

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

through the Book of *Wisdom* on the text of St. John indirectly. The special field of study was the seventh chapter of the *Wisdom of Solomon*, in which it has, for a long while, been suspected that the terms of Stoic Pantheism were latent. It was shown that the Stoic preacher made great use of philological arguments, that he derived Zeus from ζῆν ('to live'), and Athena from the Æther; and that he was not content with explaining Zeus in the nominative case, but that he took the oblique cases and argued that the forms Dios and Dia contained the Greek preposition διά, and that the reason for this lay in the fact that Zeus was the one by whom (δι' οὗ) are all things, and for whom (δι' ὧν) are all things. We were brought at once face to face with the passage He 2<sup>10</sup>, in which it is said that it was proper for God, *through whom* are all things and *for whom* are all things, in bringing many souls to glory, to make the captain of their salvation perfect through sufferings! It was pointed out that God is here described in Stoic terms; what is said of Him is what the Stoics said of Zeus. This of itself is an important discovery. It was further observed that when the Stoic teacher enunciated his doctrine of God in general terms, he would say that Zeus was Cause and Lord, αἴτιος and κύριος, the first term being a

translation of 'by whom,' the second an equivalent of 'for whom.' It is not necessary to reiterate the quotations from Stoic teachers which justify the foregoing statement. Let us now bear the foregoing facts in our mind and examine, in the light of them, the passage in 1 Co 8, from which we made our departure. We are told that there is one Lord, to wit, Jesus Christ. Ought we to add, 'by whom are all things,' or 'for whom are all things.' Either statement is correct in N.T. theology, but which of them is proper to the definition of Christ as κύριος? The Stoic parallel is emphatic; if Christ is Lord, then the proper term to apply is δι' ὧν, as in the margin of W.-H. and in the Vatican Codex. B is justified.

And now notice one more curious point, which comes to light from the Stoic formulæ. St. Paul knows that δι' ὧν and δι' οὗ belong together; so he goes on, 'and we also by him.' That is the equivalent of δι' οὗ. The ordinary text misses the shade of difference in the two pronominal uses of διά, and turns the sentence into a mere repetition. We infer, then, that the marginal reading of W.-H. in 1 Co 8<sup>6</sup> should be restored to the text, and, at the same time, we register the influence of Stoic theology upon the diction and thought of the Apostle.

## In the Study.

### Virginitus Puerisque.

#### Yawning.

'When the unclean spirit is gone out of a man.'—Mt 12<sup>42</sup>.

You know what it means to yawn, don't you? What happens in the morning when they waken you; and you feel you have hardly been asleep at all; and your eyes won't keep open, rub at them how you will; and you stretch, and stretch, and better stretch; and your head feels as if it were going to fall into two halves, and the top bit fly off; or in the evening when you're feeling sleepy, and your mouth won't keep shut, but opens of itself, ever deeper, ever wider, ever broader. Well, that's to yawn.

And if you are a polite boy, or a decent kind of girl, you put up your hand to your mouth when you do it. Why? Because mother, if you didn't,

would see, and pack you off to bed. But you do it, surely, even if mother isn't there. Why? Because it is the proper thing to do. But why is it the proper thing to do? Because every one does it, when they yawn. But why do they do it? You don't know.

Well, I will tell you why. The editor of this paper has just finished a huge book about all kinds of things in twelve big volumes. And in the twelfth we are told, among other things, all about yawning. You put your hand up to your mouth in order that an evil spirit mayn't pop in, and down into your heart and live there. That's why, and a very good reason too. Long ago people thought the world was full of evil spirits, like this one Jesus tells us about; and some of them were lonely and homeless, and they wandered up and down, and to and fro, looking for some

place where they might live; and when they saw an open mouth, 'Why! here's the very place,' they said, 'this will make a right cosy, comfortable, little nest, and in they popped; and, once in, who was going to get them out again? And so people, when they yawn, put up their hands, and guard their mouths, and say to those horrid little ugly devils, 'No, you don't!' and keep them out.

You don't believe that! Ah, well, there's no doubt about it there are lots and lots of evil spirits wandering about, and you had better take care of them. And I can prove it. The other day you were playing a game, quite happily, and some one hacked you on the shin, and tripped you up. And why! Whatever has happened? Where is the decent wee lad who was playing here a moment back? And where did this little fury come from, with its blazing eyes, and its tongue and its fists going?

Dear me! when you opened your mouth to say what you thought about it, you must have forgotten to put up your hand, and the devil of Bad Temper has slipped in. What a pity it is! and what will we do now?

Or, the other day on the street, I passed a girl tossing her head, and walking away from her companions, and shouting across her shoulder, in a high, shrill voice, 'It's not fair, Mary Ann, I won't play.' 'Oh,' said I when I saw her, 'here's a girl been yawning, and she didn't put up her hand, and the evil spirit of Sulks has seen its chance and in it has hopped. And how disappointed her mother will be when she sees, not her own girl's face at all, but this cross, peevish, angry one—Sulk's face.'

Yes, there are lots of evil spirits in the world—some come in through our eyes like envy, or through our ears like horrid, nasty talk, but most of them come in by our mouths, and down into our hearts they go, and what a mess they make of it!

