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

https://biblicalstudies.org.uk/articles_churchman_os.php

excellent means of potting the Protestants. In A. (naming a town) there is St. B., where they use Roman ritual, and St. C., where they have the old English use. D., the Vicar of St. C., says to Protestant objectors: "I don't wonder you object to the ritual at St. B.—it's Roman; I object to it as much as you do. Come to us; we have nothing but genuine English usages." And he gets them to High Mass.'"

Provost Ball may well ask whether this was quite candid, and what would have happened if the Protestant objector had been told the whole truth. It is a curious fact, explain it how we will, that extreme Anglican views are not infrequently associated with an attitude that is, to put it mildly, somewhat disingenuous. Is there anything in the so-called Catholic system that ministers to this spirit? We have read of casuistry in the Roman Church. Is this an essential feature of certain types of Anglo-Catholicism as well as of Roman Catholicism? Provost Ball's remarks and protests would almost lead us to think so.



Christianity and the Supernatural.—II.

BY THE RIGHT REV. THE LORD BISHOP OF CLOGHER.

WE have seen that Christianity is essentially a supernatural religion—that it is the most supernatural of all religions. We have also seen that there is no contradiction between the natural and the supernatural. It is not necessary to suppose that the existence or occurrence of the supernatural involves in any case the breach of natural law.

But it is not our purpose to pursue further this well-trodden path, nor to examine any of the intricate philosophical questions to which it leads. Far more important is it to view the actual contents of the Christian religion in relation to the needs of humanity. While earnest efforts are being made to commend these contents to the modern mind by rationalizing them, it is surely worth while asking the question, What will their value be when the process is complete? A serious examination will show that it is just because the Christian creed leads us beyond

the natural, and sets us face to face with facts and principles which are outside the range of the scientific intelligence, that it satisfies our spiritual needs. What heart and mind require above all else in religion is the supernatural.

First among those great leading elements of the faith which we have to consider is the Incarnation. In the sphere of Christian thought our age has been remarkable for the emphasis which has been laid on this great doctrine. In viewing it theology has returned very nearly to the standpoint of the great Alexandrian thinkers, and has regarded the Incarnation as a unifying principle, a supreme category, by means of which the whole history of creation and the vast drama of human life may be subsumed beneath the leading idea of the Christian revelation. How much we owe to the teaching of the late Bishop Westcott for the development of this glorious Christian philosophy is known to all students. By means of it many have been able to attain conceptions which have brought into one grand harmony thought, religion, and the life of practical effort. It has been at once a source of illumination for the philosophic thinker and for the social reformer. If we give to the word "reason" that more exalted signification with which some philosophies have endowed it, here is a noble rationalism for which the Christian believer may be sincerely thankful.

But every Christian is well aware that the Incarnation is more than a philosophical principle. If it were only this, then it would, in the religious and moral sphere, be a vague ideal—vague because devoid of definite contents. Its meaning would be that, in the process of creation, God is incarnating Himself, and that the higher the development, the more of the Divine. But who is to define the limit? How is the character of the final result to be known? Why should man be more than a stage in an infinite process, the ultimate meaning of which may be as remote from his nature as he is from the *amœba*?

The truth is that the Incarnation as a philosophical principle is practically valueless apart from the Incarnation as a definite event in history. It is our faith in the historical Christ as

Incarnate God which gives to the principle of the Incarnation all its illuminating power. Even from the philosophical point of view this is the case, because in Him we have the ideal itself manifested. Here is the end of the great process revealed, so far as it can be revealed under the conditions which prevail in this imperfect world. Accept Jesus Christ as the Divine Lord, and there can be no longer any doubt as to the nature and tendency of the whole vast movement which is taking place throughout the ages. Thus we see that the mere idea of incarnation as a principle, apart from the supernatural event, affords neither comfort for the heart nor satisfaction to the intellect.

