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clearly that he was simply being used as a tool. He had killed many men, both in warfare and in a cruelly harsh use of the *ἐξουσία* on which he dwelt so proudly. But we can well realise that there was a rough conscience under that rough man's oppressiveness, and that his pride and his conscience were both humbled at the part he had to play. And, finally, it throws a full light on the words "greater sin."

The sin of Caiaphas was greater—greater in itself and far greater than that of Pilate,—*because* he had sent the case on to the Roman Court. He had abandoned his lawful jurisdiction simply in order to inflict a punishment beyond his legal power. Plainly—and we can hardly excuse this cynical unbeliever on the score of religious zeal—he had plotted, planned and carried out a murder. I confess that Judas himself—in spite of the aggravations implied in his intimacy with our Lord—looms less guiltily in my eyes than does Caiaphas, and that the Traitor's kiss seems no more repulsive than either the deliberate suborning of that Traitor in order that he might enable his purchaser to carry out his cold-blooded cruelty, or the deliberate driving of Pilate to commit legal murder against his will and his knowledge of the law. And one's sense of justice is satisfied by finding that our Lord Himself spoke one sentence which may help us to fix on the right man the "greater guilt" in "the greatest crime that has been done in the world."

ALEX. R. EAGAR.

THE SUFFERING OF GOD.

FOR some years this thought has been haunting our theological consciousness. Some tentative discussions have taken place, for the greater part, on the circumference of the subject. My claim to the right to intervene is that for

ten years I have preached this truth. It is the basis of my Gospel for a sinful world : what I have here written is a confession of faith, and contains what might be elaborated into a theory of the Atonement. A God who cannot suffer cannot be my God : my soul refuses to worship Him. Abstract theorems about the perfection of the Divine nature are as absurd as the pre-Baconian axioms of natural science, and as likely to lead to the discovery of truth. Thought is more than logic ; and thought, laying hold of life and not of bare notions, affirms that the God of man must suffer. Only so is any relation between them spiritually possible. What man is he must be to his God, and in God. Nor will the heart of man acknowledge divinity in passionless calm, or Heaven in Arctic bliss. What then, when we seek, do we find God to be ?

To guard oneself from idols was the last injunction of the New Testament, and has been the first and last omission of Theology. Men have made for themselves images of God, and have thence proceeded deductively to educe theology. The Scriptures have been useful in those parts that have lent themselves to the support of the positions already taken up. For many Bacon has lived in vain, and for some in modern days J. S. Mill's strictures on the syllogism have had no existence. And yet it is obvious that deductive logic can reveal no truth, and, if she be our guide, imprisons us in the idolatry of our own conceptions. She can only rivet the propositions already affirmed. Too often has she been mistress in theology, when she should have been but the handmaid of thought in the study of life.

The essential vice of the deductive method is seen in the theological treatment of Christ. It has brought its cast-iron idea of what God is, and has sought to prove that Jesus was divine by crushing into the frame His lineaments, and leaving all that was not so amenable to make up the

portrait of His humanity, until between the Christ of Dogmatics and the Jesus of the Gospels there has been no connexion whatever except by courtesy, and almost as little between the God of Theology and the Father of our Lord Jesus Christ.

All fruitful discovery is by way of research and induction, and we must be content to burn our idols, to bury the idea of God we have gained from the unregulated intercourse of Paganism, philosophy and Scripture, and humbly to set ourselves to know Him who is the only adequate source of the knowledge of God. I will not bring to Christ my conceptions of the Divine; rather will I learn of Him what indeed Divinity may be. The Word became flesh that Divinity might be translated into the language of human life, a language known to us all, in which none need err.

It will be instructive to note in passing that the deductive method of the study of the Divine Nature has never arrived, and never could arrive, at the discovery that Humility is a cardinal attribute of God. Yet Paul saw this. The passage in his Epistle to the Philippians, rightly interpreted (as by Dr. Gifford) shows us that what Christ parted with was only equality with God; the essential Form of God He retained, and, while retaining it, stooped to the depths of humility and service, only thus fulfilling the mind that was originally in Him, and which led to the Emptying and the Incarnation. In all this no detriment was done to the Form of God. And Paul has won for us the truth, that as an attribute Humility is absolutely essential and original in God, while omnipotence can be laid aside, the Form of God being still retained. The essential attributes are those of character; they cannot be laid aside; they constitute God; without them He would not be "God"; whereas the physical attributes, such as omnipotence, might belong to a being of Satanic spirit, as might Impassibility. Christ showed us what is Divine. "No

man"—O ye idol-makers—"hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Jesus was the Word of God, in all the things revealing Him. That revelation was progressive through the years of His ministry, culminating in Calvary. The glory of the Gospel is dimmed by all attempts to divide Christ against Himself, into human and divine. Once more, how do we know what is divine until we look upon Him? The Word which was with God, and which was God, BECAME flesh—did not assume flesh—and the glory of that life was "glory as of the only begotten from the Father." In Christ the Human and the Divine are one. Calvary has won the heart of man: has that victory been won by the Divine or by another? Won it most surely has been by the suffering. Was that suffering merely the suffering of man, while the God we are asked to worship stood behind passionless and unmoved, calmly ordering all that was? Is that the God we have made for ourselves?

Calvary, then, is the supreme place of Christ's revelation of God. Here more than elsewhere he that hath seen Jesus hath seen the Father. Jesus is here God revealing Himself in time. What is true in the Eternal stands at last unveiled amid the days of earth. To see Jesus meeting men and sin and sorrow is to learn how God bears Himself towards man and sin and sorrow. And never did Jesus so completely reveal God, never did the Son so perfectly image the Father, as on Calvary.

