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whole and complete personalities, a union which is indissoluble, or should be indissoluble, until death, which severs the bond. That is the ideal, but like all God's purposes for men it can be thwarted by human sin, and human sin can break this union. What sin? The sin of fornication which is an act of severance, spiritual and physical, of the marriage bond.<sup>1</sup>

Of course the legal tie may remain. But, in fact, the marriage bond has been broken and the exceptive clauses in St. Matthew are a sanction or a recognition of the possible necessity of legal divorce following a divorce which has already taken place in the spiritual and physical sphere. This sanction is, of course, only permissive. There is no command that such divorce (legal) shall take place. But there is the recognition that fornication is an adequate and possibly necessary ground for solving in law a union which has already been dissolved in the sphere of the spirit and of the flesh.

This teaching is clear and consistent. Marriage is a bond which during life should be indissoluble. Two things sever it. Fornication which severs the union of the flesh, that being only the symbol of the severance of the union of the spirit. Death severs it also. The words of Christ deal with principle, not with the application of principle

<sup>1</sup> Chrysostom, *Ep. 1 ad Cor.*, Hom. 19. 3. By fornication 'the marriage is already dissolved.' 'The husband is no longer a husband.'

to legal enactment, except in so far as He implies that legal solution of marriage may in some cases follow its solution in fact.

To this recognition of the fact that Christ's teaching permitted divorce for fornication the early Church held firm. Clement of Alexandria,<sup>2</sup> Tertullian,<sup>3</sup> Cyprian,<sup>4</sup> Basil,<sup>5</sup> Gregory of Nazianzen,<sup>6</sup> Chrysostom,<sup>7</sup> Epiphanius,<sup>8</sup> Jerome,<sup>9</sup> Augustine, Hilary of Poitiers,<sup>10</sup> Ambrosiaster,<sup>11</sup> all affirm it.

But in the later Western Church ascetic tendencies fought hard against this exception. It has, however, been reserved for modern writers to go beyond a tacit neglect of these clauses to a positive rejection of them in the interests of ascetic theory. In many respects this modern theory represents a return to Montanism. It tends to try and represent the teaching of Christ as a hard-and-fast 'law' absolutely prohibiting divorce. It should logically, but in the face of the New Testament, describe marriage as a permanently binding tie lasting beyond death, so that second marriages would be un-Christian. And there are signs of a desire to do so, and to represent this Montanist view as 'Catholic.'

<sup>2</sup> *Strom.*, 2. 23.

<sup>3</sup> *De Monog.*, 9; *Adv. Marc.*, 4. 34.

<sup>4</sup> *De Disciplina*, 6. <sup>5</sup> *Ep.*, 188. 9.

<sup>6</sup> *Orat.*, 37. 8.

<sup>7</sup> In *Ep. 1 ad Cor.*; Hom. 19. 3.

<sup>8</sup> *Panarion*, 59. 4.

<sup>9</sup> *Ep.* 55. 77.

<sup>10</sup> In *Matt.* 4. 22.

<sup>11</sup> In *Ep. 1 ad Cor.*, 7. 10, 11.

## The Palinode of the Pharisee.

A STUDY OF THE THIRTEENTH CHAPTER OF 1 CORINTHIANS.

BY THE REV. EDWARD SHILLITO, M.A., LONDON.

IN the passionate opening of this poem we may find memories of the Pharisaism out of which Paul had been delivered. His was an 'experiencing nature,' which had an incomparable experience upon which to work. He is an artist who draws from life, and, whenever he can, from his own life. The words, indeed, look first to the situation of the Corinthians, who had been tempted to dwell too much on their brilliant gifts, and to neglect love; but there is a far-away look in the writer's eye; he is back again in Jerusalem, the zealous Pharisee,

foremost once more in his sect, and yet the chief of sinners; he is turning back to the past, forgiven but not forgotten. He recants once more his former errors; he convicts himself again of his secret fault; he makes his penitent submission to the Lord, who had taught him to love. The Eulogy of Love is the Palinode of the Pharisee. It is never easy to find autobiography in the books of the ancient world; where it is found, it is veiled from profane eyes; the Apostle Paul often uses the discipline of his own spiritual life, but without

saying so. The wise preacher is always using his own experience; but he is foolish who parades it. Paul does not mention the word 'Pharisee' here; but, if we read between the lines, we can see in this praise of love the heart of a Pharisee, laid bare by one who had known it from within.

