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sopher's visit.¹ The patronage of the great might fail his special scheme; the promises of men, callously broken, might seem to leave his effort a fiasco; but God, who "searcheth the hearts," would never let the work of His faithful servant fall to the ground. Not a seed of good in it would be wasted.



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

XI.—CHRISTMAS GOOD NEWS.

Texts :—"Fear not, I bring good tidings of great joy.—St. Luke ii. 10.
"O Thou that tellest good tidings to Zion, lift up thy voice, be not afraid."—Isa. xl. 9.

[Book of the Month: "PLAIN TALKS ON THE PASTORAL EPISTLES"¹ = PT. Other references: Moulton and Milligan's "Vocabulary of Greek Testament" = VGT. Hastings' "Dictionary of Christ and Gospels" = DCG. J. G. Simpson's "What is the Gospel?" = SG. Plummer's "St. Luke" = PL.]

MANY are in daily dread, bad tidings, great sorrow; son taken away. Turn as relief good tidings, great joy; Son given; "everlasting good news," Rev. xiv. 6. PT. reminds us that simple word "preach" in A.V. often covers much fuller Greek word. Even "evangelize" not quite give sense (p. 67). Consider—

I. ITS NEW TESTAMENT AUTHORS.—More especially Lukan, but frequently Pauline (67), *cf.* Acts x. 36, R.V.; Rom. x. 15, R.V.; Eph. ii. 17, R.V.M. But see Greek in Acts viii. 35, xi. 20, and ("how much more significant," p. 68) Acts xvii. 18,

¹ "Berkeley and Percival," p. 44.

² "Plain Talks on the Pastoral Epistles," by Dr. Eugene Stock, published by Robert Scott. Packed with careful work and suggestive comment as usual.

“good news of Jesus.” One office in Church named after word, “The man who carries the good news,” Acts xxi. 8, Eph. iv. 11, 2 Tim. iv. 5 (p. 68).

II. ITS OLD TESTAMENT USE.—Especially used in communications respecting the Messiah (PL. 17). Isa. xl. 9, “Not without emotion we note the first occurrence of the word, which passing through the Greek of the Septuagint and the New Testament has had so fruitful a history, as embodying the message of glad tidings to mankind” (Plumptre cited PT. 69). We have the promise, Isa. xl. 9, R.V.; the Commendation, lli. 7; the Scope, lx. 6, R.V.M.; the Power, lxi. 1.

III. THE MESSAGE ITSELF.—“Jesus distinguished the Gospel He preached from the teaching that accompanied it (Matt. iv. 23, ix. 35). It was the proclamation of a fact, rather than instruction in the art of living well: (a) The Fatherly nature of God. Some keen-eyed spirits had caught sight of it as Alps seen from Berne. Jesus led men into heart of mountains. (b) The inclusiveness and spirituality of Kingdom. (c) God’s provision for men’s deliverance through Christ’s mediation” (DCG. i. 660, 661). Three “Fear nots” already, i. 13, 30; ii. 10; cf. Isa. xl. 9. Terms between us and Heaven on way to adjustment (PL. 56). “We do not need to wait until men have admitted the need of atonement before disclosing to them the Gospel” (SG. 49).

IV. THE MESSENGERS.—Not forget allusion to “angel” in “evangel.” Angel simply means messenger; we are God’s angels. But reversion to old meaning, “often messenger of the gods in Homer” (VGT. 3). Conclusion, lesson of 2 Kings vii. 9; Neh. viii. 10-12.

“Angels above and men below
Proclaim glad tidings as they go;
Unfolding, as in days of old,
God’s love profound and manifold.”

