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their religion, came to think. Even the Eightfold Path is but a secondary thing, absurdly exaggerated in importance by prosaic minds; and Nirvana, apart from the sense of putting out one's evil passions, fades into insignificance. It was those perverse monks that stressed it later. And the Dhamma, the great Dhamma, means, essentially and in the last resort, not, as they so stupidly supposed, the Buddha's doctrine, but that inner Conscience which guides Everyman. And there were not originally two main paths—one for the laymen on a lesser height, and one for monks, with exercises carrying one high into a rarified atmosphere. The monkish scholars threw that back, in great degree, into the Teacher's mind. And Jhanā is not musing or the like, but a communion with those in the other worlds. And the Brahma-Viharas are a kind of teleolution. And Buddha is not atheistic nor agnostic. For, reared in the atmosphere in which he lived, that inner conscience is God immanent. And certainly man is no mere river of mental states. There is a self that passes on—and so on endlessly. Some of all which—that last for instance, has long grown familiar. But all this heaped together gives one the feeling of a man who, rising after a sudden earthquake, looks out from his own door upon a strange and alien land, with all the familiar landmarks gone.

What Buddha really taught was that man is a wayfarer ever becoming, with a long trail of lives and worlds before him, who by his will can, by avoiding self-indulgence and a too strict conformity

to mere rules and laws, by following the guidance of that God present in his conscience, move on to More and then to Most, to Better and at last to Best, helping his fellows on the way. For the whole idea of the Arahāt is not original Buddhism. That, too, is superimposed on it by legal, little souls, unlike the Master's.

It does not seem much of a gospel to have so impressed the world. But that, maintains the author, is what it really was.

This is a difficult book to read. 'For higher students' stands upon the title-page. It has small art or style; and, wrestling to bring home to us the meaning of Pali words, the author falls back frequently on uncouth phrases that don't greatly help. But it comes out of an immense knowledge, and an impressive humility, and an utter confidence.

One hopes, in many ways, that the reading is right. But if it is, the real face of the Buddha has been so overlaid by unwise hands, that the portrait of the Pali Canon seems a mere unauthentic daub.

There was a famous Chinese pilgrim long ago who hearing of a cave, upon the walls of which the Buddha was said to appear, sought it, and found the country jungle grown, and the cave itself forgotten. But a lad knew of it, and, guided by him, and prostrating themselves many times, some of the party saw a light, and one or two the Buddha. But the rest saw nothing. If this reading of the Canon is to be accepted, few of those of us who have struggled through the jungle are likely to see the real face of the real Buddha on the wall.

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## In the Study.

### *Virginibus Querisque.*

#### The Crooked Man.

BY THE REVEREND C. LESLIE CRAIG, KNUTSFORD,  
RUGBY.

'The crooked shall be made straight.'—Lk 3<sup>d</sup>.

TO-DAY'S story is about a bad man. I feel sure he was a bad man because he wasn't straight, and whenever we say that about a man we usually mean that he is dishonest. Well, this man was all warped; everything about him was crooked. A little poem has been written about him, and I

dare say you all know it very well. It goes like this:

There was a crooked man  
Who walked a crooked mile;  
He found a crooked sixpence  
Against a crooked stile.  
He bought a crooked cat  
Which caught a crooked mouse;  
And they all lived together  
In a little crooked house.

What a 'crook' he must have been! Suppose you were going to draw a picture of this crooked

man, how would you do it? I think I know: there wouldn't be a straight line anywhere in your picture. I think you would draw him wearing a tall hat, badly dented, all the straightness knocked out of it, the brim all crooked, and the hat set on one side of his head. Now his face: one eyebrow up, the other down; a big crooked nose, a moustache perhaps, all crooked; his back bent, his knees bent, and walking with a crooked stick, and there you would have your crooked man!

I think, however, that he was crooked in a worse way than merely in body. His heart was crooked, and it is far worse to have a crooked character than to have a crooked body. Perhaps meanness, greed, and selfishness had made him crooked. Perhaps it was envy and jealousy, or bad temper. We sometimes encounter people like that, and we always notice this about them:

*If a man's character is crooked, his path through life is crooked also.* If he isn't 'straight,' he doesn't go straight. Crooked men do underhand, dishonest things. So it was with this man; because he was crooked, it was a crooked journey that he made. He 'walked a crooked mile.' Walking upon crooked paths in the country is a very pleasant affair. How much pleasanter it is to follow a path that twists and turns in all sorts of funny ways, through green fields, along old grey walls, by little silver brooks and ponds, over bridges, through woods and copses and farmyards and the heather on the moorland, up hill and down dale, with a surprise at every turn—how much pleasanter than walking on the dusty highroad, so busy, so dusty and monotonously straight!

But walking a crooked path through life, however pleasant it may look, is not a pleasant affair; and however monotonous and dull the straight road may seem, it is the road that leads to real joy and everlasting life. The straight path, down which we walk in the company of Truth, Honesty, and Purity, is the one that leads to the straight gate that leads us into the Kingdom. But a man with a crooked character cannot keep to that straight path.

Now one of the biggest temptations of crooked men who walk the crooked path through life is to get money dishonestly. *Crooked money is one of the easiest things to find on the crooked road.* What sort of money is 'crooked money'? It is money that is not obtained by honest work; money that is stolen, or gained in ways that bring harm and suffering to others. And our crooked man was like all others of his tribe: he 'found a crooked sixpence against a crooked stile.'

