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can afford to give to the whole. Special attention may be called to the section on the Dialectical Dedication of the Categories, which he thinks to be illegitimate and impossible. We follow his exposition and criticism with satisfaction, but in the end, where he deals with questions which may be called

theological, we hesitate and decline to follow without further reflexion. But with regard to the treatise as a whole, its competency, its accuracy, its incisiveness, and its fruitful suggestiveness make it a book which no student can afford to neglect.

## In the Study.

### *Virginitus Puerisque.*

#### I.

'He liked me.'

BY THE REV. J. S. MAVER, M.A., PAISLEY.

'Among the sons of my father he liked me, to make me king over all Israel.'—I Ch 28<sup>4</sup>.

THIS is a homely phrase used only this once in our Bible. David, who never forgot his early days, and all through his life turned back specially to them on solemn and important occasions, tells in this passage how he was chosen to be king over Israel. Samuel had gone to his father's house, and there seven sons had passed before him, but not one of them was the chosen one. There remained the youngest, but it had not been thought worth while to call him from the fields, and yet when he was sent for it was found that he was the Lord's anointed. In some ways it is a misfortune to be the youngest. The rest of the family are long in believing that his judgment can be trusted, or his opinion worth considering. Who would have dreamed, the brothers would say, that our David would be chosen? And so David puts it in this simple and homely way, 'He liked me,' as he looks back to that day which meant so much for him.

It is a way of speaking we often use in common, familiar talk. I heard the remark made about a boy one day some years ago. He was the eldest among his brothers and sisters, and he had been sympathizing with a little sister who had fallen and got slightly hurt. He spoke in such a kindly way to her that one who observed it remarked afterwards, 'I like that boy.' I am sorry to say that, later on, when he became a medical student, he got into a bad set, began to think some foolish ways were manly, and brought grief to the heart of

his parents. But I believe that he will grow out of that, and that his native good disposition will yet come to the front. David too did some grievous things, but the likeable came to the top at last, and he became a great and good man in his later years, with a ripe and mellowed character.

What was it about David that God liked? (1) In the first place, I think we might say that there was something attractive about his outward appearance. Like Saul before him, David's appearance was one that would be likely to win for him the homage of the people as their king. Even though Samuel said, 'Man looketh on the outward appearance, but the Lord looketh on the heart,' David was certainly not lacking in appearance. We are told of him that he was 'ruddy and withal of a beautiful countenance, and goodly to look to.' That description suggests an attractive face and form, and no doubt it had its share in God's choice of him for the high position in which dignity and attractiveness of appearance would all the more readily, as in Saul's case, gain the respect and affection of the people.

We judge a good deal by outward appearance, though often enough what is within may not correspond. 'Look at this little chin of mine with the dimple in it,' says the heroine in a modern story. 'Though I had a knowledge of all things under the sun, and the wisdom to use it, and the deep loving heart of an angel, it would not stead me through life like this little chin.' Dimples may be more than dowries. And yet, after all, how little it is in the long companionship of life! In the long run we, too, look not on the outward appearance, but on the heart.

Oh sunset of the withered cheek  
And of the careworn brow,  
Oh sunset of the steadfast heart,  
How beautiful art thou!

Frances Willard was distressed when a girl at school because she was not better looking. Her mother tried to comfort her by quoting to her, 'The mind hath features as the body hath.' Her father would say, 'Handsome is that handsome does'; and her brother said, 'Never mind, Frank, if you aren't the handsomest girl in the school, I hear them say you are the smartest.' She took for her motto Socrates' prayer, 'Make me beautiful within.' And beautiful without, it might be said, she came to be also. As the years passed, her good heart showed itself more and more in her face. And when, at fifty years of age, she wrote the story of her life, she called it 'My happy half-century.'

(2) But, above all, it was the inward that God looked to in David. There was something in him, 'some good thing,' something promising, that led God to choose him to be king over Israel. Children are said to be good judges of character, to know those who really love them as compared with those who merely put on and pretend. There may be some truth in that, yet children often make great mistakes and fail to appreciate what is worthy of respect.

