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want of seriousness and personal ambition," there were other cases in which it was far from beneficial. It is beyond doubt that we have to lay to the charge of Ward's influence the melancholy shipwreck of Clough's faith. There was for some years a deep attachment between the master and the pupil; but Ward's criticism of old-fashioned natural theology unsettled the younger man, while his constructive principles failed to satisfy him. "There goes Ward mystifying poor Clough, and persuading him that he must either believe *nothing* or accept the whole of Church doctrine," was a common remark in Oxford. Unhappily he chose the former alternative, and in the distraction and pain that followed, English poetry lost hardly less than English piety.

Ward himself, having tried almost every standing ground within Protestantism, found nowhere the certainty and the saintliness he together craved. The condemnation of his book cut his bonds to the University and the English Church. He surrendered his fellowship, and a few weeks afterwards married. *Solvuntur tabule risu*. He had been known far and wide as an obstinate upholder of celibacy for the clergy. To his opponents and the anti-Tractarians generally this marriage seemed to put a fool's cap on the whole cause. It was unfair,—for Ward, honestly disbelieving, as he now did, in the validity of his Anglican orders, had no scruples of conscience to overcome. But it was natural, and the burst of ridicule and malicious contempt which followed on this supposed collapse of its leader, hastened the collapse of the movement. Ward and his wife were shortly afterwards received into the Catholic communion, and being followed one by one by the rest of the extreme Tractarians, put an end to the attempt to bring the English Church as a whole into approximation, and ultimately union, to Rome.

It is obvious that a man who could win the affection and support of such contemporaries as we have mentioned, and of many more of the best and noblest minds in Oxford, could not be either a mere enthusiastic idealist or a cold dialectician. Ward's character, as traced in his biography, presents a fascinating combination of opposite qualities. His almost exasperating mastery of logical method, his most illogical humour; his high spirits and his intense moral convictions; his genuine piety and his boisterous fun; his devotion to philosophy, and his unconcealed contempt for history; his almost childish delight in the theatre, and his almost Quakerish conscientiousness,—are all abundantly illustrated. His ten years' life at Oxford are an epitome of the progress of theology along a certain line, and when the history of the movement comes to be written, his biography will supply material only less valuable than the *Apologia* itself.

Christ the "Little Lamb."

It is surely noticeable that throughout the Apocalypse, not the (Greek) word for a lamb (*ἀμνος*), but that which designates a "little lamb" (*ἀρνιον*), is used. Thus, in chap. v. 6, we find, "I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, *a Lamb*, standing as though it had been slain." Here it is *ἀρνιον ἐστῆκός ὡς ἐσφαγμένον . . . i.e.* a "little lamb" or young lamb, such as was claimed by the Law for the atoning sacrifice, and so bearing the mortal throat-wound (*ἐσφαγμένον*) inevitable thereto. So in ver. 8, . . . *ἐνώπιον τοῦ ἀρνίου . . .* So, too, and with the article, in ver. 12, *τὸ ἀρνιον τὸ ἐσφαγμένον . . .* Co-equally striking is it that in chap. xiii. 11, wherein anti-Christ is word-painted, he takes the guise of "a little lamb" . . . *εἶχε κέρατα δύο ὅμοια ἀρνίῳ . . .* With reference to this use of the diminutive, it is to be recalled that our Lord Himself so named His followers, *τὰ ἀρνία μου* (St. John xxi. 15), in some MSS., *πρόβατα*.

All this becomes still more suggestive and interesting when we turn to our Lord's and the apostles' Bible—the Septuagint, and discover the use of the same diminutive whereby to set forth the Lamb of God and Saviour of man, *e.g.* Jer. xi. 19, *ἐγὼ δὲ ὡς ἀρνιον . . .* Again, though not Messianic, our Authorised Version in chap. l. 45, which reads, "surely *the least of the flock* shall draw them out," is represented by *τα ἀρνία . . .* It must also be noted that in Ps. cxiv. 4, 6, the description is vivified, when it is observed that in both places the words are *ὡς ἀρνία*, "little lambs." The phrasing throughout also reminds us how St. John, the writer alike of the Fourth Gospel and of the Apocalypse, addresses adult Christians as his "little children" (*τεκνία μου*). It is surely of supreme dogmatic value that the relation of the Lord Jesus to the "little lambs," of the ancient foreshadowing sacrifices, is thus with nicety preserved and accentuated. What of pseudo-dignity is lost thereby is aggrandised by the affirmation, that He who bore the name of "the Lamb of God" was the antitype of the lamb-sacrifices and of the "little lamb" foreseen and fore-painted by Jeremiah. St. John had learned much between John the Baptist's cry, "Behold the Lamb of God" . . . "Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ" (St. John i. 29), and these visions of the Lamb, *τὸ ἀρνιον*, of Glory.

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