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work. But Dr. A. J. Montgomery—a prominent Semitic specialist—has made an interesting plea for an Aramaic basis for the Gospel in his *The Origin of the Gospel according to St. John* (1923). Dr. Robinson's *The Gospel of John* (1925) is a small but very modern commentary.

There is really no significant American Life of Christ, for Dr. S. J. Case's *Jesus* (1927) and my *Christ in the Gospels* (1930) are chiefly devoted to prolegomena. Dean Mathew's *Messianic Hope in the New Testament* (1905) was one of the earliest works to adopt a definite eschatological standpoint, which in a more elaborate and uncompromising form is represented also in Dr. Walter Lowrie's *Jesus according to St. Mark* (1929). Dr. B. H. Branscomb's *Jesus and the Law of Moses* (1930) is a thorough and satisfactory examination of a difficult subject. There are, of course, endless discussions of the 'ethics' and 'social teachings' of Jesus; in the latter field Dean Mathew's work is outstanding. Dr. Allen Hoben's *The Virgin Birth* (1903) is a 'liberal' work; Dr. J. G. Machen's *The Virgin Birth of Christ* (1930) is conservative to the last degree. On the resurrection of Jesus Dr. C. R. Bowen has closely approached objectivity in his *The Resurrection in the New Testament* (1911). In *The Historicity of Jesus* (1912) Dr. Case has paid his respects to the 'mythical' school.

Dr. C. C. Torrey's *The Composition and Date of Acts* (1915) contains individualistic conclusions, but clears up many difficulties by reference to an assumed Aramaic original for the earlier chapters. Dr. Robinson's *Life of Paul* (1918; revised 1928) is probably the standard American work. E. D.

Burton's *Galatians* (1920) in the 'International Critical' series is a classic, while Dr. Ropes' *The Singular Problem of the Epistle to the Galatians* (1929) applies the theory of Professor Lütgert—a scholar too much neglected by the English-speaking world. Dr. J. E. Frame's *Thessalonians* (1912), also in the 'International Critical' series, is the best treatment in English. Dr. Machen's *The Origin of Paul's Religion* (1921) is very learned and ultra-traditionalistic, while Dr. M. S. Enslin's *The Ethics of Paul* (1930) is an extraordinarily thorough piece of investigation. In *The Mind of Christ in Paul* (1930), Dr. F. C. Porter has accomplished the miracle of an entirely fresh approach to Paulinism.

Dr. Ropes' *St. James* (1916)—another 'International Critical' volume—needs no commendation. The article 'Revelation, Book of' in *Hastings' Dictionary of the Bible* (1902), by Dr. F. C. Porter, contained more relevant matter than most separate treatises. The *Millennial Hope* (1918) and *The Revelation of John* (1919), both by Dr. Case, are very useful, while Dr. T. I. Beckwith's *The Apocalypse of John* (1919) is a full-length modern commentary.

New Testament theology as a whole is presented in Dr. A. C. Zenos' curiously named book *The Plastic Age of the Gospel* (1927). The special topic treated in E. D. Burton's *Spirit, Soul, and Flesh* (1918) is highly important. And W. P. DuBose undertook a philosophical restatement of New Testament teaching in three noted works—*The Gospel in the Gospels* (1906), *The Gospel in St. Paul* (1907), and *High Priesthood and Sacrifice* (1908).

The Romance and the Realism of the Gospel.

BY THE REVEREND THOMAS YATES, D.D., BOURNEMOUTH.

THERE are two significant feasts in the story of Jesus: one at the beginning and one at the end. One was at Cana and was the prelude of His ministry; the other was at Jerusalem and was the prelude of His public death. Both are sacramental; one of life and one of death. In the first He took water and at His word it was wine. In the second He took wine and said, 'This is my blood of the covenant which is shed for many.' Between them these two feasts set forth the romance and the realism of the gospel. What Jesus said and did in them—water into wine, wine into blood—may be

taken as the symbol of both the wideness and the depth of the grace of our Lord Jesus Christ.