It is here that I worship, and the Deity of Christ is all my creed. I see God bearing sin. Calvary becomes one brief opening to my eyes of God's eternity. I put away all the tortuous theories whereby men have sought to connect Calvary with God: simply to the Cross I cling. I have arrived: this is God. I do not need any explanation: I have reached the ultimate, that which has been from the

foundation of the world, the Lamb slain. I cannot find any other God: if I look into the midst of the Throne, I see a Lamb slain (Rev. v. 6). God is manifested to me as the Bearer of Sin, and I understand that. I believe in the blood of God, I catch a glimpse of the illimitable suffering. "In Him we live and move and have our being," and that means for Him the bearing of all our lives and all our sin. "Whosoever smiteth thee on thy right cheek, turn to him the other also." Jesus learned that of His Father, and is but telling them to be perfect as their Heavenly Father is perfect. I know now what forgiveness costs, forgiveness where there can be no forgetting, but only bearing. The sin of man is expiated in the blood of God.

It has been so from the foundation of the world. Every sin has told in the consciousness of God, and the years of man have been the years of His passion and of His pardon. When God created, all contingencies were allowed for, and the foundation duly laid—His own Father's heart. But man did not know, and could not tell, though premonitions there were in many lands. So at last the Christ came, and it was His to realize earth in human manner the life of God. Towards this He lived, being made perfect by suffering; but when He came to Gethsemane, to enter into the full fellowship of the Father's agony, even He shrank. But by no other way was perfect sonship possible, and He attained. In the cry of desolation He enters into the knowledge of that loneliness in which God suffers: He joined His Father there, taking Humanity in Himself. In His death cry we see the breaking of the earthly vessel which can stand the agony no more, and the letting go of His Spirit "into Thy hands," into the freedom of unfettered suffering.

¹ We cannot understand the Cross if we look at it alone;

¹ This paragraph and some sentences in others are taken from my book published in 1897: *Jesus, Son of God* (Elliot Stock). I may say here that I have not read Dr. W. N. Clarke's *Outline of Theology* (1898).

we must look beyond. It is profane and it is useless to seek to find in the pain of the dying Jesus the equivalent of the deserved punishment of man. We may not balance the sin of the centuries by the few hours of that awful day. But we can understand the Cross if we see that, like all in the life of Jesus, it was a revelation of the Eternal. His suffering was on earth as the suffering of God in Heaven. Jesus bore sin and all its pain, with all its malice, because He was Son of God, the image of the Father; and He thereby told us that this world's sin is borne on the Father's heart. Only a few hours before He had with full emphasis of passionate feeling declared to His nearest disciples that the Father was in Him, and He in the Father. The dread side of those words was interpreted on Calvary. Through the centuries God has borne man's sin; the Father has taken into His heart the arrows winged by the hand of the prodigal; has kissed the penitent and said nothing of the pain. But He spoke once—in His Son. On Calvary the agony of God was seen for one hour. The heavens opened, and men saw the heart of the Father and the blood of God. We cannot see how all our sins were borne on the Cross, but we can see how they all are borne this day upon the heart of God that Jesus revealed. And we can see how God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses. And we can dimly see the cost of it all.

This position is the only one from which can be read the meaning of Hebrews ii. 9, the verse which has been so tortured by interpreters. All that was lacking for its interpretation was this point of view. Now we see that Christ suffered on Calvary so fully that "because of the suffering of death" undergone He was "crowned with [this] glory and honour, [viz.] that by the grace of God He should taste death for every man" now and until sin be no more. He, who in this suffering had been so faithful on Golgotha, was exalted

to the dread throne of universal Saviourhood, where John saw Him as a Lamb slain (Rev. v. 6), the eternal Word of God, the eternal revelation of God, to man. For John the Christ of Calvary has become the eternal Christ.

Now the climax of the New Testament is John's Gospel, and, leaving aside John's additional chapter, the climax of his Gospel is the twentieth chapter, and this ends in the first ascription to Jesus of the name "God." This name is won when Jesus returns to Thomas *with the marks of His passion upon Him*. Those marks did not lie; they spoke a present truth, and Jesus revealed Himself so that He might ever be so known, the same to-day as yesterday. It is the Crucified who is God, and the Crucified who is on the throne of history (Rev. v.-vi.). Except we see the print of the nails, we will not believe. And when we see that print, we know it is the word of Him who said, "I AM THE TRUTH." We rest there with him who said, "My Lord and—my God," and with him who wrote, "Guard yourselves from idols. Jesus Christ—this is the true God, and eternal life."

F. WARBURTON LEWIS.

THE ORIGINAL CONTENTS OF CODEX BEZAE.

CODEX Bezae, D, or δ 5 (as Von Soden chooses to call it) is our only "Western" authority for the Greek text of the Gospels and Acts. Much of it is lost, but it is important to know what were its former contents. This is fortunately no difficult or uncertain task.

The codex gives the four Gospels in the old Latin order, Mt., Jo., Lc., Mc., (a few sheets being missing,) as far as Mc. xvi. 14 in the Greek, and Mc. xvi. 5 in the Latin. Then 66 leaves are lost.¹ Next come the last verses of the Third Epistle of St. John; lastly, the Acts of the Apostles

¹ I take the description from Scrivener's edition.