

must go Christlike effort, Christlike personal self-sacrifice. There must be a real self-sacrifice for our country, for our country's cause, which, thank God, in this great war is the cause of truth and righteousness, of justice and of mercy.



## Studies in Texts:

### SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

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#### IX.—THE PERMANENT VALUE OF THE OLD TESTAMENT.

*Text*:—"Every scribe who hath been made a disciple is like unto a householder which bringeth forth out of his treasure things new and old."—St. Matt. xiii. 52.

[Book of the Month: "THE ANATOMY OF TRUTH"<sup>1</sup>=AT. Other references: Kellogg's "Leviticus" (Expos. Bible)=KL. Bonar's "Leviticus"=BL. Plummer's "St. Matthew"=PM. Bruce's "St. Matthew" (Expos. G.T.)=B.M. Smith's "Days of His Flesh"=DF. Mackinlay's "Magi"=M. Ramsay's "Luke the Physician"=R.]

THIS small parable is the fixing of a principle arising from the disciples' assertion that they understood the previous seven, which contain the family secrets ("mysteries") of the Kingdom. Capron thinks allusion to Lev. xxvi. 9, 10; and parable illustrating the link between Old and New Covenants. We have then—

I. A NEW TESTAMENT PARABLE.—The scribe (*i.e.*, teacher of old Law) has become a disciple (learner of new Law). What is he to do with the old? Like a man with ever-replenished storehouse, he is to use both old stock and new, not throw away the old (AT. 212, 213). "Produce things new and old in new form" (PM. 198).

<sup>1</sup> "Anatomy of Truth," by F. Hugh Capron. Published by Hodder and Stoughton. A companion to the author's "Conflict of Truth," of which the late George Matheson said he was "enthralled, enchained, spellbound, by the magnificence of the reasoning and the striking freshness of treatment."

II. AN OLD TESTAMENT ILLUSTRATION.—Christ thinking of promise in Lev. xxvi. 9, 10, R.V.M.: “Ye shall eat old store and bring forth the old from before the new.” “One year’s harvest not be consumed before it would have to be removed from barn to make room for new” (KL. 522; so BL. 451; Speaker’s Comm., *in loc.*, and see LXX.). Capron thinks xxvi. 10 explained by xxv. 22 (AT. 212), which latter is a reassurance for Sabbath-year. If so, this doubly interesting because M. shows (118) and R. endorses (232) that Matt. xiii. spoken at beginning of *year after Sabbatic year*, when old and new store specially in view. But Christ’s words draw important distinction. The farmer in Leviticus removed old to make room for new. Christ’s scribe will add new to the old, and bring forth both together. Christ came not to destroy, but to fill up the treasure-store hitherto only half full (Matt. v. 17, 18; see AT. 212-216).

III. A PERMANENT PRINCIPLE.—“We must not maintain in thought or in thoughtlessness the heresy that the Old Testament has been displaced by the New” (AT. 217, and see DF. 95, 96). “The word ‘scribe’ naturally points to acquaintance with the Old Testament, and teaches that that knowledge may be usefully united with discipleship in the love of the Kingdom. In Wendt’s words: ‘One remains in possession of the Old, recognized as of permanent value. Yet it is not restricted to it, but only with it possesses a precious new element’” (B.M. 204). “Judaism religion of Time, Christianity of Eternity” (AT. 209). “The mysterious link which for 2,000 years has bound New Testament to Old Testament no mere caprice. A link forged in Nature’s workshop” (AT. 216). “Amalgamation of new ‘trust in Christ’ with old ‘trust in in God’ of Judaism” (AT. 220, and *cf.* John xiv. 1, xvii. 3; Eph. iii. 17-19). Thus the treasure-house is kept full “unto all fulness of God” for householder to draw from. The suggestion of severing the New Testament from Old, “infidelity to Religion, heresy to Science, and treason to Philosophy” (AT. 225).