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A table of contents for *The Expositor* can be found here:

[https://biblicalstudies.org.uk/articles\\_expositor-series-1.php](https://biblicalstudies.org.uk/articles_expositor-series-1.php)

among the Gentiles. With them, the law was the end, and the cross the means. Could Paul consider such faith sincere?

If to the epithet "false brethren," Paul adds "privily thrust in," he does not refer to their having unwarrantably joined themselves to the Church, for this would be mere repetition, and St. Paul never repeats himself; but he refers to the fact that they had come to the Church at Antioch, not as brethren desirous of being instructed and edified with the rest, but as spies, bent on finding out what was passing in the young Church, and particularly desirous to see how Peter, Barnabas, and the other Jewish Christians comported themselves. This is what Paul intends when he says that they were come "to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Chap. ii. 4). The Epistles to the Corinthians will give us yet further information as to these converts from Pharisaism, whose hearts had remained the same under the Gospel as under the law—indeed, had become worse. When the "old man" assumes the part of the Christian, he becomes two-fold more the son of Gehenna. It is not enough that the old serpent changes his skin, he must needs die.

F. GODET.

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## EXEGETICAL NOTES FROM SERMONS.<sup>1</sup>

### OUR FELLOWSHIP WITH CHRIST IN NATURE.

Heb. ii. 14.—Forasmuch then as the children *have in common* with one another the nature of *blood and flesh*, He also Himself *took of the same nature with them*. That is, in the incarnation He assumed our nature in its weakness of flesh that He might first by suffering hallow it and by

<sup>1</sup> Canon Evans has kindly allowed the Editor to select various exegetical notes from his sermons preached in Durham Cathedral.

His bloody Passion consecrate it on the cross and by His Resurrection from the dead exalt it to God's right hand, and might thence from heaven give it back to us in the Eucharist,—for what end? To the end that we might become *possessors in common of a Divine nature* (not as in our Version partakers of the Divine nature or Deity—a misrendering which misled Waterland): in other words that we might become *fellows with Him* and with one another in His own Humanity, yea in the substance of His own Humanity,—a substance enriched with new qualities and ennobled with Divine attributes, even with “all the complement of the Godhead corporeally.” For He condescended to *fellowship with us* in our humiliated humanity, in order that we might be exalted exceedingly unto brotherhood and *fellowship with Him* in His glorified Humanity. To this effect Chrysostom makes our Lord say, O mankind, I have become a *fellow with you*—for your sakes: again that Flesh and Blood, by which I have become akin to you, I give back to you.

#### THE NATURAL AND THE SPIRITUAL.

1 Cor. i. 16, 17.—*The bread which we break* after consecration or benediction *is it not* the medium of our *communion* with Christ and with one another *in the body of Christ?*

How often in Scripture is the natural consecrated to be the medium of the supernatural! And there is always a congruity and meetness of correspondence between the outward sign and the inner thing signified. The material rock gushing with streams in the desert was a vehicle of a spiritual rock, even Christ in effect. The sacred animal breath which our blessed Lord before His Ascension breathed on His disciples was not only the meet emblem but true vehicle also of Holy Spirit; for He *blew* on them, He

breathed strong and steadfast upon them and said *Take Holy Spirit*; and they, the disciples, received their Master's sensible breath, and with it an instalment of His own Godman's Spirit.

T. S. EVANS.

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THE SECOND BOOK OF MOSES.

A CONTINUOUS perusal of the book of Exodus from end to end leaves upon my mind the impression that there is in it the protoplasm of the whole action of God in the complete sphere of human history; in other words, I have not met with any phase of Divine revelation or ministry which is not to be traced in at least dawning outline in this second book of Moses. Emphasis is to be laid upon the continuousness of the reading, for it is quite conceivable that a casual glance would discover a ruggedness amounting almost to chaos in the distribution of the infinite materials—a ruggedness not to be subdued and smoothed into the general music but by a mood of soul at once ardent and devout.

Take, first of all, the personal revelation of God, the abruptest of all the miracles, and yet the most suppressed; a flame in a wilderness, barred in and made intense by branches that the wind might have broken—and a Name as mysteriously human as the bush is mysteriously equal to the solemn occasion; then another Name not human at all, in its first impression on the mind; a Verb whose conjugation cannot go beyond a line, an I AM that doubles back upon itself and waits with mysterious patience to “become flesh and dwell among us.” Meanwhile it will leap like a spirit into the shepherd-wanderer and find in him a rude and temporary incarnation. But the first Name is the human one, and truly most unexpected and