It is sometimes hard to realize that Paul had been a Pharisee; that he might have heard the 'woes' of the Master, and all the divine invective, poured upon that sect; we are startled when, in place of 'scribes and Pharisees,' we read 'Saul of Tarsus.' Yet he never sought to separate himself from his equals; he had been brought up at the feet of Gamaliel in the strictest sect of the Jews; he had been in it with his mind and soul, and without reservation. *Now he fears lest the sin of that life should be repeated in the Church.* He is like a father who watches with dismay the first signs of his own sin reappear in his children.

What, then, was the sin of the Pharisees? Why did our Lord single them out as the deadliest of His foes? Why did He fling Himself against them as against the line at its strongest? It was not their devotion to ritual, nor even their oppression and inhumanity; these were but expressions of an inward disease, found in the best as well as in the worst of them. Mozley has shown in his powerful sermon on the sect, why it was essential for Jesus to make clear what true goodness was. 'It was essential that a great revelation should be made of human character—a great disclosure of its disguises and pretences, unmasking the evil in it, and extricating and bringing to life the good'; and this Jesus could only do by declaring what was the very structure of morality, 'that particular virtues are nothing without the general ones.' The outward manifestations of goodness seen in the Pharisee did not spring from the true motive; there was zeal, enthusiasm, industry, self-sacrifice, yet all sprang from the root of egotism. 'The gospel was an active religion founded upon love; and Pharisaism was an active religion founded upon egotism. "Verily, I say unto you, they have their reward."' The Pharisees lacked the one thing needful which alone could purify their activity. There were men of the baser sort among them who received rebukes which could not have been deserved by such men as Paul or his teacher Gamaliel. These could never have robbed widows' houses, and for a pretence have made long prayers.

But Paul, too, came under the condemnation of Jesus for his lack of the true springs of action—for his inward failure in the midst of outward earnestness and correctness; he had lacked the general virtue which alone gives value to the particular virtues. What is this but love? 'And have not love, I am nothing.'

Those days were long passed for Paul now. Their memory was sweet, as he thought of the grace which had saved him—bitter, as he remembered the waste and failure of it all, ere God took from him the rags of his own righteousness, and clothed him in the righteousness which is by faith. But now in Corinth, under new conditions, in the body of Christ, he saw the hateful thing again. What if there should be Pharisees in the Church? There must have come to Paul a feeling near akin to panic as he saw the intricate and subtle power of this sin. The prince of this world could wound him nowhere so easily as here in his children. Their gifts were manifold, but were they to have zeal without love? Had Paul been saved to preach to men who would read *his experience backwards*, and pass from the liberty of the glory of the sons of God to the specious and joyless ways of Pharisaism? This dread gives vehemence and intensity to the opening words of this chapter; he must save his readers at all costs; he must show to them in startling and emphatic lines the doom of a loveless life.

We begin to tell why it was the Saviour singled out this phase of evil. It was certain to be a snare in every age to every soul which passed into the life of the Spirit. It was no temptation for the unawakened, but through its searching test the religious man *must* pass. The Pharisee would be always with men. Paul must have realized when he wrote this chapter that Jesus had made no error in perspective in his attacks. He saw the Corinthians threatened by the same shades of the same prison. So the Apostle in his own way prolongs the note in the Master's teaching, and tells the woes of the Pharisee. He is as sounding brass or a clanging cymbal; he is nothing.