There are not many sayings of children in the Bible, and one of the few is a very unpleasant one, where we read of the children mocking Elisha, and crying, 'Go up, thou bald head!' It is the only thing we know of Elisha's appearance. He was different from Elijah, who is referred to as 'an hairy man.' Children would stand in awe of Elijah because of his appearance. Baldness was not common among the Jews, and was looked on as a kind of disgrace. No one who was bald was allowed to be a priest. If that were a rule in the modern ministry, a big number would be excluded. You may have heard of the foreigner who was addressing the General Assembly of the Free Church of Scotland, and who began by saying that as he looked around he was struck by the number of *barren* heads before him.

But how did the case stand with Elisha? He was held in high esteem by those who knew his character. Elijah regarded him as the one best fitted to carry on his work. The sons of the prophets accepted him as the true successor of Elijah. And on his death-bed at last, the king said of him, 'My father, the chariots of Israel and the horsemen thereof!' Yet these children had no conception of the greatness and goodness of the

man, but were simply amused by his appearance. There was one little girl, however, who would not have joined with this crowd—the little maid who waited on Naaman's wife. May you all be wise enough to respect character and worth in whatsoever outward guise they may appear. And by and by, when you grow up, may you yourselves have a character and worth such as shall gain the respect of those who come after you.

(3) Lastly, note the difference between liking and loving. There is a distinction. In that great verse in St. John's Gospel, beginning—'God so loved the world,' we could hardly alter it and read, 'God so liked the world.' To like means that there is something attractive, something likeable. God's love is for us even when there is no beauty in us, but God's liking means something fine, something of promise, in the character. George MacDonald has said, 'To be trusted is a greater compliment than to be loved.' Even the most worthless human being may yet have some one who loves him. If his mother is alive, that is likely true. She loves him even though she may have learned from sad experience that she cannot trust him. She loves him when it could hardly be said that she likes him.

A good deal has been written about friendship, from Cicero downwards, but perhaps the question, 'Who is my best friend?' was never more happily answered than by the boy who wrote, in a school examination, 'My best friend is one who knows me and yet likes me.' Jesus loves you, and He wishes to like you as well. His love will never fail, but may there be something, too, about you, and more and more as life goes on, that He likes, even as God liked David. And there is no saying what you also may yet be called to, and chosen for, in the Providence of God.

## II.

### May.

'This month shall be unto you the beginning of months.'  
—Ex 12<sup>2</sup>.

The first of May—May-day! I wonder if you boys and girls like the sound of that word 'May-day' as well as some of us older people do.

We like it because the May-days of long ago seem very beautiful to us now. I remember one specially, as it was spent by a quaint little girl of seven years old. She had rather a dull home. Her father was a very strict man, and her mother

never thought of playing with her little boy and girl. But Louie woke very, very happy on May-day morning. 'Lou-ie, Lou-ie!' she heard her mother calling, 'it is six o'clock; rise and wash your face with the May dew.' Louie jumped out of bed very willingly indeed, for she remembered—how could she forget it?—she had been chosen to be the May Queen. Her crown of sweet spring flowers was ready. It lay covered up on the top of a chest of drawers in her room. She was a clever little girl, and had learnt quite a number of pieces of poetry. You will scarcely believe it, but as she dressed herself she kept reciting in a childish voice:

'You have waked and called me early, called me early,  
mother dear;

This is *the* most lovely day of all the glad new year;  
Of all the glad new year, mother, the maddest, merriest  
day;

For I'm to be queen o' the May, mother, I'm to be  
queen o' the May.'

