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calling; it is the voice of God that calls. And it does not depend on the laying on of hands—not even of the hands of the presbytery. What a sermon is this! He says it may be neither literature nor theology. It may not; but it is preaching, and that is better; for it is of the preacher of the everlasting gospel that it was said: ‘How beautiful upon the mountains are their feet,’ and so fine a thing was said by God of no one otherwise engaged. Mr. Kernahan has not taken advantage of the Clerical Disabilities Act, and if there were a Clerical Abilities Act he would not mind it: he has no recognition except from his fruits. But that will do. For no one will read this ‘sermon out of church’ and lightly speak evil of the Christ again.

**GOD'S GREAT SALVATION.** BY THE REV. ALEXANDER BROWN. (Aberdeen: *The Author*. Crown 8vo, pp. x. + 287.) By his *Great Day of the Lord*, a study of the Apocalypse that will endure while so much is forgotten around it, Mr. Brown is already well known. This is a study of the Hebrews. The lecture form of its first de-

livery is retained. That is no serious loss to the reader; for the Hebrews, with all its long-linked argument, is capable of division into portions, and brings separate lessons to us as few of the epistles do. But Mr. Brown's great strength, we think, is in the exposition. He has a special gift of that, so that those who cannot hear the living voice, and even those who do not need the practical application, will find this book a rich storehouse of large-minded, scholarly, wholesome exposition.

AMONG THE MENABE. BY THE REV. GEORGE HERBERT SMITH, M.A. (*S.P.C.K.* Fcap. 8vo, pp. 112.) ‘And where are the Menabe?’ Well, it is the first question Mr. Smith answers. They are one of the divisions of the much-divided Sakalava tribe, which covers the western side of Madagascar. Mr. Smith spent thirteen months among the Menabe, not too long for missionary success, but long enough for scientific observation. So it is to the geography, history, and social habits of the people Mr. Smith gives himself in his little book.

## What the Bible Teaches about the Human Body.

BY PRINCIPAL THE REV. DAVID BROWN, D.D., LL.D., ABERDEEN.

If there is one thing more than another in which the Religion of the Bible differs from all other Religions, it is in the view which it gives of the *human body*. In many heathen countries the common people believe that the body is a mass of matter which at death becomes part of the dust of the ground, and they themselves are no more. The better races, especially of the Northern regions, believe in an immortality, which they shape according to what they believe will be the perfection of happiness; while in the East it is believed that consummate bliss will consist in absorption into Brahm, which, whatever it may mean, certainly means the extinction of our personal identity. In the schools of Greek philosophy the body was regarded as an encumbrance on the soul,—its cage or prison-house which at death will set the spirit free; for the spirit is the man. In short, wherever heathenism reigns, *life* is either regarded

as at an end altogether, or it will be a life in which the body will have no part. In both these respects the religion of the Bible stands absolutely alone.

If it is asked what the Old Testament teaches on this subject, the question is not easily answered, for its teaching is chiefly indirect. It is there, but it is in the background; for it was reserved for Christ Himself, the Resurrection and the Life, to bring life and immortality to *light*. But we have our Lord's own authority for saying, what devout Israelites might know from their own Scriptures, that the dead are to rise. ‘Now that the dead are raised,’ said He to the Sadducees, who denied the resurrection of the dead, ‘even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living: for all live unto Him’ (Luke xx. 37, 38). And, in the Psalms, have we not clear enough

indications of this? In the 17th Psalm the Psalmist prays to be delivered 'from men of the world, which have their portion in this life,' etc. 'As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness' (vers. 14, 15; see also Ps. xlix. 14, to the end). And in the 23rd Psalm the Psalmist is assured that 'goodness and mercy shall follow him all the days of his life, and that he shall dwell in the house of the Lord for ever.'

Coming to the prophets, under the figure of a bodily resurrection Ezekiel beheld in vision a valley full of dry bones, 'very many, and very dry,' representing the whole house of Israel, supposed to be hopelessly dead, after the Assyrian captivity of the ten tribes, and the Babylonian captivity of the other two tribes. But, being commanded to prophesy over the bones, they came together, the flesh upon them, and skin and sinews, but without life. Then, being commanded to prophesy to the wind (or breath), behold, breath came into them, and they lived and stood up upon their feet, 'an exceeding great army' (Ezek. xxxvii.). Also in the minor prophets, under the same figure of the resurrection of a *dead Church*, devout Jews were made familiar with the resurrection of the dead. Thus (Hos. vi. 1, 2): 'Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. . . . He will revive us, and the third day He will raise us up; and we shall live in His sight.' Again, in xiii. 14: 'I will ransom them from the power of the grave; I will redeem them from death. O death, where are thy plagues? O grave, where is thy destruction? Repentance shall be hid from mine eyes,'—words which the apostle appropriates and enlarges upon rapturously on the actual resurrection of the dead (1 Cor. xv. 58). In a word, the resurrection of the dead in the person of the promised Messiah is expressly predicted in Psalm xvi. Up to verse 10 it is impossible to doubt that David himself is the speaker as well as the author of the psalm, and that he is expatiating on his happiness in having the Lord for his portion. The lines had fallen to him in pleasant places, and he had a goodly heritage. Not only so, but, looking to his future state, he says: 'My flesh shall rest in hope,'—of what? 'For thou wilt not leave my soul in [or "to"] Hades (*εις ᾄδην*); neither wilt thou suffer Thine Holy One to see corruption' (ver. 10). But