*Crooked money, however, does nobody any good.*

I know people who believe that money obtained in ways that are not strictly honourable will only do harm even if given for the support of good work. Anyhow, it didn't do our crooked man much good. All he could buy with his crooked sixpence was a crooked cat. How would you draw that? The cat doesn't seem to have been much good. You couldn't expect a crooked cat to be a good 'mouser,' could you? All the mice that were fit and well could easily scamper out of the way of this clumsy old cat. The only mouse she ever caught was crippled and crooked like herself.

He bought a crooked cat  
Which caught a crooked mouse;  
And they all lived together  
In a little crooked house.

So we see that if a man's character is crooked his path through life is crooked, and on that crooked path he often gets crooked money. If his character is crooked the whole of his house of life is crooked.

What can be done with crooked men? 'Give them up as a bad job!' many people say, 'they'll never be any different.' That is what they said before Jesus came into the world. 'The crooked,' they said, 'cannot be made straight.' It would be a sad thing for most of us if we could believe nothing better than that, for in the best of us there are little crooked things that need straightening out.

When Jesus came there was one man who knew things were going to be altogether different; he believed Jesus could do what others thought impossible, and he cried out triumphantly, 'The crooked *shall* be made straight!' And he proved to be right, for Jesus was continually straightening out crooked lives, and He is doing it still. He is the only one who can keep us from falling into crooked ways. Pray often that He will lead you into the paths of righteousness, and guide and keep you in the heavenly way.

#### Frontiers and Passports.

BY THE REVEREND H. CLOUGH WEAVER, M.A.,  
HOUNSLOW.

'Let us pass, I pray thee, through thy country.'—  
Nu 20<sup>17</sup>.

When I was on my holiday last summer, I learned more about frontiers in a week than I had done in all my life before. A frontier, you know, is the line that divides one country from another; we don't know much about them in England, because the sea surrounds us and separates us from our

neighbours. But I was staying by Lake Lugano, in southern Switzerland, and Italy lay east, south, and west.

Once, on the way home from a day's excursion, I was travelling by a railway that ran close to the frontier for a long way. From the carriage window I could see a great fence that divided Italy from Switzerland. Every few yards there were stout wooden posts about ten feet high, and between them stretched a network of steel wire so strong that it would be difficult to cut; on every section of it there were little bells, on delicate springs, that would ring if any one climbed over; and at intervals there were sentry-boxes, and sentries, armed with rifle and bayonet, to catch any one who tried to climb over or get through.

Another time I was sailing along the lake, and at a certain point I was told that we were crossing the frontier. When I looked towards the shore, there was another fence of the same sort going right up the steep mountain side as far as one could see.

There were ways across the frontier, of course. But if you approached it by a road, you came to a barrier guarded by armed soldiers. It was just the same if you travelled by train; there was a guard at the station nearest the frontier. And if you were on one of the lake steamers, soldiers came on board before you came to the frontier, and there were others at the landing-places on each side.

But there was one thing that would take you across, and that was a passport. Your passport is a little book; on the first page there is a message from the Secretary of State, asking that you be allowed to pass freely everywhere you want to go; then there's your photograph, so that the frontier guards may know that it's really you. And whenever you come to the frontier you bring out your passport, and when it has been examined it is stamped with the date and place, and then you are allowed to go across.

When I came back to England I found that even there there was a frontier, for before I could land at Folkestone I had to show my passport. What would happen if any one lost his passport while he was on board the Channel steamer I can't imagine; if he tried to land in England he would be sent back to France, and when he got to France he would be sent to England again. I suppose he'd have to stay on the boat and go to and fro for the rest of his life.

If ever you travel to a foreign country, you will need a passport. And there are other places into which it is hard to get without something like a

passport, though it may not be called that, and easy if you have one.

When you leave school, you will want a situation in an office, or a factory, or a shop. And I expect you will go to your schoolmaster, and perhaps to your minister or some one else who knows you well, and ask them to give you a testimonial. Then they will write down what they think of you, and you will send the testimonials to the office or wherever else you want to go, and if they say that you are honest and capable and trustworthy, they will help you to get the post. That good character of yours is really a passport that will get you into a situation; and without one you will find it difficult to get a post of any sort.

If you want to be of use in the world, you will need a passport that will get you into other people's homes and lives, for you can't do them any great service unless you do get there. You remember how the Lord Jesus was welcomed almost everywhere He went? Not only in the homes of friends like Peter and Martha and Mary. He was welcome at a wedding in Cana, and at the tax-gatherers' supper that Matthew gave in Capernaum. And, especially in Luke's Gospel, you find that over and over again Pharisees invited Him to a meal; and I think that it wasn't always out of curiosity, but sometimes at least because they liked to have Him.

Some people wouldn't let Him in, but most of them did. He had a passport that would take Him almost anywhere; it was His kindness and sympathy and His interest in other people. And a character like His will be your passport to take you into the homes and lives and hearts of others; but without it you cannot cross those frontiers.

Christ offers to come into our lives and dwell in us; and to let Him do so is the only way to gain a character like His. And at the very end that character will be our passport into the everlasting home that we call Heaven, so that we may live with Him for ever.

