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and (3) that this confusion on St. Luke's part was due to a misreading of *Jos. Ant.* xx. 5. 1, 2. Now the first two of these assertions may be true, and the third may be unproved. As Keim says (*Jes. of Naz.* vol. v. p. 161, note): '*Jos. Ant.* xx. 5. 1 makes the revolution of Theudas precede that of the sons of Judas, which, perhaps, explains the error of Luke, even though he was not acquainted with the Jewish historian.'

We have said that St. Luke uses the name *Annas*, while Josephus has *Ananus*, and that a writer who followed Josephus could not have said that *Annas* and *Caiaphas* were high priests in the fifteenth year of *Tiberius*. These facts are in themselves positive arguments against the theory that St. Luke used Josephus. So is the case of *Lysanias*. And these instances are further supported by others of the same kind. The difference between Josephus and Acts in relating the death of *Herod* (*Ac* 12²¹⁻²³; *Jos. Ant.* xix. 8. 2; see *Headlam in Hastings' Dict.* 30b), and in telling the story of the revolt of *Theudas* (*Ac* 5³⁶; *Jos. Ant.* xx. 5. 1; *Headlam* 30a), and the misplacement of *Theudas* in the history, these are all arguments on the same side. It is possible that one or two of these may have been slips of a careless writer, but it is not likely that they all were. Even when we make every allowance for the

historical carelessness of St. Luke, they do not look as if he got his history from Josephus.

Perhaps the strongest reason for thinking that the author of the Third Gospel and the Book of the Acts had read Josephus is the similarity of language between the preface to St. Luke's Gospel and a corresponding passage in Josephus. In the short paragraph which forms the introduction to St. Luke's Gospel there are five words, and these not very common words, which occur also in a passage of little more than the same length in which Josephus speaks of the composition of his works on the *Antiquities of the Jews* and the *Jewish Wars*. To which may be added that the epithet *κράτιστε*, which St. Luke applies to *Theophilus*, is also used by Josephus in dedicating his work to *Epaphroditus*. On these six words the main strength of the linguistic argument seems to depend, though it may perhaps derive some little support from other verbal coincidences elsewhere.¹

¹ *Ἐπιχειρεῖν, παραδιδόναι (παράδοσις), αὐτόπτης, παρακολουθεῖν, ἀκριβῶς, κράτιστος.* Dr. Salmon says that 'Galen's prefaces have closer affinities with St. Luke's than have those of Josephus. Thus we find in Galen's prefaces the complimentary epithet *κράτιστε*, the commencement by *ἐπειδὴ* with *δοκεῖ* for *ἀποδοσις*, the phrases *ἀκριβῶς ἀκολουθῆσαι* and *ἐπιχειρεῖν.*' It is not unlikely that literary prefaces and dedications commonly followed set forms.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS VI. 14.

'But far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.' (R.V.).

EXPOSITION.

'Far be it from me to glory.'—Having mentioned the 'boast' which was the selfish aim of the Judaizers, he passes along the line of this word to the noble 'boast' of the Christian. The best commentary on this passage is *Ph* 5¹⁻¹².—HOWSON.

We might have expected that St. Paul would have named 'the Spirit' or the 'new creature' as the object of his boasting, in immediate contrast with 'the flesh,' the seat of the outward rite, in which the false teachers gloried. He

does mention it at the end of v.¹⁵. But he here names that which is the root and source of 'peace and mercy' in this present life and of eternal salvation in the life to come. There is nearly the same contrast in *Ph* 3³, with the verbal substitution of 'Christ Jesus' for the 'Cross of our Lord Jesus Christ.'—PEROWNE.

'Save in the Cross of our Lord Jesus Christ.'—The essence of the gospel revealed to Paul lay in its conception of the office of the Cross of Christ. Not the Incarnation—the basis of the manifestation of the Father in the Son; not the sinless life and superhuman teaching of Jesus, which have moulded the spiritual ideal of faith and supplied its contents; not the Resurrection and Ascension of the Redeemer, crowning the divine edifice with the glory of life eternal; but *the sacrifice of the Cross* is the focus of the Christian revelation. This gives to the gospel its *saving* virtue. Round this centre all other acts and offices of the Saviour revolve, and from it receive their healing grace.

From the hour of the Fall of man the manifestation of the divine grace to him ever looked forward to Calvary; and to Calvary the testimony of that grace has looked backward ever since. 'By this sign' the Church has conquered; the innumerable benefits with which her teaching has enriched mankind must all be laid in tribute at the foot of the Cross.—FINDLAY.