David's flesh did see corruption. We are therefore forced to conclude that, being a prophet, he was now carried beyond himself, and led to say what was true of none, who ever died or would die, save One, Jesus of Nazareth. That this is no forced interpretation of the verse, *but the genuine sense of it*, is certain, if we are to believe the two apostles, Peter and Paul, rather than our modern critics. What said the Apostle Peter when, on the day of Pentecost, being filled with the Holy Ghost, he addressed the wondering multitude in the streets of Jerusalem? 'Brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath, that of the fruit of his body He would raise up one to sit upon his throne, he, *seeing this before*, spake of the resurrection of the Christ [Messiah], that His soul was not left in Hades, nor did His flesh see corruption' (Acts ii. 29-31).

To the same effect, and almost in the same terms, does the other great apostle comment on this same verse of the 16th Psalm in his address to the Jews at Antioch, in Pisidia: 'We bring unto you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that He raised up Jesus. . . . And as concerning that He raised Him up from the dead, now no more to return to corruption, He hath spoken in this wise. . . . He saith also in another psalm, Thou wilt not suffer Thine Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption. But He whom God raised up saw no corruption' (Acts xiii. 32-36). This ought to be decisive, that the 16th Psalm does predict the resurrection of the body, not in the person of David, but of David's Son, the promised Messiah.

Yet, when Christ came, what was the belief on this subject? The Pharisees did believe in the resurrection of the dead as a *doctrine*, but when the apostles began to preach the resurrection of Christ as a *fact*, the Sadducees, who were the ruling party at that time, determined to forbid this teaching, on pain of imprisonment, and, if they persisted in it, to put them to death. 'As they spake to the people, the priests and the captain of the temple and the Sadducees came upon them, being distressed because they taught and preached in Jesus'

(R.V.)—not ‘through Jesus’ (A.V.)—‘the resurrection of the dead’ (Acts iv. 1, 2). They were not preaching a *doctrine*, but a fact; but it was evident to everybody that the one established the other. They must stand or fall together, as the apostle tells the Corinthian Christians (see 1 Cor. xv.).

But it is to our Lord’s own teaching, and that of His apostles, about the resurrection of the body, that I wish especially to call attention in the sequel of this paper; and all the more because the Authorized Version fails to bring out, as the Revised Version does, the emphatic way in which He expressed Himself on the subject. ‘This,’ He says, ‘is the will of Him that sent Me, that of *all that* He hath given Me, I should lose *nothing*, but should *raise it up* at the last day’ (John vi. 39). Yes, what the Father hath given Him is their whole selves,—not their souls, which are precious, but their whole man; for ‘their very dust to Him is dear.’ But in the very next verse (40) the neuter gender is changed to the masculine: ‘And this is the will of Him that sent me, that everyone that seeth the Son and believeth on Him shall have everlasting life, and I will raise *him* up at the last day.’ Again, ‘No man can come to Me, except the Father which hath sent Me draw him: and I will raise *him* up at the last day’ (ver. 44). And once more (ver. 54), ‘Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise *him* up at the last day.’ In a word, in His last, His longest, His most heavenly intercessory prayer, which He offered at the communion table but an hour before His agony in the garden and His betrayal by the traitor, we have these remarkable words: ‘Father, glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, *that whatsoever Thou hast given Him, to them He should give eternal life*’ (John xvii. 1, 2, R.V.). Here the neuter gender and the masculine are combined, as if to mark by emphatic repetition that the eternal *life* which is given to believers is not mere existence, but their whole redeemed selves, body as well as soul.

