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and the Labourers in the Vineyard (Scott ; 1s. 6d. net). by the Rev. W. Benson, M.A., Vicar of Leaton, Salop, are so good that one wonders why there are not three times the number equally good.

Nietzsche regarded the Sermon on the Mount as rubbish and sheer evil. Dr. A. W. Robinson, the Canon of Canterbury, does not agree with him, but, on the contrary, finds in it the 'remedy for the "reduced Christianity" from which we are suffering,' with its 'lowering of the pulse of the will to worship,' its 'general slowness to volunteer for tasks of spiritual adventure,' and its 'readiness to be content with compromises where there ought to be courageous decision.' Accordingly, under the auspices of the Student Christian Movement, he has issued *Studies in the Teaching of the Sermon on the Mount* (3s. 6d. net), which consists of eight short talks, each followed by an abundance of notes or, rather, apposite quotations. The little book is

characterized by a winning simplicity, by sanity of judgment, and by absolute sincerity. It is as if a wise and kindly man were talking to one on the central things beside his study fire quite naturally, without any strain.

A series of new missionary biographies has been undertaken by the United Council for Missionary Education. The aim of the series is not to add new facts to those already known—it makes no pretence of this—but to give a fresh interpretation of the life and work of great missionaries.

Miss Constance E. Padwick has written the first volume, and if later ones are equal to it the series should prove successful. It is a *Life of Henry Martyn* (S.C.M.; 5s. net) based on his own 'Journal,' Sargent's biography published in 1816, and Dr. George Smith's published in 1892. Henry Martyn was a great scholar, a great lover, and a great adventurer for God, and it is good to have his story retold.

Ⓐ Sequel to the Wilderness-Temptation.

A STUDY OF ST. MARK iii. 20-35.

BY THE REVEREND A. D. MARTIN, CHELMSFORD.

I.

CONCERNING our Lord's Temptation in the wilderness certain things may be assumed as generally accepted by Christian people to-day, while there are others which we may advance as equally true if less generally recognized.

(1) The narratives recording the Temptation (Mt 4¹⁻¹¹, Lk 4¹⁻¹³) must be based upon an account of the experience of Jesus given by Himself. (2) The literary form of these narratives is that of the parable. All that happened lay within His own soul, in His prolonged vigil and meditation upon the work He had undertaken. (3) The three suggestions of the devil express one persistent solicitation, just as, later, the one motive of the Lord's evangelic work is expressed in the three parables of Lk 15, concerning treasures lost and found. (4) This one solicitation is that Jesus should seek the fulfilment of His vocation by directly employing worldly power and by appealing to worldly instincts in man. The *dénouement* of the Temptation

lies in the last,¹ the frontal assault, free of all disguise, 'All the kingdoms of the world, and the glory of them, will I give thee, if thou wilt fall down and worship me.' (5) The Temptation was real. It concerned His great longing to set up better conditions of life. And—

Most dangerous
Is that temptation that doth goad us on
To sin in loving virtue.²

In some management of the circumstances in which He was placed, circumstances to us now unknown—was Simon the Zealot a factor in them? —Jesus was tempted to do the thing Satan willed. And He 'suffered being tempted' (He 2¹⁸). Christian people have often failed to appreciate this reality of the Temptation. But what may appear to mildly spiritual persons no very searching ordeal was, in fact, something which shook the nature of Jesus to its foundations. He triumphed,

¹ Following St. Matthew's order.

² *Measure for Measure*, ii. 2.

but not without battle. We must add that the *point d'appui* for the Evil One lay in the masterful strength of Jesus, His fullness of natural human life—rich in blood, iron in physique, with continuous mental surge and energy, and instinct of command. It was not a temptation which could come to a *feebly* good man. Later in history, Mohammed succumbed to it, and Mohammed was no weakling. Our Lord had an unflinching will. There was in Him, too, a capacity for anger. He did not need the exhortation of the Psalmist, as the quietists have often done, 'Ye that love the Lord, hate evil' (Ps 97¹⁰). 'There is much truth,' says Dr. Forsyth, 'in Keim's treatment of Christ's temperament as the choleric.'¹

How far Jesus could go in the direction in which for Him temptation lay, is shown by the narratives of the Cleansing of the Temple. In the interests of pacifism the scene described in these passages has been unwarrantably toned down. Honestly we cannot divest it of anger. A placid man would never have knotted 'a scourge of cords' (Jn 2¹⁵), and it is less natural to think of His inflicting alarm and pain upon inoffensive cattle, than of His applying those cords to shoulders that richly deserved them. He stopped when He did, because His indignation had swept Him up to the very frontiers that delimit the rival kingdoms of God and the World. Before Him lay that dominion of Satan, the world of the Force-Empires, into which He was ever being urged to go. Of the Wilderness-Temptation it is said, 'for a season' (Lk 4¹³) the devil left Him. We may be sure he came back again. Indeed, right on to the end this central temptation beset Jesus (Lk 22²⁸, Jn 14³⁰). And those ten minutes of the Temple-cleansing were plainly more critical for character than all the forty days in the wilderness. While Jesus knotted His scourge, Satan held his breath and even reached out his hand to beflag the gates of Hell. But,

'Tis one thing to be tempted, Escalus,
Another thing to fall.'²

Jesus did not sin.

