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ii. 16 as *σπέρματος Ἀβραὰμ ἐπιλαμβάνεται*, and so His Incarnation and *κένωσις* were coincident, and the reality of the one involves the reality of the other.

Ver. 8. But, further, we read of His "being found in *σχημα* as a man." And does not the *μορφῇ* in *μορφῇ δουλοῦ—μορφῇ* "having the sense, not of external appearance, but of *essential* quality" (Vaughan, see above)—point to the *σχημα* in *σχήματι ὡς ἄνθρωπος* as "denoting appearance with underlying reality" (cf. Bp. H. C. G. Moule, *in loco. Cambridge Bible for Schools and Colleges*). His Humanity then was nothing less than a profound reality, and constituted the sphere in which His *κένωσις* was affected. He not only "was made in the likeness of *men*" (*ver.* 7)—of the human race in its concrete aspect, not in the likeness of some exalted type of Humanity—but came "in the likeness of sinful flesh" (*Rom.* viii. 3). And here, as Alford remarks, "the *likeness* must be referred not only to *σάρξ*, but also to the epithet *τῆς αμαρτίας*."

JOHN R. PALMER.

(*To be concluded.*)

STUDIES IN TEXTS.

Suggestions for Sermons from Current Literature.

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

V. SEEING HIS FACE.

Text.—"The Glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

[Book of the Month: FROM EGYPTIAN RUBBISH-HEAPS ¹=M.
Other reff. Burkitt's GOSPEL HISTORY = B. Rendall on Galatians in Expositor's Greek Test. = R. Westcott's REVELATIONS OF RISEN LORD = W.]

¹ By Dr. J. Hope Moulton, published by C. H. Kelly. A fascinating little popular book on the papyri, full of suggestive sidelights on the New Testament.

What is God like? Christ came to answer the question (John i. 18; Col. i. 15; Heb. i. 3). "The most famous of all statues, the 'Olympian Zeus' of Phidias, which looked down the race-course at Olympia, had a face of unspeakable majesty, but of benevolence and fatherliness. Phidias was an innovator. His predecessors portrayed Zeus as majestic and terrible, brandishing the thunderbolt. Five centuries before Christ that deeply religious man had realized that God was good. The glorious figure disappeared during the Dark Ages, but the face lived on. It was actually taken over by the Church to become in Christian art the traditional face of Christ" (M. 68, 69). In art we see the glory of God as the Greek sculptor conceived it, in the face of the Jesus Christ of our pictures.

I. *It is possible that Paul saw the face of Jesus on earth.* Had Paul ever seen the Lord Jesus in the flesh? M. thinks he had (p. 72). Quotes a very able discussion by Johannes Weiss called "Paul and Jesus." "Weiss argues, I think with conclusive force, that the text in 2 Cor. v. 16, 'Even if we have known Christ in the flesh, yet now we know Him so no more,' necessarily implies that Paul really had seen Jesus. Very natural. Paul in Jerusalem before the Passion; studied under Gamaliel (Acts xxii. 3); was there very soon after: the 'Acts' implies it. Ordinary theory assumes Paul had gone back to Tarsus when Jesus was exercising His ministry. At least as easy to believe Paul never left at all. Some indications of Paul's language that Paul really was in Jerusalem when Jesus was there" (M. 72, 73).

(a) "In story of Passion Luke deserts usual sources for a source he regards as more important still. What can that source be? why not the personal experience of Paul?" (M. 73). See Luke xxiii. 40-43; xxiii. 46.

(b) Mark xii. 12. "If a woman shall put away her husband, and be married to another she committeth adultery." Result of question by deputation from Jerusalem. Why did they think they were trapping Him by that question? (M. 73). "If Christ said a man might divorce wife, so did Shammai, one of the greatest Rabbis. If He said man might not, then so did Hillel, a still greater Rabbi." No trap here. But, as Prof. Burkitt says, a woman divorcing husband different thing, and probably refers to Herodias (M. 74). "An ordinary woman could neither 'divorce' nor 'marry': she

might 'be divorced' or 'be married' " (B. 100). "I venture to think the saying as reported in Mark clearly implies a reference to Herodias" (B. 101). "We know the woman and her history" (B. 101). "A princess could do what an ordinary woman could not" (M. 74). "John the Baptist had lost his life in protesting against the pagan morals of Antipas and Herodias; Jesus in the eyes of many was first and foremost the successor of the Baptist. The question about divorce could not fail to draw from Him a decisive pronouncement" (B. 98). "Paul has an allusion to such a case in 1 Cor. vii. 10. I believe Paul was a Pharisee of the deputation. Effort to convict Jesus of unorthodoxy" (M. 74).

(c) The expression "house made without hands," part of charge made against Jesus at trial (Mark xiv. 58). Paul also uses it in our context in resurrection connexion. 2 Cor. v. 1. (M. 75).

(d) In Luke xx. 22, he forsakes Mark's sword for "tribute" and uses Paul's word of Romans xiii. 7. M. believes Paul was also on that deputation (p. 75).

(e) Paul says God has delivered us out of the "authority of darkness and translated us" (Col. i. 13). But this is the phrase of Jesus in Luke xxii. 53 alone. Was Paul one of the arresting crowd? (M. 75). Other illustrations also.

II. *It is certain that Paul saw the face of Jesus in Heaven.* Acts ix. 27; xxvi. 19. "In the clouds outside Damascus he saw that wondrous Face which changed his life" (M. 72). This is vital for 1 Cor. ix. 1 and xv. 8. "A revelation through sense, yet in no way measured by sense" (W. 194).

III. *It is wonderful that Paul saw Jesus within his heart.* "It pleased God to take away the veil from His Son's face within me" (Gal. i. 15, 16). "The context is decisive in favour of an inward and spiritual revelation to Paul himself: and it distinguishes this from his previous call" (R. 154). See also 2 Cor. iv. 4, 6; Acts xxvi. 16, specially last phrase.

IV. *It is helpful that the world saw Jesus in Paul's face.* "We with unveiled face reflecting the glory are transfigured" (2 Cor. iii. 18, R.V.), and the Spirit of God knows no greater achievement (cf. Acts vi. 15; vii. 55; Gal. i. 21, 22, 24).