## *The Christian Year.*

SEXAGESIMA.

### *The Sword's piercing Power.*

'For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'—He 4<sup>12</sup>.

The piercing power of the sword is not a pleasant subject, but let us face it bravely. After all, we

English people, we do like reality. And if the sword finds us out now, as it may do, let us be thankful for it. In other words, if the Word of God shows us what we really are in the sight of God, such a revelation ought to make us grateful. Nothing that is built upon unreality and sham will stand in the Last Day.

1. Why is it that the Word of God *pierces to the very heart of things*? In the first place, it is because it tells us of the certainty of judgment. Is it not true that we drift on day after day in a most extraordinary way? We look upon ourselves as most respectable people. We do not get into the law courts; we are not spoken of in the scandal columns of the Society papers. And we drift along really thinking that nothing much matters; until the Word of God arouses us to a sense of our responsibility before Him.

We shall stand before the Son of Man one by one. And every day is making a tremendous difference. It is like an artist preparing a sculpture. A little point here and there which seems so unimportant to the onlooker means so much to the artistic eye.

Not only are we going to be judged on that day, but we shall realize also that the Judge is entirely just. There is no such ruthless judge as the dawn of day. The daylight comes in, and reveals a scene of revelry and carousal the night before. There are the broken chairs, and the overturned pewter pots. Or the daylight comes in and sheds its rays upon a tidy little home, all spic and span. The daylight judges the scene. We are going to be judged, and we shall see exactly what we are and were. The Word which we have heard, the same will judge us at the last day.

Not only so. It is pointed out by our Lord Himself that every one will be judged according to his opportunity. 'That servant which knew his Lord's will . . . neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.' Those poor Africans who tremble at every little valley and tree because they think there are evil spirits lurking behind them, those poor natives who have never heard the gospel preached, they are going to be judged very differently from us.

Further, we shall be judged *apart from our circumstances*. Job, for instance, though his flocks and herds and then his people were taken from him, was still himself. Although all our circum-

stances have affected us, we must not forget this. As Browning says:

Thy body at its best—  
How far can that project thy soul  
On its lone way?

The reason why the gospel is so tremendously searching is because it cuts right through our circumstances, through the things of the world, right down to the real person.

One of the most striking stories ever told in England was the story of Dr. Jekyll and Mr. Hyde. Dr. Jekyll was a very much respected physician of the town in which he lived. Every one thought a great deal of him. He went regularly to church on Sunday mornings. He was a philanthropist, and a friend to everybody. But in that town there went round a rumour concerning the doings of a certain Mr. Hyde; and this Mr. Hyde did the very things that Dr. Jekyll would have disapproved of. He indulged his lusts; he was given over to his passions; and the whole neighbourhood was shocked at this Mr. Hyde's doings. And in the story Dr. Jekyll and Mr. Hyde turned out to be one and the same person. The man was one thing by day and another thing by night; but *Mr. Hyde was the real person*.

The first thing that the Word of God does as judge is that it comes right home to the heart, and it asks us the question perfectly frankly: What do we really want? That is what settles the question as to what we are. What, in our inmost heart, do we really love? What do we do when left freely to ourselves? It is one of those questions we must pray about. What is our ideal?

2. Then the Word of God cuts asunder *right through the conscience*. It is extraordinary what the conscience of man can get accustomed to. Think about the way in which England simply led the way in regard to the Slave Trade. The early prosperity of Bristol and Liverpool was built upon the Slave Trade. There were forty million murdered in the course of the Slave Trade, and ten million were taken across the Atlantic and sold. And yet England for two hundred years thought it was perfectly right. Another standing instance was the case of that great man, John Bright, and the way in which he opposed Lord Shaftesbury in all his reforms in regard to Child Labour. He actually defended the employment of children in the mills, which we would look upon with horror to-day. Are we tolerating to-day things that our grand-children will look back upon with shame? Will

they not look back upon our Drink Bill of £360,000,000 with no little disgust?

3. Or again, all Passion Week we have ringing in our ears that wonderful saying of St. Paul's, 'Let this *mind* be in you which was also in Christ Jesus.' Though He was equal with God, yet He came down to this little planet, to live the life of a man, to suffer and to die on the Cross. He has set us an example. Have we got the mind of Christ? Some one says something unpleasant about us, and we are so touchy, and conceited, and proud. And we will not go out of our way to help any one who is in trouble; whereas we are bidden to be humble; we are to stop at nothing in order to carry out His purpose.

4. Then again, take our *imagination*. So much doubt is due to lack of imagination rather than to anything else. We pay so much heed to little details of our lives that we fail to see anything great in the coming of Christ. Let the sword of Goliath wake up our imagination. Browning, in his poem on Saul, speaking through the lips of David, says:

Would I suffer for him that I love? So wouldst thou—so wilt thou!

So shall crown thee the topmost, ineffablest, uttermost crown—

And thy love fill infinite wholly, nor leave up nor down

One spot for the creature to stand in! . . .

'Tis the weakness in strength, that I cry for! my flesh, that I seek

In the Godhead! I seek and I find it.

Nothing makes life such a happy thing as the imagination rising to the belief that God did this great thing—that He really did die, and rise again.