And how are we to get them out? It's quite true, you say, I am sulky, and I am bad tempered. I don't mean it; but I can't remember, and before I know, it's just happened again.

Well, Jesus tells us how to get them out—the horrid, clumsy, ugly things that go tramping about our hearts, soiling and dirtying them, writing up their nasty jests upon the walls, and sprawling there quite at their ease. And though it's our heart, and not theirs, yet we can't turn them out.

Jesus tells us that there aren't only evil spirits in

the world. But there's a Holy Spirit too, far bigger and far stronger than any of them, or than all of them, who is on our side, who wants to help us. And if we can get Him in our heart, He will throw out the other unclean ones, and put our hearts to rights again, and will live there Himself, and not let them come back again.

And how are we to get Him, this big, strong, splendid friend of ours? Well, Jesus tells that too.

He says we have a Father, the very nicest and kindest and dearest Father any one ever had. He is so good to us that He is always, always, always giving us splendid things, and thinking out more splendid things, and all for us. He gave you mother—the nicest mother ever was; He gave you health, and home, and school, and friends, and games, and books, and Saturdays, and holidays. He gave you everything you have. He has kept back nothing. He gave you even Jesus Christ; and, says Christ, if we ask Him He will give us this great Friendly Spirit to dwell in our hearts, and keep them clean for us; if we just tell Him that we are cross, and sulky, and bad-tempered, and dreadfully lie-a-bed in the morning, and awfully apt to skip our lessons, and can't help it, He'll say, 'Poor little man,' or 'Poor wee wifie,' you need some one to help you, and here He is.

And so I think you should go to your Father, and climb up on His knee and put your arms about His neck, and ask Him for the Holy Spirit now. If you do, says Christ, He will give Him to you. And Christ always keeps His word.

#### Who is King?

'I will be king.'—1 Kings 1<sup>5</sup>.

Last month we were talking of how to become princes. This month I want to tell you how to be a king. And here is a splendid text that looks as if it had just been made for us. 'I will be king.'

But I don't want you to try to be a king in the way that the man who spoke those words tried to be a king. His name was Adonijah, and he was one of the sons of David, king of Israel. He knew that his brother Solomon was to be king when David their old father died, but he plotted and planned in an underhand way to get himself made king in Solomon's stead. I'm glad to say his wicked scheme failed, and in the end he

had humbly to beg his very life at Solomon's hands.

Now, although Adonijah had no right to say 'I will be king,' you and I have a right to say it. For, wonderful to relate, we—you and I—are called to be kings. You can be a king, and I can be a king.

How can that be?

Well, it's like this. God sent you and me into this world, and when He sent us here He put into each of us a little bit of Himself, a little bit of His own Divine Nature, a something that is splendid and noble and good. And that little bit of God in us is the true part of us, the kingly part. Sometimes it gets almost buried out of sight beneath mounds of thoughtlessness, or selfishness, or meanness, or even cruelty. But it is there all the time. God never loses sight of it. He is always trying hard to help us to give that bit of Himself a chance to come to the top. For God means us all to be kings. Never forget that. He sees the king in every one of us, where others perhaps see nothing but what is ugly or unpleasant. He sees the king in every one of us, and He is always calling us to be worthy of our kingship.

What does it mean to be a real king? It is not pomp and splendour that make a king, but the kingly heart within.

And first, a true king must be able to govern himself. There was a king once in Macedonia who set out to conquer the world. He marched to Persia, to India, to Egypt, and when he returned in triumph he wept because there were no worlds to conquer. But though Alexander the Great conquered the world, he never learned to conquer himself. In a fit of temper he threw a spear at a dearly loved friend and slew him, and he ended his days as a drunkard.

There was a prince who was almost a king, for he married the Queen of Great Britain and Ireland and helped her to rule wisely and well. When good Prince Albert came of age he wrote in a letter, 'I am now twenty-one, and so I am my own master, and I hope always to continue to be so.' He meant that he hoped always to be able to control and govern himself. He succeeded so well that he earned the title of Albert the Good. And when he died the whole nation mourned for him as for a friend.

A true king must learn to govern, and we are not worthy of our kingship if we are allowing our

petty tempers or our greedy passions to get the better of us.

Again, a true king never stoops to anything mean or low. If you feel tempted to do anything unfair, or spiteful, or degrading, say to yourself, 'No, I can't. I'm a king, and a king is too noble for that.' Act always with kingly courage, with kingly honour. Never forget you are a king.

But we could never have hoped to be real kings unless Jesus Christ, the King of kings, had come into the world and showed us how. He looked down from heaven and saw men fighting with themselves and playing a losing game. And He said I will go down and help them, I will show them that God loves them and that He is on their side. I will fight their enemy the devil and conquer him. I will do what they cannot do for themselves—I will carry their sins for them, carry them to the Cross, so that the guilt and the power of sin may be broken for ever. I will loose them from their sins so that they may become kings unto God and reign with Him on earth.

