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A table of contents for *The Churchman* can be found here:

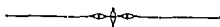
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evening and midnight were spent, as it seemed, in vain. "*That night they took nothing,*" "*and daybreak was now come.*" How brief and reserved it all is, till Jesus appears! So it is ever in the evangelical narrative. With Jesus, details come thick and fast—details which manifest Him. Here, the night is recorded in one line. We should like to know all about it; what was the look of the dark water, and the brightness of the stars above, and the stirring of the air, and the sounds on flood and shore. We should like to understand what filled the hearts of those seven men that night; whether they were fairly bent upon their work, and so quite alive to delays and disappointments, or whether expectations of a far higher sort were strong enough to let them "ply their watery task" inattentively. The former alternative is more probable, for the record seems to show them at early morning so unexpectant of the Lord's then coming to them, that it needed the miracle to awaken them to consciousness of Him. They act, as we then see them, just like men fatigued and bewildered by long and real but fruitless effort.

But as to all details, inward and outward alike, we are left without the least certainty. Imagination shows us the two spots upon the dusky waters, under the aerial gloom of the deep midnight. It lets us hear the fishermen as they call to one another, to enquire, encourage, or direct, in the tone and phrase of Galilee. Yet all this is mere reverie, and we do well to remember it.

But it is truth, not imagination, that bids us see in that fruitless night of toil, followed by so blessed a morrow, not only a precious narrative of real events but a living message of strength to the Christian man in the hour of trial, of delay, of seemingly unrequited labour for the Lord; and a living message, too, to the Christian Church, upon the deep dark waters of sin and time, while the eternal morning, and the great ingathering, and the manifested Saviour, yet delay. Let us lay it thankfully to heart.

H. C. G. MOULE.



ART. V.—OUR LORD'S HUMANITY.

THERE is no subject in all theology which requires to be approached in a spirit of more profound humility and reverent caution than this. Both sacred and profane history are full of warning to all who handle it. In the early ages of the Church the subtle Greek intellect busied itself with it, and a deadly crop of heresies was the result. Nestorius, Eutyches, Apollinaris, and others of minor note, one after

another, put forth theories which shook the Church to its centre, and it was long before the pernicious effect of the controversies so engendered passed away. In the present day there is happily no attempt to revive the heresies of the fourth century. But, nevertheless, the doctrine of the Lord's humanity has been of late years grievously perverted—made use of to limit, or, at all events, to cast doubt upon, the absolute and infallible truth of His divine teaching.

Much pains are taken to prove that our Lord, as man, was in all things like unto us, sin only excepted. A number of passages of the New Testament are quoted to prove it. It is pointed out that "He increased in wisdom" (deriving the latter apparently from earthly sources) "and in stature"¹ and strength precisely as other men do in their youthful days. He increased also "in favour with God and man," thus evincing a growth also in holiness and love. Throughout His life He showed symptoms of human infirmity: He was wearied and slept,² He was bowed down by suffering at Gethsemane;³ He was grieved at the hardness of men's hearts;⁴ He was astonished at their unbelief;⁵ He wept over Jerusalem⁶ and at the grave of Lazarus;⁷ He was unable to do mighty works because of men's want of faith;⁸ He avowed ignorance of the day and hour of his own second coming.⁹ In fact, when He came on earth He "emptied Himself of his glory," that is (as they understand the text) of all His divine attributes, omniscience among them.¹⁰

¹ St. Luke ii. 52.

² St. Matt. viii. 24.

³ St. Luke xxii. 42.

⁴ St. Mark iii. 5.

⁵ St. Mark vi. 6. One writer says that "marvelling" is "a condition of mind apparently incompatible with omniscience." I presume he would say that anger, hate, and jealousy were equally incompatible with infinite love, and therefore deny the Godhead of the Lord Jehovah in the Old Testament.

⁶ St. Luke xix. 41.

⁷ St. John xi. 35.

⁸ St. Matt. xiii. 28.