I come next to the teaching of the apostles. Was it as emphatic on this point as their Master’s? Yes, and they could give us features of the subject which for obvious reasons our Lord could not express. Thus, in the first epistle to the Thessalonians we learn that some of the members of that Church had died, to the grief of their brethren,

who supposed, from what the apostle had taught them about the second coming of their Lord—as if it were at the door, that those deceased brethren would miss seeing Him as soon as themselves. Not so, says the apostle to them; for ‘we would not have you to be ignorant concerning them that are asleep, that ye sorrow not, even as the rest (the heathen) which have no hope. For if we believe that Jesus died and rose again, so them also that sleep in Jesus will God bring with Him’ (1 Thess. iv. 13, 14). Mark the studious change of words now used to express the death of Christ and that of *believers*. Never once is the death of Christ called a *sleep*. If it had been so, those who refused to believe that He had risen again would have been ready to say He had not really died at all; it was only a deep *swoon*, from which He at length awoke. In that case, of course, it was no resurrection from the *dead*. And as the truth of Christianity rests upon the reality of both the *death* and the resurrection of Christ, the use of the word ‘sleep’ is studiously avoided in speaking of His death. Here, accordingly, the apostle warily changes the word—Jesus *died*, but believers *sleep*. Yes, and best of all, they ‘sleep *in Jesus*.’ That is, their bodies do; but that is themselves. This is grandly expressed by the angel who rolled away the stone from the sepulchre to let the Lord go forth from it alive. The women who had come to anoint the body of their dead Lord were terrified at the sight of the angel. But, ‘Fear not *ye*,’ said the angel; ‘for I know that ye seek Jesus, which was crucified. He is not here; for He is risen as He said. Come, see the place where *the Lord lay*’ (Matt. xxviii. 5, 6). Yes, it was Himself who lay there. Mary Magdalene, stands at the tomb weeping, and sees two angels in white clothing sitting, the one at the head, and the other at the feet, where *the body* of Jesus had lain. ‘They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away *my Lord* out of the sepulchre, and I know not where they have laid Him.’ It was His body that lay there; but to Mary it was *her Lord* that lay there. Yes, and He lay in as narrow, and cold, and dark, and repulsive a spot as any of us will have to lie in. And by this He has consecrated and perfumed the very clods of the valley. Beautiful is the way in which God comforted Jacob, when in his old age he had to travel that long journey from Canaan to Egypt in the waggons which Joseph had sent to

bring him. On reaching Beersheba, he seems to have feared it might cost him his life. But God appeared to him in the visions of the night, and said to him: 'Fear not to go down into Egypt; for *I will go down with thee, and will surely bring thee up again*' (Gen. xli. 2-4). But Jacob never came up alive from Egypt; but *his bones* were brought up, and God calls this *himself* ('I will surely bring *thee* up again'), and a good account of him will be given by Him who said, 'This is the will of Him that sent Me, that of *all that* which He hath given Me I should lose *nothing*, but should raise *it* up at the last day.'

Ye Thessalonian brethren, fear not that your deceased friends will not get a sight of your Lord as soon as yourselves; 'Yes, this we say unto you by the word of the Lord' (a special revelation, as I think—at least, it is nowhere else recorded), 'that we which are alive, that are left unto the coming of the Lord, shall in no wise precede them that are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord' (1 Thess. iv. 13-17).

So much for the teaching of the apostles about the body, and the resurrection of it.

But what the resurrection-body will be we know only from what the apostle teaches in 1 Cor. xv., and this chiefly negative; but one is glad to get even that, and would fain peer into its full meaning. But two passages which I shall quote seem to throw some light on the subject. 'It is not made manifest what we shall be,' says the beloved disciple; 'but we know that if He shall be made manifest we shall be like Him, for we shall see Him even as he is' (1 John iii. 2, R.V.). Then (Phil. iii. 20, 21), 'We look for the Saviour, the Lord Jesus Christ; who shall fashion the body of our humiliation, that it may be *conformed to the body of His glory*.' Taking these passages together, they seem to me to express something very *positive* as to the glorified *human body* of our Lord, '*even as He is*' on the throne.

Does the reader, in his still moments, sometimes try to realise to himself what that radiant form, 'the body of His glory,' will be like? I confess I

sometimes do. That fine hymn-writer, Ray Palmer, I am sure, did; for thus he sings—

'Jesus, these eyes have never seen  
That radiant form of Thine:  
The veil of flesh hangs dark between  
Thy blessed face and mine.

I see Thee not, I hear Thee not,  
Yet art Thou oft with me;  
And earth hath ne'er so dear a spot  
As where I meet with Thee.

Yet, though I see Thee not, and still  
Must rest in faith alone,  
I love Thee, dearest Lord, and will,  
Unseen but not unknown.

When death these mortal eyes shall close,  
And still this throbbing heart,  
The rending veil shall Thee disclose,  
All glorious as Thou art.'

