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only be a Church-formation, and v.¹⁹ cannot be a polemic against Jewish teachers of the law, but only against the Hellenists' (pp. 83, 84). Note-worthy is the elaborate representation of the fundamental form of proverbs and Logia from the O.T., and the full tables which follow of parallels in the Synoptic Gospels. The remarkable kinship is unmistakable. But from beginning to end the analysis reveals an extraordinary subjectivity. Typical of the author's position is the statement, 'in general the words have created the situation, not vice versa.' The vast majority of the situations commented on are described as 'ideal,' *i.e.* the product of the earliest community. Now most students of the Gospels would be willing to admit that the dominant Messianic convictions of the early Church must often have coloured the accounts of events given in the Gospels. But Bultmann seems to set no bounds to his critical incredulity. He goes the length of regarding the story of the centurion of Capernaum (Mt 8⁵⁻¹³|| Lk 7¹⁻¹⁰) as a variant of that of the Syrophenician woman (Mt 7²⁴⁻³¹ and parallels). He shows the utmost scepticism as to all kinds of details. Thus, *e.g.*, the story of the call of the first disciples, placed at the Lake of Galilee, probably takes this form from the metaphor used by Jesus when He names them 'fishers of men.' The account of the call of Levi has no historical value: 'the only interest felt by the tradition was that a tax-collector was summoned from his occupation to follow Jesus: *where* Levi was tax-collector, we do not hear' (p. 35). This meticulousness is surely artificial.

What traditions in the world could submit to such a process? One cannot help feeling that the author ought to have laid down certain criteria for the testing of the material. Because he has not, his procedure is reduced largely to guess-work.

With justice Bultmann calls attention to the activity of the Church in the *redaction* of the material, 'a redaction which essentially, but by no means only, belongs to the period when it took shape in writing' (p. 89). He shows most instructively how the grouping of passages necessitated such redaction, pointing out the actual words and phrases used by the evangelists to accomplish their purpose. Indeed, we get a very vivid picture of the process of composition on pp. 200-204.

The volume closes with an exceedingly interesting characterization of the three Synoptic Gospels, in which the author gives it as his opinion that Mark used no source which could be called a Gospel, that Matthew adheres to Mark's fundamental picture of the life of Jesus, that Luke's main deviation is the large section beginning with chap. 9⁵¹, which he introduced both because he felt the need of illuminating Jesus' last journey to Jerusalem more clearly than Mark had done, and because he found in this an opportunity of recording all sorts of passages which had no particular situation.

We are more than ever convinced of the far-reaching problems which confront the investigator who enters the fascinating realm of the traditions behind the Synoptic Gospels.

H. A. A. KENNEDY.

Edinburgh.

In the Study.

Virginitus Puerisque.

Blasting without Powder.¹

'I can do all things through Christ which strengtheneth me.'—Ph 4¹³.

You know about the Roman Wall? You'll find it in the very first pages of your history book. No! no! before Alfred. No, further back than Mercia and all the other six of them, away back at the first three or four pages, it's there you'll come on the great wall built to keep out the wild

¹ By the Rev. Arthur J. Gossip.

northern clans and tribes ever so long ago, yet built so splendidly and solidly that there are bits of it there still, and you can follow it almost from sea to sea, and come upon the camps where the old battalions had their quarters, and see the ruts in the pavements made by the Roman chariots, and the baths where the great people used to bathe, and many another thing. I've never seen it, but I understand that there is a deep trench that runs along for many miles on one side of the wall; and at one place this trench comes up against a huge mass of rock, one of the very hardest kinds of rock,

that lies there full in its way. This must be the end, you and I would have said. For how can they get through? They had no instruments and machinery, as have the engineers to-day; no dynamite or blasting powder. They can't do it, we would have said. And yet they did. And how? Well, I'm told that they bored round holes into the rock, one here, one a foot or two further on, a long line of them: and that they plugged them with wood, and then poured water on the wood; and that made it swell, and when the wood in all the holes pressed out together all at once it burst the rock and split it, and allowed the trench to run right through.

And that is the way for you and me to manage to get through our difficulties. Take lessons, take those dreadful verbs, Latin or French or Greek. You feel you will never get them up. The other night you had a dozen of them and you worked hard. But at school you jumbled them all up, *cado* and *cædo* and *cedo*; and you are only at *c* as yet, and there are pages and pages still to come. You'll never manage. Yes, you will. Even though you have no dynamite to blow it all to bits; even though you aren't clever, but slow and a bit dull and dreadfully forgetful, bore your small hole every night. It will seem to make no difference in the mile or so of solid rock. Yet bore one on Monday, and another on Tuesday, and a third on Wednesday, and a fourth on Thursday, and another on Friday, and night by night one more, and by and by the rock will crack right through.

And so with other things—sulks, ill-nature, all the rest of them. There's not one you can't master. There is nothing need pull you up. You think you can't break down these things; so did Paul. He had worked hard, had picked and dug, and picked and dug, and had nothing to show for it except his sore shoulders and tired arms. The sulks and the rest were not worn away one bit. But he came on a great Engineer called Jesus Christ, and He showed him how to manage.

