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3. The mystical conception of the Kingdom of God is deliberately rejected by the school of Ritschl as not only useless but dangerous. The Holy Spirit has no place in their system, being simply the collective spirit (*Gemeingeist*) of the Christian Church. Appia, on the other hand, holds that it is a distinct loss to overlook this aspect of the Kingdom. He has no sympathy with the tendency to go behind the teaching of the apostles to the direct teaching of the Master, seeing that the latter expressly taught His followers to look to the future for a revelation still higher than they had received through His earthly ministry. And if the expectation of St. Paul that God at last is to be all in all (1 Cor. xv. 28) shall be realised, this must be through the Holy Spirit's communicating the Divine life to every citizen of the Kingdom. For the development of this and other important aspects of the Spirit's work, we must refer readers to the article itself, which is as interesting as it is clear.

Finally, Appia points out how each of the three above conceptions, if held exclusively, has its special danger. The eschatological conception tends to the same extreme as modern socialism, it looks for redress too much to external changes. The moral conception tends to appeal too con-

fidently to man's own powers, to exaggerate his moral capabilities, while minimising the evil of sin, and to place him under the sway of a law more elevated and more spiritual, indeed, than the old one, but a law all the more difficult on that account to keep, and consequently all the more a source of despair to those who seriously attempt to keep it. The mystical conception, too, has dangers, and has at times occasioned abuses, which go far to explain, although they do not justify, the Ritschlian aversion to it. The mystic, pure and simple, may easily mistake unreflecting impulses for heavenly inspirations, he may cultivate religious emotions as if these were an end in themselves, and may gauge piety less by purity of life than by heightened feeling. The safeguard against these evil tendencies is to combine all the conceptions, and especially to make the mystical the *trait d'union* between the other two. Appia holds that thus safeguarded, the Kingdom should occupy the central place in Christian dogmatics which is accorded to it by Ritschl, and that it is possible to establish an organic connexion between this conception and all the great cardinal doctrines of the gospel.

J. A. SELBIE.

Maryculter.

Sermonettes for Children on the Golden Texts.

I.

'Jesus Christ healeth thee.'—Acts ix. 34 (R.V.).

1. Peter had been making a tour of the cities and villages of Judea and Samaria, and he came to Lydda. He found Christians there already, and one of them palsied. We are not told in as many words that Æneas was already a Christian, and we may suppose, if we like, that Peter was the means of making him so. But it is nearly certain that he was already on the Lord's side. His soul was healed, his body wanted its healing now. And the day was coming when the body would be healed also. For the follower of Jesus, having lain down to sleep, awakes and finds a whole soul in a whole body. But Æneas got healing of the body before that day, sooner, indeed, than he or anyone else expected, for palsy was and is an incurable disease. Peter came to him, and said, 'Æneas, Jesus Christ healeth thee,' and he was healed immediately.

2. Peter did not say, 'I heal thee.' He was an honest man, and knowing that he did not do it, he did not claim to do it. If he had claimed to do it himself, he could not have done it. He had had a lesson in that. Once he had

boasted that, though all men should deny Jesus, he would never deny Him; and then he did it helplessly three times right on end. He knows now that he can do all things through Christ which strengtheneth him.

3. He says, 'Jesus Christ healeth thee.' That was a sermon, a full sermon, with all the necessary introduction, heads, application. 'Jesus' means the Man of Sorrows who came to *save*, the Son of Man who gave Himself a ransom; 'Christ' means the risen and anointed King. No doubt Æneas had once looked for the Messiah or Christ, who was to redeem Israel; Peter's short sermon says this Jesus of Nazareth is He. So it contains a historical fact—Jesus is the Christ; a redemptive fact—Christ is Jesus, *i.e.* a Saviour; and a regal fact—Jesus the Saviour is Christ, thy King and Lord.

4. Then the word *healeth*. To Æneas it may have meant only the healing of the body. But Peter was not likely to be content with that, and Jesus never was so content. If not already, very soon Æneas would know that when Jesus Christ heals, He heals the whole person.

5. Finally, notice the tense of the verb: 'healeth thee.' Peter does not say 'will heal thee,' still less 'may or can heal thee,' and still less does he say 'may He heal thee.'

Some say always at table, 'For what we are about to receive, Lord, make us truly thankful,' and never say they *are* thankful. When Peter prays he believes, and so he just says 'healeth thee.' For he knew that in Christ Jesus all God's promises are Yea and Amen.