It quite emasculates the energy of his utterance to paraphrase 'the Cross' as being 'the doctrine of the Cross, or of Christ's Atonement.' Rather it is the Cross itself which rivets his admiring view; sneered at by Gentile, abhorred by Jew, but to his eye resplendent with a multiplicity of truths radiating from it to his soul of infinite preciousness. Among those truths, one group, which to us is apt to appear of but small interest, was to the apostle's heart and conscience productive of profoundest relief. In former days he had experienced the burden and the chafing or benumbing effect of the Law, both as a ceremonial institute and as a 'letter' of merely imperative command. It was the Cross which released him, as from the guilt and servitude of *sin*, so also from all the worry and distress of bondage to ceremonial prescriptions.—HUXTABLE.

'Through which the world hath been crucified unto me.'—Commentators are not agreed as to the antecedent to the relative pronoun. Is it the Cross, or Christ Himself? The Greek admits of either. We have few data by which to decide. But practically it matters little. The Cross does not, it cannot mean the material cross on which our Saviour died. That has long ago ceased to exist in its original form, even if the tradition of its discovery could be historically established. If we read 'by which,' the reference is not to a cross, but to *the* Cross, *i.e.* the atoning death of Christ; if 'by whom,' it is not Christ as the glorified Son of Man, but Christ crucified that is referred to.—PEROWNE.

THE construing of the passage which takes the relative *of* as reciting 'our Lord Jesus Christ,' loses sight of the image which is now the one most prominent to the apostle's view; this surely is not Christ Himself but His cross; as in 1 Co 2^d the apostle determines the more general term 'Jesus Christ,' by the more specific one, 'and Him crucified.' The reference of the relative is to be determined, here as often elsewhere, not by the mere propinquity of words in the sentence, but by the nearness of objects to the writer's mind at the moment.—HUXTABLE.

'The world.'—In its most comprehensive signification *kosmos* comprises 'the whole framework of nature and all that it contains, all creatures animate and inanimate, with all their peculiar modes of thinking, feeling, acting, being, and all circumstances connected with their existence.' But seeing that 'the world' is here said to be 'crucified' to the Christian, it is plain that it is to be understood in a more limited sense, as comprehending only so much of the world as 'is opposed to the spiritual kingdom of Christ—that which belongs to the old man, in a word, the object and aim of the old man.'—CALVIN.

LITERALLY, a *world*—a whole world was crucified for Paul when his Lord died upon the cross. The world that slew Him put an end to itself as far as he is concerned. He can never believe in it, never take pride in it, never do homage to it any more.—FINDLAY.

THE world, he says, had become to him a thing crucified;

not only a *dead* thing, ceasing to interest or attract him, but also a *vile, accursed* thing, something he loathed and despised. And, conversely, he himself had become a crucified thing unto the world; not only had he ceased to present to the world ought that could interest or attract it, but also become to it a thing scouted and abhorred.—HUXTABLE.

'And I unto the world.'—Saul the Pharisee was a reputable religious man of the world, recognized by it, alive to it, taking his place in its affairs. But that 'old man' has been 'crucified with Christ.' The present Paul is in the world's regard another person altogether—'the filth of the world, the off-scouring of all things,' no better than his crucified Master, and worthy to share His punishment. . . . Faith in Jesus Christ placed a gulf, wide as that which parts the dead and living, between the Church of the apostles and men around them. The Cross parted two worlds wholly different.—FINDLAY.

METHODS OF TREATMENT.

I.

Glorying in the Cross.

By the Rev. Charles Jerdan, LL.B.

To glory is natural to the mind of man, and if we know in what a man glories we have an index to his character. St. Paul gloried in the Cross, that is, in the doctrine of the suffering and atoning death of the Son of God. Why should we glory in the Cross?

1. Because the Cross is the restorer of our lost relation to God. We were made to glorify God, and to enjoy Him as sons and heirs of His glory. But instead of obedient children we have been rebels. Yet God loved the sinner in spite of his sin, and we see His love in the Cross to which He gave His only-begotten son, whose death has purchased pardon for the guilty.

2. The Cross is the spring of our spiritual life. The death of Christ has changed the Christian's relation to God inwardly, and made him a new creature. Christ is not only 'righteousness' to us, but 'sanctification.' From the Cross is derived the *power* which produces holiness, from the Cross comes *motive* and *stimulus* to holiness, and in the Cross is exhibited an *example* of perfect holiness.

3. The Cross is the signal of our defiance to the world. To live to God means to cease to live in communion with the world, and thus the Cross is the emblem of our defiance of the world—that is, of the sphere of sense, of wealth and power, and of all that is external, unspiritual, and transitory, as opposed to the inward, spiritual, and eternal.