These soldiers must have thought the trench could go no further. Ah, but, said their engineer, we'll manage, rock or no rock, and they did—little by little, bit by bit, one small hole and then another. And you must not think that you can't conquer anything. Alone you couldn't do it. But our wise Engineer will help us, if we do our part. You're just a hot, peppery, peevish little chap. But you

needn't remain that. Day by day do your best to conquer it; meet this temptation in the playground when you get hacked, and then this one in bed when you're sleepy and you ought to rise, and then this one when you can't be bothered doing lessons, and then the next, just one temptation at a time. Stand up to it, conquer it, bore this small round hole in the rock, and then another, and another, and one more. And by and by it will split right across, and you will be through.

God's Marks.

'His name shall be in their foreheads.'—Rev 22^d.

The Hindu lives a great deal in the invisible world; that is to say, he withdraws himself from this, just as, I dare say, your mother sometimes does—with a difference of course. You speak to her at times, and she does not answer at once: you speak again and she seems to wake up. She probably just says, 'I was thinking.' It would be much more difficult to bring the Hindu back to earth. Even if you succeeded in doing it, you would not be able to persuade him to tell you anything about where he had been. I believe he thinks that his pet animals are sharers of the rewards that come to people for having done good deeds. And you would not understand him even if he did tell you. Hindus think so differently from us. To the Hindu the cow is a deity, and there are other animals that he imagines are on a higher plane than himself.

If you happened to pay a visit to India, and were admitted to an Indian house, you would see animals of all kinds running about everywhere. Amongst them would probably be a pretty little tame squirrel having grey fur marked with dark brown stripes. The Indian has a great reverence for this squirrel. There is a beautiful Indian story that tells how the brown stripes came to be on its back. It runs thus: The god Ram, wanted to build a bridge between India and Ceylon, and the larger animals were all eager to have a share in so important an undertaking and set to work, the elephants bringing down large pieces of rock, and the oxen and buffaloes and donkeys bearing their several burdens. The little squirrels saw all this, and were determined to do their bit, so they took counsel together as to what their share should be, and thought of a plan. They went down to the sea and bathed, and then rubbed them-

selves in the sand, which stuck to their wet fur. After this they sunned themselves till the sand was dry, and then shook it all off into a heap. They repeated this time after time and collected quite a large pile of sand, and when the time came for the bridge to be built, the sand was all ready for the mortar. The monkeys went to tell the god Ram of the work of the little squirrels, and Ram was so greatly pleased that he sent for the squirrels and stroked them in commendation; and the Hindus say that the stripes are the marks of the god Ram's fingers.

You probably think it is rather a stupid story. That is a mistake, for don't we in this country often hear one with the same idea in it, only ours is very much finer? Picture to yourselves those graceful creatures dancing about and doing their piece of helpful work entirely unconscious of doing anything specially good. The god Ram saw and set his mark upon them.

Our Scouts and the boys of the Brigade are banded together in their effort to be truly manly—to serve God and the King, and to try to do some kind action every day, especially to those weaker than themselves. It was a bit hard at first, was it not? You had to remember every time you performed an act of courtesy or kindness. You learned to pray for help to get rid of your selfishness and meanness! You had to plant good qualities in their place. Now your kind action is performed as a matter of course.

And the marks are placed upon many lads. People say, 'I know a *Scout* when I see him; he has a certain look about him.' 'The Scouts and Brigade boys are growing up to make the world better—to help to build the bridge between earth and heaven.'

An eminent London photographer wrote an article for a learned paper. In it he said that 'one of the best evidences for religion is the type of face it produces.' 'His name shall be in their foreheads.' A little girl was one day reading the Bible, and she came upon those words. 'I don't understand that,' she said to her grandfather. 'Who will write the name of Jesus on their foreheads?' 'Why, they write it themselves, of course.' 'Write it *themselves*, grandfather! But how?' 'Why, Margery, we are every day writing the name of our Master on our foreheads. Some people make a mistake and serve sin, and it stamps its seal upon their faces. Some serve care, and care brands

their foreheads with deep wrinkles. But those who love Jesus Christ and walk with Him, and do His will, write the name of their Master on their foreheads. They cannot help it.' Margery looked at her grandfather. She noticed how his grey hair was like a crown of glory. She noticed more than that; she looked into his eyes. He had a beautiful face. The problem of the name in the forehead was solved for her. She said softly and reverently, 'I think I understand, grandfather.'

The Christian Year.

SIXTH SUNDAY AFTER EPIPHANY.

The Awesomeness of Forgiveness.

'But there is forgiveness with thee, that thou mayest be feared.'—P^s 130⁴.

1. It is good hearing that there is *forgiveness with God*. For that fact of God meets the need of man, which man most widely recognizes, whether he claims and rests in the forgiveness that is offered or no.

Lips cry, 'God be merciful,'
That ne'er cried, 'God be praised.'

'There is forgiveness with God.'

(1) How *simple* the word is: every one can understand it. Every one knows what is meant when an earthly father forgives his child. He answers him that he will no longer remember his sins, will not impute the evil experienced, and will not punish him. He will deal with the child as if he had done no harm.

