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Israel, and of her fervent jealousy for Israel's God. In Deborah's singularly glorious Song in memory of Israel's battle at the foot of Mount Tabor, the divinely heroic deed of Jael fitly contributes to the fulness of its closing sentence: "So let all Thine enemies perish, O Lord: but let them that love Him be as the sun when he goeth forth in his might."

A. MOODY STUART.

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THOUGHTS.

MAN LIVETH NOT BY BREAD ALONE.

**I. Adam's brief life not by bread alone in Eden.**

—1. *The angels living by the word of God alone without bread.*—"He maketh His angels spirits"; and the highest of their heavenly host, those amongst them "that excel in strength," live only by "hearkening to the voice of His word." The prince of this world in his first estate lived by the word of God; but he kept not that word, for "His word is truth," and "he abode not in the truth," but became "a liar and the father of it."

2. *The ox living by grass alone without the word of God.*—To the ox his Creator gave "every green herb for meat," but without imparting the knowledge of his Maker, or capacity for acquiring it. The beast of the field was formed by the word of God, and sustained by His power; but with no command either what to eat or from what to abstain, with no consciousness of good or evil, of obedience, or transgression, and with no conception of the great Being to whom he owed his life. He ate the grass without sin and without holiness, and lived by grass alone without the word of God. As he was formed, so he liveth on from generation to generation to the world's end, "asking no questions."

3. *Adam living by bread with the word of God.*—"In the image of God made He man," and He made him for communion with Himself. He did not evolve him from any beast of the field after its likeness, but fashioned him in His own likeness, "a little lower than the angels"; leaving the ox utterly and for ever incapable of entering into the heart or the mind of man; but creating man capable at once of entering into His own thoughts, and of loving

and being consciously loved by the invisible God. From the day of man's creation he lived by bread, but not for one hour by bread alone without the word of God. Of every tree of the garden he might freely eat; but the liberty was by the Divine word in express permission, and in *so* eating man lived. Of one tree by the same word he was forbidden to eat, and by eating thereof he died. He sought to possess all the world of Eden for himself, apart from any permissive and subjecting word; and in gaining the whole world he lost his own soul, his higher and only true life, his friendship and fellowship with the living God, and became "dead in sin."

**II. Israel's chequered life not by bread alone in the wilderness.**—1. *Israel redeemed from Egypt and day by day fed by the hand of God.*—One chief end of the forty years' travelling through the wilderness was to train Israel to know that man doth not live by bread only, but by the word of God; showing us both how high a place this lesson takes in the Divine teaching, and how slow men are to learn it. Not forty days after Israel had been gathered at the foot of Mount Sinai, and had listened trembling to the Ten Commandments, "they changed their glory into the similitude of an ox that eateth grass"; so far were they from understanding that man lives by the word of the invisible God. During forty years thereafter they ate of "angels' food"; their life was angelic in so far as it hung day by day on the daily word of the Lord. That word gave them fresh bread day after day; and they were taught that their life was held in being not only by the visible bread, but by the word of the unseen God, who "gave them what they gathered, opening His hand and filling them with good."

2. *Ransomed men learning to live not by bread alone.*—As Israel redeemed out of Egypt were sensibly taught this great leading lesson, so every man that is ransomed through the blood of the Lamb from the chains of sin and Satan learns with surprise and delight that his earthly life no longer depends on bread alone, but on the word of the living God. When the three thousand converts at Pentecost were baptized in the name of Jesus Christ for the remission of sins, "they did eat their meat with gladness and singleness of heart, praising God." It was repentance unto life and deliverance from condemnation that had been granted them

from heaven; and they had no care "what they should eat or drink or wherewithal they should be clothed." But for the first time in their lives they had learned that man does not live by bread only, but by every word of God; the eating of their daily food became part of their higher and everlasting life; and receiving it from the hand of a reconciled Father, they lived not by bread alone, but by bread with the word of God that sanctified it to them. So our Lord teaches us to ask our daily bread from our Father in heaven. Yet in our house there is bread enough and to spare; we take it not as our own, but ask Him both to give and to bless it to us; and if the widow's barrel of meal is reduced to a single handful, and her cruse of oil to the last few drops, "the word of the Lord" can both preserve the meal from wasting and the oil from failing, and send to her a double portion of the bread "which endureth unto everlasting life."

**III. The Son of man's whole life on earth never by bread alone.**—With the first man Satan had succeeded too easily in tempting him to live by bread only, and if he could succeed a second time with the promised Seed of the woman, he would lead the whole human family captive at his will. Christ had been recognised from heaven as the beloved Son of the Father, the devils "knew" for themselves that He was "the Holy One of God"; and the tempter knew that in becoming man He had taken the form of a servant with unqualified obedience to the Father's will and constant dependence on the Father's care. If therefore he could persuade Him to make the attempt to live by bread alone, his conquest would be complete. In this Divine Man, Satan had a new element to grapple with; it was hopeless for him to contend directly with God's eternal Son and his own Creator; and his only hope seemed to be in persuading Jesus to turn aside from the position of a servant and use His Divine power for the relief of His own want.