5. Lastly, the sword rouses the *reason*. Why are we here? What is the explanation of history? How are we going to account for what is going on in the Christian Church? All through the years of the Church's history we have commemorated the death of Christ. Why should we have done it, if it was not that the death of Christ on Good Friday was followed by His Resurrection on Easter Sunday? Our reason will bring us back to a belief in the Christian faith, if we have lost it.

Therefore, let us take the sword of Goliath; first of all to use it upon ourselves, and let it cut home to heart, and conscience, and mind, and imagination, and reason. Let us turn our steps in the right direction, let us turn our faces to the Eternal City, for 'There upon the eternal Rock the eternal City stands.'<sup>1</sup>

<sup>1</sup> A. F. W. Ingram, *The Sword of Goliath*, 85.

## QUINQUAGESIMA.

### Peace.

BY THE REVEREND CANON W. R. YATES, M.A.,  
F.R.S.L., BRISTOL.

'Where there is no vision, the people perish.'—  
Pr 29<sup>18</sup>.

'Where there is no vision, the people perish.' Well, thank God, we have seen the vision, though dimmed awhile. The ancient Hebrew had it. It has been the dream of the Catholic Church always, and now, at long last, we, in our day, have witnessed the swift emergence of the international mind, and statesmen everywhere have seen the vision of a world at peace.

We are met in anxious days for the League of Nations. But I, for one, cannot believe that the lessons of the past, and the tremendous achievements of the League will be 'cast as rubbish to the void.' For, once humanity has dreamed a dream, it has never really let it go:

The soul of a high intent be it known

Can die no more than any soul

Which God keeps by Him under the throne.

I do not base my belief upon such ideas as that 'the world cannot stand another war,' meaning that it is economically unthinkable; but on the fact that the League can mobilize the best elements, the finest minds, the most potential personalities of almost every nation, and ultimately truth and sanity must prevail.

There is at present the extraordinarily difficult situation in the Far East. Few greater problems have ever faced the civilized world. It is no use, in this or any other matter, to indulge in retrospect or recrimination. There are those who say that Japan has learned only too well the questionable lessons taught her by Western nations in the past; but what we have to do now is to show a new spirit, to bring to bear all the new enlightenment, all the new morality on international affairs. No thinking person can view with equanimity the American Asiatic Exclusion Act of 1924 and the terrible insult of it to a proud people like the Japanese, as no one can view with equanimity the racial crisis in South Africa or the 'white Australia' policy. Both America and Great Britain, like every other nation, must be ready to set their own houses in order.

There is, in William James' phrase, a 'moral equivalent for War.' It is by way of Conference and reason, the way of Covenant and Pact, rather than the old bad way of offensive and defensive alliances.

But, say even our friendly critics, 'you are unreasonable, "the mills of God grind slowly," "a thousand years are with the Lord as one day." And here you are fussing and bustling, as if war could be done away in your lifetime and mine. Look how long it took to wipe out slavery and the slave trade, even among Christian nations. Even if war can be done away (which we very much doubt), how can you expect to put an end to it in a generation?' To which we retort, 'A thousand years' is the *Lord's* business, *ours* is to work while it is called to-day.

It has been gravely doubted whether we have kept pace morally with our new knowledge and freshly acquired powers. We have become alert, quick, eager, clever, inventive, in our control and adaptation of natural forces, in every kind of surface activity and calculation and mechanical contrivance. Can it be said that we have bettered the art, the poetry, the spiritual devotion of past ages? Take literature only; the Greeks invented Epic Poetry, Tragedy and Comedy, Epigram and Idyll, History and Oratory, Philosophy and Criticism. What have we added to these except prose fiction, or, if you like, the modern novel? On the whole question, let the art of Greece, the spiritual meditation of the Hebrew, the tender fatalism and compassion of the Buddha, the Calvary of the Christian, with its corollary of a God who loves and suffers, give answer.

When we turn to the Nations now and ask: 'Did you mean what you said and put-to your seal when you signed the Covenant, and the Pact of Paris, and the Locarno Treaty, and the Kellogg Pact, and when you *oullawed War as an instrument of National Policy*?' It should not in future be possible for an educated Chinese or Japanese to say: "Do *you*, then, always keep the obligation to do to others as you would be done by, do you love one another and strive for love as the fulfilling of all law?"' What could we reply but to hang our heads, and confess with shame that our conduct has been often and again the flat contradiction of the faith we profess. It is easier to do that in general than to face a particular instance. It would be asking for trouble to speak of the 'Freedom of the Seas' in many a British Assembly to-day. It reminds one of a story by Turgeniev. A man had just confessed most humbly in general that he was a miserable sinner. As he came out, a friend said to him, 'I have noticed in you a certain fault,' and named it. 'Liar,' cried the penitent, and smote him on the mouth!

That, writ large, is one of the chief barriers to

international agreement to-day; we are ready for vague sentiment, but not for concrete example.

'Well, God amend all,' cried an old English worthy. 'Ay, Robin,' was the quick retort; 'but we must *help Him* to mend it!' That is the point. We members of the League of Nations Union *must help Him to mend it*. We must educate public opinion, we must increase our numbers, we must go into humble places and plead with people who may not understand a quarter of what we say, we must be ready to meet stupid and unintelligent criticism.