(2) How *sure* the word is. Every one may believe it. Jesus came from heaven to obtain and to seal it for us. His blood is the pledge of it. Thousands of the greatest sinners can support the truth of the cry: 'With God there is forgiveness.'

(3) How *powerful* the word is. It is living; it will cause hope to rise in your soul. It will inspire you with new thoughts about God; it will instil into you confidence and boldness before Him. Lay up this word in your heart, give it a place there, think over it, and say in spoken words before your God: 'Lord, with thee there is forgiveness.' Insensibly you will get up to saying: 'With Thee there is forgiveness *also for me*.'¹

2. 'There is forgiveness with thee, *that thou*

¹ A. Murray, *Why do you not Believe?* 30.

mayest be feared.' That is an unexpected conclusion. Forgiven in order to fear. Does it not seem a poor and pitiful way of stating the issues of God's mercy? Should it not rather be, forgiven, therefore hoping, loving, rejoicing? But the Psalmist is not mistaken. 'That thou mayest be feared' is not unintelligible, as has been avowed. He shows indeed deep psychological insight.

What is this fear? It is not dread. It is not the feeling which makes a man flee in the hour of danger. It is the emotion of reverent awe. It is the kind of fear which to a greater or less extent has formed part of the experience of every life, the fear of the unknown; which is common to the child crying in the dark, and the saint stretched on his death-bed, and is felt whenever we allow our minds to wander over unexplored regions, whether of mere anticipation, or of thought, speculation, and faith.

God forgives in order that men may fear. And forgiveness is meaningless, unless sin be a reality. God has marked and does mark what is done amiss, and the fear of God begins at a point further back than the forgiveness which He offers: it begins, or should begin, with the thought of the sin for which forgiveness is needed. We can abide the wrath of God only because He forgives: yet how small is the number of those who remember and fear that wrath, when sin is committed, before the thought of forgiveness or of the need for it has crossed their minds. This attribute of God meets with scant acceptance by some. But it is worth while to inquire whether—in some systems of religion—there remain any attributes of God at all. If the doctrine of God's immanence be isolated from that of His transcendence, and if that isolation be pressed to the extent to which some would carry it, the Personality of God disappears, and there is no place whatever for a Supreme Moral Power in the Universe. It is not only the wrath of God, but also His Power, His Holiness, His Love—all His attributes—which are in danger of being lost in a cloud of words and phrases to-day. And would it not have helped *Mr. Britling* to have sat under the Gifford Lecturer who, at the beginning of his course, laid down this clear proposition? 'When I speak of God, I mean something other than an Identity wherein all differences vanish, or a Unity which includes but does not transcend the differences which it somehow holds in solution. I mean a God Whom men can love, a God to Whom men can pray, Who takes sides, Who has purposes

and preferences, Whose attributes, howsoever conceived, leave unimpaired the possibility of a personal relation between Himself and those whom He has created.'¹

But if it be granted that we are not degrading God, when we attempt in human language to describe His Nature, the question will still remain whether a God of Love can also be a God of Wrath. Certainly, if anger be merely the outcome of a fitful ill-temper, then we should indeed be doing God great dishonour if we were to associate any such attribute with His character. But if it be the expression of a righteous disapproval (as we find it manifested in the life of our Blessed Lord), then it is hard to see how a loving and a Holy God can be true to His Nature if He has never felt that disapproval, when He sees the havoc wrought in the world which He made so fair.

But it is not the fear before forgiveness that the text speaks of. It is the fear after forgiveness. That God can give us the sense of guilt, of alienation, when we have sinned is something for which we should never cease to thank Him. That He can as truly remove that sense of guilt, that He can forgive us again and again, should cause us to feel not only thanksgiving, but fear.

For surely before forgiving love a reverent awe is bound to rise in the minds of incomplete and sinful men, who still desire greatness of soul at its highest. It is an emotion which has a double element in it. It contains (1) a simple appreciation of splendour as splendour: and (2) a wistful appreciation of another's reach and grasp as far exceeding ours. Always in face of goodness a complex emotion of that kind must arise in our hearts, if we desire goodness at all.

And further, when we have come to know the means by which it pleased God to make forgiveness possible for us, still more shall we realize the need of Holy Fear. We cannot picture, in all its terrible details, the scene of the Crucifixion, but we know the effect it had upon some of those who stood by. They 'feared greatly,' and one of them said, 'Truly this was the Son of God.' And because He died that we might be forgiven, the pardon which is bestowed upon us can never be separated, in our minds, from that scene. The Hand that is raised to bestow the Blessing of Forgiveness is a pierced Hand. We cannot dissociate the joy of Absolution from the fearfulness of Calvary. The warning of

¹ A. J. Balfour, *Theism and Humanism*, 21.

St. Peter is surely clear on this point: 'Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious Blood of Christ.'¹

Forgiveness first, godly fear second, and thirdly a consecrated will, for the issue of godly fear is a life of consecrated will.

SEPTUAGESIMA SUNDAY.

Vocation.

'Lord, what wilt thou have me to do?'—Ac 9⁸.

