

reminds the individual believer of his own priestly breastplate. He recalls the breastplate of St. Paul. 'My heart's desire and prayer to God for Israel is that they may be saved'—that is the old tribal prayer. 'For this cause I bow my knees unto the Father . . . of whom every family in heaven and earth is named'—that is the new family prayer. He prayed also for himself. And he not only prayed for himself, but he also begged his friends to pray for him—'pray for me that I may speak boldly, as I ought to speak.'

But when Dr. Rendel Harris touches upon the believer's own breastplate, he enters a region where

it is scarcely possible to follow him for fear. 'Behold, I and the children which God hath given me.' Now the words may be used in another sense. These children are not now simply ours by consanguinity. They are ours by right of conquest. They are ours because of what they have cost us. 'Here is one that I carry about—a shy, changeable, mysterious jewel. It is an opal. I picked it up in crossing a certain arid stretch of wilderness, in a solitary place of its own and mine.' 'And here is another akin to it—a pearl. I plunged for it: it was hidden away under the forbidding shells of hostility and misunderstanding.'

## The Self-Consciousness of Jesus and the Servant of the Lord.

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### IV.

#### The Servant in the Gospels.

LET us attempt to trace the further influence of the prophecy of the Servant on the career of Jesus. On the very threshold of His ministry, when He first appears publicly before His fellow-townsmen at Nazareth, He adopts (Lk 4<sup>17ff.</sup>) as His programme the remarkable words of Is 61<sup>1-2</sup>, 'The Spirit of the Lord God is upon me; because the Lord hath anointed (ἐχρίσεν) me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn. And he began to say unto them, to-day hath this scripture been fulfilled in your ears.' We are well aware that these words do not belong to the Songs of the Servant, but to a passage which is regarded by many scholars as lying outside the limits of Deutero-Isaiah. And yet investigators so unbiassed as Cheyne and Driver believe that it is the Servant who here speaks. But even if the opposite conclusion be

held that it is the prophet himself rather than the Servant, it makes little difference for our purpose, as in any case he 'speaks with the conscience of the whole function and aim of the prophetic order' (G. A. Smith, *op. cit.* p. 436). We agree, however, with Cheyne when he says that 'but for the absence of the title "the servant," no one could fail to be struck by the appropriateness of vv. 1-3 (especially) to the personal Servant of Jehovah' (*Prophecies of Isaiah*, ii. p. 93). In any case it is probable that at the time when our Lord used the words, they were regarded as of a piece with 42<sup>1-7</sup>, with which they have so much thought and even language in common, and that passage of course refers to the Servant. Jesus, therefore, describes His own mission in terms of the ancient prophecy. And that His procedure is in no sense accidental, or merely the employment of an apt illustration, is evident from His answer to the Baptist's uncompromising question (Mt 11<sup>3</sup>): 'Art thou He that should come, or are we to look for another?' Jesus bids the men tell their master the things which

they hear and see: 'Blind people recover sight, lame walk, lepers are cleansed, and deaf hear, the dead are raised, and the poor have the gospel preached to them, and blessed is he who shall not be offended in me.' Here is the echo of the earlier passages, and John's stumbling at Him is in accord with the experiences of the Servant, who was despised and not esteemed by men. Thus from the very outset, Jesus seems to fortify the inner promptings of His God-given inspiration by this remarkable forecast, which lay so close to His hand.

We have already referred to two striking passages in Matthew (8<sup>16</sup>, 17, 12<sup>16</sup>), which show how His works of mercy impressed early Jewish-Christian thought as a true realization of the Servant's disposition and practice. Specially suggestive is the first of these: 'He cast out the demons with a word, and healed all that were sick: that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities and bare our diseases.' The parallel in Isaiah reads: 'Surely our ailments he bore, and our pains did He take for his burden' (so G. A. Smith). May the comparison have been more than a later comment? May its origin belong to some hint from Jesus Himself of a unique fellowship with the physical woes of men, which had its part in His power to heal them? Was this one of the flashes of light which illumined the O.T. Scriptures, when He 'opened the minds' of the two disciples on the road to Emmaus (Lk 24<sup>44-46</sup>)?

A study of the Songs of the Servant at once makes plain that if Jesus discovered in them a true forecast of His human experience, He must have realized from a very early period the *issue* of His Messianic vocation. This consideration adds extraordinary solemnity to the Temptation crisis. It means that then and there, at least, He set His face firmly in the direction of a cruel death. Recent investigations have made short work of the noteworthy saying of the Baptist, reported in Jn 1<sup>29</sup>, 'Behold the Lamb of God, which taketh away the sins of the world.' On the supposition that the Fourth Gospel is an allegorical composition of the second century, this procedure is, of course, intelligible. But to those who, while thoroughly alive to the problems of the Gospel, feel bound to recognize in it lifelike reminiscences of the Apostle John, the method is far from satisfying. This chapter as a whole is