How do wars come about? What is the world position now? What is meant by Disarmament? What has the League done? Why has the League failed in this matter or that? What else does the League do, but employ a lot of typewriters and say, Oh dear! Oh dear! and Oh, you mustn't! to Signor Mussolini or the Japanese War Lords?

It should be part of the equipment of every one of us to know something of the magnitude and the multitudinous activities of the League. The general public is woefully ignorant in regard to these things. They know nothing of the League's work in the Repatriation of Prisoners; for example, Dr. Nansen's amazing feat in restoring thirty thousand wandering men in foreign lands to their homes, in one year, at £1 a head. People know nothing of the League's work in suppressing and controlling the Drug Traffic; or of its International Labour Exchange; or its work in the Prevention of Epidemic Disease; or its opposition to the White Slave Traffic; or of its establishment of a Permanent Court of International Law.

I doubt if many people know that the world is spending about £900,000,000 a year in armaments, a sum sufficient to wipe out slums, and raise the standard of living in every land, and create the difference betwixt grinding poverty and a tolerable existence for multitudes.

When people talk about the cancellation of war debts, do they realize what stands in the way? Why should America cancel war debts if the money is to be spent on armaments? Senator Borah has said with startling emphasis that when Leaders fail the people point the way. If they do 'there is sufficient evidence what the demand will be, namely: that the earnings of the people, the savings of the people, shall be devoted to construction and not destruction.'

In a delightful little digression in his *Autobiography*, Sir Oliver Lodge has said truly: 'The problem of disarmament is by no means easy, but it is necessary. The atmosphere of mutual distrust cannot last for ever, and the country that shows a

lead in real disarmament will earn the gratitude of the world, and will have immense resources to spend on beneficent objects.'

War, it may be granted, has not always been ignoble. It has broken fetters, removed abuses, called forth loyalty, heroism, and self-sacrifice, created discipline, preserved honour, and shown the greater love that lays down its life for its friends.

But Peace calls for even greater heroism, and heroism for a nobler cause. To which it may be added that war has become mechanical, and scientific, and chemical, and bacteriological, and devilish, and an unworthy occupation for intellectual and moral and spiritual beings. Duelling has gone, and it was child's play as compared with the wholesale slaughter of war.

Whenever a medical discovery is made it is flashed across the world to save one life. When Dr. Finsen, that splendid inventor of the lamp which bears his name, lay dying of a malignant heart disease, he made notes of his own symptoms till the pen dropped from his hand in the throes of death. He did it in order that heart specialists all the world over might have the technical help of a trained observer.

How can man so labour and sacrifice himself even in the hour and article of death, and yet think it right to slay thousands of the best and bravest by machinery and scientific devilry perfected to the last pitch of murderous efficiency?

Thank God, thank our loving and merciful Father, through Jesus Christ our Lord, that the vision of a humanity redeemed from hatred and from fear has been seen afresh in this our day.

#### FIRST SUNDAY IN LENT.

##### Temptation of the Lesser Good.

'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Mt 4<sup>1-4</sup>.

We have here the first definite recognition of the spiritual laws of the Kingdom of God. For, notwithstanding the many prophecies regarding the coming Messiah, the conception of the Messiah and His Kingdom was in no case clearly defined, and, so far as it was defined, it approximated more to a kingdom of this world than to the true Kingdom of God. Nor had the Baptist solved in the least

the difficulties inherent in the popular expectations regarding the Messiah. These difficulties our Lord had Himself to face, and, in the solitude of the wilderness, to decide on the character and spirit in which He was to fulfil His mighty task.

Christ's three temptations in the wilderness represent as in a parable the inward wrestlings of His Spirit, as He confronted and rejected the popular conceptions of the Messiah and His Kingdom. But since these temptations affected Him, not only as Messiah, but also as man, they are fraught with meaning also for every man individually, and for every community of men throughout the world.

Now the three temptations of our Lord are definitely of this nature and none other. Christ was not tempted with evil, but with inferior forms of good, to have yielded to which would have been evil. And in some degree this holds true of most men. It is only the hardened offender who is attracted by evil as evil, whereas the strength and effectiveness of all temptation depend just on this, that the evil does not at the moment present itself as evil, but as some form of lesser good, as something justifiable or necessary, or at least desirable.

Turning now to our text we read: 'When he had fasted forty days and forty nights, he was afterward an hungered.' Since fasting occupied such a subordinate place in the teaching of Christ, and since, so far as the Gospel accounts go, He never had recourse to such an ascetic practice subsequently, we may infer that He did not go into the wilderness with the purpose of imitating the asceticism of the Baptist, but that the forty days' fast was an undesigned result of His spiritual preoccupation, the natural accompaniment of a period of intense mental absorption. Hence at the end of the forty days His whole system was exhausted, and exhaustion reacting on a mind which was itself already worn out with its own thought, must have all but robbed Him of the direct consciousness of God's presence. How terrible, therefore, had the need of food become!

Now it is just at this juncture that the suggestion of the tempter comes, that, if He were the Son of God, then surely He should be able to help Himself in His own extreme need. Since, however, it was God that wrought through Christ all His mighty works, and since in each case of crying need around Him the Son had to wait and see whether the Father willed Him to help therein, so likewise in His own extreme need He could not act otherwise.