There is no such thing as salvation except as a man is saved from a self-regarding point of view to another-regarding attitude and point of view. In a conversation in the presence of Mazzini the subject of goodness was being discussed, and some one in his hearing talked about a mutual friend of theirs as being religious and good. Mazzini said: 'Whenever I hear a man called good, I ask, "Who, then, has he saved?"' An artist was painting a picture once in his studio, and the picture was a picture of a poor woman out in the night, thinly clad, tossed by the tempest and hard driven, hugging a little baby to her breast. He thought as he painted, and as he painted he suddenly flung down his brush and said, 'God help me; why don't I, instead of painting pictures of lost people, go and help them myself?' That man was as good as his word. He did go and help them himself. He set out for Africa as soon as he could, because he discovered that, as far as he could see, the most needy people in the world at that time were to be found in that continent, and for the last twenty-five years of his life Alfred Tucker (for that was his name) was a missionary in Uganda.

What are we going to do? We must share our life. Every man who means to share will each morning take a fresh look at his ideal not to be ministered unto but to minister, to be last of all and servant of all—for it is more blessed to give than to receive—and he will look at his Master too to take in a new stock of hope and courage, and then he will plunge recklessly and cheerily into a day of service. In the give and take of family life he will do plenty of giving. Then in all the traffic of common intercourse in the street, in the bus, in the shop, office, workroom, at the playing-fields, it will be for such a man a never-ending delight, like a secret game played with him-

¹ F. A. Iremonger, *Before the Morning Watch*, 75.

self, to devise all sorts of ways in which to carry out his sharing scheme.

1. *Share it in material and external things* to begin with. All men need life, physical and spiritual, the material environment, the material setting as well as the thing itself which we call life. Millions in the world are going short of it, and there is no ghost of a chance of most people in the world having even an opportunity to get life, using the word in its largest sense, unless and until those who have a closer access to it are more ready to share. Do you not think that if we meant business by being followers of Jesus Christ it would be for us all a point of honour not to have more than our fair share of the good things in this world?

The question is beset with difficulties. And yet when all has been said and done and every qualification has been made, when there are so many millions of people so desperately in need of even the bare necessities of life, cannot we get a bit closer to the ideal of not more than a fair share? 'We are polite enough,' it has been said, 'to surrender our seat in a bus to another weaker person, but rarely our seat in the saddle of wealth and privilege. Convention gives us each our place and advantage, and we have tried to argue that God meant us each to keep our seats in the world's bus, trusting that He would make other people's standing and pushing congenial to them. We have abandoned the idea of loving our neighbour as ourselves, covering ourselves forsooth with the theological defence of caring more for our brother's soul than his body.' But you remember what the Master said about the people of grace, and the people who were withheld from grace: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

2. There is more to do than that. What we as Christians have got to *share* most of all is *the very quality and stuff of which the best in our life is made up*. We will do that sharing whether we will or no. The saint has been defined as one who makes it easier for other people to believe in God. God gives Himself to people through people, and unquestionably there are persons who are waiting to get something of God through us.

In the main the Church is not doing its job in giving Jesus Christ to the hungry folk. And the mischief lies in our own lives, because men cannot see Christ in them. God forgive us that right within the Church there is so much coldness about Jesus

Christ. We as Christians are called not to be cold about Christ, but to catch from Him a burning fire, the kind of passion that can set a light to all the fuel that is in the hearts of men and women around us. We can, if we will, get so close to Him, and live so close to Him, and let Him set our heart on fire, that men shall see in us something which will lead them to Jesus Christ. It will mean a clearing out of a lot of rubbish; it will mean making the door open that He may come clean in; it will mean not counting the cost if the spirit of Christ is going to make His home in our personality. If we are prepared, not counting the cost, to say the thing shall be done, then God will be able to use us.¹

SEXAGESIMA SUNDAY.

Teacher, Saviour, Friend.

'Jesus Christ is the same yesterday and to-day, yea and for ever.'—He 13⁸ (R.V.).

The Hebrew Christians to whom these words were addressed had hung upon the messages of men who watched for their souls; the living example, also, of their leaders had been a constant incentive to well-doing, and the faith which shone in their whole life, and breathed through all their words, had been an inspiration. Now they were bereft. Yet not bereft; for He in whom they had thus been taught to believe, who was the end and aim of those faithful ministrations, was the same—the same yesterday and to-day, yea and for ever.²

Though since then the weary ages have rolled away, His years have not failed. Though all things else are in ceaseless fluctuation and change, He abides. Yesterday and to-day, to-day and henceforth, He is the abiding Teacher, Saviour, Friend.

1. First, Jesus Christ is our *Teacher*: It is natural to the human mind to hunger for the truth. This desire is strong or weak, in proportion to the general alertness of the mind, or its lassitude; and in proportion as the intellectual faculties are not kept in abeyance by the indulging of appetite, or made merely tributary to selfish ends, whether of gain or of pleasure. In the case of those who are more serious and earnest, in whom conscience holds its proper place, and speaks with its full force, this general desire to know becomes more especially a craving to know what is right, to learn the truth of duty. And where the soul is touched to yet finer

issues by the Spirit of God, this longing becomes still more defined and intensely personal: 'that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead' (Ph 3^{10, 11}).