We are made to see two pictures. In the one panel a man of religious zeal, with the gift of speech, used constantly for the preaching of Christ—a golden voice often heard in the assemblies of the Church. In the other panel we see Paul in his Pharisee days, speaking to his fellows with the eloquence which made the men of Lystra call him

Mercury; we watch him in the Sanhedrin, or in the synagogues. He had never left his talent unused; but why had he spoken? He knew the fatal defect. Now in the Christian Church, the object of his prayers night and day, what if men might preach Christ, as he had preached Moses, with the tongues of men and of angels—yet without love? It is as if Paul said, 'I became—you are become, if that is your case—sounding brass.'

Then there are two more pictures. There is the wise Corinthian, with an amazing grasp of revelation; he has all wisdom and all knowledge; he is mighty in the Scriptures, and can walk freely where others stumble. And with this picture there comes the memory of the young Pharisee—apt pupil of a great teacher, outstripping his fellows, mighty in the Scriptures; but still—as *nothing*. All his energy of thought had been vitiated by the lack of love. The factors in the two lives were the same. There is one point of division between men: outward acts, even intellectual conviction, may be common to the Pharisee-Christian and to the true Christian, but the one is without love, and the other has it, and the lives are leagues apart.

Paul calls up pictures stranger still. There is a Corinthian, he seems to say, who would rather die than deny his faith. Put the hardest case! The stake and the faggots and the burning flesh! Paul does not shrink; he knew enough of his own heart to set himself side by side with this martyr-soul. He, too, when he had been a Pharisee, would have given his body to be burned. He had known

some zealot in his own country lead a wild and ineffective mob against the Roman power, and to certain death. He knew that he would have done the like at the bidding of his faith, and he knew that this would have been *nothing*. It might be nothing in the life of that fearless Corinthian, waiting and even longing to die for Christ,—if he were without love. Paul knew that this was not impossible.

In other words, he was face to face with a resurrection of the old spirit of the Pharisee within the new Israel. Sins do not die; they come to life in forms most likely to betray the new generation; they come in new garments, but they are the same. Pharisaism is the subtlest and deadliest of sins, for it waits the soul, not in the gloomy valleys of irreligion, but on the upper reaches of the way; and by its aid there is an avenue to hell from the very gates of heaven. Paul would put his children on their guard; and he puts all the generations—and ours not least—on their guard. To us the New Testament stands as the classic counsel both of reproof and exhortation. The sins it attacks are not the sins of one, but of every age. Jesus has written in words of strange terrors the ultimate doom of a religious life without love; Paul echoes the teaching of the Master out of the diary of his own heart. Jesus had taught the lesson of the Pharisees in Israel; now one of that school was seeking to reveal to the new Israel that the life which has everything else but lacks love, comes to nothing.

## Recent Foreign Theology.

### The Teaching of the Apostles.

THIS is a peculiarly hard book to review,<sup>1</sup> depending as it does for its impression very much on patiently accumulated detail. A year since, Professor Schlatter issued a substantial volume on the Teaching of Jesus, and this work, completing his New Testament Theology, deals at full length with the teaching of the apostles. It differs considerably alike in tone and method from any

<sup>1</sup> *Die Lehre der Apostel.* Von Professor A. Schlatter, Tübingen. Calw und Stuttgart: Verlag d. Vereinsbuchhandlung, 1910. Pp. 592. M. 8.

other general work of its class. Perhaps its most striking peculiarity is the emphasis everywhere laid on the ethical side of New Testament religion. Faith, for the writer, is an activity; to be a Christian is to be engrossed in a work. It is singular also to find John treated before Paul. The style is fatiguingly granular, with little fluency in either thought or composition. Professor Schlatter gets his effect through the steady impact of many brief, unadorned, staccato sentences, much like a man hammering a nail persistently into a hard block. Also he has a leaning to epigram, not always of the perspicuous sort. The chief