But leaving purely philosophical considerations, let us think of the Incarnation as a concrete fact in relation to religious experience. One result of the sustained criticism to which the Bible and Christian doctrine have been subjected in recent times is that on all sides attention is being concentrated on the person of our Lord, His life and teaching, His death and resurrection. It is being realized more and more fully that here is the central truth of Christianity, however it is to be interpreted. Two elements of our Lord's personality are being revealed with special clearness: His consciousness of Himself, first, as standing in unique relation to God; and, secondly, as standing in unique relation to man. Our Lord knew Himself to be the Son of God as well as the Son of man; and He claimed as His right all the homage and devotion of which the human heart is capable. No sane criticism of the Gospels can now deny this. The work of Harnack and others of his school, far from orthodoxy though they are, has but placed the truth in a position of greater prominence.¹

Does it not seem as if God were teaching His Church once more, and this time by the hard discipline of intellectual struggle, that in Christ Himself is the supreme revelation of the truth and the supreme object of faith? Though we know this in words, and recognise that it has always been by a return to

¹ See Sanday on "The Gospels in the Light of Recent Historical Criticism" in the *Guardian* of November 22, 1905.

Christ Himself that Christianity has renewed its life, how easy it is to drift away from it !

How else but in a person could God be revealed in a way which can satisfy heart as well as mind? To know God by science is impossible, for science deals with abstractions, and God is the most concrete of all beings. To know a human person it is necessary to have experience. Not by intellect alone, but by character, will, emotions, affections, does one human soul come into such a relation to another that there springs into being a knowledge (as we call it) which can justify a complete confidence. Such is the "knowledge" which we have of those whose friendship or love is the most valuable of our human possessions. And can the revelation of God to the soul be less full, less concrete, than the revelation of one human soul to another? If God is to manifest Himself at all, how can it be but in a supreme personality? And such has Jesus Christ been to human hearts. In the complete correspondence between His life and His teaching, in the clearness and certainty with which He utters the deep things of the heart of God, in the penetration with which he scans all the secrets of our human nature, in the perfect sanity of His judgments and the greatness of His claims, in the sternness of His righteousness and the boundlessness of His love, in His life of self-sacrifice, we discern a character which surpasses all that we can, apart from this revelation, conceive of Divine perfection.

Further, it is only when the Divine is presented in this form that it is able to draw forth, in the highest degree, the faith, devotion, and love of the human heart.

If this view be correct, we ought to be able to bring it to the test of a practical verification. We are now dealing with a principle which must show itself, if it be really operative, in the history of religious experience. A few examples out of many must suffice. The testimony of the first age of Christian history is clear. To St. Paul the personal influence of Jesus Christ was the strongest factor in life. "Who," he cries, "shall separate us from the love of Christ? Shall

tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" And again: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." St. Peter is equally clear: "Whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." So also is St. John with his insistence upon the blessedness of "abiding in Him." It would be possible to multiply such passages almost indefinitely from the later books of the New Testament. They prove conclusively that the personal influence of Jesus Christ was a more powerful factor in human life after His departure from the world than it had been during the period of His ministry. Instead of mourning the loss of their Master we find these men from whom He had been taken rejoicing in the consciousness that His power rests upon them, and that they are living in union with Him.

And this is not peculiar to primitive Christianity. All along the ages, when the faith is found in its purity, the same phenomenon repeats itself, the personal influence of the Lord is felt, the promise is fulfilled, "Lo, I am with you always." With splendid confidence Athanasius appeals to this fact as a thing which cannot be questioned, comparing the influence of Christ with that of others who have passed from earth: "When a man is dead he can exert no power, his influence lasts to the grave and then ceases. Actions and power over men belong to the living only. Then let him who will, see, and judge from what his eyes behold. For the Saviour is working great things among men. Every day He is invisibly persuading a great multitude from every quarter, both Greeks and foreigners, to come over to His faith and to obey His teaching. Will anyone still be in doubt whether the Resurrection has been accomplished by the Saviour, and whether Christ be alive, or rather be Himself the Life? . . . or how, if He

be not active (for that is the peculiarity of the dead) does He restrain from their activity those who are active and living, so that the impure man is no longer impure, the homicide slays no more, the unrighteous is no longer covetous, the profane is henceforth religious? . . . This is not the work of the dead, but of the living, and especially of God."¹

These words contain a magnificent argument, and one which is as fresh and as true to-day as it was in the fourth century; for to-day, as of old, wherever there is a rekindling of the fire of Christian faith, and hearts are stirred and lives renewed, the power which manifests itself is the influence of the Living Saviour.