This need of the human mind is fully met by Jesus Christ. 'Jesus went about . . . teaching': so does St. Matthew describe our Lord's opening ministry (4²³). 'Seeing the multitudes, he went up into the mountain: and he opened his mouth, and taught them' (5¹). But did not such work fill all the busy days? 'The Teacher' was perhaps His most familiar designation. Moreover, the truths that He taught were truths of duty. With a sure hand, He delineated the great principles of conduct and character, as they have never else been made known among men. Over the portals of the Kingdom of Heaven He inscribed the Beatitudes, sparkling as with all manner of precious stones; and He pointed the people to the straitened way of righteousness, as 'the way that leadeth into life.' But, in His teaching, the way of righteousness was ever the way of faith. He taught men that only by trusting and loving God could they become truly good. Thus He met the spiritual hunger of the mind by speaking of the Kingdom of God. At last, gathering up into one weighty word all this significance of His ministry, and expressing besides the essential significance of Himself, as being One whom most of all it concerned men to know, He said, 'I am the truth.'

'Christ,' says Mr. Clutton-Brock, 'was not a philosopher; if you speak of His teaching you seem to do Him a wrong, as if you spoke of the teaching of Mozart. He does not prove to us, He reveals; and what we say is—not even, That is true, but—That is what I wish to be.'²

2. Again, Jesus Christ is our *Saviour*. Deeper and more fundamental than the need of knowledge is the need of salvation. If the mind craves for truth, so does the conscience, either clamorously or mutely, cry for appeasement and cleansing. Indeed, in proportion as we learn the law of righteousness, do we learn how far we have gone astray from the way of God's will, and how grievously we have broken His commands. The more clearly we discern the beauty of holiness, and the sacredness of God's claims upon our trust and love, the

¹ E. S. Woods, in *The Christian Call and Motive*, 156.

² *Studies in Christianity*, 69.

more are we convicted of our alienation from God by an evil heart of unbelief. Nor is the evil an evil which it is within our own power to remedy. We cannot, by ever so little, undo the guilt of the past; nor can we loose ourselves from the present bondage of the soul to sin's tyrannous power. Our utmost struggling does but bring home to us the fact that we are hopelessly undone and lost. We need a Divine salvation.

This need, above all, is met by Jesus Christ. More important than the teaching was the preaching of Jesus Christ, and He preached Himself as the Saviour. Listen to His manifesto as made known to His fellow-townsmen of Nazareth. 'He opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to
the poor :
He hath sent me to proclaim release to the
captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord. . . .

And he began to say unto them, To-day hath this scripture been fulfilled in your ears' (Lk 4¹⁷⁻²¹). His wonderful works among the people were an object-lesson of His power to save. He came among them everywhere as the Healer and Helper, and they felt that a new power of God was in their midst, laying itself alongside their sin and misery, bringing truest sympathy and strong salvation. Let them be ever so outcast and abandoned, He brought to their despair so great a hope, and did so melt them into contrite shame by the Divine pity and purity of His love, that they fell weeping at His feet, only to hear Him say, 'Thy sins are forgiven . . . thy faith hath saved thee' (Lk 7⁴⁶⁻⁵⁰). And He published it abroad, as the justification of all His manner of life, 'For the Son of man came to seek and to save that which was lost' (10¹⁰). Even as to the disciples at last, expressing again in one word the whole meaning of His redeeming grace, and anticipating the great reconciliation of the Cross, He said, 'I am the way'—the way by which guilty, estranged, polluted sinners may come home to God.

When Phillips Brooks was about to preach in Westminster Abbey, Dean Stanley asked him what

he was going to preach about. His reply was, 'I have but one subject—the Divine life of the Saviour of men.'¹

3. Once more, Jesus Christ is our *Friend*. It is natural to the heart of man to hunger for love. We are full of longings that can find rest only in fellowship and affection. Our souls are not self-sufficing or self-satisfying. We need one another, and this not merely in the sense that we need one another's help: we need the revelation of heart to heart, the converse of soul with soul. But, having intercourse with one another, we still crave for deeper, tenderer, more intimate fellowship. And even when we have found our nearest and most confidential friendships, we crave for yet fuller satisfaction than the heart can find in the best and truest human friendships and affections—even for the friendship of the Infinite, for fellowship with God.

This Divine satisfaction Jesus brings to men. He came to woo them, and to win them. It was this yearning affection for the people that commended the grace of God to their hearts. And in proportion as they were receptive of His love, He loved them with a love ever fuller and more intimate. 'Now Jesus loved Martha, and her sister, and Lazarus' (Jn 11⁵); 'the disciple whom Jesus loved' (21²⁰): so intensely did His heart's affection concentrate itself on those who were able to receive it! And the great assurance to which all His teaching and all His saving grace led the way, and which He bequeathed to the disciples as their precious possession for ever, was the word uttered on that ever to be remembered last night, in the Upper Room, 'Ye are my friends.' Was it not also in reference to this same making known of His uttermost love, a love sealed in sacrificial death, but triumphing over sin and death, that He said, 'I am the life'?²

The friendship of Jesus Christ seems to have been to Thomas à Kempis something more than His *love*. By it he means the love of Christ in daily companionship and intimate intercourse: 'When Jesus is present, all is well, and no labour seems difficult. When He is absent, the least difficulty is found to be insupportable. When Jesus is silent, all comfort withers away; but the moment He speaks again, though but a single word, the soul

¹ J. Gregory, *Phillips Brooks*, 129.