II.

'To Him bear all the prophets witness, that through His name everyone that believeth on Him shall receive remission of sins.'—Acts x. 43 (R.V.).

This is a sentence, perhaps the central sentence, in Peter's address to Cornelius. It offers 'remission of sins'; it offers that 'through the name of Jesus'; it offers it to 'everyone that believeth on Him'; and it asserts that all the Hebrew prophets are witnesses to the truth of it.

1. Peter offers remission of sins. And plainly he offers that as the best thing he has to offer. When the lame man who sat at the Gate Beautiful looked on Peter, he expected to receive some money. Peter gave him something better than that: the healing of his limbs. But this is better still, it is the healing of the soul. Remission or forgiveness of sins—it means of all sin, and of every sin, known and unknown, old and new. And it means full and free forgiveness: the casting of all our sins behind His back, and remembering them no more for ever. It is the one gift God has to give us, the one gift we need to receive.

2. Peter offers this through the name of Jesus. For there is no other name given under heaven among men whereby we must be saved. Jesus means Saviour. Two Saviours are unnecessary and impossible. He died for the sins of the whole world. He purchased a full and perfectly free forgiveness for all. So it is no use for anyone to pretend to forgive sins that Jesus does not forgive; it is no use hoping for forgiveness in any way but the way Jesus Himself bestows it.

3. Forgiveness of sins is offered to everyone that believes on Jesus. That *believes*, not does, nor hopes, nor even prays, though all these may lead to believing. The act of trust—that secures forgiveness. And it is to *everyone* that believes—Jew, Greek, Englishman, good man, bad man, boy, girl. For it is always 'whosoever will.'

4. And all the Hebrew prophets are witnesses. Peter mentions this because the persons he was offering forgiveness to were Gentiles. He himself was surprised that God was the God of the Gentile as well as of the Jew. But when he began to think about it, he remembered that the Hebrew prophets all expected that. So if you believe that Jesus is willing to forgive your sins, you are in line with the ancient prophets of Israel, you are helping God to fulfil their prophecies.

III.

'But now hath Christ been raised from the dead, the firstfruits of them that are asleep.'—I Cor. xv. 20 (R.V.).

This 15th chapter of First Corinthians is an argument to prove that those who believe in Christ, and die, shall rise again. Now, an argument must rest on something. It must have a starting-point in fact. Our text contains it.

One fact is sure: that Christ has risen. The rest follows logically from that. Sometimes people have tried to explain this chapter on the supposition that Paul is proving the fact of Christ's resurrection in it. He never dreamt of such a thing. He is as sure of the fact of Christ's resurrection as he is of his own existence. He only uses it as a rock to stand on, that he may make *our* resurrection as sure to us. 'But now hath Christ been raised from the dead'—that is certain, whatever else is. So the text contains two things: (1) that Christ rose as firstfruits, and (2) that to die in Christ is only to sleep in Christ.

1. Christ died and rose again. That is settled and sure. But He did not die alone, and He did not rise alone. He died for our sins, He rose again for our justification. Every one that believes on Him dies with Him to sin, and rises with Him again to newness of life. Or, in other words, He is one with His followers. They are never separate or separable. If He is dead, they are dead; if He is alive again, they are alive with Him. The illustration which the apostle uses is that of a harvest-field. Some sheaf must be cut first, it is called the firstfruits. But it does not prevent the rest of the field from being cut. It makes us sure that the rest of the field will be cut. It is but a sample of the whole. Jesus was first raised from the dead; it is a proof and earnest that they who sleep in Jesus shall rise with Him, to be with Him then for ever.

2. The death of the followers of Jesus is called 'sleep.' That is chiefly because there is an awakening. And it is a happy awakening, after a most refreshing sleep, like the waking of a little child. It is an awakening to a new day, a day that never grows dark again, a day of service without weariness, of joy that is full of glory. But it is also called 'sleep' because it is natural and easy. The sting of death is sin, and Christ has taken that away. So it is only a lying down to sleep now.

IV.

'The angel of the Lord encampeth round about them that fear Him, And delivereth them.'—Ps. xxxiv. 7.

Peter had been seized cruelly by Herod Agrippa, and put in prison, to wait there till he should be put to death. Herod had seized him when it was close on the Passover, and he would not put him to death till the Passover was past. For Herod had not yet learned, and never did learn, that God will have mercy, and not sacrifice. But God was watching over Peter, whose work was not yet done, so He sent His angel, who delivered him out of the prison. And Peter might well have had the golden text in his mind as he knocked at Mary's door.