It is part of our fallen human nature to love the world, but God forbids us to love it, for the love of the world is incompatible with the love of God. Where is the power which can deliver us from the grasp of the world? Only in the Cross of Christ. There St. Paul found it, and so may we. He became dead to the world and the world to him; not because he was disgusted with the hollowness of earthly joys, but because he felt the expulsive power of a new affection. The man who has learned the meaning of the Cross can despise the world, and abjure it as his portion.

II.

The World and the Cross.

By the late Very Rev. C. J. Vaughan, D.D.

What is the world which St. Paul found crucified for him by the Cross?

1. Was it the world of nature? Must that world which God pronounced 'very good' be crucified to us? Must the Christian cease from studying and admiring, and occupy himself wholly with his soul? Some censure the occupations and distrust the conclusions of science, but we cannot call this enthusiasm 'worldliness,' nor can we think that the 'Cosmos' which the Cross of Christ crucifies is that which He created in the beginning.

2. Must we then understand the Cosmos in the sense of the universe of men? This is nearer the meaning, for worldliness is a malady of human nature. But the sin of worldliness is often imputed to innocent enjoyment of the society of others, as though seclusion should be the aim of the Christian. There are indeed amusements which it may be prudent for Christians to avoid, but it is not worldliness to enjoy, nor unworldliness to refrain, from such association with others as is not sinful. It is not in the universe of mankind that we find this 'worldliness' which we seek. This is the world God loved, and for which He gave His Son.

3. But there is another Cosmos,—not the beautiful universe, not the race made in God's image, but that aspect of each which sin has defiled, matter as the foe of spirit, and man as the slave of the devil. St. John enumerates its contents, and there are but three: sensuality, covetousness, vanity,—the lust of the flesh, the lust of the eyes, and the pride of life. This is the world which the Cross is to crucify. What is

it then to be worldly? Not to enjoy God's gifts, not to love the society of others and innocent gaiety; it is to have in the heart the lust of the flesh, the lust of the eyes, and the pride of life. It is the world of forgetfulness, folly, and sin which Baptism renounces, and which the Cross must crucify.

In this crucifixion there are two stages.

(1.) *A testimony.*—The Cross is a witness against the world. The world is the power of the present, and its three ingredients make the present real and the eternal visionary. The body lusting after indulgence, the mind bent on gain, the soul filled with conceit, has no room for the spiritual. But the Cross is a testimony for the value of the unseen, against self-gratification, against worldly gain, against the applause of men.

(2.) *A power.*—'I, if I be lifted up from the earth, will draw all men unto Me.' Yes, this terrible object has become the magnet of humanity, and wherever it is preached proves its power to attract men.

This Cross and its crucifying power is your one hope in joy and sorrow. Turn to it when the world is with you, and you will take the world's measure. Turn to it when life is sad and learn that time is short, and the power of the present shall wane before a mightier. He who lives his life at the foot of the Cross will find the world crucified to him, and anticipate the peace of a world not seen.

ILLUSTRATIONS.

TALIROODEEN was a Mohammedan soldier in India, who, in 1850, was led to read the New Testament. He hoped to find in it flaws which he could turn against Christianity, and so strengthen his faith in Islamism, which had been a little disturbed by the inconsistencies which he had observed in studying Mohammedan literature. In spite of his purpose and prejudice, the character and teaching of Jesus gained his heart, and he was obliged to confess himself a convert. He became a noble consistent Christian, and was held in very high esteem by Sir Hope Grant and other Christian officers who knew him. On being asked what part of the gospel narrative had specially impressed him, he said, 'It was the story of the Cross that broke my heart, and for ever took my pride away; the story of Him who gave Himself to such a death so completely overwhelmed me that I sat down and wept three days.'

I WILL exult in Him because I know He has redeemed me, who would have been a poor slave of my own lusts and my own vanity if I had been left to myself. I will exult in Him because He has redeemed all mankind as well as me;

because there is no creature in any corner of God's wide universe whom He has been ashamed to call His brother. That is my warrant for boasting in this Cross, and nothing can take that right from me. If it is said that I am good for nothing, I confess it, therefore I glory in this Cross. If it is said that death and the grave have set their mark upon me, I confess it, therefore I glory in this Cross. If it is said that I cannot make out any reason why God should care for me any more than for any vagabond on the earth, I confess it, therefore I glory in this Cross. If it is said that the Cross itself was humiliating and degrading, I confess it, therefore I glory in Him who submitted to the Cross.—F. D. MAURICE.

WHEN Hannah More was dying, one of her friends ignorantly endeavoured to encourage her by speaking of her good works. 'Talk not so vainly,' was her reply, 'I utterly cast them from me, and fall low at the foot of the Cross.'