If God sends Him into the wilderness, He must be content with the sustenance the wilderness

affords. If God wills that He should provide Himself miraculously with food, then He could do so; but if God does not will Him to do so, then neither should He attempt to do so, nor could He actually do so, since the Son can do nothing of this nature apart from the Father. 'Of myself,' He declares, 'I can do nothing.' In nothing was He to be beyond His brethren on earth save in His perfect fulfilment of God's will. To the tempter, therefore, He replies in words drawn from the Old Testament: 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' Where Israel failed in its obedience Christ in His true manhood was to be faithful. Thus in answer to the first temptation, our Lord declares His absolute trust in God.

Then comes the next attempt of the enemy. If such is your trust in God, put it to the proof: 'If thou art the Son of God, cast thyself down.' This new temptation is addressed not to the personal needs of Christ, as the former, but to His method of entering on His office and vocation. If Thou be the Son of God who is to redeem Israel, prove it by some great miraculous act by which Thou shalt gain the faith of Israel in Thee as God's messenger. The tempter urges Christ to accept the popular conception of the Messiah, and for such self-willed action Satan promises Him the Divine protection from the Scriptures themselves.

Such a temptation might for a moment appeal to one who longed to enter immediately on His work with overwhelming credentials, but only for a moment. For its object could be none other than to force the hand of a God that was not awake to the urgent needs of His children on earth. It was a temptation also to Christ to make a short cut to success, and, by capturing man's convictions by means of miracle, to avoid the long pain and agony involved in man's moral and spiritual redemption.

Such a miraculous display, indeed, might convince the onlookers that He who wrought the miracle possessed certain powers; and yet miracles could in themselves be no evidence of the claims He advanced. Only the inward vision of truth itself is adequate to this end. Hence the temptation is rejected. Not by a display of miracle or power, but only by spiritual service, by years of love and sacrifice, and centuries of seeming failure and defeat, can the Christ enter the hearts of the sons and daughters of the Father and establish therein the Kingdom of God—a Kingdom that shall grow for evermore with the growing ages.

To this temptation of Satan our Lord replies in

words drawn again from Deuteronomy: 'Thou shalt not tempt the Lord thy God.' Our Lord can no more claim God's protection upon paths chosen by Himself than for His own personal relief can He work miracles which God has not bidden Him to do.

Foiled in his attempt to make Christ distrust the Father's personal care of Him, or enter on His work in any other way than God would have Him, the tempter has recourse to the third temptation. In the symbolic language of the narrative, Satan 'taketh Christ up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and do me homage.' Here the conflict between self-chosen ways and the ways chosen by God reaches its climax. The problem before Christ was this: Was He to accept the Messiahship as it was understood by the religious world of His day, or was He to reject it? The Messiah whom His people expected was to be a Divine ruler, it is true, but it was no less true He was to be a patriot, the deliverer of Palestine, the King of Israel, as the prophets had constantly foretold. This worldly conception of the Messiahship with its combined appeal to religion and patriotism would at once rally His countrymen to His side. If He placed Himself at their head, all the initial difficulties of His task would be surmounted. And to attain this end He had only to accept the lower of two good methods presented to Him. He had only to adopt the rôle of a patriotic Messiah, and having thereby won over the people He could fulfil the Messiah's higher rôle and bring them into subjection to the true Kingdom of God, and later convert the whole world of the Gentiles. It would, after all, be only adopting a lesser good—a course of which all His people would have approved—in order that a higher good might be realized.

According to the Greek, the tempter does not say: 'All these things will I give thee, if thou wilt fall down and worship me,' but, 'If thou wilt do me homage,' just as if he said: 'All I ask is a mere gesture in acknowledgment of my claims and nothing more.' Our Lord's reply may be paraphrased as follows: What thou askest is homage, it is true, but such an act of homage, however slight in itself, would in effect be worship, and worship can be rendered to none but God: 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' This subtle use of the same verb with two different constructions in order to express two different meanings puts before us

forcibly the nature of all temptation. No evil thing, as we have seen, presents itself as evil, unless to depraved natures, but as some form of good, or as something desirable or politic or necessary.

But to know the higher good and adopt the lower, to lead His people onwards as towards the best when their real object was not the best—what was this but doing homage to the spirit of this world?

Foiled and defeated, the tempter withdrew, and 'angels came and ministered unto him.' The moments that follow the triumphant conquest of temptation are amongst the happiest and noblest that the heart of man can experience. Their blessedness can only be known through experience, or described in language borrowed from the imagery of heaven; for to the faithful in their weariness God's angels come and minister.<sup>1</sup>

#### SECOND SUNDAY IN LENT.

##### The Nature of Faith.

'We walk by faith, not by sight.'—2 Co 5<sup>7</sup>.

That faith occupies a high—nay, a supremely important—place in the New Testament is a thought very familiar to us all. The ministry of Jesus Christ, as He moved in and out among the men of His time, was in one aspect a search for faith; and we know how He mourned for its absence, and acclaimed it with gladness when it appeared. To St. Paul, as to Jesus, it was the master-key to the whole range of Christian experience.

What is the nature of faith? One answer to this question is given in the opening words of Hebrews 11. As we might put it in our modern speech, it is the organ by which we pass beyond the things that are seen and grasp the realities of the Spiritual Order which lies above and behind them. It is the making real to ourselves of things not seen.