There is first this story of Cana. 'There were set there six waterpots of stone. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. . . . When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew): the governor of the feast called the bridegroom, and saith unto him . . . Thou hast kept the good wine until now.' This is how Jesus takes the best things of

life and turns them into a new richness and splendour. Life's good becomes a richer good when He is guest at its table. This is the meaning behind the story of Cana. It is in the Fourth Gospel alone that this is told, and this is a Gospel where certain miracles are selected with intention, and each for one purpose. That they were set down in full belief in their miraculous character is not to be doubted. But they were not set down because of this. They are confessedly selected as symbols. The Evangelist says they are 'signs.' It is for what they are a sign of that they are told. They are meant to convey something, and we are invited to spell out their meaning. We are not asked to marvel at them, but to interpret them. They are transparencies, like those beloved of children. You do not look at them, but through them. They are to be lifted against the light, and not simply looked at on the flat. Lift then these miracles of the Fourth Gospel to the light. Look through them and they are alive with significance. If you ask 'What light?' the Gospel itself has its explicit answer, 'These things are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name.'

There is a plain direction how to read the story of Cana. It is called 'this beginning of signs.' I lift, then, this Cana transparency to the light, and it is something far other and greater than a story of magic. I see the Master of the spiritual world entering into and helping on the glad hours of a natural and happy human occasion, and coming to the rescue of a social situation when mischance and humiliation threatened it. I see Jesus at home in the natural order of our human world. I see Him altogether and whole-heartedly inside our human relationships, heightening their joy, and making them sacramental. In short, I see Jesus as the supreme Humanist. It is a shining symbol of the grace and power of Jesus in our human life, with its natural relationships, its social contacts, and the full range of its experience. It was thus that 'He began to manifest his glory.'

It was a very great glory which at Cana Jesus began to manifest. Its glory is that it puts Him so understandingly right into our common life, and in the midst of our human occasions. He is enhancing and heightening the values of life. He is here putting His consecration upon those dear human things which make us rich, but which are open to sore mishandling and not a few mischances — affection, friendship, neighbourliness, love, marriage, home, family. He reinforces the affec-

tions and tendernesses of life. The hall-mark of His handiwork is a heightened joy. There was a famous seaman of England to whom much was forgiven because whenever he came into any situation, however drab and stagnant it was, things moved, and life and colour, radiance and romance came with him. It came to be called 'the Nelson touch,' and because of it, for all his weakness, that sailor will not be displaced from the remembrance of his country. It does not need to be said that there was nothing in Jesus which ever needed to be forgiven or forgotten, but it may be said without ill-taste or irreverence, there was a 'Jesus touch' and life was richer and more colourful for it.

Our Lord comes richly into human lives by the way of Cana of Galilee. This 'Jesus touch,' whereby the water is made wine, has fallen upon lives already rich in natural refinement, culture, and opportunity, and it has saved them from the blight of self-centredness or arrogance or conscious superiority. If this grace of Jesus had not found dwelling in such lives, for all their privilege and endowment, there might have been written of them, what was once said of Lord Chesterfield's son, 'He was one of those of whom it may be said that there is nothing to be said.' This same saving enrichment has been seen also in lives sorely hampered and beset, and perhaps it is where the contrasts of life are most severe that this 'Jesus touch' is most vividly to be recognized. For a space of years it was given to the present writer to have close contact with hard and sordid conditions of human living. Out of these years there come to him remembrances of men and women he has known and many whom he now knows. There is a courtship of man and maid which would have been as furtive and smeared as such a thing can be when there is no meeting-place save the pavement and in the shadows of mean streets. But it took another aspect, in spite of all the deprivations, just because the purity of Jesus held the heart of that maid, and the chivalry of Jesus had claimed the heart of her lover. There is a marriage which would have been unspeakably coarse but which became holy as a sacrament, and a poor home made sweet, where few homes deserved that good name, because of the Guest at the wedding of Cana, and a Presence, unseen but very real and welcome. There is that relationship of brothers and sisters, seldom spoken of, but not the least difficult of relationships when a house is small and a family large, but now saved from rudeness and vulgarity and made the occasion of an unselfish devotion because an unseen

Elder Brother dwelt there. There is a man badly born and gutter-reared, who earned his daily bread in a hard and precarious way, but for forty years kept a touch of greatness upon his ways because Christ walked mean streets beside that poor hawker's barrow.

