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purpose, which, in its results, was as disastrous as cowardice itself. He was reproved, though, as we think, without reason, by Henry VIII. for negligence of duty and "elation of mind and pride." He has been charged with dissipating the property of his See in favour of his family. Basnet, the Dean of St. Patrick's, complained that Browne refused to confirm his election unless he received a fee of £200. The Archbishop does not seem to have been a stranger to what the poet calls

"The sober majesties
Of settled, sweet, epicurean life."

Bale calls him "a great epicure." No doubt he had imperfections, but taking him all round, and considering the times in which he lived, he was a good man and generous to many. One has said: "He was to the poor merciful and compassionate, pitying the state and condition of the souls of the people." His powers as a preacher were considerable, and he seems not to have spared himself in the exercise of the gift; and he strove with all his might to promote spiritual religion in the land.



Studies in Texts.

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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

[Suggestive book: "The Magi, and how they recognized Christ's Star," by Mackinlay (=My.); see also Ramsay's "Luke the Physician" (=R.); Macmillan's "Bible Teachings in Nature" (=M.); Sanday's article, "Jesus Christ," in Hastings' "Dict. Bible" (=H.)]

I. COMING TO CHRIST. "*Him that cometh to Me, I will in no wise cast out*" (St. John vi. 37).

THE study of contexts in St. John's Gospel illuminates many familiar verses. This frequent evangelistic text is seldom studied in the light of the miracle of the loaves, its original and symbolic setting. John vi. is both a dissertation and a demonstration on the subject of coming to Christ.

1. *Christ never fails the seeking soul*: "unto ME."—It was early spring, indicated, for Palestine, by the word "grass" (Matt. xiv. 19; Mark vi. 39;

John vi. 10), and confirmed by mention of "Passover" (John vi. 4). In an ordinary year supplies would be low just before harvest (My., 120). This year the difficulty was worse. The previous year had probably been sabbatic (My., ch. iii.); consequently there had been no ingathering of harvest. Supplies this year, therefore, were unusually short, in spite of the extra provision promised (Lev. xxv. 21; My., 119). "The relief which Christ gave was really needed" (R., 229). He might well say "cometh unto ME"; all others were either helpless to aid, or hopelessly dear. The world's hunger knows no satisfaction but the Living Bread (vi. 35), without money and without price.

2. *Christ always welcomes the seeking soul*: "I will in no wise cast out."—The disciples would have turned them away (Matt. xiv. 15). He emphasizes the contrast. Note four stages: *callousness* (Matt. xiv. 15); *dawning care*, "everyone may take a little" (John vi. 7)—how very like man's giving! *divine supply*, "as much as they would" (John vi. 11); *royal abundance*, "over and above" (John vi. 13). So men, who test His welcome, find it true.

3. *Christ demands a movement from the seeking soul*: "that cometh."—Compare, in illustration, vi. 5: "saw a great company come unto Him," and the energetic seeking of vi. 27—"came to Capernaum, seeking Jesus." The hungry must first come; satisfaction meets search. Human application precedes Divine grants.

II. REST OF SOUL. "Be not anxious" (St. Matt. vi. 25).

Special cause for disciples' anxiety about food of future. Sermon preached about season of corn-harvest (My., 77). Most probably the Sabbath year (My., chap. iii.); consequently in it they neither "reaped nor gathered into barns" (Matt. vi. 26; Lev. xxv. 4, 5). Christ turns their eyes earthward and heavenward with three commands—

1. *Physical*.—"Observe" (ἐμβλέψατε), vi. 26. Having unusual leisure, watch the birds busy feeding selves and young; grass, with its "clothing" of glossy flint (vi. 30; M., 56); flowers, with tender petals.

2. *Mental*.—"Consider" (κατανοήσατε) the meaning of what you see (Luke xii. 24, 27). Birds not lazy, but care-free; yet, like yourselves, not harvesting. Grass protected, though short-lived; buds sheltered in sheath till sun shines.

3. *Spiritual*.—"Consider": draw the inference (καταμάθετε, Matt. vi. 28). Work without worry. Feed without fret. The God of birds is Father to you. They are having extra food from ungarnered fields. Heavenly bread for you is being dispensed with extra bounty this Sabbath year. ("First active or constructive period," H., ii. 610. "Before it began, Christ had not attracted much public attention as a teacher," My., 124.) Let not your food be soured by worry. Keep Sabbath rest in your hearts (*cf.* Ps. xxxvii. 2-7). Soul and body are both His care.

