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Holiness shrivels up our excuses and palliations like burned paper, and the best man can but echo the word of Dr. Chalmers, 'What should I do if God did not justify the ungodly?' This feeling is not cant or a false humility, but the question of our heart of hearts.

Why, all the souls that were were forfeit once;
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is at the top of judgment, should
But judge you as you are?¹

¹ J. A. Faulkner, *Modernism and the Christian Faith*.

The Beatitudes.

BY PROFESSOR THE REVEREND ROBERT MACKINTOSH, D.D., MANCHESTER.

I WISH, in this short article, to adduce some further arguments in support of the general conclusions contained in a paper published in June 1915; viz. that on the whole the Matthean text of the Beatitudes is much to be preferred over the balanced blessings and cursings of the Lucan text.

Mainly, I desire to make fuller use of the opening words of Is 61—the most Deutero-Isaianic, the most Servant-like in all the later chapters conveniently assigned a 'Trito'-Isaianic writer or school. According to Lucan presentment this passage furnished the keynote to Christ's first public utterance as a teacher, in His Synagogue sermon at Nazareth. And yet it will not be possible to ask readers to attach importance to the order of the Lucan record of Christ's teaching—an order which indeed appears to be topical and not chronological. V.^{28b} in Lk 4 is sufficiently conclusive—'Whatsoever things we have heard done in Capernaum, do also here in thy country.' That is not a criticism passed on the beginning of a ministry, but on a ministry which has begun elsewhere and has shown its great qualities to other eyes and ears; of whom Nazareth feels jealous. It is plain therefore that we cannot accept St. Luke's record as furnishing evidence how the mind of our Lord worked when He began to lead.

But internal evidence may supply what the external evidence cannot fairly be held to furnish. We look back to the narrative of our Lord's Temptation, which implies, we take it, that the truth of His Messiahship was a startling new revelation vouchsafed to Him at His baptism. Various wrong ways of acting in the light of the new truth are struck out as temptations. What is their positive counterpart? What is the im-

mediate duty of God's Messiah, while He awaits His full and public installation? History answers the question: Jesus begins to teach; only under the spur of circumstance (Mk 1²³⁻²⁸) does He add to His main task of preaching the mission of expelling evil spirits and of healing.

But what history affirms of the action of Jesus, prophecy prescribes as His programme, precisely in the passage referred to, Is 61¹⁻³. The Lord has 'anointed' Him; then He is Messiah! But whereunto, under present conditions, does His Messianic anointing summon Him? To the welcome task of ministering good tidings! Here, then, we note the similarity and the contrast between Jesus' message and that of John. Both may cry, 'Repent, for the kingdom of heaven is at hand.' Yet the great forerunner's announcement would not naturally be described as 'the good news of the kingdom of God.' Jesus' attitude forces that description upon ancient hearers and modern readers. And thus the characteristic starting-point in the Christ's great ethical manifesto is Beatitude—more suitably than beatitude balahced, Lucan fashion, against woes. For Beatitude is the starting-point of the prophetic programme: 'good tidings!' (Is 61¹).

But further, the very words with which the Sermon on the Mount begins are taken almost verbally from Is 61. Jesus preaches good tidings to the 'poor' or the 'meek'—the difference between these expressions is one of phrase rather than of thought or of substance. Hence, too, we may draw a fresh argument against regarding Mt 5⁶ as an original part of Jesus' proclamation. Would there not be a tautology in enumerating both 'poverty' and 'meekness' among the blessed qualities? And do we not miss in Mt 5³ that

infinitely characteristic *heightening* of the O.T. formulation which shines from other beatitudes of our Lord? Not to insist further that, when the Kingdom of God has been promised, an inheritance either of the 'earth' or of the 'land' fades into insignificance.

Passing on, we notice that Christ's second beatitude as well as His first was formulated already in Is 61. And we notice, too, that the Matthean form grows out of the prophetic words, as the Lucan form does not. 'He hath sent me to comfort all that mourn;' 'Blessed are they that mourn: for they shall be comforted.' Would it really have been worthy of Messiah to make what we may surely call the cheaper announcement, that they laugh best who laugh last?

An argument on the opposite side may possibly be thought to arise out of the fact that Luke's four beatitudes present the aspect of paradox more than those other beatitudes do which stand by their side in the Matthean text. It is a good thing to be poor; to be sad; to be hungry; to be persecuted;—if these sayings stood by themselves, they would ring indeed paradoxically, much more so than the companion sayings: It is good to be merciful; to be pure in heart; to be a peacemaker. But then, the paradox-element is *not* thus emphasized within the Beatitudes. Elsewhere in the Sermon on the Mount it is indeed present, and clamours for recognition. But the promises, following sharp upon the formulation of divinely appointed conditions, dissolve anything of the nature of paradox and suffuse the

future with a blaze of glory. Blessed indeed, manifestly blessed, is it to be an heir of God's Kingdom, to be destined for God's comfort, to be filled with God's fullness.

This introduces us to a final argument in support of our thesis. According to Matthew, Christ twice over promises the Kingdom of heaven—to the poor (or 'poor in spirit'), and to the persecuted; to the latter, obviously, because their constancy has been tested, and because God has carried them through and given them victory. And then follows, *in the second person*, still another reiteration of the same thought—'Blessed are ye, when men shall revile you,' etc. This puts the coping-stone upon the whole edifice. Correspondingly, at this point, the great Speaker feels Himself at liberty to expand out of all proportion to the narrow limits of a Beatitude proper. And Luke's Beatitude (number four) contains the expansion: but *the balancing woe (number four) contains nothing similar*. Does not this circumstance plainly betray the secondary character of the text which has arisen from Lucan or from pre-Lucan manipulation?

Of course, in arguing for the superiority of the general Matthean handling, one makes no claim on its behalf for verbal infallibility. We admit the probability that the smaller Matthean expansions ('in spirit,' 'after righteousness') may be glosses. Still they deserve honourable recognition as helpful glosses, corresponding to the inner mind of Jesus, even if the *ipsisima verba* did not fall from His lips.

Two Johannine Parentheses.

BY THE REVEREND HUBERT M. FOSTON, D.LIT., OF HATHERN (LOUGHBOROUGH).

THAT stormy, outright incident of the expulsion of the traffickers from the Temple, took place, we gather from Mark (11¹⁵), on the second day of the last visit of Jesus to Jerusalem. Matthew (21¹²) and Luke (19⁴⁵), in different ways, seize on it for use in vivid frontispiece to their whole accounts of His controversial relations with the sordid city chiefs. John (2¹⁵) does the same thing. But his account of such matters begins at an earlier point; and the frontispiece falls earlier. We

shall observe that he places it in quite distinct parenthesis.

And once again John shows Jesus coming to Jerusalem in passover-time (12¹). But here, where the three evangelists begin to be concerned with the controversy, he is concerned less with the controversy, more with the intimacy of His parting with His disciples. For this he needs a different frontispiece. He chooses the story of the supper at Bethany—setting it in parenthesis