And He came down to this world and lived among men and women. He looked into their hearts and He saw good where other men saw only evil. And when He had fought the fight they were too weak to fight with themselves, and had conquered sin and death, He went to reign with God for ever.

He is still looking on as we fight, but never again need we be beaten, for He has broken the power of sin and He will give us strength to conquer. So don't lose heart, boys and girls, never lose heart. Remember Jesus knows all about it, He sees the king in you and He is on the kingly side.

And one thing more. If we are faithful to our kingship here, we shall one day go to reign with Christ above.

The eldest son of the Duke of Hamilton lay dying. If he had lived he would one day have succeeded to the dukedom, but now his young brother would be the heir. As he lay there he called his brother to him. And this is what he said, 'I am going to die. You will be the duke now, but—I shall be a king!'

'He that overcometh, I will give to him to sit down with me in my throne.' That is what Jesus says, boys and girls, and He never breaks a promise.

## The Christian Year.

FIRST SUNDAY AFTER EASTER.

### The Sufferings and the Glory.

'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'—Ro 8<sup>18</sup>.

Bishop Gore speaking to some of us the other day, implied that it was characteristic of the Bible to face the worst, but always with a sense that the worst was not incurable and that somehow the Christian knew that there was a remedy for the evil, a way out of the confusion and distress. This is so in the great and often-quoted passage in the Epistle to the Romans in which Paul looks out on the sadness of a suffering world. You will have to look a very long way before you match the beauty of that passage.

1. It is wonderfully modern. It breathes a sympathy with Nature which finds expression in any amount of recent poetry. Nature, we think, would resent a good deal of the sympathy that we offer her. It is too like the sympathy we offer one another: it is well meant, but it either goes too far or it falls short. It is too clever by half; or it is too timid. The Old Testament has a marvellous sympathy with the happiness of Nature. The floods clap their hands, the valleys laugh and sing, the hills rejoice before the Lord: but it has less heart for Nature's sorrow. There it is that St. Paul is most wonderful. He gets to the very heart of the sadness of things. He notes how much vanity there is in Nature—how much that is ineffective and disappointing, how much waste and sadness, by reason of the omnipresent law of corruption, dissolution, and decay under which she is laid. He feels this as from Nature's own heart. He has an ear for the universal cry of positive pain, pain as of a woman in travail, which is one at least of the most unmistakable voices of Nature.

This is wonderful, there is nothing like it anywhere else. Many people, even though they cannot put it into words, realize the suffering of the world, they hear the louder and acuter cries of pain, but they miss the quieter symptoms: the half-suppressed sigh, the restlessness, the weariness, the silent despondency of it all. But Paul might have lived in the very heart of Nature, just as he lived a thousand lives in the hearts of those he loved. He has his finger on the pulse of Nature

as surely as he has it on the pulse of Galatia, or Corinth, or Philemon, or Timothy!

2. But Nature is not only suffering. Nature is expectant. Paul's words, of course, are difficult, for he is dealing with a difficult matter. It might seem as though he were reading into the heart of the dumb or the inanimate Creation the hopes and fears of the human race; or crediting it with some vague surmise of the purpose of God's love. It is subject to 'Vanity,' not willingly, but by reason of Him who has subjected it in hope. It is just possible that even in Instinct (of which we speak as though we knew all about it) there may be qualities we fail to appreciate. I am not sure that I have not seen what you might call a far-away look in the eyes of a dog. It may be more than mere fancy that makes us recognize something like wistfulness, 'unsatisfied desire to understand,' in dumb beasts, some faint echo in their hearts of our own heart's desire. To the mind of Paul, just as Creation is linked in suffering, so too Creation is linked in expectant hope—and the future of Nature is bound up with the future of Man: her hope with ours. But Paul goes further, for he makes the liberation of Nature from this bondage of futility dependent on the liberation of man. Creation waiteth for the manifestation of the sons of God, for it is into the glorious liberty of the sons of God that Creation is to be delivered.

Now what all this may mean ultimately, in the last event, in what we call the final consummation, we may be quite unable to imagine. We can see our way to believing that the ultimate manifestation of the sons of God may include the perfect liberation of all there is, and that when they shine as the sun in the Kingdom of their Father, we may have the peace and the glory of a new heaven and a new earth. But the more we know of Religion, the less inclined we are to think of anything as merely, only, exclusively final; as coming *only* at the end. Everything that is to be hereafter, is in some sense here already; Resurrection, Judgment, Eternal Life. Remember the simple words that give the main conclusion of a difficult book: 'Neither an Eternal Life that is already fully achieved here, nor an Eternal Life to be begun and known solely in the beyond, satisfies these requirements (those of Religion). But only an Eternal Life already begun and truly known in part here, though fully to be achieved and com-

pletely to be understood hereafter, corresponds to the deepest longings of man's spirit as touched by the pre-eminent Spirit, God.'<sup>1</sup>

SECOND SUNDAY AFTER EASTER.

Intolerance.

'We forbade him, because he followeth not with us.'—Lk 9<sup>40</sup>.