As soon as she was dressed, she trotted out to the garden, and gathering the dew from the grass, wiped her face all over with it. 'Heckie!' she asked softly, for her wee brother had followed her, 'is my face beautiful?' 'Yes, Louie; yes, it's like—it's like one of the little angels in father's big, big Bible.' Later, dressed in a simple white frock, and wearing a crown of spring flowers, she walked in front of a long procession of school children. Her king was a little fellow whose first name was 'Phelim,' and her maids were girls very much bigger than herself. They kept saying, 'Walk faster, walk faster'; but Louie was too happy to mind; for although 'Phelim' did not speak to her, he wore a crown like a real king's crown, and it was made of golden lilies. The walk ended in marching round part of a fine old garden, curtsying as they passed an old lady—the gentle duchess who owned the place—and then viewing a collection of work that was ready to be sent to a missionary somewhere.

'Mother, I was very, very happy,' Louie said afterwards (little girls did not use the word "*awfully*" then); 'I won't dirty my dresses any more.'

The few of those children who are alive now, are elderly men and women. Just about a year ago, I had a letter from the little May Queen. 'I can almost smell the flowers,' she wrote, 'the flowers that formed our crown on that May morning, long, long ago.'

My boys and girls, the May dew, and the spring flowers are still here. In Edinburgh, as early as six o'clock on the first of May, one can see numbers of young people toiling up 'Arthur's Seat' to wash their faces with dew from its grassy slopes, or its summit.

The idea that the fresh dew of a May morning can make our faces beautiful is an old-fashioned one. But some of us like it. It makes us think backward. Better still, our thoughts go forward too—away to the beauty that is spoken of in the Bible, the beauty that comes from being in God's presence. A long procession of boys and girls with faces shining from having pure and good hearts, passes before our eyes, shedding happiness on its way. I once heard an American lady professor say that she had often got an uplift from hearing of her old pupils. 'The girls generally marry,' she said; 'they settle perhaps in a little country place at first; then move on to something bigger. I have sometimes followed on their trail,' she added, 'and all the way felt as if some one who was good had been there before me.'

The little girls present, I feel sure, want me to say something about beautiful faces. The Bible is full of stories about beautiful people. They had the beauty that comes from doing kind actions, from being true, from having noble thoughts. A little girl was one day reading the Bible, and she came upon some verses that spoke of heaven. 'Grandpa,' she said, 'my Bible says that those who are in heaven shall never hunger or thirst. I understand that; but it says that "*His name shall be in their foreheads.*" What does that mean, grandpa? Who will write the name of Jesus on their foreheads?'

'Why they will write it themselves, of course, girlie.'

'Write it *themselves*, grandpa! but how?'

'Why, Margery, we are every day writing the names of our masters on our foreheads. Some people make a sad mistake and serve sin, and sin stamps its seal upon their faces. Some serve care, and care brands their foreheads with deep wrinkles. But those who love the Lord Jesus, Margery, and walk with Him, and do His will, write the name of their dear Master on their foreheads. They cannot help it.'

And Margery looked up wonderingly into her grandfather's face. She glanced at the grey hair that like a crown of glory circled the old man's

brow. She noticed more than that: she looked into his eyes. He had a beautifully expressive face. Margery had solved the problem of the name in the forehead. She flung her arms round the old man's neck, and cried, 'I think I understand now, grandpa.'

That is a little American story I read the other day.

And let me tell you something else that is very interesting. An eminent London photographer wrote an article for a learned paper. In the course of it, he said that 'one of the best evidences for religion is the type of face that the religious life produces.' '*His name shall be in their foreheads.*' To the Israelites, this '*Beginning of months*' was to be the memory of a great deliverance. To you, my boys and girls, a May morning may be the same. Little Louie said to her mother that she felt she would never want to dirty her dresses any more. Getting into God's presence is like bathing your face with dew. It will give you such a feeling of happiness, that you will never want to do a mean action. You will always want to be true, and you will be constantly trying to make everybody round you as happy as you are yourself. Pray to God about this to-night.