And when, with this practical verification in human experience fresh in our minds, we turn back to the revelation of our Lord's character as it is given in the Gospels, the effect is extraordinary; we detect the universality of His personality. Set in circumstances which belonged to a particular country and a long past age, He yet belongs to all countries and all ages. All the great human characteristics are His, and all in perfection. Even those which are most strongly contrasted, and which beforehand would seem to be wholly incompatible, combine freely and harmoniously in Him.

This union of opposite qualities has often been observed, but its importance in connexion with the subject before us is so great that we must consider it further. Only by grasping the wideness of its range do we gain a view of the comprehensiveness of our Lord's humanity. In Him we find the greatest degree of lowliness and loftiness, simplicity and nobility, tenderness and strength, meekness and passionateness, self-renunciation and self-assertion, the most perfect love and the most unsparing justice, the greatest moral sweetness and the greatest moral indignation, the widest charity and the most uncompromising moral decision, the most perfect candour and the most perfect sympathy, the keenest insight into the frailty of the human heart and unflinching readiness to make allowance

¹ Athanasius, "De Incarnatione," xxx.

for human weakness and to help the fallen, hating the sin but loving the sinner. Shaken by His perfect consciousness of the appalling difficulties of the work which lay before Him, our Lord yet went forward with unflinching determination to do the will of His Father. Our Lord's sinlessness appears clearly in the Gospel history; but, after all, the splendour of His moral nature can only be seen aright when it is viewed from the positive side. Nor, indeed, can it be properly apprehended until we behold Him living and working among men. In the story of His life the great qualities which have been mentioned can be seen, not in abstraction, but concretely, as aspects of Himself. Then we realize, to some degree, the miracle of His personality—as we watch Him hungering, thirsting, toiling in His simple human life, entering into all the ordinary experiences of men, drawing the imagery of His Divine teaching from the elemental facts of human existence, delighting to withdraw Himself from time to time into the solitudes of Nature, with an eye which observes the glory of the sky and the beauty of the lily, and yet responds to every glance of faith, or detects every movement towards or from the good among those who come within His influence. The universality of His humanity can also be seen in the way in which He received all kinds and classes of people—the poor, the sick, the sorrowing, the afflicted, little children, publicans and sinners, the religious when they were sincere, the rich and great when they came in earnestness and simplicity of heart. In His presence the secret of every heart came to light, every imposture was detected. His dealing with the individual soul was always based on a perfect knowledge of its needs. No two cases among all those given in the Gospels are alike. Our Lord's treatment was infinitely various, as various as the moral attitudes and situations of men. To meet with Christ was, in each instance, a great crisis for the soul.

Now perhaps the most wonderful thing of all is that when we pursue such a line of investigation as this, we find ourselves passing insensibly from the human Christ to the Divine Christ.

It is quite impossible to draw a line and say, "Here the human ends and the Divine begins." In fact, the more we set ourselves to draw a complete portrait of the Man Christ Jesus, the more certainly do we find ourselves in the end face to face with one who may justly be described as the noblest image of Deity that our minds can conceive. The only way to avoid this conclusion is to start with some *a priori* principle of selection by which the scope of the inquiry is limited and certain elements of the Gospel history are rejected. But not one of the many efforts which have been made to do this have proved satisfactory, though some have been the works of brilliant genius, and others of men of the most painstaking character and with the most elaborate equipment of critical science. The whole history of German criticism of the Gospels is a detailed proof of this statement. From Strauss to Harnack and Von Soden there is a steady advance, the unity of our Lord's character asserting itself against one critical prepossession after another. And now the case stands thus, that all we need ask is that the critics should draw the appropriate conclusion.

