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Indeed, a sufficiently drastic and final dealing with Wanton and Discontent may obviate any encounter with the larger sins.

Discontent is not always and wholly an evil thing. There is indeed not only a right discontent, but it is from a divine discontent that all Christian life springs. Nothing is more un-Christian than that silly kind of optimism which is satisfied with anything that comes, good, bad, or indifferent—like some courageous but futile weathercock, fixedly pointing south through a north-westerly gale. Lasalle, in the early days of Socialism, bitterly accused the Alsatian peasants of an 'accursed want of needs.' One of Matthew Arnold's most telling passages in his *Essays in Criticism* is directed against the fallacy that 'excellence is common and abundant.'

This, however, is a different sort of Discontent. The difficult path of Christ, when it leads through the valley of Humility, is apt to present the double aspect of lost chances and lost friends. There is no honour in it which the world can recognize, and

it is very lonely. These are rather wafts of sentiment that play for a moment upon the pilgrim's heart than definite and clearly stated arguments. He brushes them aside by the answer that the loneliness is there already, and there is no use in lingering over any pathetic aspect it may present; as to the honour, that is a matter of standards, and he has chosen another code of honour than the world's.

Yet upon many a pilgrim, Discontent makes the heavier assault of a grumbling spirit about things in general. That ancient sin of Accidia which mediæval saints found so sore upon them, is ever with us. It is an exhilarating reflexion that its evil has wrought out so much good as it has done in literature, setting Chaucer and Dante, and so many others of the greatest, to sound the bugle-note of the Duty of Joy. In our own time Browning has enriched that literature by much of his noblest poetry, and R. L. Stevenson will be remembered for this more than for all his other gifts to posterity.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE IX. 23.

'And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.'—R. V.

EXPOSITION.

'And he said to them all.'—The word 'all' implies the fact mentioned by St. Mark (8³⁴), that before continuing His discourse He called up to Him the multitudes who were at a little distance. St. Luke here omits the presumption and rebuke of St. Peter, which is alone sufficient to dispose of the unworthy theory of some German theologians that he writes with an *animus* against St. Peter, or with some desire to disparage his position.—FARRAR.

'To all' is not to be taken as *in reference to* all, nor is it said in contrast to Peter, so that what Matthew relates (16²²) may be unconsciously presupposed.—MEYER.

'Any man.'—The principle is of universal application, not merely for an elect few, saints and ascetics.—ADENEY.

'Let him deny himself.'—Renounce self.—ADENEY.

'And take up his cross daily.'—This is the first mention of the cross in Luke and Mark. Its associations were such that this declaration must have been startling. The Jews,

especially in Galilee, knew well what the cross meant. Hundreds of the followers of Judas and Simon had been crucified. It represents, therefore, not so much a burden as an instrument of death, and it was mentioned because of its familiar associations. Cf. Lk 14²⁷, Mt 10³⁸.—PLUMMER.

'Daily.'—'For thy sake we are killed all the day long' (Ro 8³⁶); 'I die daily' (1 Co 15³¹).—FARRAR.

THE SERMON.

On following Christ.

By the Rev. E. H. Higgins.

When He said these words, Christ was tired—tired by the harassment of a great crowd. He came apart and prayed, and then He talked with the disciples of the subject uppermost in His thoughts—His own death, and showed them their relationship to Him. As there was a cross and death for Him, so there was a cross and death for them.

i. Let us look at the form in which Jesus throws

out His invitation. 'If any man will,' He said. *His service is purely voluntary.* He recognized men's freedom of choice. His own ministry was based on this principle. Of Himself He said, 'I lay down my life—no man taketh it from me.' We hear of ministers catching people and making Christians of them 'by guile.' Jesus beguiled no man into His service; He rather repelled them. A young man desired to follow Him. Jesus told him to consider, for 'foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head.'

Christ's life appeals to us in its purity and strength; His love appeals to us in its fathomless tenderness; His sufferings appeal to us in the keenness of their agony; but He is careful to tell us that we are free, to take Him or reject Him, and that if we would serve Him we must bear the penalty.

ii. Let us look at the invitation itself.

(a) Take up your cross *daily*, Christ said to His followers, and 'follow me.' So He Himself bore the cross *daily*. He bore the cross, He was crucified, long before Calvary. The world's salvation was not won by the three days' suffering on the cross. There was as real a cross in the wilderness as in Calvary. The sweat in Gethsemane, which was, as it were, 'great drops of blood falling upon the ground,' was far more terrible than the blood shed on the cross. The atonement was something grander, more awful, than three days' suffering. It began when Jesus first knew His mission. The crucifixion was made every day. There were many Gethsemanes besides the one at the last. Christ's life and death were one complete atonement. He must be suffering now, or He could not say, 'Take up the cross *daily*, and follow me.'