When the time of His fast was now ended, the temptation seemed to suggest that it was both needless and unfitting for the Son of God to subject Himself to the gnawings of intense hunger, when by a single word He could turn into bread the stones which He had Himself made. Christ by His reply admits that His word would transform the stones into bread if He wished it so. For the sake of the otherwise fainting multitude of His hearers, He did

afterwards by His simple word convert the five barley loaves into bread for five thousand men; and like Israel of old, they lived for that day not by bread only, but by the word that proceeded from the mouth of the Lord. But in His own personal case, He answers Satan by reminding him that the eternal truth of His being the Son of God was now only one-half of the truth concerning Him, because he was now also the Son of man; and that being man He must live not by His own will, but by the will and the word of God. It was true indeed that if He converted the stone into bread for His own hunger, He would have turned it into food by His Divine word and power; but in so doing He would have thrown off the form of the Father's servant, and have marred all the work He had come to fulfil. That work was to obey and to suffer all the Father's will for our redemption; the veiled glory of His Godhead filling with infinite dignity and worth every act of obedience and every pang of sorrow and suffering on our behalf.

It has been supposed that the tempter's design was to induce our Lord to doubt His Divine Sonship. But as on the pinnacle of the temple the entrance of such a doubt into His thoughts would have effectually deterred Him from casting Himself down from the giddy height; so likewise in the desert the insinuated doubt, if successful, would have closed His lips from issuing the powerless command to the deaf stones. In the third temptation our Lord's indignant reply to the tempter's impious proposal, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve," seems to indicate that Satan asked Him to divide His service between God and mammon; as if in despair of persuading Him to lay aside the form of a servant, he now laid the whole world at His feet on condition of receiving a share of the service in which he had found Him so fixed to remain.

As in the opening of our Lord's ministry Satan tempted Him to use His Divine power for His own relief, so likewise at the close he renewed the temptation with bitter vehemence, through the lips of his willing servants, in the oft-repeated taunt, "Come down from the cross." And even as He could have called the stones to minister to His need, so He could have come down from the cross by His own power, but only by declining the dregs of the cup which the Father had given Him to drink. But as in the beginning, so in the end, in "the hour and power of darkness," the Prince of this world came, and found nothing in Him. The first

man, electing to live without and against the word of God, forfeited his own and our inheritance in Eden. The Second Man "glorified God in the earth," by living throughout His course, from His birth to His death, "by every word that proceedeth from the mouth of God"; and having finished the work the Father had given Him to do, He gives Himself freely to us for eternal life. "I am the living Bread which came down from heaven: if any man eat of this bread, he shall live for ever."

A. M. S.

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BREVIA.

**Note on the Word *ναός* in Ephesians ii. 21.—**

Dr. Westcott in THE EXPOSITOR for August dwells (pp. 94, 95), on the distinction between *ιερόν* and *ναός*. The significance of the latter word in Ephesians ii. 21<sup>1</sup> (*πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεί εἰς ναὸν ἄγιον ἐν Κυρίῳ*) has not, so far as I know, been noticed. The Apostle may have in his mind the great temple of Artemis, he is certainly thinking of the temple at Jerusalem. In either case, the many *buildings* formed the *ἱερόν* (Matt. xxiv. 1, *τὰς οἰκοδομὰς τοῦ ἱεροῦ*; Acts xix. 27, *τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν*). St. Paul therefore would naturally have written *πᾶσα οἰκοδομὴ . . . αὐξεί εἰς ἱερόν*. But the unexpected substitution of *εἰς ναὸν* is intentional and significant. St. Paul has prepared the way for it in v. 14 (*τὸ μεσότοιχον τοῦ φραγμοῦ λύσας*). In the spiritual reality of which he speaks there can be no distinction between outer and inner courts (Acts xxi. 29); degrees of consecration will be done away: the innermost shrine, the permanent abode of God, will be co-extensive with the whole temple. Compare Revelation xxi. 22.

The words so interpreted are strikingly illustrated by a passage of Josephus (*Antiq.* xi. 3), referred to in Archbishop Trench's *Synonyms*). The Samaritans requested to be allowed *συγκατασκενᾶσαι τὸν ναὸν καὶ κοινωνῆσαι τῆς οἰκοδομίας*. Zerubbabel and Joshua refuse, telling them that the building of the shrine is a charge laid on themselves, that the only privilege they could have was that common to all men, *ἀφικνουμένους εἰς τὸ ἱερόν σέβειν τὸν*

<sup>1</sup> On the translation "every building," see Bp. Lightfoot, *Ignatius*, ii., p. 65,