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legends, is not only possible, but probable; but if he was so influenced when he wrote, he has managed to suppress the fact in a remarkable way, for such parallels and similarities as these are, are only what might be expected among writers so closely akin in race and language, belonging to nationalities whose forefathers had, in early times, inhabited the same country, and between whom there was much intercourse in later days. Two

descriptions of the same event, especially if that event be the Creation, are, moreover, bound to contain a certain number of parallels.¹

¹ Professor Ryle, in an excellent article on "The Assyrian Cosmogony and the Days of Creation," in THE EXPOSITORY TIMES for June 1891, also speaks (p. 198) of the conspicuous points of difference offered by the Babylonian longer account of the Creation—differences which now prove to be even greater than was then supposed.

Joseph Mazzini.

BY ELEANOR F. JOURDAIN.

"My work," wrote Mazzini in an early essay on "Faith and the Future," "is not a labour of authorship, but a sincere and earnest mission of apostolate." We could hardly wish for a more accurate description, not only of the essay in question, but of Mazzini's life as a whole. It is as an apostolate that the work of this Italian patriot should be judged. He nowhere claims to have originated the ideas which he so persistently put forward, and to which he dedicated his life; but he does claim to be the bearer of a sacred mission, to be an interpreter to the world of the true aim of life, and to restore to it certain pure and lofty ideals too long obscured from sight. In Mazzini's utterances we must not seek for daring flights of original thought; we must not expect that he will give us ideas clothed in perfect and artistic form; he was elevated above his fellows not by this, but by a faith distinct and inspiring in the great truths of ethics and poetry, of politics and religion, and by a stern loyalty to what he apprehended of those truths.

His portrait has been drawn for us in his autobiography and scattered papers. As a youth he was impressionable and sensitive both to what he saw of sordid misery and suffering in the world, and also to the more subtle sadness connected with the torpor and poverty of national life in his country. By nature gifted and imaginative, but always, as he has told us, complete master of himself, he decided to give up his hopes of a literary career, seeing that in Italy, divided, dismembered, and oppressed, no truly national literature could arise until political freedom had been attained. The union of the free nations in

Europe would lead, he hoped, in the future, to a union of the highest literary aspirations of all men. And to this ideal he was content to sacrifice his own personal wishes. In the interests of his country he considered it right to join the secret insurrectionist society of the Carbonari, but his instinct revolted against the means they employed, and he was quick to see, moreover, that a society pledged to the destruction of tyrannical governments, but destitute of a constructive aim, could do but little, and in the very moment of success would find itself without a mission. He therefore withdrew himself from its ranks, not, however, before he had suffered imprisonment, and during his imprisonment conceived the idea of a new organisation, named by him "Young Italy." This new society had a distinct aim, and the greatest possible publicity was given to its methods. It is noticeable that from the first Mazzini's association appealed to the *youth* of Italy. For he felt that people in general refuse the credit to enthusiasm which they grant unreservedly to caution, because of a prevalent idea that intellect is enlisted on the side of caution, feeling only on that of enthusiasm. Let enthusiasm be cultivated together with intellect, he urged; they will then have an overwhelming force. So, in the world of art, which he constantly parallels with the world of politics, he held that philosophy, appealing principally to the intellect, poetry, appealing above all to the emotions, should not be kept apart.

He had not over-estimated the result of his appeal to the intellect and the enthusiasm of the Italian youth. The organisation of "Young

Italy" did much to arouse the long-dormant sense of Italian unity, and to prepare the way for the rebellion against Austrian domination. It has been, beyond doubt, the great inspiring force which has helped to make Italian unity (though under a form different from the unity of Mazzini's ideal) an accomplished fact. It was, as Mazzini truly said, "a triumph of principles."

The means adopted by its founder, and afterwards repeated in the similar associations of Young Switzerland, Young Poland, etc., and, in essentials, in the wider but less immediately practical association of Young Europe, were twofold: *education* of the people; and *insurrection* against any power which impeded the true development of the nation. This twofold teaching had its root in Mazzini's own deepest convictions. For, in the first place, he considered that all fruitful work for the world must begin with the education of the individual. A man must be trained to step out of the narrow circle of self-interest; he must learn to sacrifice somewhat in order to be able to combine with others, and in such association to find the realisation of the best life for each and for all. Similarly, the nation, or association of free men, should learn to combine with other nations for the sake of the benefits that would thereby accrue to humanity. In this way alone can the true life of the nation be realised. And as no one can easily pass at once from a self-centred life to one swayed by the "enthusiasm of humanity," Mazzini points out that the natural education of the individual proceeds step by step. A man is a better patriot for being a good son, a better citizen of the world for being a good patriot. "Love your family, love your country, love humanity, love the ideal." This, then, is the formula of education that he propounds.

In the second place, his theory of insurrection against a tyrannical government is based on the assumption that the action of evil in the world, corrupting the good, and hindering its progress, is not a fact to be borne with Christian resignation, as an expiation of the sins of former generations, but is rather a call to all honest men to come out and meet their foe.