Here we have the fact of the Incarnation displaying itself before our eyes. A humanity so exalted and so full-orbed, that through it we gain the greatest conception of divinity of which our minds are capable, and a personality so mighty that it is to-day, as it has been in all the Christian centuries, the strongest of all forces for spiritual regeneration, moral conquest, and social reformation—this is the Christ as the experience of our own time reveals Him. Here the Divine and the human are united for the salvation of man. In what other form, we may well ask, could the Incarnation be presented to us as a factor in the life of mankind?

But the process we have described cannot stop when the unity of the wonderful character has asserted itself. Inextricably involved in all that reveals that character are the physical miracles which fill the pages of the Gospels. Every miracle is an act of revelation. Many of the most characteristic of our

Lord's utterances are based upon miracles, and would lose their place in His life and their connection with His other teachings if their miraculous foundations were removed.

How close again (as pointed out by Athanasius) is the connection between the Resurrection (with its completion, the Ascension) and that working among men of the personal influence of the living, though invisible, Saviour, which has been the motive force of Christianity in all ages of its history! And how clearly does this connexion appear in the Acts of the Apostles! The Apostles who, before the Resurrection, had been weak in faith, uncertain, failing to grasp their Master's meaning, clinging to their old earthly conceptions of His kingdom, cowering before the power and authority of His opponents, overwhelmed by the catastrophe of His death, suddenly appear, armed with invincible faith, confident in the belief that the power of their Divine Master is with them, facing with fearless courage the very authorities before whom they formerly quailed. Nor is this the fiction of a later age, for the rapid rise of the Church can be explained on no other hypothesis. Christ risen from the dead, and exerting by His Spirit a new power in the world, is the only adequate explanation.

The object of recurring to this familiar line of thought is to show that to the unity of our Lord's Divine-human personality there corresponds the unity of His Divine-human history. From the miraculous birth to the miraculous mission of the Apostles all is harmonious.

Surely it is obvious that this is the Christ that satisfies the needs of the human heart, that gives power for spiritual renewal, and imparts in all ages zeal and energy to those who labour best and most for the welfare of their fellow-men.

And, further, the modern world, in spite of all its doubts and denials, owes more than it imagines to the Divine-human Christ. If in these days we depended solely upon the teaching of science for our religious conceptions we should be miserable indeed. Apart from traditional beliefs and ethical considerations of a

kind that mere science cannot justify, there is nothing so hard to maintain nowadays as a pure Theism. Agnosticism, or a species of Monism, which regards the supreme power of the universe as something alien to man and regardless of him—a power which, if we are to attribute to it any purpose, is working towards some end very remote from man's life—seems to be the creed to which science is leading those who take her for their only guide. We must believe that this is a passing phase of thought; but, while it lasts, what would become of the world were it not for the influence of Jesus Christ? Across the long centuries He speaks to us of the Father, and manifests Himself as the expression of the Father's heart. He tells us things so great and so precious that, when we have discovered their value, we cannot live without them. While science has been speaking of the grim struggle for existence, an agelong welter of greed and pain, out of which all that we call progress emerges, Christ has been telling us that underneath are the everlasting arms, and over all the eternal love. It is a supernatural message, yet it is the message without which all that we now know of the natural world would drive us to despair.



The Red Sea Passage of the Exodus.

By J. HARVEY (LATE INSPECTOR OF SCHOOLS, PUNJAB.)

ANY serious consideration of the way in which the Almighty brought about the miracle of the Red Sea passage of the Exodus, so far from meriting the character of audacious, may be undertaken with the consciousness of its procedure being perfectly legitimate, inasmuch as the physical means employed are actually given us in the details of the sacred narrative. But, as a study of the application of these means cannot be said to be satisfactory without some knowledge of where the place of passage could have been, it will be best to begin with determin-