### III.

One of the difficulties of preaching children's sermons is that children are of many ages. The Rev. Alfred J. Costain, M.A., solves the difficulty by making his addresses 'Straight Talks to Boys,' whom (and his book) he calls *Men in the Making* (Kelly; 1s. 6d. net). The addresses are all short as well as straight. This is one of them.

#### The Call of Christ.

Have you ever heard of General Armstrong? One of the most remarkable of the many great men that America has produced. When he began his work for the negroes in Virginia, he wrote to a friend: 'If you care to sail into a good hearty battle, where there is no scratching and pin-sticking, but great guns and heavy shot only used, come here. If you care to lend a hand where a good cause is shorthanded, come here.'

There you have the call to the heroic that is in us, and in all ages, this is not only the call of Armstrong or of Garibaldi—it is the call of Christ.

There are plenty of people in the world who are on the look out for a 'soft job.' They rarely seem

able to get one, but it is their aim. But I fancy in most of us there is, deep down in our hearts, a conviction that that is not what we were put here in the world for. There aren't over many heroes in the world, but there's the making of a hero in most of us. Some great crisis or danger arises, and the most unlikely men leap into the fray. The call reaches them; it finds an echo in their hearts; they find themselves in the hour of need. What a chance the war has meant to many! How many who were missing their way in life have found their way to 'the front.'

War—with all its horrors—breeds heroes. It makes men. And I want you to hear the call to battle. What is wanted, said the philosopher of our day, is 'a moral equivalent for war.' Well, we have it. There is an eternal war, a holy war. The strong Son of God is ever leading forth the host of those who are ready to do battle with evil the world over. He offers 'hunger, thirst, forced marches, death'; but He also offers a prize, and it is manhood. You will win your soul. You will find yourself.

Fight the good fight with all thy might;  
Christ is thy Strength, and Christ thy Right:  
Lay hold on life, and it shall be  
Thy joy and crown eternally.

### Chinese Sidelights upon Scripture Passages.

BY THE REV. W. ARTHUR CORNABY, WUSUEH, CHINA.

#### IV.

PATRIARCHAL CHILDHOOD.—Continuing our study of China's ancient religion, we find that from the beginning of the Chou dynasty (1122 B.C.), when the prestige of the various duchies or marquisates (known as the *Divided Realms*) soon began to eclipse that of the royal domain (situate in the centre, and thus called *Central Realm*), the sacrificial worship of Shang Ti ('Sovereign Above' or Most-High God) became the exclusive prerogative of the sovereign, in his Divinely ordained capacity of 'Son of Heaven.' So much so, indeed, that when the newly appointed marquis of the western state of Ch'in,<sup>1</sup> after the removal of the capital from

<sup>1</sup> It is from the name of this ancient State that we have gained the word 'China,' by a process similar to that by which we have called the land of the Hebrews 'Palestine'—

that region to Ch'ang-an (the modern Si-an in Shensi), 'offered sacrifice to Shang Ti on the (old) altar,' in the year 770 B.C., the act was severely ensured. China's great historian, Ssu-ma Ch'ien (b. *cir.* 145 B.C.), says:

'The chieftain of Ch'in had only lately been recognized as a marquis, and for him to worship Shang Ti was manifest arrogance. Such worship belonged only to the Son of Heaven; it was the secondary sacrificial worship of (the spirits of) notable hills and rivers that pertained to the various (dukes and) marquises. The act of the chieftain of Ch'in was barbarous. It was a violent crime. It was the primary spoliation of goodness and right for after generations.'

Again, in the year 253 B.C., when 'the prince of Ch'in presented himself before Shang Ti at Yung' (in modern Shensi), another historian says that the act was one of 'most flagrant arrogance.'

From a wider point of view we might have imagined the censure to have fallen rather on the sovereign for claiming a monopoly of such worship. For, although the earliest sacrificial worship of the Most High that is recorded in the Chinese Annals is represented as a regal act, the ancient 'sovereigns' prior to 2205 B.C., are regarded by the best modern Chinese writers as chieftains rather than 'sovereigns.' Moreover, nearly all the actual worshippers of Shang Ti mentioned (with favourable reference) in the old classics edited by Confucius, were certainly local chieftains, not 'sovereigns'—although one of them became such afterwards by force of arms.