of enormous value for supplementing the Synoptic accounts of Jesus' first contact with His earliest disciples. Indeed, only in the light of it, do these become thoroughly intelligible. The passage with which we are concerned belongs plainly to the period immediately succeeding the Baptism and Temptation. Jesus had returned to the scene of John's ministry. Certain of John's choicest followers attach themselves to Him. The narrative is no more than the briefest outline. But may we not legitimately infer from it that Jesus and John must have had a more than casual intercourse? In view of John's position and testimony, to whom among men could Jesus have gone with more expectation of sympathy than to His fore-runner? With whom could He feel more free to talk over His marvellous experiences? To whom could He more fitly disclose the thoughts and aspirations concerning His career, which were taking shape round that central Figure in whom He saw Himself foreshadowed? As John observed Him in those days of close companionship, and realized the fitness of the O.T. forecasts which Jesus had made His own, is there anything far-fetched in the supposition that he also would fall into line with the thoughts of Jesus? He had already testified to Him as Messiah. Why should he not be persuaded to enlarge his conception for the moment under Jesus' influence, and to realize that in the Servant of Jehovah the truest Messianic picture had been delineated? How much John associated with the comparison it is impossible to divine. In any case his words converge in the direction of the thoughts of Jesus.

Have we any direct indication of Jesus' outlook towards the final issue? In Mk 2<sup>20</sup> (=Mt 9<sup>15</sup>), at the beginning of the Galilæan ministry, when His disciples are reproached for not following the common religious custom of fasting, Jesus defends them on the ground that this time of companionship with the 'Bridegroom' must be a season of joy. 'But days shall come when the bridegroom shall be taken away from them: then shall they fast.' Now the plain reader would certainly gather from this statement that Jesus already discovered how His career was to end. But many modern investigators play fast and loose with the evidence. H. J. Holtzmann, for example, speaks of 'the obscure word as to the departing bridegroom, handed down in an allegorizing redaction, and uncertain as regards its historical

position' (*N.T. Theologie*, i. p. 287). The obscurity lies in the critic's imagination, which also is the sole source for the idea of 'an allegorizing redaction,' and that of the uncertainty of its historical position. If the saying did not contradict certain favourite presuppositions, its place or genuineness would never be challenged. Indeed, its 'obscurity' would be regarded as a strong point in its favour. Schwartzkopf goes further. 'It is a psychological impossibility,' he says, 'that Jesus should have expected or foretold from the very commencement of His ministry that it would end in death. . . . The knowledge of His death must . . . have grown up gradually out of definite reasons and on definite occasions' (*op. cit.* p. 25). There is no method of stating the case more open to suspicion than this. It is unsafe to speak of 'psychological impossibilities' in the case of any man, much more in that of Jesus. It is an arrogance too common in some modern discussions, and utterly unscientific, which lays down 'must' and 'must not' for the history of God's redemptive purpose. All becomes clear when we realize the pathway which Jesus had already recognized as His own. He did not even require 'to divine His fate from the treatment experienced by the prophets' (Bruce, *Kingdom of God*, p. 233). He had a more definite norm to follow than that. So we can account for that pathetic undertone of resignation which can be caught throughout His career. It has no shade of discontent in it. But it is the outcome of a deep strain of feeling in One who found Himself 'despised and rejected of men;' <sup>1</sup> who knew that this rejection should end in shame and agony and death. He must suffer as the true Servant of Jehovah.

It is difficult to assign their chronological position in the life of Jesus to the two remarkable echoes of this early saying which Luke reports, for they both occur in that large section of material which he has collected into a single block, and inserted at 9<sup>61-18</sup><sup>14</sup>. Here, sayings are evidently grouped together from different periods of Jesus' ministry. It is quite possible that they may have been spoken before He made the definite announcement of His death which is found in the three Synoptic Gospels. In Lk 12<sup>50</sup>, which belongs to a passage apparently parallel to Mt 10<sup>34-36</sup>, Jesus declares,

<sup>1</sup> See, e.g., Mt 8<sup>20</sup>, 'Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head'; and cf. Mt 20<sup>18</sup> 23<sup>37</sup>.

'I have a baptism with which to be baptized, and how am I straitened until it be accomplished.'<sup>2</sup> Lk 13<sup>32</sup>, to which there are no parallels, is probably later, 'Certain Pharisees came unto him, saying, Go forth from hence: for Herod desires to kill thee. And he said to them, Go and tell that fox, Behold I cast out demons, and perform healings to-day, and to-morrow, and on the third day I am perfected. But it is necessary for me to journey to-day, and to-morrow, and the next day: because it is not fitting that a prophet should perish outside Jerusalem.' These sayings require no comment. They are simply a corroboration of that conception of His earthly future at which Jesus had arrived, in large measure, as we believe, by discerning His own true identity with the Servant of Jehovah.