⁹ St. Matt. xxiv. 36. This is the text most relied upon by those who question the infallibility of our Lord's teaching. But it means no more than this. The day and the hour were things not to be revealed to any (Acts i. 7); therefore not to any angel or any man, therefore not to Jesus as man. But Jesus, *the Divine Teacher*, did know them, and could have taught them, but would not. There is clear proof of His omniscience in the words themselves. How, except as the All-wise God, could He have known that the angels of heaven did not know that day and hour? Throughout it is ignored that our Lord never taught as man.

¹⁰ Great use is also made of this text, the primal sense of *κενώω* being insisted on in preference to the more generally-received metaphorical meaning "lowered" or "humbled." *Κενώω* constantly means, in Hebraistic Greek, "to lower," or "render of less effect," as (1 Cor. i. 17) *ἵνα μὴ κενώθῃ ὁ σταυρὸς*, "lest the cross should be lowered," regarded as of less consequence, and (Rom. iv. 14) *κεκένωται ἡ πίστις*, "faith is made of no effect." The old rendering of Phil. ii. 7—"made himself of no reputation"—is fully justified by the words which follow, *μορφὴν δούλου λαβών*, which shows what the nature of the *κενώσις* was. If we were, indeed, con-

Hence, it is argued, our Lord was, according to the truth of His human nature, liable to error.

We have then (it would appear) to draw a distinction between His divine and infallible, and His human fallible teaching. It will at once be asked, How are we to know the one from the other? The proposed distinction appears to be that when our Lord lays down any law, or expresses any moral truth, or directly affirms any fact, His words are to be accepted without question or appeal. But when He speaks incidentally only of some fact, and subserviently to the actual matter in hand, then His *obiter dicta* (so to speak) are not to be taken as infallible truth. His attention may not have been directly called to the points in question. He may have regarded precise accuracy on such points unimportant. He may have spoken without consideration, or from imperfect knowledge. "We have to choose between accepting some statement of our Lord's, and the adverse judgment of many, though by no means all, the literary critics of the present day." In such a case "there may be some no less sincere in their belief in 'Jesus Christ' who feel inclined at least to suspend their judgment." Let us consider these several points.

As regards what has been advanced as to our Lord's liability, as man, to human error and infirmity, there is no need to quote all the passages above cited, to show that for the first thirty years of His life He was to all mankind man and man only. Doubtless He was God also, from the hour of His birth: "in Him dwelt all the fulness of the Godhead bodily;"¹ but for thirty years the Godhead was, so to speak, latent. None of human kind except, it may be, His mother suspected it; He was simply the carpenter, a dutiful son, a kindly neighbour, an industrious workman, a faithful member of the Jewish Church, a man of pure and godly life. But to man he was no more. The first display of His divine gifts filled His neighbours with amazement. No proof is necessary beyond that fact to show how entirely and exclusively He had lived as man among His fellows.

pelled to understand *κενωσις* to mean the divesting Himself by Christ of all His divine attributes, the consequences theologically might be extremely embarrassing. He must have "emptied Himself" of His justice, mercy, love, and holiness, as well as of His omniscience. How should we like to hear it said that the charges against His justice in the matter of the woman taken in adultery; or against His brotherly love in the alleged neglect of John the Baptist; or against His mercy in the destruction of the swine at Gadara; or of His temperance when accused as a glutton and a winebibber—how, I say, should we like to hear it urged that these charges might be true, because our Lord had "emptied Himself" of all good? The simple meaning is that God *demeaned* Himself to become man.

¹ Coloss. ii. 9.

And if that had not been so, one of the two great purposes for which He came into the world could not have been fulfilled. It was necessary that He should in all things be made like unto us, in order to create a perfect sympathy between God and man. He bore all our griefs and sounded the depths of all our infirmities, in order that we might be certified of the truth and fulness of His love. Even among men perfect sympathy is rendered difficult by differences of rank and circumstances. Between God and man, except for the mighty miracle of the incarnation, it would be impossible. Therefore, did He become perfect man, in all things like unto us, actual sin only excepted.

