholicity and care. Dr. Pusey is here along with George Dawson, John Henry Newman along with James Martineau. Small as it is, it is probably the most representative volume of prayers in present use. The Bishop of Ripon’s book is mainly an encouragement to prayer, but it contains a few choice examples. The editions of Bishop Andrewes and Dr. Johnson are the most attractive we have seen. Mr. Tipple’s *Sunday Mornings at Norwood* contains twenty-two sermons and twenty-two prayers. The prayers are long and elaborate—to be studied, not to be used.

Messrs. George Bell & Sons are the publishers of Dean Hook’s *Short Meditations for Every Day in the Year*, and they have them published in two tiny volumes, extremely attractive in their blue binding and red edges. The same publishers issue *A Soldier in Christ’s Army* and *The Food of Christ’s Soldiers*, both books being written by the Rev. A. C. Champneys, M.A. *A Soldier in Christ’s Army* is an explanation of Confirmation and the Catechism, for public school boys. It ends with a hundred pages of ‘Help to do Right.’ *The Food of Christ’s Soldiers* is an encouragement to come to the Holy Communion, and contains prayers to be used then and at other times. Messrs. Bell also publish a thin volume of *Family Prayer*, compiled by Prebendary Hawkins of St. Paul’s.

The British and Foreign Unitarian Association has issued a thin volume of *Prayers for Church and Home* (1s. net), and a new edition of *Prayers*, by Theodore Parker (1s. net). It is well to know the best side of Theodore Parker as of every man. The best side is here. In the volume of *Prayers for Church and Home*, noticeable are the national prayers.

Miss Emily Hickey has gathered a little collection of prayers from the Missal and Breviary, calling it *Prayers from the Divine Liturgy*. It is published by the Catholic Truth Society (3d.).