II.

On a day when the Master was at His gentlest and holiest work fell a strange sequel to the Wilderness-Temptation. He was teaching and

¹ *The Person and Place of Jesus Christ*, p. 7.

² *Measure for Measure*, ii. 1.

healing crowds of poor folk, His heart filled with a great compassion. Hour after hour sped by and still the people thronged, and 'He could not so much as eat bread.' His marvellous staying power upheld Him, but disciples tired. So far as numbers went, His mission was proving a great success. And the eyes of all Israel had begun to centre upon this energetic Figure. A first hint of what was to be said about Him that day came when His friends, 'went out to lay hold on him.' They declared 'He is beside himself.' To us that reads as a shocking statement. One has to remember, however, that in Syria mental derangement has often been regarded as a sign of inspiration.³ The Spirit of Yahweh was credited sometimes with strange actions. When Elijah mysteriously disappeared, the young prophets of Jericho conceived that that Spirit might have taken him up and cast him upon some mountain, or into some valley (2 K 2¹⁶). Not unkind criticism but superstitious anxiety animated the friends of Jesus.

Worse, however, was to follow. There arrived a deputation of scribes from the Temple in Jerusalem. These were men utterly unlike the simple folk whom Jesus had around Him. They were dialectical, clever men, and, coming from the headquarters of the Faith, they were greeted with deference by all. Then, to the horror of His disciples, *these official persons accused Jesus of having done the very thing which, as a matter of fact, He had been tempted to do.* They said, He had made a compact with the Evil One.

The accusation jarred tremendously. That Jesus felt and saw a startling connexion between the Wilderness-conflict and this scribal verdict about Him is clear from His words, 'No one can enter into the house of the strong man, and spoil his goods, *except he first bind the strong man.*' As He spoke, there rushed back upon Jesus the hour of that earlier battle. Had He made a compact with Satan? It was the thing which, in effect, He had been tempted to do—not, indeed, at first nakedly, yet subtly and essentially. But these men lied. He had thrust the Tempter back.

He was terribly moved. Would not you feel moved if you had come faintly, though victoriously, through a most searching temptation in the recesses of your own soul, and then found yourself

³ Cf. Hos 9⁷, also Curtis's *Primitive Semitic Religion To-day*, pp. 150-151, and THE EXPOSITORY TIMES, xiii. 151.

accused of having done the very thing which, not without effort, you had thrust away as a thing undivine, nay, finally, diabolic? It was as though these ferret-eyed scribes had been mysteriously witnessing conflicts which Jesus had never dreamed any earthly being could know about. They travestied the course of His thoughts, and rankly falsified the issue. But how terrible it all was! Even in its English dress, St. Mark's record reads like the story of a palpitation. In the Master's answer there is reasoning, and there is a certain progress of thought and feeling. His first words, 'How can Satan cast out Satan?' cogent as they are, do not touch the matter to the quick as His last words do. The sentences seem to distil slowly from the alembic of a high but startled mood. Drop by drop they fall, and the last is the pure spirit of judgment. 'Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.'

When He had finished all His teaching that day, and there gathered to Him the Twelve Apostles deeply indignant over the accusation of the scribes, Jesus told them what the facts behind the scenes of His ministry really had been, told them the parable of the Wilderness-conflict very much as it lies before us to-day.

III.

The sequel to the Temptation raises an important question. Was it accident only that Jesus was accused of this traffic with Satan? Wherein consists the actual significance of the charge?

Now from time to time God sends into the world certain elect persons who impress us as being not ordinary people. We acknowledge in them a personal magnetism, an indefinable distinction. For tens of thousands of people the late Lord Kitchener possessed that quality—a quality of lonely greatness, of reserve, of command. As is usual in such cases, there are those to whom it is but 'the Kitchener legend,' but Sir George Arthur's biography is of a great man. Mr. Rudyard Kipling has told us, in his poem 'Kitchener's School,' how to the Mohammedan it seemed, 'Certainly also Kitchener is mad,' and this just because of the

magnanimity of Kitchener in serving those he conquered. He was mad, 'beside himself.' Al through his public career a mystery of greatness was gathering about the man. Hence the verdict of the Eastern.