WHOSE gold is double with a careful hand,
His cares are double,
The pleasure, honour, wealth of sea and land
Bring but a trouble;
The world itself, and all the world's command,
Is but a bubble.
The strong desires of man's insatiate breast
May stand possessed
Of all that earth can give; but earth can give
no rest.

True rest consists not in the oft revying
Of worldly dross;
Earth's miry purchase is not worth the buying;
Her gain is loss;
Her rest but giddy toil, if not relying
Upon her cross.
How wordlings droyl for trouble! That fond
breast
That is possessed
Of earth without a cross has earth without a
rest.—QUARLES.

THIS sign of the cross shall be in the heaven, when the Lord shall come to judgment.

Then all the servants of the cross, who in their lifetime conformed themselves unto Christ crucified, shall draw near unto Christ the judge with great confidence.

Why therefore fearest thou to take up the cross which leaeth thee to a kingdom?

In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the cross.

Take up therefore thy cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His cross, and died for thee on the cross; that thou mightest also bear thy cross and desire to die on the cross with Him.

For if thou be dead with Him, thou shalt also live with Him. And if thou be His companion in punishment, thou shalt be partaker with Him also in glory.

Behold! in the cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life, and unto true inward peace, but the way of the holy cross, and of daily mortification.

Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the holy cross.—THOMAS À KEMPIS.

WHAT is this above thy head,

O Man?—

The World, all overspread
With pearls and golden rays
And gems ablaze;
A sight which day and night
Fills an eye's span.

What is this beneath thy feet,

O Saint?—

The World, a nauseous sweet
Puffed up and perishing;
A hollow thing,
A lie, a vanity,
Tinsel and paint.

What is she while time is time,

O Man?—

In a perpetual prime
Beauty and youth she hath;
And her footpath
Breeds flowers through dancing hours
Since time began.

While time lengthens what is she,

O Saint?—

Nought: yea, all men shall see
How she is nought at all,
When her death-pall
Of fire ends their desire
And brands her taint.

Ah, poor man, befooled and slow
And faint!

Ah, poorest man, if so
Thou turn thy back on bliss
And choose amiss!

For thou art choosing now:
Sinner,—or Saint.—C. ROSSETTI.

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The Missionary Methods of the Apostles.

BY THE REV. JOHN REID, M.A., DUNDEE.

VIII.

The Treatment and Organization of Converts.

WE have already seen how simple were the conditions on which converts were received into the Church in apostolic times. The principle which ruled the method was to confine attention to essential matters, and interfere as little as possible with existing customs, forms, and distinctions. Not only the national, but even individual and social differences were left untouched. For instance, in receiving converts from heathenism, it did not occur to the apostles that there was any necessity of changing their names. The converts continued to bear, in their new life and in the new society, the names by which they had been known beforehand. A few had surnames given to them, but these for the most part were evidently intended to distinguish them from others of the same name. For instance, Joseph (Ac 1²⁸) was surnamed Justus, probably to distinguish him from Joseph of Arimathea; Joses was surnamed Barnabas (Ac 4³⁶) that he might be distinguished from Joses, the Lord's brother (Mt 13⁵⁵). John, whose surname was Mark, was most likely thus distinguished from the Apostle John, and Simeon was probably called Niger (Ac 13¹) to distinguish him from Simeon, or Peter, the great apostle. Except in such cases, no change was made. The practical difficulty which led to such alterations or additions appears to have arisen for the most part among Jewish Christians. Converts from

heathenism, with names derived from heathen divinities, were allowed to retain their familiar names. Many missionaries at the present day insist upon changing the names of converts at baptism. The writer once asked an Indian missionary why he thought this was necessary. He replied, 'Because the converts bear the names of heathen deities, like Child of Krishna, Child of Siva, and it would never do for Christians to be known by them.' He was asked, 'What do you think of Epaphroditus (*i.e.* devoted to Aphrodite) as the name of a Christian?' In reply he confessed that he had never noticed the names of believers in the New Testament which were derived from heathen deities, such as 'Apollos,' 'Zenas,' 'Hermas,' 'Diotrephes,' 'Hymenaeus.' Had the missionaries who agreed with him noticed how their great predecessors had left these names unchanged, we would never have read such incongruous conjunctions as 'Jeanie Ram,' 'James Wang,' 'John Ntintili,' or 'Nehemiah Goreh,' an Indian friend of Max Müller, whose name as a heathen had been Nilakantha Goreh. Nor would the poor native have puzzled his brain till the missionary, after a long interval, came to answer his question, 'What was the name you gave to my little child when you were here before?' No doubt many converts expressly desire such names, but the missionaries would be wise to refuse their