If we eliminate the large part played in fostering religious disunion by purely irreligious tempers, which have passed over unmodified from the world into the Church, such as the love of domination, the unwillingness to revise a long-held dogma, or even the intellectual inertia which distrusts all that is unfamiliar, the outstanding balance of responsibility for intolerance and its fruits—and it is not small—may be assigned to the instinctive feeling that one who uses the Master's name, but places a different interpretation upon his character, or work, or authority, is a false friend, and hence must be distrusted.

This was exactly the attitude of the disciples of Jesus, when they abruptly put a stop to the unauthorized activities of one who cast out devils in Jesus' name, but who was not of their company and may, indeed, have known very little of the Master. But non-conformity was no fatal objection in His eyes. Rather He said: 'Do not stop him; no one who performs any miracle in my name will be ready to speak evil of me. He who is not against us is for us.' If we compare this with that other saying, 'He who is not with me is against me, and he who does not gather with me scatters,' we can discern three principles, which might be illustrated, if there were any need, from other passages in the Gospels. (i.) There can be no neutrality in the Christian life. (ii.) The test of discipleship lies rather in action than in profession. (iii.) Those at a distance, theologically or ecclesiastically, from ourselves may be nearer the Master than we know. If these tests had always been steadily kept in mind, the Unity of the Spirit would have been far more visible than it has actually been in the history of the Church.

The failure to apply them has taken two closely related forms.

(1) The one noble motive of tolerance has been the feeling that the heretic, who in the Church's judgment distorted or minimized some aspect of

<sup>1</sup> H. L. Paget, *Peace and Happiness*.

the Incarnation, the Atonement or some other central Christian doctrine, was doing dishonour to Jesus Christ, and so endangering the effectiveness and purity of the Church. But the honour which Jesus Himself sought was above all that of simple obedience; and He would, we may feel sure, wish no other form of pressure applied to the man of imperfect faith than the educative pressure of a growing experience acquired in the endeavour to serve Him. This most certainly was the method of His earthly ministry; and it is well to remember that the Church herself has but very imperfectly understood her Master's character and message.

(2) Granted that every man of strong conviction must seek to defend his deepest beliefs, he may still distinguish between the contrary opinion and its supporter, combating the former without attempting to coerce the latter. The failure to recognize this—to us—obvious distinction has been at the root of all sincere religious persecution. The *odium theologicum* may be said to rest on *ignorantia psychologica*—the ignoring of the fact that change of belief is a process of reason stimulated by emotion. Thus an imperfect belief can only be truly changed (not merely disguised) when he who holds it sees that another belief is more perfect, explains more, or produces a nobler type of character. It was blindness to this fact that made so great a man as Dante place the fierce troubadour-turned-bishop and persecutor, Folquet, in the Third Heaven. Dante, with his intense passion for Unity, felt that the heretics had sought to break the fair Unity of the Church, and so deserved the sternest reprobation; but he, like others in his age, failed to see how largely the fault lay with the Church itself—that the fold into which it summoned men was too narrow to satisfy their varied needs or to represent the comprehensiveness of the Christian calling.

Now that this truth had been learned in part, the way does assuredly open to a greater measure of unity, both inward and outward, in the life of the Church. We can distinguish between Uniformity and Unity, and see that one is a mark of death, while the other embraces all the variety of a life that cannot be repressed. For there must be variety in any society that is rooted, not merely in the past, but in a life-giving soil related alike to past, present, and future. No Church that aims at standardization, either of belief or of ritual, has realized that great saying, 'All things are yours.'

But it is easy to see that, while the outward and the inward unity are closely related, the latter is fundamental. An external unification may remain mechanical; but the Unity of the Spirit finds ever new forms for itself, since its organizing power is not that of a programme, but of a Life.

Yet the steady and deliberate pursuit of unity is also needful, for, here as elsewhere, the forces of disunion to be overcome are strong and persistent. This obligation comes home, indeed, to the conscience of our time with especial directness; and we may take as typical the recent utterance of a Free Church leader, who asks whether it is 'more important to seek unity or to be jealous for freedom.' He suggests that the answer to this question 'may well vary from generation to generation. They were right who once put freedom first, and we are right to-day, who, under shell-fire, put Unity first, both in Church and State.'

Nor is the call to 'seek peace and ensue it' limited to the questions that divide the different branches of the Christian Church. It applies within each, as well as among all; and it has a bearing even upon the transaction of Church business. The forms under which such business is carried on may seem unimportant, yet they are not so in reality; for it is reasonable to look for a higher expression of the Unity of the Spirit, even in details of procedure, in the Church's Assemblies than in the parliamentary or municipal sphere. Yet too often the methods of the former are modelled on examples drawn from the latter. Among the many ways in which the Society of Friends can show a notable example to far larger and more elaborately organized churches, not the least is this, that their aim is always to transact business in 'unity,' and even highly controversial matters are never carried to the vote. Long experience has taught Friends that, in reliance upon the guidance of the Spirit, they can always reach a final agreement if they seek for it with sufficient patience and faith. Nor can it be said that this is merely a happy result of the relatively small numbers of the Society, and of the unity of character and ideal which has grown up within its restricted membership: for this aim was clearly set forth by their very earliest leaders, even before the Society had assumed any definite outward organization. Sir Edward Burrough, one of George Fox's first fellow-workers, wrote: 'Being orderly, come together . . . proceed in the wisdom of

God . . . not deciding affairs by the greater vote . . . but in the wisdom, love, and fellowship of God, in gravity, patience, meekness, in unity and concord . . . all things to be carried on: by hearing and determining every matter coming before you, in love, coolness, gentleness, and dear unity; I say as one only party, all for the truth of Christ, and for the carrying on of the work of the Lord, and assisting one another in whatsoever ability God hath given; and to determine of things by a general mutual concord, in assenting together as one man in the spirit of truth and equity, and by the authority thereof.' Through this quaint and loosely-knit language, may we not feel the very breath and atmosphere of St. Paul's words regarding 'the fruit of the Spirit'?