Take another type. There have been men in the Christian Church in whom eminent talents have been developed by deep communion with God. As the years pass, there shines from them a quality of goodness which inspires us with awe. When they speak, their unfolding mind is lit with the sheen of God. They seem not of this world. One who heard the late Dr. Alexander McLaren in his old age address a big meeting in Edinburgh, said that, as he spoke and men listened, they looked, and '*it was like seeing a spirit.*'¹

Such as these suggest to us somewhat the aspect of Jesus in His Galilean ministry. He was a Presence not to be put by. Men looked and looked again. His passing down the streets of Capernaum lit them with 'the light that never was on sea or land.' And as sicknesses melted away before Him, and words mighty, new, piercing, fell from His lips, the spell of another world was laid upon human judgment. What was it—this distinction? 'What manner of man is this?' was often asked.

The verdict of the scribes was the answer of men who instinctively recoiled from His teaching, but it was not a common answer. It was in line with the verdict of His friends. Terrible as the Scribal charge was, it recognized the fact that here was more than a common personality. Here was something awful, transcendent, cosmic. We have to remember that in those days people did not joke about Satan. They felt and dreaded the unseen Evil Power as something gigantic, able to cast shadows over human life deep as the mountains are high. So it was not a scornful or derisive thing the Scribes said, but a thing uttered with some feeling of the reality of a world of spirit. And it did testify to this that in Jesus was a spirit non-earthly, and terrible in the range of its power. As they said it, the Scribes shrank back from Him. We read He had to 'call them unto him' (v.²³), as one calls sullen and frightened children.

The Christian Church has busied itself with many Christologies, and we can learn from them all. But still the Figure of Jesus towers above us unmeasured, perhaps immeasurable. This, indeed,

¹ *Dr. McLaren of Manchester*, p. 189.

would seem to be the judgment of many of our best minds. On the closing pages of his book, *What is the Truth about Jesus Christ?* Professor Loofs declares, 'It would be attempting impossible things if we tried to understand the historical person of Christ' (p. 240). We remember, too, that He Himself said, '*No one knoweth the Son save the Father*' (Mt 11²⁷).

One thing, however, qualifies our nescience. His friends, as they approached Him a second time on that day of high momentous feeling, furnished the occasion for the one saying of His which takes the light of the mystery and brings it a little nearer to human eyes. His answer to their message was to look round about Him upon His disciples and to say, 'Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.' Now, if it is possible by doing the Will of God to become a brother of Jesus, then, whatever mystery of greatness invests Him begins to invest us also. And does not that conclusion enable us to understand all we need to know about the Divine in Him?

One of the better thoughts of our modern theology is that of a progressive Incarnation. There must

be degrees in any human possession of the Divine. 'It should be remembered,' says Dr. Forsyth, 'that human personality is not a ready-made thing, but it has to grow by moral exercise, and chiefly, in the Kingdom of God, by prayer. The living soul has to grow into moral personality. And this should not be ignored in connexion with the moral psychology of Christ. He no more than we came into the world with a completed personality—which would be not so much a miracle but a magic and a prodigy.'¹ Step by step, as He did the Will of God, the Divine was realized in Him. And it is His own word that tells us we too, by this same practice of that Will, become partakers of the 'mystery of godliness.' The light of far-off worlds, the glory and spaciousness of the unnumbered ages, gather about even plain men and women who walk as Jesus walked. Why need we strain our minds by vain endeavours to find a credal measure for Jesus? Is it not enough that if we do the Will of God, the same cosmic glory, the life which is more than words can express, makes us as our Lord, and that thus, 'as he is, even so are we in this world'?²

¹ *Op. cit.*, p. 340.

² 1 Jn 4¹⁷.

Recent Foreign Theology.

Paulus' Interpretation of 'Christ.'¹

GERMAN books since the war have notoriously been hard to come by, for financial, postal, and fiscal reasons. This volume by Paulus, however, is worth an effort. It represents some of the best contemporary Christian thinking on the Continent and forms one more index of the recent return to philosophy on the part of theologians—a movement that we may be sure is not temporary. The author's own excellent summaries may guide us to the significance of his crowded and thoroughly well-informed book. It is one needed corrective to Schweitzer.

In the first part he argues that New Testament faith does not revolve round the earthly life of Jesus, much less 'the historic Jesus' in our technical sense of that phrase. Essentially it depends on

¹ *Der Christusproblem der Gegenwart*. By Lic. Rudolf Paulus. Tübingen: Mohr, 1922. Pp. xvi, 182.

present fellowship with the heavenly or spiritual Christ, meaning by 'Christ' what far transcends recorded historical phenomena. On the other hand, this Christ-faith or Christ-piety is unintelligible apart from the known figure of Jesus as He actually lived. Without such concrete records, without the connexion thereby established with Old Testament prophetic faith, Christianity could not long have preserved its original and special character in competition with the Mystery-cults.

The ancient Christology, further, attempted vainly to equate the eternal Logos with a historical individual. But it bore permanently valuable witness to the transcendence and universality of the Logos, as also to the crucial fact that the Logos had really been manifested in human history. Whether in worship or in mystic contemplation or in the heartfelt faith of the simplest believer, Christ has always meant God as present to man,