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latter view is ably advocated in Dr. John Brown's *Expository Discourses on First Peter*. If either of these interpretations be the true one, the passage has no reference to the period of His history between His death and His resurrection."

Notwithstanding all this, Dr. Witherspoon proposes a new theory. Let us present the points of it; for though not altogether new, as he says, it has new points in it, and a cogency in the way they are put. Christ, says S. Peter, was "put to death in the flesh (*σαρκί* the dative of the part affected); indeed it was that He might become subject to death that "the Word was made flesh" (*ἐγένετο σὰρξ*). This "flesh," then, is His mortal body. But He "was quickened in the spirit" (*πνεύματι*, same dative). What is this "spirit"? In 1 Cor.

xv. S. Paul calls the present body "a natural body" (*σῶμα ψυχικόν*) to distinguish it from the "spiritual body" (*σῶμα πνευματικόν*). Here S. Peter calls the former simply flesh (*σάρξ*); what hinders then that he should call the latter, the spiritual body, simply spirit (*πνεῦμα*). "In which (resurrection body) He went and preached to the spirits in prison." Now, the verb "preached" here (*κηρύσσω*) is simply "published" or "proclaimed;" and this proclamation was not the gospel, but the fact that He had obtained the victory over death and had completed His work. This proclamation was so far-sounding, says S. Peter, that it reached even (*καί*) to the men of Noah's day, now spirits in prison on account of their sin and unbelief,—even to them came tidings of the fulfilment of all Noah's predictions in the victory of Christ over death and the grave.

Professor Huxley and the Destruction of the Gerasene Swine.

I.

BY THE RIGHT HON. W. E. GLADSTONE, M.P.

I HAVE read your able paper with great interest. I do not like, however, the conclusion at which Bengel arrives. And I am not at all afraid to take up Huxley's challenge, and show that, if we accept the Gadarene district as the scene, there is still, according to Josephus, no ground for his verdict.

II.

BY THE REV. PRINCIPAL J. B. M'CLELLAN, M.A.

The only true, and the complete and irrefragable answer to Professor Huxley's attack on our Lord's miracle of the Expulsion of the Unclean Spirits, and the concomitant destruction of the Gerasene Swine as "illegal and immoral," appears to me to lie in a nutshell, and, unless I am mistaken, it is already suggested by the editor of THE EXPOSITORY TIMES in the January issue in the phrase "origin of evil."

The answer, however, is this, and Professor Huxley cannot be allowed to escape from it. He sets up and attacks for "illegal and immoral" conduct a man of whom the world has never heard. The wielding of all his weapons, therefore, is simply a beating of the air. Whether Professor Huxley believes in the Gospels or not, is immaterial to this issue: he takes them as the source of the narrative

he impugns. He is bound, therefore, to take the agent whose conduct he arraigns as the agent *presented by them*, not an agent *whom they do not present*, or he is at once convicted of the fallacy of the *ignoratio elenchi*. Now the agent whom they present (rightly or wrongly it matters not, I say, to the issue) is the *Christ of the Gospels*, the Christ whom these spirits in this very narrative recognise as "*Son of God*," the Christ who does "*the works which the Father hath given Him to do*" (John v. 36), and of which works it is said, "*The Father who sent me, He doeth the works*" (John xiv. 10). The act of *this agent*, therefore, the agent *represented by the Gospels*, is an act of *divine agency*, and consequently its "legality and morality" in the "destruction of private property" (whether the Gerasenes were Jews or not, this again is immaterial) is exactly the same as the "legality and morality" of destruction of private property, or of life itself, by flood or fire, pestilence or famine, or any other "sore judgment" of the Almighty Lord of all things and of all men. I must leave it to Professor Huxley to say whether he will arraign the Almighty Owner or not. If he presume to do this, he cannot and will not stop at the Gerasene miracle. Believers in Professor Huxley's Theology and Philosophy may admit that he has convicted and overthrown his own phantom, but he has utterly failed to weaken or even touch the Gospel record of the Christ.