Place beside this echo of the seventeenth century two scenes from the thirteenth. In a loggia opposite the great church of Santa Maria Novella at Florence, there may be seen one of the most beautiful terra-cotta reliefs of the school of Della Robbia. It represents the meeting of St. Dominic and St. Francis; and even the dust from the piazza which has encrusted parts of the relief cannot conceal the tenderness and rapture of the two saints, as the sculptor has depicted them bowing their heads in the fervour of their greeting. Thus is expressed the unity which may bind together two types of service, the intellectual service of Truth, and the practical service of Love, which are too often severed and suspicious, but in reality are complementary, each completing the work of the other.

The traditional scene of this meeting is the northern gate of Perugia, at which we stood only a few hours after seeing Della Robbia's relief. From the gate the traveller looks towards a monastery crowning a hill a few hundred yards off—the scene of another meeting, perhaps more legendary, but even more significant. For it was here, according to the story in the Fioretti, that St. Louis of France came to visit the humble Umbrian peasant saint, Brother Giles, one of the best-loved companions of St. Francis. 'Albeit they ne'er before had seen each other, kneeling down with great devotion they embraced and kissed each other, with such signs of tender love as though for long time they had been close, familiar friends; but for all that, they spoke not, nor the one nor the other.' Then the King departed, and after the Brother had returned, some of the brethren

reproached him. 'O, Brother Giles, why hast thou shown thee so discourteous as to say naught at all to so holy a king, that had come from France to see thee and hear from thy lips good words?' Replied Brother Giles, 'Dear brothers, marvel not thereat, for neither I to him nor he to me could speak a word; sith, so soon as we embraced each other, the light of heavenly wisdom revealed and showed to me his heart and mine to him, and thus through divine working, each looking on the other's heart, we knew what I would say to him and he to me, far better than if we had spoken with our mouths, and with more consolation than if we had sought to show forth in words the feelings of our hearts!'

Legend, these two tales, and poetry, it will be said; yes, but setting forth a double truth more persuasively than argument could do. Men of the most diverse gifts and stations may find unity in a service that is great enough to find room for the gifts of all. And, while Inward Unity may use the widest range of outward expression, yet, at its highest and purest its expression is beyond words, for words are needless to those who know themselves at one.<sup>1</sup>

### THIRD SUNDAY AFTER EASTER.

#### Stillness.

'Be still, and know that I am God.'—Ps 46<sup>10</sup>.

Some one who suffered very much told me that always when you are at the worst of your sufferings and of your despair God seems to forsake you. She said, 'I cannot explain how it is or why it is, but I know it is true. When you get down to the very bottom God leaves you alone.' I suppose most of us who have been in despair, either from suffering or from sin, people who struggled and struggled against some vice, or some weakness, or against circumstances, do feel that God does not really help them; that although they were quite conscious of Him and thought He was there, and believed He was there when they were happy, and even probably when they were a little unhappy, when they are really up against things, when they feel for the thousandth time that everything seems to be against them, God is deaf and blind; He leaves them alone.

Have you ever seen a sick child in the arms of its mother, or watched over by its mother when it

<sup>1</sup> G. F. Barbour, *The Unity of the Spirit*.

was delirious with fever and pain? If you have seen that you have seen one of the most godlike sights, one of the most moving things in life. The child does not know its mother. She watches it, she listens to every breath, she keeps its little flickering spirit alive during the night and during the chill hours of dawn when life flows so feebly. She gives to it, or she tries to give to it, just what will keep it alive, or bring it relief from pain, or slake its thirst, or allow it to sleep—everything on earth that it is possible to do or relieve pain and to reinforce life she is doing. And all the time her child does not know she is there, and perhaps—and this is one of the most heartrending things I have ever witnessed—it perhaps thrusts her away and dashes from its own lips the medicine that might heal it, the opiate that might bring it sleep, the drink that might slake its thirst. All the while the child cries out for its mother, and in the most heartrending accents it implores her not to abandon it. Some of you have seen such a sight; perhaps I have described one of you who are mothers. Such a mother, if she is wise and strong, never wavers. She knows that the child is turning the knife in the wound every time it thrusts her away or cries out to her to come when in fact she is there; but not for one instant does she leave that child or relax any effort, and if the child lives through the night it was because it was so nursed—for nursing often does much more than medicine. If it were not for her care that little life would have flickered out, and all the time it believes itself abandoned by its mother, who will not hear it cry and will not come to its assistance.