² T. F. Lockyer, *Seeking a Country*, 160.

rises from her distress, and feels her comfort revive in greater power.'

I know Thee, Saviour, who Thou art,
 Jesus, the feeble sinner's Friend ;
 Nor wilt Thou with the night depart,
 But stay and love me to the end :
 Thy mercies never shall remove ;
 Thy nature and Thy name is Love.

QUINQUAGESIMA SUNDAY.

Walk in Love.

'Walk in love, as Christ also hath loved us, and hath given himself for us.'—Eph 5².

The word 'walk' is used three times in this chapter. Each time we are told to walk in a particular way. In the fifteenth verse we are told to walk 'circumspectly.' In the eighth verse we are told to walk as 'children of light.' And in this verse we are encouraged to 'walk in love.' 'Walking' is a common expression in the Bible for our way of living, our conduct. It is a graphic expression, for all life is movement, and the question for us is, How are we moving? How are we walking?

1. We must walk circumspectly. The word translated circumspectly means, literally, 'accurately'—it means paying attention to little things. In business a merchant, to be successful, must attend to the details of business. It is the same all through life. If a man is to get on in any trade or profession he must not consider the little things beneath his notice.

And it is the same in the Christian life. How many Christians are spoken of with a 'but'! He is a good sort of man, 'but' he drives a very hard bargain. But when the Apostle exhorted to walk 'accurately,' the fault he probably referred to was a lack of strict truthfulness. He does not refer to our lying. He is thinking rather of a habit of exaggeration. See, then, he says, that ye walk accurately.

2. But he also tells us that we should walk as children of light. That is a greater thing than walking circumspectly. It means knowing where we are going. To 'walk in darkness' is the ordinary expression in the Bible for being blind to the great issues in life. Many of those who walk circumspectly, paying attention to all the little details of business, are all the time walking in darkness, for they are walking according to the light of this world. To walk in the light is to live according

to the mind of Christ. 'I am the light of the world,' He said, 'he that followeth me shall not walk in darkness, but shall have the light of life.'

3. Then there is the walking of our text—walk in love. That goes deeper still. It gives the motive of all life, and it states the atmosphere in which all our life is to be carried on. If we walk in love we are walking in the light, and we shall be able to walk circumspectly. So the Apostle gives us the strongest possible encouragement to walk in love, for he knows, and we know, that everything depends upon it. 'Walk in love,' he says, 'even as Christ loved you and gave himself for you.'

How did Christ love? He did not confine His love to His own family. He commanded His followers to love their enemies. He Himself did what He commanded them to do. Even when He hung upon the Cross and heard the horrible cry of a multitude, 'Crucify him, crucify him,' He said, 'Father, forgive them; for they know not what they do.'

What is the measure of this love of Christ's? 'He gave himself for us,' says Paul. The words are simple, but they carry a tremendous meaning. They mean that Christ came into the world for the very purpose of bringing us back to God, and He knew that the only way of doing that was to give Himself for us. He lived for us, and He died for us. Up to the very end of Christ's life His disciples still regarded each other as rivals. But when He died all that completely changed. Peter *did* love John then, and Philip loved Bartholomew, for now the very spirit of Christ entered into them.

The disciples knew that He had given Himself for them—an offering and a sacrifice to God. Why does Paul add the words 'an offering and a sacrifice'? He is using language which was familiar to his readers. They brought offerings and they also brought sacrifices to the temple. The purpose of the offerings was to thank God for His goodness in bestowing the blessings of life. A few sheaves of corn were offered by way of thanking God for the harvest. It was a kind of worship; it was the expression of their daily obedience and thankfulness. Christ gave Himself as such an offering to God. He offered His life. Day by day He expressed His obedience to the Father's will in the acts of love which He did—He healed the sick; He preached the gospel to the poor.

The sacrifice was a more costly thing than the daily offering. It meant death. The offering was

a tribute of each day's devotion ; the sacrifice was the act of that high hour when what is dearer than life may have to be laid down. When we follow the life of Jesus from the cradle in Bethlehem through all the years in Nazareth, and the ministry in Galilee, and Samaria, and Judea, we understand the making of the offering to God. But when we come to Calvary and look up into the face of Christ we understand the sacrifice.

So we all come to the hour when we must give up some hope ; refuse some earthly advancement ; take up some burden which will make our steps heavy and slow to the end ; accept our cross not merely with resignation but, if possible, also with joy. No sacrifice is ever made which is not the sacrifice of love.