Every one of these is an exposition of the Cana story, when Jesus manifested His glory and made the water into wine. Through them all there is spoken the word of Jesus, 'I am come, that they might have life, and have it more abundantly.' The religion of Jesus is not some drastic limiting of the frontiers of human nature, but the conquest and transfiguring of all its provinces. It is the entrance into a world of new and positive values; not another shadow cast on life, but the rising of a sun of healing upon its relations and affections. It was melodious nonsense when Swinburne sang:

Thou hast conquered, O Galilean,
And the world has grown grey at Thy breath.

A stingless libel! When He touches and commands life, and when everything is 'done as He commandeth,' then as of old the water turns to wine.

We may turn to the ending of the gospel as this is the beginning. There is another feast there, and from Cana onwards the face of Jesus was set towards it. It was the prelude of Calvary. To it we must come, for we know in our heart that the gospel has to do with deeper things than those we have been so far concerned with. Cana of Galilee tells of the significance and blessing of Christ in our human *relations*. But what has Christ to say of the human *condition*? Cana is good, but it is not the heart of the gospel. It is not what makes the gospel. You may know this by a simple testing. Suppose some sick and dying man, sunk in despair under a sense of remorse and fear, asked of you aid and comfort. You would wish to read something from the New Testament that light and hope might come to him. Would you read to him this story of Cana? You know you would not. You would find the story of the prodigal coming home, or the amazing story of the penitent man on the Cross, or the words of Jesus on His own cross, 'Father, forgive them.' You would not read of Cana, but something with this significance and message of the Cross in it. It is that which counts at last. Our proverb says, 'Blood is thicker than water,' and by that measure Calvary is greater than Cana. Christ's gospel is wide as life itself, but it is so wide just because it is as deep as the deep human

need. Our Lord is at home with all the humanists. He is in His own company with all the philanthropists. He is fellow with all the reformers. But none of these is of His own order. His order is that of Redeemer. In that order there is His name only, for though there be many names given among men by which they may be advised or improved or cheered, there is no other name under heaven given among men, by which they may be saved.

'He took wine.' It is the symbol of joy, but life needs more, and He will give to it what it needs. 'This is my blood.' We look into the heart of God when we see Jesus doing this. Against the sins of the world He is revealing a seeking, unchanging, sacrificial Love Divine. His name is above all names because of what He had done and can do with the stark and savage realities of moral evil. The day comes when we know the world, our fellows, and ourselves well enough to know that this is what we all need. There is no gospel in anything which can be fully stated in terms less than those of Redemption.

The humanist can give us much. But in history and experience there is nothing sadder than the disillusion of the humanist. He means so well. He finds at last he can do and offer so little.

The way to Cana is Christ's way, and on it He brings the blessing of the supreme humanist. But the way to Calvary, is His real and greatest way, because along it He enters into the deep places of our human need.

Cana is a happy humanism, and Christ is at home there. Calvary is a mighty redemption, and Christ is crowned there. We must not separate these, even if we contrast them. By His life and death our Lord joined them together. No one knows, except for himself, at which point a needy life may make its first contact with Him. You may meet Him at Cana because joy is yours. He will bless you as of old, and presently at your need, and in His time, He will begin to show you deeper things, and you may come to Calvary by way of Cana. If it is the sense of sin and defeat that is heavy upon you, it is at Calvary you will find Him to your saving. Joy lies beyond that, and you may find Cana by way of Calvary. There are two things written in Scripture which relate to these two feasts. Of the first it is written, 'He began there to manifest his glory.' Of the second it is written, 'Because of the suffering of death, he was crowned with glory and honour, that he, by the grace of God, might taste death for every man.'