So lies the sick world in the arms of God, who not for an instant leaves it all alone, without whom we should not live—do I say through the night?—without whom we should not live an hour, should not exist, in whom we live and move and have our being; without whom we could not find strength to blaspheme; without whom we should have no voice to reproach Him, no brains with which to reason that He is not there. And all the time we cry out for His help, and thrust from our lips what He would give us, and strike away the arms with which He would sustain us; and it is not possible, as long as we are possessed with delirium and fever, that we should know God.

'Be still, and know that I am God,' is not an



arbitrary command, it is a psychological necessity. You cannot see when you are in a hurry; you cannot hear when you are panting with anxiety. You speak to a person who is in a panic, and he does not hear you; you are telling him what to do, and he cannot hear. You see a person in a fit of anxiety, and he cannot see what is before him; he misses everything he looks for. Such people tie up everything into a knot, and cannot untie it, and they get into a frenzy just because they are in a frenzy; they cannot see or hear or act wisely, and cannot know what is wise to do, because they are in such a state of frantic anxiety. The fever, the delirium of their anxiety, makes them cry out for what is there.

There are many proverbs on our lips about 'More haste, less speed,' 'Make haste slowly,' and all those familiar little phrases of common wisdom and sense which prove to you that you cannot be wise when you are anxious. We talk about 'panic legislation'; by that we always mean something bad. We mean that when people are in a frenzy of haste, anxiety, dread, they always do something foolish. This great problem of unemployment dread that is on us now is that somebody will do something absolutely foolish, because we have left it so long that now we are in a state of alarm; and when you are in a state of alarm you cannot do anything really sensible, and your trust in God, which should give you serenity and calm, you lose, because you begin to wonder whether God is really there. You read modern books about Christianity, and you find that a lot of things you believed were true are not true, or people say they are not true. You go to one place and hear one preacher say one thing, and to another place and hear another preacher say quite a different thing, and you get into a theological fluster, and you cannot any longer see God because you are in such a state of anxiety. The fog that we make with our filthy smoke is only on the surface of the earth, but it shuts out the stars; and the noise and bustle of our life shuts them out too.

The reason why our public life is so disordered and our private life so hampered by anxiety is because we cannot be still and know God. All the religious teachers in the world have been saying that over and over again, and yet we do not believe it. It is a natural law that we cannot see or hear or understand when we are in a frantic hurry. When a person gets nervous he cannot do

his best. All the world is nervous to-day. Our problems are not insoluble; neither Russia, nor unemployment here, nor Ireland, nor any other problem you like to mention is insoluble; it is we that stupefy ourselves by our nervousness and terror.

I notice that in one of the accounts of the recent golf competition, between a man and a woman, it was said that: At this point he got rather nervous, owing to the score against him, and began to 'press.' Some of you play golf. I do not; but I have played just enough to know what is meant by 'pressing.' It means you are trying to get just a little beyond what is within your power; you are beginning to play nervously, a little harder than you are equal to. A very eminent psychologist said to me: 'In all departments of life you should learn not to press. Don't be anxious, don't be nervous; the moment you do that you lose your power.'

How is it possible to escape that anxiety? 'Be still, and know that I am God.' He speaks to us, if we would only listen, in beauty, in music, in nature, in the voices of the past, in our own consciousness, in a thousand ways, would we but listen. When people say they cannot pray it is often because instinctively they know that what they want is for once that they should not clamour to God, but that they should hear God speak. Perhaps you have never been trained to listen to the voice of God when you pray; or if you have been trained to it, as Quakers have and some others, even so perhaps in the pressure of anxiety, in the agony of failure, in the torment of suspense and suffering, you lose the power that has been trained in you, you cannot any longer be still enough to hear God. And so you tell me that, at the last, God always deserts you; which means only that you and I, in the extremity of our anxiety, cannot keep still enough—literally, cannot keep still enough—to hear God speak. And yet when we hear music, or see something beautiful, or commune with great souls, we do hear Him; and though we may not call it God, or know that it is God, though we may deplore our inability to see God or hear Him, yet there is in our hearts the unconscious knowledge that where there is beauty or inspiration God is speaking, and then at last we may be silent and listen to the Divine voice.<sup>1</sup>

<sup>1</sup> A. Maude Royden, in the *Christian World Pulpit*.

## FOURTH SUNDAY AFTER EASTER.

## Christian Justice.

'Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'—Mt 5<sup>20</sup>.