But there was the second great purpose of His coming, also to be fulfilled—viz., to be the Light of the world, the Teacher of eternal truth. "In Him was life"—He, indeed, was *the* life—"and the Life was the Light of men."¹ For this purpose the perfect Godhead was required, as for the other the perfect Manhood. Therefore, when the time came at which He was to go forth as the Preacher of the Gospel, His forerunner was directed to look for a certain sign, by which he was to recognise as God, Him whom He had hitherto known only as man. This sign was to be the visible descent of the Holy Ghost upon Him at His baptism. "Then," says St. John—"though hitherto" he had not known Him²—"I saw and bare record that this is the Son of God." From that time forth, whatsoever Jesus taught men, He taught as God; every word that proceeded out of His mouth was absolute undiluted truth. Whatsoever He *said* was true; whatsoever He *implied*, was true. Men might mistake His meaning and so err. But the error was entirely in them; no particle of it was in Him.

This view, it will of course be at once seen, is in direct contradiction to that previously stated as the opinion of certain theologians of the present day. It will be important to learn what our Lord Himself says on the point, as well as what John the Baptist says.

The first declaration of the latter after the manifestation of the promised sign was, "He³ whom God hath sent speaketh the Word of God," speaks then, that is to say, without qualification or limit, "*for*," He adds, "God giveth not the spirit *by measure*." Our Lord repeatedly makes the same claim, "The words," He says, "that I speak unto you, I speak not of Myself."⁴ "He who sent Me is true, and those things which I have heard from Him I speak to the world."⁵ "I have given

¹ St. John i. 4.

² St. John i. 33. "Not known Him" as *God*, that is, considering his near relationship to our Lord, it is impossible but what he must have known Him as man.

St. John iii. 34.

⁴ *Ibid.*, xiv. 10.

⁵ *Ibid.*, viii. 26.

them the words that Thou gavest Me."¹ "The words which I speak unto you, they are spirit, and they are life."² "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life."³ "I am the way, *the* truth, and the life."⁴ "Ye believe in God, believe also in Me."⁵ "The Comforter, which is the Holy Ghost . . . shall bring *all* things to your remembrance, whatsoever I have said unto you."⁶ Where in these passages, or in any other in Holy Scripture, is there the slightest hint that our Lord's words sometimes enunciated infallible truth, and sometimes did not; that whosoever followed Him would walk, sometimes in light, and sometimes in darkness? How could He, who was not simply true, but *the* truth—how could He ever speak anything *but* the absolute truth?

It is sometimes alleged that our Lord's language in some instances does not accord with what is here advanced, as for example: He speaks of "the wind blowing where it listeth,"⁸ whereas no doubt it is directed by natural laws; of the "sun's rising" and the "night's falling" and the like. But our Lord, as a matter of necessity in such matters, spoke to men in accordance with their own subjective experience. Nor could He have made Himself intelligible to them had He spoken in any other way. It may be doubted, whether, if He were again to come in the flesh, and were to converse with men on natural phenomena, not as they supposed them to be, but as they really were, they would even now be able to understand what He said.

But anyway this can have no application to such matters as are involved in the controversies now under consideration, viz., the genuineness and authenticity of the books of the law and especially of the book of Deuteronomy, the authorship of some of the Psalms, of the books of Jonah and Daniel and the like. No one, I suppose, doubts that the Jews to whom our Lord preached, fully believed that all these books were the compositions of the persons whose names they bear; and they would have had no difficulty in understanding our Lord, if He had told them they were mistaken in their belief on those heads.

Let it be understood that I have no intention of entering into a controversy on any of the above points. I confine myself entirely to the question of our Lord's assertions respecting them. Men may prove to their own satisfaction, on other grounds, that Moses' authorship is either altogether a vague tradition, or that his writings have undergone so total a reconstruction and have been so enlarged and supplemented, that it would be impossible,

¹ St. John, xvii. 8.

⁴ *Ibid.*, xiv. 6.

⁷ St. Matt. iv. 4.

² *Ibid.*, vi. 63.

⁵ *Ibid.*, xiv. 1.

⁸ St. John iii. 8.

³ *Ibid.*, viii. 12.

