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## Studies in Texts :

### SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

#### IV.—AN ANCIENT VISION OF PENTECOST.

*Texts*:—"The mountain of the Lord's House."—Isa. ii. 2.  
"The mountain of the Lord's House."—Mic. iv. 2.

[Book of the Month: "HEROD'S TEMPLE"<sup>1</sup>=H.T. Other references: Lightfoot's Works (Pitman)=L.; Edersheim's "Life and Times of Jesus"=L.J.; Josephus' "Antiquities"=J.A.]

"THE mountain of the house," all the space of ground levelled on top of Temple Hill to make a site for Temple, and enclosed by a wall (L. iv. 457). Also used in narrower sense for court of Gentiles (L. iv. 458).

I. A PROPHETIC PICTURE.—"Many nations" (Micah), "all nations" (Isaiah), drawn to Temple and welcomed. Cf. Solomon's hope and prayer (2 Chron. vi. 32, 33), which contemplate foreigners in Temple courts.

II. A SPECIAL MEANING.—Solomon built Temple on artificially raised platform, levelling mountain-top (J.A. VIII., iii. 9). "Unlikely at first sight that phrase ('mountain of house') have limited and technical significance (in Isaiah). Must be so, as its motive to embody missionary purport of Hebrew Church, and this only part of Temple open to proselytes and other Gentiles" (H.T. 237).

III. A RESTRICTED WELCOME.—Herod introduced a court of Gentiles (H.T. 12). This became known as "Mountain of House." It includes Solomon's Porch, but narrower term than formerly (E. i. 244; L. iv. 458). "Beautiful title came to connote to Jew what was despicable" (H.T. 238). Here cattle-market and shops cleansed by Christ: Jews pretended

<sup>1</sup> "Herod's Temple." By the Rev. W. Shaw Caldecott. Published by C. W. Kelly and Co. The fourth volume of a striking and original series.

Solomon's Porch not part of Temple (H.T. 86, 87). Hence Christ's "all nations" (Mark xi. 17, m.). Here publican made his prayer (H.T. 87), and Greeks had to interview Christ (John xii. ; H.T. 238).

IV. A FULFILLED VISION. — What was "one place" of Acts ii. 1? "Only one place suits conditions of narrative: Solomon's Porch, part of "Mountain of House" (H.T. 114). "Spot abhorred by loyal Jews, there Christians excommunicated (John ix. 22) but unmolested." There Pentecost fulfilled: Jews and proselytes heard glad tidings in many tongues (H.T. 116). "The spot on which indignities heaped by chosen race, became in Temple birthplace of Christian Church" (H.T. 239). Jew himself expatriated for non-missionary attitude (1 Thess. ii. 16). "Arrogant contempt of Hebrews turned to world's salvation" (H.T. 239). "Gentiles could not have been met in Treasury, but encountered and taught in 'Mountain of House'" (H.T. 116).



### Notices of Books.

STUDIES IN THE ROMAN CONTROVERSY. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. London: *Robert Scott*. Price 2s. 6d. net.

The question of the historic continuity of the English Church must ever be a matter of deep interest. It is not free from difficulty. There are some, even among Protestant Churchmen, who join forces with Rome in declaring that Henry VIII. was the virtual founder of the Church of England as we know it to-day. Of course, it is vital to the position of Rome in this country that she should be able to prove that the continuity of the English Church was broken at the Reformation, but that is no reason why Protestants, be they Churchmen or Nonconformists, should assist her in the task. The lessons of history are against her. As Archbishop Benson once said: "Continuity belongs in England to us alone"; and the Church of Rome is in the position, to quote Benson once more, of "an Italian mission."

We are profoundly grateful to Mr. Clayton for this most illuminating volume. He has gained for himself a place second to none in his knowledge of the intricacies of this problem—indeed, it may safely be said that what Mr. Clayton does not know about it is not worth knowing—and it is this fact which invests his book with so much interest and value. It was necessary that this book should be written at this juncture. The old argument that the Church is a new Church, and not the Church to which the ancient