The modern word is justice. Read it so: 'Except your justice exceed the justice of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.' That sentence strikes the keynote of the Sermon on the Mount. It is the manifesto of a new kind of justice, the justice of the Kingdom, of the ideal society—a justice not legal but personal, not negative but positive, not retributive but redemptive, a justice whose standard is not a dead law, but the character of a living Person, the God whom Jesus called Father. It is simple truth to say that one of the chief reasons why Jesus angered and scandalized the Pharisees was because His standard of justice clashed with theirs. His idea of the moral order was radically different from theirs, which is just another way of saying that He had a different conception of God. They thought of God primarily as a Judge transcendent and remote, who dealt with men on the basis of a written law. Though doubtless among the 'pious and quiet' of the land the sense of God's unmerited grace and loving-kindness, as it meets us in many of the Psalms, lived on, yet the legal way of thinking certainly predominated. Those who kept the Law scrupulously looked for a future reward as of right, while they regarded those who 'knew not the law' as objects of God's retributive judgment. 'This people who knoweth not the law is accursed.' For them was reserved the 'outer darkness,' while the true sons of Abraham would sit at the banquet in the Kingdom of God. Such being their view of the justice of God, their view of justice among men naturally corresponded with it. It was hard and external, lacking in depth and humanity, as we see in a story like that of the woman taken in adultery. It is against such a background of moral and religious feeling that we must set the teaching of Jesus concerning the justice of the Kingdom, if we would grasp its full significance.

The teaching of Jesus found its beginning, middle, and end in the thought of God as a Father, whose love goes forth to good and evil, just and unjust alike, who offers to all men the gift of sonship in His Kingdom. This new view

of God necessarily involved a 'transvaluation' of all moral and religious values. It cannot be insisted upon too often that what we have in the Sermon on the Mount is an ethic based upon religion, a morality rooted in theology. We simply cannot understand the ethic, let alone practise it, apart from the conception of the character of God, in which it stands rooted. The new kind of justice, which is the burden of the Sermon on the Mount, is just a reflexion, a copy of God the Father's justice. It is only possible to those who have entered on their sonship. The moral end Jesus sets before men is a character like God's. This is explicitly stated, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' The motive suggested for the new way of life is 'that ye may be the children of your Father which is in heaven,' and the characteristic of the Father held up for imitation is precisely His indiscriminating beneficence, 'for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.' True morality is Godlikeness; it is no more possible to separate the morality of Jesus from His religion, His way of life from His faith in God the Father, than it is to separate the convex and the concave of the same curve.

What, then, is the chief burden of Jesus' teaching about justice? The crucial question concerns the treatment of the evil-doer. It is here that the character of retributive justice finds its clearest expression. There is much in the Sermon on the Mount and the other teaching of Jesus about the truly 'just' attitude to the wrong-doer. It seems to us deeply significant that it is in a collection of sayings whose keynote is *δικαιοσύνη*, justice, that the teaching concerning forgiveness, love to enemies, non-resistance to evil, occurs. These are given as examples of a justice (*δικαιοσύνη*) more abundant, which goes beyond that prescribed by the religious authorities of the day. It is as if Jesus said, 'Yet show I unto you a more excellent way' of justice, not weaker but stronger, not easier but harder, than what you have practised hitherto. This new justice of the Kingdom, which Jesus enjoins upon His followers, is not concerned about exacting due penalty, but, going further and deeper, sets about overcoming the evil at its root by forgiveness and outgoing goodwill. The eye of Jesus is always on the soul. He seems to have regarded the evil act as a very small thing compared with

the evil will, the wrong disposition, 'the lie in the soul.' If the will could be turned from evil to good, if the inward darkness could be changed to light, if the mind could be changed, which is what 'repentance' means, that was the real victory. In order to bring this about, to 'gain a brother,' the child of the Kingdom would count no price of patient endurance or suffering too great to pay. The way of forgiveness and ungrudging service is the hardest, but it is also the surest, way of overcoming evil in the secret place of character, in the fastnesses of personality, where it lies entrenched. The stronghold that will resist all the assaults of punishment will surrender at the summons of forgiving love. The justice which goes 'the extra mile' gets to the heart of the enemy's country, beyond those defences which baffle the justice of repression.

This way of fighting evil is only very inadequately described as non-resistance. That term has come to be associated with a certain moral flabbiness and lack of zeal for goodness, with an easy acquiescence in wrong. Nothing could be further from the truth as set forth by Jesus. The attitude towards evil-doing, enjoined and practised by Him, is one that demands the utmost strength and courage. It is, in fact, only possible to one who has such an intense passion for goodness and belief in its victorious power that he is prepared to go any length, even the length of suffering, in order to overcome evil at its 'base.' No one who reads the Sermon on the Mount with an open mind can doubt that the religion of Jesus is a revolutionary faith, a warrior religion with the Hymn of Love for its Marseillaise and the Cross for its oriflamme. The way of repression and punishment is negative justice, justice remaining on the defensive. The justice of Jesus, often scorned under the inadequate title non-resistance, is positive, militant, justice taking the offensive. It is at once the most courageous and the most radical way of fighting evil. It does not merely drive the enemy back to his trenches, whence he will soon issue for another attack of added fierceness, it pursues him to his 'base,' and makes him surrender there. It is justice with a heart on fire, heroic, 'never despairing,' bent on victory at any cost—which is sketched for us in those brief, paradoxical sentences, 'half-battles,' of the Sermon on the Mount. It goes the second mile, while the world's justice goes but one. It is not easier but

harder, not less but more tolerant of wrong, not less but more in love with what is right, than the justice of the Pharisee both in the ancient and the modern world. Such justice is only possible to those who believe that God wills it, and that therefore 'the unconquered and unconquerable forces' are on the side of those who try to practise it. If we believe in the same God as the Pharisees, we cannot possibly practise the heroic justice of the Sermon on the Mount. The moral dynamic would be lacking, for in that case the moral order would not be for us, but against us.