⁶ *Ibid.*, xiv. 26.

with any truth, to call him the author of the Pentateuch; they may prove to their own satisfaction that David did not write many of the Psalms traditionally attributed to him; that the Book of Jonah is the production of later times and embodies not historical fact, but allegory; that not Daniel, but some long subsequent writer, produced the prophecies which pass under his name. But how, in that case, are we to understand our Lord's statements on all these subjects? Suppose we deny altogether the authorship of Moses. But our Lord has said that "Moses wrote of Him,"¹ and when the Jews affirmed that Moses wrote unto them that "if a man should die leaving a wife who had borne no children, his brother should take the wife and raise up seed to his brother,"² our Lord answered—not that they were mistaken in supposing Moses to have written the passage, but only in the inference they drew from it. He quotes Exod. iii. 6 as being in *Moses' Book or writing*.³ How can we account for these sayings, if Moses did not write the passages in question? St. Luke records that on the journey to Emmaus, "beginning at Moses and the prophets He expounded unto them all the Scriptures."⁴ How could He do that, if Moses did not write any of them? Again certain critics deny that David wrote Psalm cx., "that psalm being manifestly post exilic." I do not criticise the grounds on which the psalm is said to be so, but I want to know how in that case our Lord could have said, as the Synoptic Evangelists agree in reporting Him to have said, "David *himself* said by the Holy Ghost, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool. David therefore *himself* calleth Him Lord. How is He then His Son?"⁵ Is not this in the first place as plain an assertion as ever was put into words, that David was the author of the words quoted? and in the second, is it not the special point of the passage that David and no one else spoke them? David, who wrote under special inspiration, and who was the ancestor, according to the flesh, of the Person of whom he wrote, must needs have known that the former was something more than merely his descendant, or he would not have called Him Lord. A man who did not write under inspiration and who was not the lineal ancestor of the Person in question, might have thought so, but David could not. Is not that and that only what our Lord meant? If, then, David was not the author of the passage, either our Lord knew that he was not, and took advantage of the ignorance of the Jews to establish an unsound conclusion, or He erroneously supposed David to be the author.

¹ St. John v. 46.² St. Mark xii. 19.³ *Ibid.*, xii. 26.⁴ St. Luke xxiv.⁵ St. Mark xii. 36.

Once more, some writers are convinced that the Book of Jonah is not history. They believe that it may be the work of the son of Amittai, but if so it is allegory, not narrative of fact; or, as is a more favourite opinion, its internal evidence shows it to have been composed many centuries after Jonah's time. But in that case the author must have committed to writing vague floating tradition; and to accept so startling and overwhelming a miracle on no better ground than that, would be repugnant to common sense. As in the former instances, I have neither time nor inclination to argue this question, but again, as in the former instances, I ask how are our Lord's words (St. Matt. xii. 40) to be reconciled with this view: "For as (*ὡσπερ*) Jonah was three days and three nights in the whale's belly, so (*οὕτως*) shall the Son of man be three days and three nights in the heart of the earth"? The adverb *ὡσπερ* introduces a comparison between two things to which *οὕτως* responds, implying that they resemble one another. Our Lord was to be in the heart of the earth, in the same way in which Jonah was in the belly of the whale. If Jonah was only, so to speak, allegorically in the belly of the whale, it might be argued that our Lord, too, was never really buried—that His presence in the grave was also allegorical, as, indeed, some heretics did affirm. But we know that His death and burial are matters of vital moment to the faith. "If Christ be not risen, then is our faith vain."¹ Equally vain would it be if He had not died and been buried. Well, then, supposing the critics to be right, was our Lord ignorant of the fact that the narrative of Jonah was an allegory, or did He know it to be one and wilfully teach untruth?

Lastly, there is the prophecy He quotes as that of Daniel: "When ye shall see the abomination of desolation spoken of by Daniel *the prophet*, stand in the holy place."² The words are to be found in the 9th chapter and 27th verse of the prophecies attributed to Daniel. But a school of writers declare this and other prophecies to have been delivered long after Daniel's time, and their application to be to the persecutions of Antiochus Epiphanes, not the overthrow of Jerusalem by Titus. Once more, if they are right, was our Lord in error as to the authorship of the prophecy and its interpretation, or did He wilfully misstate both facts?

Most probably the theorists in question would complain of this blunt mode of putting the matter; and would not commit themselves to either assertion. The great question, they would probably say, was the truth of the Holy Scriptures—not who might be the author of this or that passage—and the certainty of the death and resurrection of Christ, the incident of Jonah

¹ 1 Cor. xv.