But no; he is scarcely right there. It will only be when 'we shall see Him, even as He is,' in 'the body of His glory.' To be at home with the Lord at death is enough in the meantime. But the best is yet to come.

In conclusion, what effect, it may be asked, had this new teaching about the *body* upon the converts from heathenism? It produced a delicacy of feeling about the sins of the body utterly unknown before. Thus to the Ephesian Christians the apostle says: 'Let no corrupt communication proceed out of your mouth' (iv. 29), and (v. 1, 2), 'Be ye therefore followers of God, as beloved children, and walk in love. . . . But fornication and all uncleanness, . . . *let it not be once named among you, as becometh saints*,' as if the very naming of them was defiling to the lips of those who uttered them, and the ears of those who heard them. Only those who have read carefully the works of Ovid and Horace and Juvenal do realise the vastness of the change which Christianity produced upon the converts from heathenism. Archbishop Trench, in his charming book on the *Synonyms of the Greek Testament*, calls attention to the remarkable fact that the word for *love* in classical Greek (*ἔρως*) is never used in the Greek Testament, because it conveys the idea of *sensual* love. Instead of this, the word used is (*ἀγάπη*), which means that pure love of God to which we owe our salvation (John iii. 16), and that love of man to man which is the fulfilling of the law (1 Cor. xiii.). This word, as a *noun*, is not found in the Greek classics, though the verb (*ἀγαπᾶω*) does occur.

This sense of delicacy has continued, and so purified the language of Christendom that in respectable society all defiling language is excluded from social intercourse.

In the burial of the dead there was a great difference between the early Christians and the heathens. I remember reading somewhere that in the third century the plague broke out in Alexandria, sparing neither heathens nor Christians. The Christians, dressed in white, walked in procession, singing hymns, and so buried their dead. The pagans, when any of their family died, fled from the house, leaving their dead unburied; while the Christians went to those heathen houses, brought out the dead, carried them on their backs, and buried them, but in silence.

Even to this day the change produced upon the rude heathen by their conversion to Christianity is strikingly to be seen in the matter of dress. A lady friend of mine went out to Zululand to visit

her sister, the wife of the medical missionary there, and became so much interested in the work of that mission and its progress that she determined to remain and work in it. After some years she came home to see her friends, and meeting her in Edinburgh, I asked her some questions about the mission. 'Do the women go naked, or do they dress?' 'The heathen women go stark naked, but when they become Christians they clothe themselves'; and she added, 'even the heathen women are learning to put on some covering.'

But of all the effects of the teaching of Christianity about the *human body*, the most remarkable is the building of hospitals and infirmaries for the sick and dying,—sometimes at enormous cost,—and providing them with the best medical officers and appliances, and this in all parts of Christendom—a thing all but unknown till Christianity leavened civilised nations on this subject.

## Sermonettes on the Golden Texts.

BY THE REV. G. M. MACKIE, M.A., BEYROUT, SYRIA.

### Strength and Weakness.

'Wherefore let him that thinketh he standeth take heed lest he fall.'—I COR. X. 12.

I. THE DEFINITION OF STANDING.—It means the opposite of everything that leans or receives external support. It is independence of surrounding circumstances, the power to dispense with them and overcome them. No greater mistake can be made than for one who is really supported to fancy himself independent. Such was the mistake of the Highland chieftain who, in the duel, threw aside his shield, thinking he could make his sword do double service after the manner of his Saxon adversary. The mistake led to his defeat and death. The power to stand must come either from within or from without. The former alone avails in the evil day. Confusion is here calamitous. Hence the plain warning: 'Let him that thinketh he standeth take heed lest he fall.'

II. THE DANGERS.—The points here emphasized are the possibility of falling and the importance of watchfulness. We are not warned against stand-

ing, but against the dangers that always attend it. We are expected to stand, but only in the right place, and in the right way. An illustration from the sea will help us to understand this distinction. When the Board of Trade investigates a case of shipwreck, no one asks *whether* or not fire burns and water drowns, whether rocks do harm to iron plates, or collisions are attended with danger. The question is simply as to how the fire broke out, whether the ship was in a seaworthy condition, why the vessel struck upon a certain rock, or which ship neglected the rule of the road. The vessel is not expected to suffer shipwreck. When she puts out to sea, perhaps to feel for the first time the pulsation of the great deep, every provision is made for a safe and successful voyage. The sailing orders are received and understood, and arrival at the desired haven is fully anticipated. It is an inspiring sight to look out upon such a wonderful creation of engineering art gliding swiftly seaward in the deepening darkness, with the signal lights in their proper places and the electric illumination flashing from every port.