We have only to go back in imagination, then, to the time—clearly indicated by the patriarchal character of Chinese imperial government—when the Chinese were a pastoral race (as their written characters represent them to have been<sup>1</sup>) under actual patriarchs, to find such patriarchs normally it being the westernmost part of the land, as Philistia was of Canaan.

The Hebrews quoted it as *Sinim*, the Greeks as *Thina* and *Sina* (the first explicit notice of Thina is by Eratosthenes, b. 276 B.C.), from which our modern word *China* came to us through the Portuguese. After its long Western wanderings, the word has at last been re-introduced into the Chinese language by Japanese writers as *Chih-na*, and adopted in Chinese journalism as 'the Western name for our Central Realm.'

<sup>1</sup> *Righteousness* is formed of the signs *my* and *sheep*, i.e. recognition of my property. *Officials* (in old time) were written down as *pastors*, from *ox* and *striker*. Etc. etc.

regarded as sacrificial worshippers of Shang Ti, each on behalf of his clan or family.

This consideration brings us into touch with the priesthood of Jethro and Job (1<sup>5</sup>), as well as that of Melchizedek. It helps to explain also the coveted 'birthright' of the eldest son in the generations immediately following Abraham. That 'birthright' was 'profanely' rejected (Heb 11<sup>10</sup>) by Esau; and when given to Joseph (1 Ch 5<sup>2</sup>, 'the birthright was Joseph's') its outward and visible sign was 'a long robe with sleeves' (Gn 37<sup>3</sup>, R.V. marg.), as any priestly dress would require to have been in China.

Among the Hebrews, for the ceremonial preservation of the worship of God, this patriarchal priesthood was merged awhile in the more rigid office of the Levitical priesthood, with various safeguards against a monopoly of the general privilege of worship; it reappeared (from the prophetic point of view) as the office of the nation as a whole (Is 61<sup>6</sup>); it was eventually rejected by the nation (Ro 9-10), but ideally invested in Christ, with Himself as oblation (Heb 1-10), and more generally in those 'loosed from their sins by his blood' (Rev 1<sup>6-9</sup>).

It is a striking fact that the patriarchal priesthood of the rulers of China (whether Chinese, Mongol, or Manchu), which can be traced back beyond the days of Melchizedek, was not discontinued until 1911,<sup>2</sup> by which time the Cross had been accepted (and adopted in the form of the 'red cross') throughout the Far East as the symbol of infinite benevolence; the priesthood of Christ proclaimed, and prayers and intercessions offered to Shang Ti by Christians in every large city in China. Indeed, in April 1913, those Christians in every city were officially requested by the Cabinet to fill the void left by the discontinuance of imperial intercession, by their united intercessions with Shang Ti for the nation at large—such being the inner explanation of a non-Christian government's appeal for Christian prayer.

**WORSHIP.**—Our modern word *worship*, so commonly used in the sense 'to adore as divine,' has intrinsically (like some Hebrew and Greek words which it represents in the Scriptures) a wide range of meaning. It is represented by twenty-five

<sup>2</sup> The last imperial sacrifice with intercessory prayer to Shang Ti was offered at the 'Altar of Heaven' in Peking at the autumn equinox of 1911, prior to the Revolution.

words in the current literary language of China, twenty-one of which are of sacrificial significance, two others meaning simple prayer, and the remaining two (a) 'respect' or 'reverence' and (b) 'an act or attitude of respect or reverence.'