We have an illustration of that in the story of Captain Scott's last expedition to the Antarctic. The little band were making their way back across the trackless fields of snow. Their food was scanty. Their dogs were famishing. One of the company whose record was one of exceptional bravery and tenderness felt that he could no longer bear his share in the common task. He would only be a burden to the others. His companions roused him to continue. For a few miles more he struggled on. Then the end came. As Mr. Turley says in 'The Voyages of Captain Scott': 'He slept through the night before last, hoping not to wake ; but he woke in the morning—yesterday. It was blowing a blizzard. He said, "I am just going outside and may be some time." He went out into the blizzard, and we have not seen him since. . . . We knew that poor Oates was walking to his death.' That is love that thinks not of itself, that cares only for others in its hour of sacrifice.

Can we follow Christ in sacrifice ? Can we offer ourselves a sacrifice to God ? We can certainly make an offering to God. By daily acts of kindness we can express our thankfulness to Him for the daily gifts of His love. But we can also make our sacrifice to God. We can offer ourselves to Him. Not our work only, not our words, but ourselves. And the way to offer ourselves to God, the only acceptable way, is simply to love Him. He prefers the love of the heart to all the deeds of the hand. We ought certainly to say, as Paul himself said, 'Lord, what wilt thou have me to do ?' but first of all we must say, 'Lord, *have* me, *take* me, *receive* me in Christ Jesus. As Thou has given Thyself for me, I give myself to Thee.' It is

only then that we are able to walk in love as Christ loved us.

FIRST SUNDAY IN LENT.

The Temptation.

'And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan.'—Mk 1¹². 1¹³ (R. V.).

1. *The inevitableness of temptation.*—The Spirit, who only just previously found its symbol in the form of a dove, now reveals powers of stern compulsion and 'straightway' drives Him into the wilderness. What a startling change for our Lord Jesus Christ, from the rapture in the waters of Jordan to the solitude and the duel of the desert ! What a converging of the supreme forces of good and evil round the lonely figure of Him who has come to fulfil all righteousness on our behalf ! The Divine Spirit urges Him out and on to the scene of temptation ; and there the wicked spirit assails Him with the subtle craft and the tremendous appeal of temptation itself.

Note that it was the dove Spirit that drove Him into the wilderness. It was not the impulsion of an alien power. It was not the flaming sword of the enemy which drove the Nazarene away from Jordan's green and quiet banks. It was the great Lover who led the Beloved from the feast to the fight. Jordan and wilderness are both parts of the same Divine plan.

Jordan and wilderness ! What would life be like if it were all Jordan, with open heavens and descending doves and voices of exquisite love ? Suppose we never had a nut to crack, suppose all the nuts came to us as shelled kernels, the hard encasements having been broken by other hands. Suppose we had no problems. Suppose it was all Jordan with never a touch of the wilderness. How then ?

2. *The nature of temptation.*—To Jesus, at the hour of His baptism in Jordan, there came the definite revelation that He had been chosen as God's Messiah. In this high mood He hurried into the wilderness and there met Satan ; and we conclude that the whole assault of Satan, its inmost significance, was to seduce Jesus from that high mood, to lower, somehow, the lights within His soul. Every man who knows anything about the soul knows that every exalted mood, every high sense of life, of its sacredness and responsibility, meets

the devil next moment. So it was with Jesus, who was tempted in all things just as we are—but without sin.

Though we always speak of the first, and second, and third temptation, there was really but one. Just as, with ourselves, in every deep experience, it is *one* thing that is troubling us, *one* thing that is haunting us. So here, Satan chose three different methods, but he had but one object.

(1) *The temptation to a low view of Himself.*—Observe the manner of the first assault. 'If thou be the Son of God, command that these stones be made bread.' 'If thou be the Son of God.' It was an attempt to raise a question in the soul of Jesus. Satan tried to break the spring of action in our Lord's soul by hinting a doubt. Satan is above all else the seducer, the spirit who slays ideals, who kills enthusiasms in human souls. He is the denier, as God is the Affirmer, within all souls.

What is the doubt he hinted here? It is as though he had said: 'It is well to have high feelings, and the sense of a Divine mission in life, but'—this was the first assault, and every assault on a man's personal ideals begins with that word 'but'—'but it may be, you are deceiving yourself. It may not be God who is inspiring you, who is calling you. You may be mistaken. In any case, are you quite sure? You can soon satisfy yourself.' 'You are hungry. Here are stones. See if they will turn into bread at your word.' But Jesus silenced him and repelled him there. For had He yielded, had He agreed that it was quite fair for one who believes in God to demand at every step some visible sign that God is with him—He would have set what is seen above what is unseen, the outward above the inward, and would have dethroned faith from the soul. For the very quality of faith lies here—that a man shall be obedient to its call, shall trust to his own private inspirations, shall believe they come from God, and shall go forward just as they lead, though circumstances remain hostile and God gives no sign.

Is not this the method of Satan with us still? For the first time we see what God would have us be or do. And with a new light in our eyes, we set out upon our new behaviour. The glow of the experience itself carries us for a certain distance, and then—we meet our Satan. He may be in the form of some friend whom we have not seen for a time, and who does not know what has been happen-

ing within us of late. He speaks to us in the old way, he looks at life in our hearing as we used to look at it together. A voice begins to attack us from within. 'Do you not see,' it says, 'that you were setting yourself too high a task. You see how the glow of those fine feelings of yours has already died. If God ever was behind those feelings—which I think you may now question—He has certainly forsaken you now!' He goes on: 'Remember you are only a man, with the appetites, with the weaknesses of a man. Why did God give you these appetites if He did not mean you to yield to them?'

