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we may well wonder and rejoice that we have so grand a Version and so helpful a Revision as we now possess. All honour to those who have laboured steadfastly to this great end. Their names will be emblazoned in the religious history of this century. They look not, however, to the praise of their contemporaries as their real reward, for they have a greater recompense owing to the nature of the work on which they have been engaged. May the blessing which they must have enjoyed amidst their sacred labours be widely diffused amongst our readers, and may it leave its healthful influence on the translations of Scripture to be made or revised hereafter for the benefit of all people and nations and languages upon earth.

R. B. GIRDLESTONE.



ART. III.—SAINTS' DAYS IN THE CHURCH'S YEAR.

X. OCTOBER. ST. SIMON AND ST. JUDE.

A. THE APOSTOLIC AND PROPHETIC FOUNDATION.

“*The foundation of the Apostles and Prophets,¹ Jesus Christ Himself being the chief corner-stone.*”—EPH. ii. 20.

FEW Collects are more frequently used in our English Churches before the sermon, and few are more appropriate to such use, than that which is appointed for the Festival of St. Simon and St. Jude. No prayer at such a time could be better than that we may be “so joined together in unity of spirit by the doctrine of the Apostles and Prophets,” so that we may be all built “into a holy temple,” the one only “corner-stone” of that apostolic and prophetic foundation being “Jesus Christ Himself.” As to the practice of using a collect at this moment of the service, it is quite enough to say that it is a good custom, justified by very solid reasons. At no moment of the service is a special prayer of this kind more needed alike by the preacher and the congregation.

The composer of the Collect clearly took the words which we find here in the Epistle to the Ephesians, and incorporated them into the prayer for the day, and made them its distinctive feature. And if we were to seek for a reason why this was done in the Collect for the day marked by the names of St. Simon and St. Jude, we might perhaps say this. Other men, Apostles and Evangelists, who appear in this way in our

¹ A question, not quite easy to be answered, might be raised here in consequence of the word “Prophets” being placed after the word “Apostles.” Whatever we may say of the Old Testament, the Prophets of the New Testament must not be overlooked.

Calendar, have something marked and personal, which may be employed to give point to the service. Thus St. Matthew was "called from the receipt of custom;" St. Luke was a "physician of the soul;" St. Thomas, "for the greater confirmation of the faith, was suffered to doubt." But the personal history of St. Simon and St. Jude is obscure. All that can be said of them is what may be said equally of any and of all the Apostles and Prophets of the New Testament. St. Simon and St. Jude are simply exhibited to us here as having co-operated together in the founding of the Christian Church. Our thoughts then are turned generally to "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone."

But what is meant in this verse by "the foundation of the Apostles and Prophets"? The meaning is not quite so obvious as appears at first sight. Let us look at the matter closely. In familiar passages of the Scripture we often think we understand the meaning simply because we have used the words for years without understanding them.

Is the meaning this, that the Apostles and Prophets are "the foundation" of our holy religion, in common with Jesus Christ, Who is, of course, the chief part of the foundation? At first sight, as we read the passage in the English Version, this would seem to be the meaning. And it is certainly true that they were our first teachers after the Resurrection; and in that sense we trace up our Christian beginnings to them. But it seems hardly natural to say that they were the "foundation" of the great building of the Church. They themselves rested on Christ. Great as were these early living stones of the Temple, there was something still below them: and that which has something still below it is not the foundation. So St. Paul himself says in another Epistle: "Other foundation can no man lay than that which is laid, which is Jesus Christ."¹

Does then St. Paul here denote the foundation on which the Apostles and Prophets themselves rested? It can hardly be that this is the full meaning. This would seem to give too unimportant a place to the Apostles and Prophets. For *all* Christians in *every* age rest upon that foundation. So St. Peter says, addressing the Christian people at large: "Unto Whom coming, as unto a living stone, ye also, as living stones, are being built up a spiritual house."² The reference made to the Apostles and Prophets in this passage is so pointed that it appears evidently to mean something more than that they are merely an example which we are carefully to follow.

¹ 1 Cor. iii. 11.

² 1 Pet. ii. 4, 5.

There is another view, which, for simplicity and fulness of meaning, is more satisfactory, viz., *this*, that we are reminded here of the foundation which the Apostles and Prophets *laid*. They were not strictly the foundation. And they were something more than stones in that foundation. They took an active part in placing that great foundation-stone and setting, once for all, the lower courses of the building which has been rising, age after age, ever since. To this effect we may quote St. Paul again: “According to the grace of God which is given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereupon.”¹

And how did they lay the foundation? They laid it by revealing Christ in His person, in His offices, in His work for His people, and in His life, the memory of which runs through all the history of the Church. They showed how all depends on Him; how all Christianity has its central point in Him; how everything is weak without Him; how with Him and in Him everything is strong. This is “the foundation of the Apostles and Prophets,” or, as we might otherwise translate it, “the Apostolic and Prophetic foundation.”