1. *Religious Worship*.—To the question of Micah: 'Wherewith shall I . . . bow myself before the high God?' the answer in ancient China was very like the words: 'With . . . offerings, with calves of a year old.' A young ox was essential to the ceremony. And for the lesser worship of hill and river spirits by subordinate rulers (after the regal monopoly of the highest worship) a sheep was necessary for the occasion. All stately religious worship, whether of a higher or lower order, was accompanied by the offering of sacrificial victims.

The meaning of these was 'propitiatory,' in the broad sense of the word, as gifts might be when offered to rulers or local governors (cf. Mal 1<sup>8</sup>) whose favour and aid was desired.

Any 'worship' whatever in which there was no sacrificial offering ceased to be a religious act, and the object of such 'worship' was regarded as void of superhuman sacredness. This point of view is set forth in the following narrative, taken from two historical works of the Han dynasty, from which the shorter Annals were compiled:

'In the reign of *Han Wu Ti* (140-87 B.C., more than 150 years before the commonly-quoted "first introduction of Buddhism into China") a large army was sent into Mid Asia to conquer certain "barbarian" realms from which no tribute had been received. The two kings of those regions agreed to submit. But one of them, Hsiu-t'o by name, repenting of his decision, was slain by the other, who brought the treasures of both realms, as propitiatory offerings, to the *Han* general.

'From the realm of Hsiu-t'o was brought a golden image of Buddha, more than ten feet in height; and with it as hostages the son of the slain king and his retinue. The young "barbarian" prince was of majestic bearing; he gained the grace of the emperor, who appointed him equerry-in-chief. In spite of the remonstrances of his statesmen, the emperor caused the golden image to be honourably set up in the palace, and installed the young prince as instructor in its worship. Thereupon the statesman remonstrated again, saying: "The

attendants of the golden *man* do not use oxen or sheep in sacrifice, but merely burn incense, ceremonially bowing (before it)." But the emperor would not listen to them. And thus Buddhism began to be introduced into China.'

Since the year 1900, Chinese Buddhist and Taoist temples have, in increasing numbers, been turned into public schools (and the idols cleared out and destroyed), for the avowed reason that those two cults have ceased to have any religious significance, being simply a means of gain to the ill-famed monks and nuns in charge,<sup>1</sup> and of supposed gain (of a strictly material order) to their votaries—many of whom will now, from the progress of education itself, be able actually to secure the precise gains which they once vainly sought by the offering of incense in the discarded temples.

In like manner, we may note that the worship of God Himself had, among a section of Hebrew worshippers, 'ceased to have any religious significance' in the times represented by such passages as Jer 44<sup>18</sup> and Mal 3<sup>14</sup>.

2. *Non-religious Worship*.—To a modern Western reader, the narrative of Abraham's reception of the 'three men' (who are called 'the Lord' and 'two angels' Gn 18-19<sup>1-16</sup>) seems to suggest that, from the first, he recognized his visitors to be more than human. An Asiatic would not read it thus. For, in reality, the 'bowing down to the earth' and the epithet 'lord' had as little religious significance as similar actions and words have had in China, when addressed to the writer, for instance, by humble non-Christian visitors at New Year's time, or by beggars at the roadside generally. With various polite essentials of Oriental guest-receiving, preserved in China until recent years (such as *chieh*, 'going forth to greet,' and *sung*, 'convoying on the way,' and depreciating words concerning available refreshment), Abraham 'shewed much worship' to his visitors, in the old English sense of the phrase, as used in Malory's *Morte d'Arthur*.

In like manner Joseph's brethren worshipped the (then) unknown governor of Egypt, and doubtless Jacob worshipped Pharaoh,<sup>2</sup> although the

<sup>1</sup> In the Chinese language no such phrase as Buddhist or Taoist *priest* occurs.

<sup>2</sup> Adding a singularly Oriental depreciation of his 'honourable age.' Over against 'few and evil have been the days of the years of my life,' a quantitative depreciation, there is the common Chinese qualitative depreciation: '(I have) emptily passed seventy' or 'eighty years.'

word is not mentioned, as it is in Is 49<sup>7</sup> and Dn 2<sup>46</sup>.