It is true that there are all degrees of faith; and from the more ordinary forms and those more directly concerned with the things of sense we may learn much of that highest form, by which Paul assures us that the walk of the Christian is ever directed. So we may take as illustrations the faith of the discoverer and that of the friend.

Kepler, after years spent in examining the laboriously compiled observations of an earlier astronomer, in the search for a simpler and more adequate account of the planetary movements, reached the true formula, and claimed with a grateful humility that he had been privileged 'to

think God's thoughts for the first time after Him.' Again two hundred years passed, and astronomers began to note that the most distant of the then known planets did not follow the exact course which their science led them to predict. Two independent scientists, the French Leverrier and the English Adams, set themselves to find a cause which would account for these deviations. Both reached the conclusion that they must be caused by a more distant planet still, and even indicated the spot in the heavens at which it would be found. Nor, when the time came, was their faith discredited, for the telescope verified that which they had first seen by the eye of the imagination alone.

Now these cases of faith set out from facts, known and observed, and they take a leap of imagination to greater facts, or to wider laws than the mind of man has yet grasped. So much scientific discovery may teach, even though its final object is still the proving of material things. But in the second form of faith—that in a friend or leader—we pass at once into the realm of things which are and must always be unseen. Such a faith sets out, indeed, from what can be seen or heard—from that something in the eye or the voice which wins confidence and love, we can hardly tell why. But here the outward glance or tone is only an introduction to that invisible quality which inspires trust and devotion. Friendship is always a spiritual experience, and it may happen that even on a short or partial knowledge of a friend's character or gifts we are prepared to build an edifice of trust.

From these examples we may learn two things regarding faith. (1) First, there is its relation to knowledge. It does not contradict knowledge, for it sets out from knowledge. Faith ventures forth from the finite towards the infinite, reads the real in the light of the ideal, and, while it still lives and works in a world of sin, breathes the purer air of a Kingdom of Righteousness above. And, through all, it looks forward to a final vindication in which the full power of that Kingdom shall be felt on earth.

(2) But, since this is so, faith, which does not seek to escape from experience or to discredit knowledge, but only to bring both into harmony with what it has grasped of the Spiritual Order, is no mere pursuit of the unattainable. It is practical to the core, because it lays hold of a reality stronger than the forces which so largely mould our present life. The test of the discoverer's belief in the object of his quest is that he should be prepared to endure toil, uncertainty, and

<sup>1</sup> R. H. Charles, *The Adventure into the Unknown*, 145.

frequent disappointment in following it. The proof of true friendship or loyalty lies in its power to hold firm in spite of absence or misunderstanding. So the genuineness of religious faith is shown in this—that it can survive disappointment, bear up against adverse appearances, and draw on hidden sources of strength for the battle of life.

But what is the object of faith? Is it not just the Being and Character of God—'that He is, and that He is a rewarder of them that seek after Him'? But this sentence, simple as it sounds, comprehends the whole range of religious experience, and suggests a height and depth that we can never measure; and to this one act of faith many sources of belief have brought their contribution. There is the voice of Conscience, speaking of duty and assuring us that the things which we know to be good and true have a supreme claim on our service and devotion. There is the voice of Nature, with her varied and moving beauty. There is the record of History, telling of the strength often given to the outwardly weak, and of judgment falling on the strong who had become self-indulgent and cruel. There is the testimony of those in far countries and past ages, or close to us to-day, who tell that their lives have been made strong and glad by the Spirit from above. These are all records of an unseen reality, working in the world, and moulding or re-moulding the lives of men. They teach us much regarding the Divine Character, but they all remain imperfect, prompting us to seek for some further, surer knowledge.

So we are brought to the supreme evidence, the message and the Person of Jesus Christ. For He spoke as no other has done of the reality and nearness and love of God; and Himself, in life and death, showed forth His character. Thus through Him, while faith has not become easy or effortless—that it can never be—it has obtained a firm foundation amid the change and mystery of life.

But it may be well to turn from this supreme exercise of faith, directed to the character of God Himself, to certain of the detailed acts of faith, if we may so call them, of which the life of the Christian is day by day made up. These are very many, but we shall choose out two. They relate to the problem of suffering, and the coming of the Kingdom of God.

(1) The *problem of suffering*, as it falls on the just and good man or nation, was indeed the supreme religious problem for the saints of the Old Testament. Slowly and painfully they spelt out an answer, and it was this—the suffering may be needed as an instrument of correction and discipline,

to purify the chosen nation from its sins, or to bring the good man to a higher and more spiritual goodness. In suffering he may be brought nearer to God, and may even gain a sense of His presence and favour which he could never gain in prosperity—a sense which is the greatest of all rewards.

But this is true of only a part of the suffering in the world, and perhaps of the smaller part. There is at the same time the incalculable mass of suffering, which, so far as we can see, only benumbs and stupefies the sufferer, even when it does not make him hard and callous. And there is pain so intense and so unrelieved that it seems rather to break than to raise and purify the spirit. Has faith, then, any message here, to carry us beyond the point at which even the most instructed vision fails?