“Jesus Christ Himself being the chief corner-stone,” all the foundation is concentrated, as it were, in the chief corner-stone. This is the foundation in its fullest sense. All the stress is laid here. All parts of the building meet here, and here find their resting-place and support. In every sense this is true. It is true historically. Follow the line of the old *Hebrew* wall, which is built up of the saints of the olden time, patriarchs and prophets of the Old Testament, and many an obscure and humble believer never mentioned in the sacred books, and you will find that wall leads to and reposes on Christ the corner-stone. Or follow up the *Christian* wall which has been built up of those that believed in Him since He came, and honoured Him and served Him, till we come back to the Apostles and the Prophets of the New Testament, who were both the early stones and the first builders, and you will find that in Christ and upon Christ this structure meets and becomes one with the former.

As to any objections that might be made to this view from the mixing of metaphors, all that need be said is this, that Scriptural images are not set before us with mathematical precision. Rather there is in them a rich and suggestive poetry, whereby the sacred meaning of such passages can be apprehended on many sides. Our part is to collect from it some instruction for ourselves. Its instruction is very plain, and evidently this, that if we are to be safe, if we are to be strong,

¹ 1 Cor. iii. 10.

and if our lives are to be seemly and orderly, if we are to adorn the place which God's providence has found for us, we must build and rest where the Apostles and Prophets builded and rested, on the one immovable foundation and cornerstone, "in Whom all the building, fitly framed together, groweth unto a holy temple in the Lord."¹

And there is one word more, which we might easily overlook, simply because we are so familiar with the sentence and have heard it so often. This is the word "Himself," "Jesus Christ Himself"—Himself, and no other—"being the chief corner-stone."

This expression gives to Him an exclusive position in regard to our salvation and spiritual life. None other can take His place in this respect. The contrast is very strong between Him and the Apostles and Prophets, however great they be. The whole passage assigns to the Lord Jesus an unapproachable pre-eminence. This is everywhere the language of St. Paul, who, as has been well said, is "never weary of extolling His dignity and glory."²

And yet, if we use such language, the phrase is inclusive. The Lord Himself is built into the Temple. He is one with us, and we with Him. The union is so close that it cannot be broken without injury both to the Church and to Him. Separated from Him, the whole fabric, however fair and beautiful to outward view, would crumble away and fall. Separated from His people, if this were possible, the work of Christ would be in vain.

B. THE SALUTATION OF ST. JUDE.

"*Mercy unto you, and peace, and love be multiplied.*"—JUDE 2.

Concerning the life and labours of St. Jude we know nothing authentic. His mind, however, is set before us in the first verse. He there describes himself as "the brother of James." Whatever be the reason why this peculiar designation is adopted, whether as a proof of brotherly affection, or as a mark of the respect due to James, it is worth while to note (if it is the same James) that two of the Epistles which we possess in the New Testament were written by *two brothers*. There is no other circumstance of the same kind to be found in the sacred volume.

Part of the mind of St. Jude, with the Holy Ghost inspiring,

¹ Eph. ii. 21.

² See Dr. Eadie's "Commentary on the Ephesians."

³ Dean Alford's "Commentary."

is seen in the wish and prayer he begins by expressing for his fellow-Christians: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, mercy unto you and peace and grace be multiplied."

There is a richness and fulness in this language, which makes known to us, so to speak, the *nature* of the goodness of God. From Him proceeds not only the communication of blessing, but the large unceasing growth and augmentation of blessing. It is like a copious harvest, perpetually increasing. "Whosoever hath," it is twice written in St. Matthew, "to him shall be given, and he shall have more abundance." "I came that they might have life," says St. John, "and that they might have it more abundantly." "Of His fulness have all we received, and grace for grace," is St. John's own witness concerning Christ. And language of the same kind, in respect of the goodness of God, runs all through the Scriptures. "I will come into Thy house in the multitude of Thy mercy—hear us, O God, according to the multitude of Thy mercies," is the language of the Psalmist. "Prove Me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it," is the Divine utterance through the last of the Prophets. The seed that fell on good ground brought forth "some thirty-fold, some sixty-fold," is the joyful assurance in the first of the parables. "I am sure that as I come to you, I shall come in the fulness of the blessing of the Gospel of Christ," is St. Paul's language in writing to the Romans. "Now He that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruit of your righteousness," is his prayer, when he writes to the Corinthians.¹ In the style of the Apostle the word "riches," applied to spiritual things, is so frequent that it may almost be taken as characteristic:² while to turn to St. Peter, it is remarkable that he opens both his chapters with the same phraseology, though in a form less copious, as that which we find here in St. Jude, "Grace unto you and peace be multiplied."