(2) *Temptation to a low view of others.*—Having failed to seduce Jesus by raising doubts in His mind regarding His own commission and high sense of life; having failed to lead Jesus to take a low and cynical view of Himself, the Devil proceeded to suggest to Him a low and cynical view of other men, of the Jewish nation, and of mankind.

It is as though he had said: 'Granted, then, that you are the Son of God, granted that these high emotions of yours are the very breathings of God, what then? Who are they for whom you are going to give up your life? Why should you take the high road, the sublime road, the way of spirituality and of suffering? You can get them on lower terms. Come to terms with men. Fall in with their own worldly ideas. Here are the Jews, for example; they want a Messiah of a certain kind—one who will be their King and free them from Rome. Even at this moment Jews are praying in the courts of the Temple for the Messiah to come down from heaven. Get you, then, to the pinnacle of the Temple; fall down amongst them. They will say that you fell from heaven. They will proclaim you King. You will be supreme in one day and without a moment's pain. Nay, for that matter, lower your demands of men; and if you have the power of God with you, you may have the whole world at your feet—once more without a moment's pain. They have all their price—a small one. Lower your terms, your demand; promise them just what they want—and the world is yours.'¹

3. *The result of temptation.*—What would life be without temptation? Suppose life demanded no vigilance and no quest and no resistance. Well, then, most assuredly there would be no moral muscle, no heroic fibre, no spiritual grandeur.

In one of the greatest books of the Renaissance,

¹ J. A. Hutton, *Our Only Safeguard*, 148.

although its greatness is not spiritual—in the autobiography of Benvenuto Cellini—there is a moving and exhilarating account of the casting of his masterpiece, the bronze statue of Perseus which fronts the piazza at Florence. How the wood was gathered from the forests; and the clay for the mould was seasoned for months beforehand; and then the furnace was kindled, and the logs took fire, and the heat became overpowering, and the craftsman sent for all his pewter platters and porringers and dishes, to the number of some two hundred pieces, and had them cast into the blaze, till the metal was in perfect liquefaction; and the mould filled beautifully; and, after it had cooled for two days, the statue was uncovered; and it was so complete, so fascinating, so picturesque, so

dramatic, that in his astonishment its artificer saw the hand of God arranging and controlling all. It is a parable of why the Holy Spirit sends us to the Wilderness and subjects us to the furnace. We come forth shaped into warriors of the Lord, warriors who are not bronze statues but living and loving men.

‘And Jesus returned in the power of the Spirit to Galilee,’ says St. Luke. The sentence has in it something of the strength and pomp of an army marching back from battle with triumphant banners. He went into the wilderness driven by the Spirit. And now in the power of the Spirit He returns.¹

¹ J. H. Jowett, in *The Expositor and Current Anecdotes*, xxii. 68.

The Development of Thought within the Fourth Gospel.

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I.

THE question of the natural and chronological development of the teaching and events within the Synoptic Gospels may be regarded as more or less generally determined in its main outline. Something will be said later regarding the reasonableness of the demand for a complete harmony among the three. There is undoubtedly in the Fourth Gospel a sequence both of thought and of events which at many points directly contradicts the Synoptic sequences and, in my opinion, cannot be reconciled with these.

Before, however, we go on to discuss the nature of the development in the Fourth Gospel, it is necessary to say something about the thought itself, the general attitude of the writer towards Jesus and the events of His life.

One cannot escape the questions that arise in our minds when we compare this Gospel with the Synoptic narratives. Let me mention one or two of the familiar facts.

(1) We have a strikingly different conception of Jesus' *miracles* in this Gospel. The Fourth Evangelist uses a different name for them. The Synoptic writers call them *δυνάμεις*—‘acts of

power,’ whose motive is compassion. Jesus Himself discourages the idea of laying undue stress on them, and they are wrung from Him, because He cannot bear to withhold the help that is sought. He will never work miracles as mere displays. He exercises His power because He loves men, and in a sense cannot help so doing. They are, in other words, spontaneous. In the Fourth Gospel the miracles are *evidential*. They are called, not *δυνάμεις* but *σημεῖα*—‘signs,’ ‘evidences,’ ‘demonstrations’ of His Person, His Divine Nature. Sometimes they are called *works*, and it is interesting to note that the Fourth Evangelist seems to include under ‘works’ and ‘signs’ more than those acts we call miraculous. The miracles take their place among the other incidents of Jesus’ life as evidences of His Divine Nature and of His Divine Sonship.¹

¹ The contrast between the two conceptions of miracle has nowhere been more impressively stated than by R. H. Hutton. ‘The miraculous power which in St. Matthew, St. Mark, and St. Luke is mainly the organ of a Divine compassion for human misery and pain, is in this Gospel—primarily at least—the revealing medium of a mighty spiritual presence.