It will be seen that his teaching in each direction is based on a firm faith in the progress of the world. Mazzini's creed, so often reiterated, consists in a belief in God, in a moral law, and in humanity. He believed that the moral law was

subject to development, and that its purport, as yet only half-guessed, could only be finally discerned by the efforts of humanity as a whole. "Progress," he said, "must be the progress of all through all, the amelioration of all through the work of all." And he applied the lesson not only in politics but also in religion. He believed that both socially and morally the world has passed through great phases, that each rise and fall of a new faith, whether in religion or politics, has left its mark on time, and gained new ground for humanity. If, then, the religion in which his countrymen had trusted seemed to him to be not only failing, but effete, he did not feel the rock on which his belief was based crumbling beneath him; the decadence was to him merely a sign that one special form of religion had gained its step and finished its work, and that new symbols would arise to carry on the work of progress.

Mazzini was saved from fanaticism as from irreligion by his belief in the continuity of spiritual life through changing forms. "We believe in one God; the Author of all existence; the absolute living Thought, of whom our world is a ray, the universe an incarnation." This world, once all but dead in sin, had been transformed by the coming of Christ. "The soul of man had fled: the senses reigned alone. He came . . . Jesus. He bent over the corpse of the dead world, and whispered a word of faith. . . . And the dead arose." The world had risen to inherit a newer and nobler mission, that of unity; but "unity," said Mazzini, had now "abandoned Catholicism, and Catholicism no longer helped forward the progress of the world."

It is not surprising to find in an Italian patriot, whose country had been the centre both of the imperial unity of the ancient world and of the ecclesiastical authority of the Middle Ages, a belief that Italy was destined to be the herald of a new unity and a greater authority, from which should spring another and a better life. The old unity enforced rights—its highest utterance was the cry of liberty; the old authority enforced duties—its watchword was self-sacrifice. But the new unity should include both rights and duties. "Right is the faith of the individual, duty the common collective faith." The new era which was to be inaugurated was to be one of association.

In this era Rome was to lead the way. "From Rome alone can the word of modern

unity go forth, because from Rome alone can come the absolute destruction of the ancient unity." "The worship of Rome was a part of my being. The great unity, the one life of the world, had twice been worked out within her walls." "Why should not a new Rome, the Rome of the Italian people,—portents of whose coming I deemed I saw,—arise to create a third and still vaster unity, to link together and harmonise earth and heaven, right and duty, and utter, not to individuals but to peoples, the great watchword Association—to make known to free men and equals their mission here below?"

How far were Mazzini's aims realised? Let us recall the further history of his life, his imprisonment and exile, his long-continued labours, the doubt that at one time assailed him as to whether the idea for which he was giving his life might be,

after all, but "*his* idea, and his country an illusion." In his own life he was obliged to bear the evils against which he fought for others. He had sacrificed the intellectual career for which he was fitted, he was obliged to live apart from his parents, an exile from his country; and we cannot be surprised to hear that he felt his life an unhappy one. But he never despaired of the ultimate success of his aims. When, however, at last the longed-for unity of Italy drew near, he saw most plainly that it would come in a form repugnant to his republican ideals, and by means which he scorned.

In the end, much has been gained for Italy. Yet of all those who by various means helped forward the making of the new kingdom, Italy perhaps owes her greatest debt to the man whose rectitude never faltered in her service.

Exposition of the First Epistle of St. John.

BY THE REV. PROFESSOR ROTHE, D.D.

CHAPTER III. 9-12.

"Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his own brother. And wherefore slew he him? Because his works were evil, and his brother's righteous."

VER. 9. It is so impossible for him that doeth sin to be aught else than of the devil (ver. 8), *i.e.* it is so impossible for him to be begotten of God, that he who is begotten of God doeth no sin; yea, he cannot sin (2 Cor. v. 14). In the word "whosoever" there is implied the (inner) necessity of this effect of being begotten of God. In connexion with the expression "is begotten of God," one might suppose (seeing that in the Greek it is the perfect that is used) that the new birth spoken of *here* is represented as being already perfect and complete. But here, at least, that is not the case. It is evident from ii. 29 that the perfect may be used even in instances where the new birth is not thought of as being already complete. What is spoken of is not a being *born* again, but a being *begotten* again. Here the context does not admit of the thought of such a completed new birth, for the reason assigned, "His seed abideth in him,"

expressly presupposes that the new birth is not yet fully accomplished, and that the new man is as yet but spermatic or embryonic. "His seed" is the seed of God, the seed whereby God has begotten him anew. Just as man is begotten again by the Holy Spirit (*viz.* the Spirit of Christ, John iii. 3 ff.), so this "seed of God" is undoubtedly the Holy Spirit; it is not, however, the Spirit of Christ, but that of the man himself, in whom no doubt, in such a case, the Holy Spirit of Christ really dwells. By "seed of God" is meant that which is ethically begotten in the regenerate person in the act of conversion, which is the commencement of the actual new birth; it is the rudiment of a real (not merely approximate), good, or holy (human) spirit, which is called the "seed of God," inasmuch as the divine nature (2 Pet. i. 4), *viz.* in the "Holy Spirit" of Christ, is actually immanent in it, and inasmuch as it is something effected by God in