In the beginning of St. Paul's Epistles, addressed to churches, the salutation is "grace and peace," and in his more personal letters to Timothy, it is "grace, mercy, and peace." In St. John's letter to the "elect lady," again, it is "grace, mercy, and peace; in St. Jude it is "mercy, peace, and love," and he adds something further in the wish and prayer that those

¹ Matt. xiii. 12; John x. 10; Mal. iii. 10; Rom. xv. 29; 2 Cor. ix. 10.

² See the "Horæ Paulinæ" (edition published by the Society for Promoting Christian Knowledge), pp. 214 and 457.

three blessings may be *multiplied* to those who read his letter.

And to take them in the order which St. Jude adopts—first, *mercy*. The mercy of God is the first great necessity of our souls. Without it, we are utterly hopeless and lost. Just as the multitudes were fed, because the Lord has compassion—just as the wounded man was gently cared for and placed in safety, because the good Samaritan had compassion—so is it with the hunger of our spirit and the wounds inflicted by sin.¹ And this compassion—this mercy—is a fountain always fresh, exuberant, and overflowing, and never failing in any season of drought. St. Jude knows that what he desires for his fellow-Christians *will be granted* in answer to prayer. “The Lord's compassions fail not: they are new every morning.” “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have *mercy* upon him, and He will abundantly pardon.” “Blessed be the God and Father of our Lord Jesus Christ, which, according to His *abundant* mercy, hath begotten us again unto a lively hope.”²

And secondly, “*peace*.” In one sense, indeed, the peace of the Christian does not admit of augmentation. “*Peace*” has been fully made by Jesus Christ. Through the Cross “all middle walls of partition” have been “broken down.”³ But the sense of *peace* in the heart, repose in the soul through affiance in Christ, this admits of degrees. The multiplication of this is a blessing, the value and magnitude of which cannot be described. *Peace*, too, among ourselves certainly admits of degrees, and we have often very serious reason for thinking of this.

That is a very beautiful salutation which appears in those letters of Oriental sovereigns contained in the Book of Daniel: “Unto all peoples, nations, and languages that dwell in all the earth, peace be multiplied unto you.”⁴ We have surely learnt how to pray for this in a better sense than any that was known to Nebuchadnezzar or Darius. For ourselves, in our own troubled spirits, we long for the time when we shall “delight ourselves in the abundance of *peace*.”⁵ For the Church, often now so “exceedingly tossed with a tempest,”⁶ we long for the time when we shall be in the condition of those who, after a storm, look over a calm surface of ocean with only ripples moving in the sunlight.

And out of *mercy* and *peace* there grows up, in the third place, *love*. Whether God's love to us is capable of increase, we

¹ Matt. ix. 6; Luke x. 33.

² Lam. iii. 22; Isa. iv. 7; 1 Pet. i. 3.

³ Eph. ii. 14.

⁴ Dan. iv. 1.

⁵ Ps. xxxvii. 7.

⁶ Acts xxvii. 18.

dare not presume to say. But our love to Him, our love to one another, is so weak and poor, that it needs large and perpetual augmentation. St. Paul's prayer for the Thessalonians must be our prayer for ourselves: "The Lord make you to increase and abound in love one toward another and toward all men."¹ And again, though it is to be feared that this is far above our level: "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. But we beseech you, brethren, that ye increase more and more."²

"*Mercy, peace, and love*,"—this trinity of graces seems to direct our thoughts to the sacred Trinity of the Godhead. Mercy flows freely from God the Father, peace has been secured to us by God the Son, love is diffused in our hearts through the indwelling of God the Holy Spirit. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen."

J. S. HOWSON.



ART. IV.—GENESIS AND THE BIBLE.

DOCTRINAL RELATIONS.

THE place of the Book of Genesis in the Bible implies a corresponding office in the scheme of revelation. So they must think who believe that there is a revelation, and that the Bible is the Divine exposition of it. In fact, the relations which the first book has with the rest are vital and manifold, and these short papers cannot pretend to offer any adequate account of them; but they may serve to direct attention and suggest topics of thought.

In the former paper the distinction was noted between the method and the matter of revelation, how we are taught and what we are taught, the means taken to inform us and the truths of which we are informed. On the first of these questions enough has been said for the present purpose in the observations there made on the *historical relations* of Genesis to the rest of Scripture.

We now turn to the *doctrinal relations*, from the method to the result, from the onward flow of the story to the solid deposit which it leaves. These doctrinal results are to be here considered, not simply in regard to their reality, their amount, or their value, but in their *relation* to subsequent and ultimate teaching, to the revelation on the whole and in

¹ 1 Thess. iii. 12.

² 1 Thess. iv. 10.