(b) Every disciple of Christ is to make an atonement. He said, '*Follow me.*' We cannot save ourselves or wash away our sins by our tears. Yet we can make an atonement. Every sob of our soul on account of sin, though it cannot save us, is in one sense an atonement. It is our sorrow for disobedience. Every struggle in Christ's strength against temptation, every self-conquest, is an atonement.

iii. Let us remember that Christ does not call us to spasmodic efforts. A religion of spasms is useless. Our modern danger is like Peter's. One day we are filled with zeal, and cry, 'I will follow thee whithersoever thou goest.' The next we deny

Him. We must patiently bear our cross every day as the Master bore His. 'Follow me,' says Christ. Where? To Calvary, now. Follow me, He will say then, to the Paradise of Rest.

Consecration.

By the Rev. J. George Gibson.

Wondering multitudes had hung on the gracious words of Jesus up to this time, but now the spite and envy of the Scribes and Pharisees are about to cause an open rupture between Him and the world. Will the disciples be loyal? Anyhow, they must *make up their minds*. And so must we. The known foe can be *met and overcome*, but the weak place in our own camp is hard to discover.

In a whole-hearted service there are three steps. The first is *self-denial*—a persistent ignoring of our own views and desires, and a seeking diligently for the will of God. The early disciples were most successful when, in the *name of Jesus*, they cast out demons and wrought miracles. What could the general do in battle if every soldier followed his own personal fancy? And so the Captain of our Salvation demands absolute self-denial and loyalty; those who will to take part with the Lord must sign *His Articles of War*.

2. We must *ourselves take up* our crosses. Resignation, where the heart is submissive because subject, is not enough. We must be willing to take up the cross He puts before us. This daily cross is simply our duty. Our duty to God, in a close communion and an open confession; our duty to ourselves, to use the powers God has given us; and our duty to mankind, to witness for God.

3. We follow *Christ*. Christians do not live in a ring fence, but have an ever-enlarging sphere of influence in which they labour. We remain not within the camp where routine is changeless, but, bearing His reproach, *go out after Christ*. Christian lives should ever become more hopeful, more courageous, more inspired with missionary ardour, that we may, like our Head, see 'the pleasure of the Lord prosper in *our* hands.'

ILLUSTRATIONS.

Take up His Cross.—'A young girl employed in teaching in Ohio, felt that it was her duty to take up the work of foreign missions. She placed herself in the hands of a missionary board, who sent her to Cawnpore in India. After

six years' service there her health suddenly and unaccountably failed. She was compelled to return home. The physicians whom she consulted were baffled by her disease, which was unknown to them. One day it occurred to her that the symptoms were those she had perceived in leprosy patients in India. She isolated herself from her family, but without telling them her terrible suspicion. When almost convinced that she was right, she took two of the members of the Board of Missions into her confidence. They advised her to consult specialists. She did so; and they told her frankly that she was a leper, and held out no hope of cure. Still keeping her secret, still turning a cheerful face to her friends, she announced her intention of at once returning to India. She started without the delay of a day. Her family were amazed at her sudden and inexplicable resolve, at her haste, and more than all at her cold avoidance of them. She would not even kiss those who were dearest to her, nor touch their hands at parting. In India she knew she could make the remnant of her life useful to other lepers. She reached India, and went immediately to a settlement of lepers under the care of one of the Scotch churches. There were nearly 600 of these people within twenty miles, all going steadily toward death by a way full of nameless horrors. The cross that was laid upon this disciple was indeed a heavy one, but she took it up bravely, setting aside all personal and selfish considerations, and turned her face to follow Christ.—NEIL MACCOLL.

Kincardine Manse, Aviemore.

I ONCE heard a story about a little girl whose cross was so heavy that she fretted a great deal over it. One night she dreamed it was taken away and that she was visited by an angel who discussed 'cross-bearing.' 'Every one,' said the angel, 'carries a cross. But you shall have your choice.' She was taken to where the crosses of the world were kept. She saw there huge, heavy crosses which she could not move. In a corner stood a beautiful tiny cross, 'May I carry that?' 'Yes,' said the angel. 'It is the one you fretted over. It is the lightest cross we have.'

What makes a Cross.—Theresa had received a present; a little ebony cross, the ends of which were tipped with gold. She had it fastened to a blue ribbon, and wore it about her neck. At one time the cross-piece became loose, and she begged her father to repair the cross. 'That I will do very willingly,' said her father; 'and by means of it will try to teach you a lesson how you may live in this world, and no affliction or duty prove a cross to you. See, without this cross-piece the longer piece is not a cross; but only when the cross-piece is added is a cross formed. So it is in every trial which we call a cross. The longer piece represents God's will; our will, which always desires to cross God's will, is represented by the cross-piece. Each cross you are called upon to bear, take from it the cross-piece—your will—and it will no longer prove a cross to you.'

Let him deny himself.—In 1849 Garibaldi was engaged in the defence of Rome.

In the spring of that year General Cavaignac appeared at the gates of the city at the head of more than 34,000 troops; near at hand were the Austrian and Neapolitan armies.