² St. Matt. xxiv. 15.

being a mere illustration, and the like. It is not wise, they would urge, to push forward such issues so peremptorily; they were only seeking to search out the truth, and could not be accountable for any consequences which might result from honest inquiry. But if it should be found that our Lord's assertions could not in some instances be upheld, it must be remembered that He was fallible man as well as infallible God. Possibly they might add that the fact of His being occasionally in error does not in any degree shake their faith in His teaching.

Well, if it does not, they must be very exceptional people. For my part, if I had a journey to make of a highly dangerous character, and I learned that my guide—the only one who professed to know the way—was liable to make mistakes, and might mislead me, it would shake my faith in him very considerably. He might be full of goodwill and desire to benefit me, but it would be no great comfort, if I went astray under his direction.

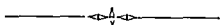
Let us look the thing boldly in the face. This distinction between the Divine and human teaching of our Lord is brought forward simply as a means of getting rid of the unpalatable fact that He does discredit, if He does not directly condemn, every one of the theories we have had under consideration; and if He had not done so, we should have heard very little about His human fallibility. Throughout He claims our absolute and invariable, not our partial and occasional, obedience. "Ye believe in God," He said to the disciples; "believe also in Me." With the same undiluted faith that they believed in the one they were to believe in the other. "He is the Light of the world, and he that followeth Him shall not walk in darkness." The whole difficulty has been created by the assumption that He ever taught except as in direct union with the Father. He lived as man on earth, but He taught as God, and God only.

And let us take note that this simple faith is the only one which God approves, and on which He bestows His blessing. Sorely tried and tempted, Job's exclamation was, "Though He slay me, yet will I trust Him." "Blessed are they," said our Lord to Thomas, "who have not seen and yet have believed"—the very opposite frame of mind to those who insist on the most positive proof of any dogma as a condition of belief. "Will ye also go away?" He asked of Peter, when the Apostles were subjected to a trial of their faith far greater than ever has been presented in modern times. Was not Peter's answer—"Lord, to whom shall we go? Thou hast the words of eternal life"—the only safe one which he or any man can make?

Nor can I conclude this article without pointing out how mercifully have many doubts that have at one time or another disturbed men's faith, been forestalled and resolved by Divine

wisdom. Why did our Lord, when He consecrated the Cup at the Paschal Feast, say, "Drink ye *all* of it"? He had not said the same of the Bread, but simply, "Take, eat." Who can doubt that the "all" was added because He knew that there would come a time when an attempt would be made to prevent "all" from partaking of it? Why did He attest the descent of all mankind from a single pair? It does not seem necessary to His immediate purpose. Why does He say that the Flood destroyed them *all*? Why does He say that "there is a sin which is forgiven, neither in this world, neither in the world to come"? Surely because He foreknew that erroneous and dangerous doctrines would be preached on all these points, against which He forewarned His children. Why did He attest the authorship and authority of Moses, of David, of Isaiah, of Daniel? Why did He declare the truth of Jonah's three days' stay in the fish's belly, and make I know not how many other declarations respecting other passages of the Old Testament, but because He sought to throw the shield of His protecting wisdom over feeble brethren who might be tempted to unbelief? How effectually He has done so may be seen by the fact that men, in order to disprove these statements of Scripture, must deny His infinite and perfect wisdom. Is not that fact enough to induce men to turn back from a path so dangerous?

H. C. ADAMS.



ART. VI.—THE ARCHBISHOP'S JUDGMENT.

FEW more important events have occurred in connection with our Church in past years than the judgment of the Archbishop's Court in the case of "Read and others *v.* the Bishop of Lincoln," which was delivered by the Primate on November 21st in last year. Whatever may be our individual notions as to the correctness of the judgment, and whatever treatment it may receive when the impending appeal against it is heard by the Judicial Committee of the Privy Council, there cannot be two opinions as to the conspicuous learning and ability displayed in it, and as to the labour and research which have been bestowed on its compilation. Whatever may be its legal fate, it will retain for all time a worthy place in the literary archives of our Church. It must surely also be a matter of general satisfaction that, with one small exception, it represents the unanimous opinion of the Archbishop himself and all his assessors—the Bishops of London, Hereford, Rochester,