There is no escape from the conclusion that Jesus had a fundamentally different view of the moral order from that of the Pharisees and of contemporary Judaism. They held that God dealt with men, and consequently that men ought to deal with one another, on a legal basis—so much merit so much reward, so much sin so much punishment. The teaching of Jesus moves on a different plane, is pitched in a different key altogether. For Him there is no question of grace being withheld or reconciliation postponed until satisfaction has been made or due outward penalty exacted. He knows that sin cannot fail to bring its own inward penalty. The justice of legal retribution is transcended. Justice more abundant, in the shape of unmerited goodwill, goes out to meet the sinner, and evokes within him a change of mind—repentance.

It is not repentance that creates His willingness to forgive; on the contrary, it is His eternal readiness to forgive that creates repentance. We repent, even as we love, 'because He first loved us.' Repentance is the fruit rather than the condition of God's love. Is not the crowning wonder of the Gospel that God takes the initiative, that He comes more than half-way to meet the sinner, and by such forth-running, unmerited kindness brings about that moral revolution, that turning of the heart from evil to good, which we call repentance? 'The Son of Man is come to seek and to save that which was lost.' He is like the shepherd seeking his lost sheep, like the woman hunting for her lost coin. He seeks until He finds. This aspect of the truth finds classical expression in Francis Thompson's poem, 'The Hound of Heaven.' 'Fear wist not to evade as Love wist to pursue.' When we speak of repentance as the condition of forgiveness, we are apt to create the impression that love is a passive, limited

thing, instead of the active, redeeming energy which in fact it is. The whole meaning of love is that it is unconditioned, 'making its sun to shine on the evil and the good, and sending rain on the just and unjust.' Love is essentially creative. It is unsatisfied until it has reproduced its own

likeness in the sinner and made him in his turn a source of forgiveness and redemption to others. It is impossible to be forgiven in any real sense without being oneself ready to forgive. Forgiveness is bound to issue in forgiving-ness.<sup>1</sup>

<sup>1</sup> N. L. Robinson, *Christian Justice*.

## The Forensic Interpretation of the Cross.

BY THE REVEREND A. M. POPE, B.D., MONTREAL.

IN past ages of Church History the Apostle Paul held a place of the highest honour among religious thinkers, as the great creative genius who gave definite intellectual expression to the simple gospel message of the Nazarene. But in our own day the apostle to the Gentiles has passed under a cloud, and has been the subject of much unfavourable criticism. He has been denounced as the man who led the infant Church along devious paths, as the guilty party who sowed tares among the wheat of our Lord's own planting. The creeds of Christendom have been built upon Pauline and Johannine metaphysics, and these useless paraphernalia, we are informed, have blinded the eyes of religious teachers to the beauty and importance of the simple ethic of Jesus. The cry to-day has been, 'Back to Christ.' To a certain extent, one cannot but sympathize with this desire. Anything that tends to bring the Church into closer and more vital relationship with the person of her living Redeemer is worthy of all praise. The cry is an evidence that we are becoming more and more conscious that the secret, the power, and the charm of the gospel lie, not in the explanations which have been given of the incarnation of our Lord, but in the fact itself as it is vividly portrayed for us in the moving narratives of Mark, Matthew, and Luke. The human Jesus as He walked and lived among men is coming into His own place of pre-eminence. We are realizing to-day as never before, that the greatest of the apostles must stand on a spiritual and moral plane inferior to that of the Crucified. Yet whilst all this is true, let us not forget that we receive from St. Paul an essential contribution to Christian knowledge, a contribution which in the very nature of things we could not expect to

get from the synoptic records. The historical Jesus, despite the beauty of His character and winsomeness of His personality, could not exert His mighty influence over the minds and hearts of men, did we not know that He can still come into intimate relationship with ourselves as the Christ of experience. And the knowledge that this experience can be ours comes to us at first hand in the glowing passionate words of the apostle, 'I live; yet not I, but Christ liveth in me.'

To understand the rough handling which the man of Tarsus has received at the hands of historical criticism, it is only necessary to run over some of the mental portraits of St. Paul which have been current during the past century. We have the popular idea of the narrow, bigoted, fanatical Jew, who was transformed by his experience on the road to Damascus into the preacher of a world-wide universal religion. We have St. Paul delineated to us as the great liberator of Christianity from the trammels of Judaism, and we have seen him pictured as the man who bound the simple message of Jesus with the fetters of Greek thought. We have him described as the man of creative intellect, who gave the new religion thought habiliments in keeping with its intrinsic worth, and we have him set forth as a mere eclectic, borrowing wholesale from the mystery religions and other cults. We have known him as the exponent of free spiritual religion, and we have his picture as a high sacramentarian glorifying baptism and the eucharist. We find Paul preaching the redemption of the body, and yet have him characterized as the despiser of all things physical. We have him conceived as a believer in material apocalyptic expectations, and yet we see him stressing the