Notwithstanding the overwhelming numbers opposed to him, on 30th April Garibaldi made a sortie, attacked the French, and took 300 prisoners.

On the 3rd of June the French, by means of treachery, entered the city. After a short resistance, in which Garibaldi escaped as though by a miracle, it seemed certain that he must abandon the city.

Gathering together his soldiers in the square before St. Peter's—less than 5000 all told, cavalry not exceeding 800, and some artillery and baggage waggons—he addressed them in the old heroic way:

'Soldiers, all I have to offer you is hunger, thirst, the ground for a bed, the burning sun as the sole solace for your fatigues, no pay, no barracks, no rations; but continual alarms, forced marches, and charges with the bayonet. Let those who love glory, and do not despair of Italy, follow me.' The retreat which the 'great bandit' then executed is acknowledged to be the most extraordinary on record. Under the very eyes of the French army the little remnant made good their escape.

Himself . . . his.—'Miss Hall was once describing the proper method of stopping a flow of blood, showing the points at which in each imaginary case the tourniquet should be applied. Suddenly a man fainted. He was carried out. Recovering, he insisted on returning. In five minutes he had fainted again. Miss Hall inquired who the man was. He was the village pigsticker. "Surely," she said to him at the end of the lecture, "you are used to the sight of blood? I was only talking about it." "Yes, miss," he protested, "but it was my blood you were talking about."—*World's Work*, vol. ii. No. 12.

Follow me.—In the *Life of Huxley*, by his son, we find this singular illustration from the experience of the great scientist: 'Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to God. Sit down before fact as a little child; be prepared to give up any preconceived notion; follow wherever and to whatever abysses nature leads you, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.'

CHARGE not thyself with the weight of a year,—
Child of the Master, faithful and dear—
Choose not the cross for the coming week;
For that is more than He bids thee seek.
Bend not thine arms for to-morrow's load;
That thou may'st leave to thy gracious God.
'Day by day,' ever He saith to thee,
'Take up thy cross and follow Me.'

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Contributions and Comments.

Revelation.

I HAVE no wish to enter on a controversy with Dr. Mackintosh over his very friendly criticism of my conception of revelation, and, in truth, I am not quite sure how far I understand it; but two plain matters of fact may as well be set right. He has given my meaning so well and so sympathetically in his first two paragraphs that I must confess to some surprise at the serious mistakes which follow.

1. 'He meets us with a dilemma, borrowed from Dr. Bigg. Either be a "disciplinarian," or be a "mystic."'

I do not think Dr. Bigg made this a dilemma, and I am sure I do not. I expressly say (ii. 58) that 'the disciplinarian and the mystic are as much ideals as the natural man and the spiritual man of St. Paul.' So far from holding that every man must choose between them, I carefully explain that every man has in him something of both. The 'adroit dilemma' is none of mine.

2. Dr. Mackintosh objects that it is not enough to describe the gospel as reliable information that God is good. But this is not my description of it. I constantly speak of it as claiming to be 'an assurance given *through certain historical facts*,' and if we take reasonable account of these facts, I think we shall get the addition which Dr. Mackintosh rightly requires. He seems to overlook the position I have repeatedly emphasized as fundamental—that the main substance of the gospel is not what our Master taught, but who He was, and what He did.

It may be well to add that as the work was written under the limitations of the Gifford Trust, it must not be taken as expressing my whole position. I always felt it better to understate than to risk unfaithfulness to the Trust.

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A Suggested Relationship Between Titus and Luke.

IN reading 2 Corinthians in the Greek, I was pulled up sharp by the expression in chap. 12¹⁸—*παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν* (the last word ends the sentence). The article here is of great importance, and any one reading the passage as an ordinary piece of Greek would surely understand the meaning to be—'and I sent with him *his* brother,' *i.e.* the brother of Titus. The only other ways of taking it are the ordinary way—'the brother,' and 'my brother,' the brother of the writer. Both seem unsuitable. The ecclesiastical sense is natural with the plural, but not with the singular, especially as no explanatory clause follows. There is a parallel passage earlier in the Epistle (chap. 8¹⁸), referring to the same persons: *συνεπέμψαμεν δὲ μετ' αὐτοῦ (i.e. Titus) τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν κ.τ.λ.* By common consent the second person here referred to is Luke. The natural way to translate the Greek here also is '*his* brother.' I suggest, then, that these passages show that Titus and Luke were brothers. We have thus the needed explanation of the absence of Titus from the Book of Acts. Only the ecclesiastical sense of the term 'brother' could have obscured for later generations the natural meaning of the Greek in the two passages of 2 Corinthians. Among likely consequences of this suggestion, if it be true, is that Titus is included in the 'we' of Acts, as well as Paul and Luke. This will give us a new fixed point in apostolic history, which is very welcome.

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The Papal Commission and the Pentateuch.

It is impossible for one who is no Biblical scholar to add anything in the way of personal