We can only attempt to answer this question if we consider the supreme instance of the suffering of the Just, and seek to understand something of the meaning of the words in the Epistle to the Hebrews that it became Him to be made perfect through suffering. But if the suffering of Christ bore a deeper meaning and possessed a wider efficacy than the few friends who watched could at the time understand, may not the same hold true, in some measure, of the apparently purposeless suffering of the innocent throughout our world? In their case, as in that of the Master, may not faith, setting out from what our moral experience tells of the purifying influence of pain, gain some assurance that there is indeed a redemptive efficacy of suffering beyond that which we can now trace, but which some day we may see clearly? And if so, will not the thought of the unexplained pain and injustice of the world lose its keenest edge?

(2) Once more, there is the summons to faith in the coming of the Kingdom of God, the kingdom of brotherhood and of peace. How hard, nay impossible, to retain this belief, to justify to ourselves this hope, if we walk by sight only. Only as we pass beyond what man has done to the thought of what God is and will do in us, do we gain strength to face the tasks of the morrow with hope. His call to justice and brotherhood sounds but the clearer in our ears through the destruction wrought by man; and, if the call and the command be indeed His, then faith may lay hold on the sufficiency and the nearness of His grace as we seek to answer it. 'Lord, *Thou* wilt ordain peace for us; for *Thou* also hast wrought all our works in us.'

Do we in an increasing, even though it be but a small, measure walk by *faith*; or are we content

to walk by sight, to take the ordinary standards of the world for our guide, to judge as it judges, and place the values of life and death where it places them?

Through Lytton's famous story, *The Last Days of Pompeii*, there moves the pathetic figure of Nydia, the blind flower-girl. The story tells how, when the sudden eruption of Vesuvius occurred, a rain of fine ashes and dust began to fall, and the day became black as midnight. But in this hour, when the strong were helpless and afraid, nor was there any light by which the seeing might guide their steps, the blind girl was able not only to save herself but to lead her friends to safety.

Or we may recall a scene in a more familiar story. We remember the sense of gloom and terror with which as children we read how Christian, after his battle with Apollyon, passed through the Valley of the Shadow, with its dangers and pitfalls, with wailing voices around, and evil spirits whispering in the ear of the pilgrim. But at the darkest place he was cheered to hear in front the voice of one singing; and when, with the breaking of the morning, he left the darkness of the valley behind and overtook the unseen companion whose song had guided and cheered him in the night, he found that his name was *Faithful*.<sup>1</sup>

<sup>1</sup> G. F. Barbour, *Addresses in a Highland Chapel*, 35.

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## Dislocations in the Fourth Gospel: The Temple Cleansing, and the Visit of Nicodemus.

BY THE REVEREND GREVILLE P. LEWIS, B.A., B.D., CLIFTONVILLE.

I. A GREAT service has been rendered to all Johannine students by Dr. Wilbert F. Howard's Fernley Lecture, *The Fourth Gospel in Recent Research and Interpretation*. His impartial valuation of ultra-conservative and ultra-radical theories alike, and his masterly examination of the Gospel text itself, give a most impressive answer to certain long-debated Johannine questions. Particularly convincing are his conclusions: (1) that the Gospel shows unmistakable signs of literary unity, and that the work of the 'ubiquitous redactor' has been grossly exaggerated; (2) that behind the Gospel, in some form or other, are the reminiscences of a reliable eye-witness; and (3) that this eye-witness was John the Apostle, the evidence for whose early martyrdom (despite the approval of Moffatt, Bacon, Macgregor, and Streeter) must be regarded as untrustworthy.

It is doubtful, however, if Dr. Howard's treatment of Textual Displacements is adequate. The present writer suggests that such dislocations are the result of a deliberate and purposeful *rearrangement* of the original text, and that 2<sup>13</sup>-3<sup>21</sup>, for instance, is one of a number of such rearrangements.

II. The case for the rejection of the Johannine position of the *Temple Cleansing* (2<sup>13</sup>-22) is very strong. (a) If it happened in the early ministry of Jesus, there is no *valid* reason why Mark should

place it at the end. (b) Could Jesus, as a comparatively unknown provincial, have thus routed the powerful vested interests of the Temple? (c) Surely this incident is a provocative challenge to an already hostile priestly aristocracy? (d) The words of Jesus in 2<sup>19</sup>, 'Destroy this temple . . .,' are quoted against Him at the trial before Caiaphas in Mk 14<sup>58</sup>. Surely His accusers were not quoting a two-year-old saying!

But an equally strong case can be presented against the present context of the *Nicodemus* incident. (a) What necessity was there, as yet, for the cautious *secrecy* of Nicodemus' visit? (3<sup>2</sup>). (b) What opportunities had Nicodemus had for forming an opinion on the *teaching* of Jesus? (3<sup>2</sup>). (c) What *signs* had Jesus worked in Jerusalem? (3<sup>2</sup>). (d) The reference to the *Cross* in 3<sup>14</sup> is quite out of place at this early date. The first Markan reference is Mk 8<sup>31</sup>. (e) Tatian moves the Temple Cleansing and the Nicodemus incident *together* to a later Jerusalem visit. (f) The reference to Nicodemus in 7<sup>50</sup>, 'he that came to him *before*,' does not nullify our argument. N\* omits the words altogether; N, Γ, and Δ alter 'before' to 'by night'; and D, quoting 19<sup>39</sup>, reads 'he who at the first came to him by night.' These variants point to an early tradition of a *late* context for this incident. (g) The difficulty of 3<sup>22-30</sup> in its present