1. There is an angel for watching over those who fear God. We often read of angels coming on acts of ministry and mercy to God's people. For are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? But there is one especially who goes by the title of '*The Angel of the LORD.*' And there is little doubt that 'the Angel of the Lord' is no other than the eternal Son of God, who, even before His incarnation, kept coming to His own. Well, the Angel of the LORD is ever on the watch that no harm may come to those who are

His. He slumbers not nor sleeps. He is never on a journey. He is there wherever there is danger to avoid or work to do.

2. The Angel of the Lord always delivers His own. It is true that He permitted James, the brother of John, to be slain with the sword of this same Herod. But death is no evil in itself, and the work of James was done. Peter's work was not yet done; so the Angel came and delivered him. It is from real danger, then, that He delivers us. And

especially from the danger to sin. In strong temptation He is very near, waiting the moment to step in and deliver us from it. For they who are His, they who trust Him and lean upon Him, never should, and never do, fall into temptation. It is when we will not be delivered that we fail. It is when we refuse to put our hand in His that we are guided into some crooked way, and suffer. He delivereth always. He has all power in heaven and in earth, and His love is equal to His power.

Frederick Field, M.A., B.D.

BY THE REV. JOHN HENRY BURN, B.D., RECTOR OF DEER, EXAMINING CHAPLAIN
TO THE BISHOP OF ABERDEEN.

III.

DR. FIELD'S calculation, that it would take him ten years to produce his edition of the *Hexapla*, was verified almost to the letter. Fortunately, however, for the cause of biblical scholarship, he proved mistaken in supposing that the end of that period would bring his own useful life and labours to a close. Some may even think that the best was yet to come; for the years which still remained to him were full of fruitful result, bearing directly on the translation and exegesis of Holy Scripture.

Before entering on a description of his special work in this direction, some mention must be made of his contributions to Syriac lexicography—a subject in which he took an enthusiastic interest. In some of his latest holiday diaries, day after day he records that he 'continued Syriac vocabulary,' 'did a little Syriac lexicon,' etc. Dr. Payne Smith, in the preface to his *Thesaurus Syriacus*, makes grateful acknowledgment of the assistance he received at his hands. In 1876 he issued *Otiūm Norvicense, Pars altera: Tentamen de quibusdam vocabulis Syro-græcis in R. Payne-Smith, S.T.P., Thesauri Syriaci fasciculis I.-III. reconditis*. Our space will only permit of a brief extract from the preface, which, as in all his books, is of an exceedingly interesting character: 'In longo labore fieri non potest quin ipse operis inceptor scientiam suam corrigat et amplificet, ut vineta sua (quod aiunt) ipsemet aliquando cædere cogatur: finito autem opere, quis nescit restare egregium Appendicis sive Auctarii commentum? in qua concinnanda, saltem in libro particulatim edito, præter Auctoris curas posteriores, etiam

Censuram et Criticorum, sive benevolentium sive malevolentium, scite expendi, et pro meritis probari aut reprobari possint. Interea temporis, cujusque harum literarum studiosi plurimum interest, in perfectiorem tanti operis constitutionem *ἔρανον* suum quantivis pretii, etiam *διλεπταίων*, non privatis usibus servare, sed in publicum Philologorum commodum quasi in sacrum ærarium conferre.'

When, in 1870, two Companies were formed for the revision of the Authorized Version of the Old and New Testaments, Dr. Field was invited to join them *both*—a distinction accorded, we believe, to him alone. On account of his deafness, he was obliged to decline to attend any of the meetings, but he was eventually induced to consent to co-operate with the Old Testament Company as a corresponding member, as well as to send occasional communications to the New Testament Company. He was also asked, later on, to assist in the formation of the text of certain books in the Apocrypha; but by that time his earthly race was nearly run, so this part of the work had to be done without any aid from him.

Professor Driver informs me that Dr. Field always sent to the meetings of the Old Testament Company very carefully prepared suggestions for amended renderings, which were read out by the secretary, and usually formed the starting-point of the discussion which followed; also that his renderings, with or without some slight modification of form, were often those which were finally accepted by the Company. The Bishop of Worcester (better known to our readers, perhaps, as Dr. J. J. S. Perowne, author of a standard work