In the last passage (an exceedingly interesting one) we should say in Chinese that Nebuchadnezzar 'worshipped Daniel as Prime Minister.' And in that fact, and a Chinese incident about to be related, we gain much light upon the third temptation of our Lord (the third according to St. Matthew), which to modern Western minds seems to contain the utterly impossible meaning that Jesus should yield divine honours to the devil!

'During the "Divided Realms" period of the Chou dynasty, when the dukes and marquises of the various States were mostly independent of the central authority (of the literally "central realm"), and were becoming kings in all but name, the young Duke Huan of the northern State of Ch'i, in the year 684 B.C., sought for a wise man as counsellor. One Kuan I-wu had been opposed to him, and was regarded as his enemy. But was possessed of such diplomatic skill and experience that, yielding to persuasion, the young Duke Huan, finding no other so suitable, "accord-

ingly worshipped him as prime minister," and adopting his methods, became great in the land.'

Thus illustrated, the third temptation was a truly insidious one. It was not that Jesus should yield up one iota of His divine status, or of His divine commission. It may have been simply that He should adopt, in His sacred enterprise, methods which had proved fitting and successful in the non-sacred establishment of earthly realms: methods which, though ordinarily connected with satanic evil, might, under the sacred mastery of the Christ of God, be overruled for the best ultimate good.

It was such a temptation as this against which our Lord was proof, if His representatives on earth have not always been so. He was to win the human multitude without the isolation of unworldliness, waiving some of the strict demands of the spiritual, avoiding the lowliness of toilsome ministry, the risk of rejection, the tragic horrors of a seeming defeat. It was this temptation He hurled behind Him, choosing rather to suffer the 'sharpness of death,' and thus to 'open the Kingdom of Heaven to all believers.'

## John Mark.

BY PROFESSOR THE REV. S. J. CASE, PH.D., CHICAGO.

MARK is not a conspicuous figure in the extant records of the Apostolic Age. Apart from the title of the Gospel which bears his name, he is mentioned only ten times in the New Testament. In five instances he is called 'Mark' (Μάρκος [WH], but more correctly Μάρκος [Ac 15<sup>39</sup>, Col 4<sup>10</sup>, Philem 24, 2 Ti 4<sup>11</sup>, 1 P 5<sup>18</sup>]); three times he is referred to as 'John' whose surname was (or, who was called) Mark' (Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου [Ac 12<sup>12</sup>]; Ἰωάννη τὸν ἐπικληθέντα Μάρκον [Ac 12<sup>25</sup>]; Ἰωάννη τὸν καλούμενον Μάρκον [Ac 15<sup>37</sup>]); and on two occasions he is called simply 'John' (Ἰωάννην [Ac 13<sup>5</sup>]; Ἰωάνης [Ac 13<sup>18</sup>]). 'John' is a Jewish name, and 'Mark' (Marcus) is a Latin *praenomen* assumed in accordance with a custom familiar at that time. Similarly, Saul of Tarsus assumed the *cognomen* 'Paulus' (Ac 13<sup>9</sup>; see Deissmann, *Bibelstudien*, Marburg, 1895, pp. 181-

186; Eng. tr., *Bible Studies*, Edinburgh, 1901, pp. 313-317).

The New Testament statements about Mark are very brief. He is said to be the son of a certain Mary at whose house in Jerusalem Christians were assembled when Peter escaped from the prison into which he had been thrown by Herod Agrippa I. (Ac 12<sup>12ff.</sup>). Evidently this house was a familiar place of meeting, for Peter went directly there and the maid who tended the door immediately recognized his voice. Presumably Mark was at home during these days, and so found himself in association with early representatives of the new religious movement. He is next mentioned in connexion with the return of Barnabas and Saul after they had carried relief to Judea (Ac 12<sup>25</sup>). Probably Mark remained with them in Antioch, whence he accompanied them on the so-called first missionary