We now reach the crucial group of sayings in which He deliberately announced His passion and death to the disciples. The *first* occasion is that narrated in Mk 8<sup>31</sup> = Mt 16<sup>21</sup> = Lk 9<sup>22</sup>. In all these narratives the central feature is that He is 'to suffer many things, and to be killed.' Mark and Luke have, in addition, the significant word ἀποδοκιμασθήναι, 'to be rejected.' Here, again, we are vividly reminded of the atmosphere of Is 53, although the verb לָקַח in 53<sup>8</sup> is never translated by ἀποδοκιμάζειν in the LXX. In Mk 9<sup>12</sup> (= Mt 17<sup>12</sup>), as they descend from the Mount of Transfiguration, Jesus reminds them: 'How it has been written concerning the Son of man that he should suffer many things and be set at nought' (ἐξουθενωθή). The word is a graphic parallel to Is 53<sup>8b</sup>, ἠτιμάσθη καὶ οὐκ ἐλογίσθη (LXX). In the LXX the Hebrew לָקַח, used in 53<sup>8</sup>, is often translated (although not here) by ἐξουθενῶν.

The *second* announcement of the Passion (Mk 9<sup>30-32</sup> = Mt 17<sup>22,23</sup> = Lk 9<sup>43-45</sup>) calls for no special remark. There, as in the first, Mark and Matthew have the prediction of His resurrection. We have no desire to exaggerate the influence of the Servant-prophecy on our Lord's thought concerning His own course. But does it seem too fanciful to suppose that the remarkable words used of the Servant who had been put to death, 'A seed should he see, he should lengthen his days, and the purpose of Jehovah by his hand should prosper. . . . Therefore I set him a share with

<sup>2</sup> Cf. the same idea of a 'baptism' in Mk 10<sup>38, 39</sup>, to which Matthew has no direct parallel.

the great, yea, with the strong shall he share the spoil: because that he poured out his life unto death' (so G. A. Smith), formed one of the elements which went to shape Jesus' conviction of His resurrection? They at least describe the fortunes of the Righteous Servant in terms which must have startled the ordinary reader, and arrested the attention of Jesus when He studied the prophecy.

The *third* announcement (Mk 10<sup>32-34</sup> = Mt 20<sup>17-19</sup> = Lk 18<sup>31-34</sup>) is highly significant for our purpose, especially Mk 10<sup>34</sup> = Mt 20<sup>19</sup> = Lk 18<sup>32-33</sup>, 'And they shall mock (ἐμπάξουσιν) him and spit upon (ἐμπτύσουσιν) him and scourge (μαστιγώσουσιν) him and kill him.' All these verbs occur in Luke, and all but one in Matthew. Now it is noteworthy to find a close parallel extending even to the terms (in the LXX) in Is 50<sup>6</sup>, 'I gave my back to the smiters (εἰς μάστιγας), and my cheeks to tormenters; my face I hid not from insults and spitting' (ἀπὸ αἰσχύνης ἐμπτυσμάτων). It seems at least probable that the language used by Jesus was coloured by His remembrance of this passage, thus affording another indication of His appropriation of the prophecy in realizing the nature and circumstances of His Messianic vocation.

Perhaps the most important passage we have to examine is Mk 10<sup>45</sup> (= Mt 20<sup>28</sup>). 'For truly the Son of man came not to be served, but to serve, and to give his life (or soul, ψυχὴν) a ransom (λύτρον) for many.' These words occur in a context in which He has been urging upon the disciples that true greatness consists in *service*. Service He declares to be the purpose of His own mission. Here we find ourselves again in the atmosphere of Deutero-Isaiah. The word in Lk 22<sup>27</sup>, 'I am among you as the servant (ὁ διακονῶν),' reminds us of His actual vocation, His deliberate assumption of the position assigned to the Mysterious Figure of the prophecy. Yet the function of *service* is so general that we might hesitate to connect it in any intimate sense with the conception of the Servant of Jehovah. But the close of the sentence we are considering seems decisive: 'Came to give his life (or soul) a ransom for many.' With this must be compared Is 53<sup>20</sup>, 'Though his soul make (or, with a slight difference of reading, "while he makes his soul") a guilt-offering' (so G. A. Smith). The word ὀψών, here translated 'guilt-offering,' has the technical sense of the payment which a wrong-doer is obliged to

make to the person whom he has wronged, a payment as far as possible equivalent to the damage he has done, and so almost exactly represented by our common term 'damages' (see Nu 5<sup>7-8</sup>) or 'compensation' (cf. Lv 5<sup>14-19</sup> 6<sup>1-7</sup>). Here, therefore, the 'soul' or 'life' of the Servant is to be given as a 'compensation' for the sins of others. As it happens, ὀψών is not translated by λύτρον in the LXX.<sup>1</sup> But λύτρον and τὰ λύτρα are again and again the equivalents for such terms as כַּפְרָה = 'price of a life,' and דוּמָהּ = 'ransom,' 'assessed price.' Obviously ὀψών belongs to the same group of ideas. For a life which is given as compensation for the sins of others must imply that the life (ψυχὴ) of these others was forfeit, and hence it is actually their ransom price, their λύτρον.<sup>2</sup> When we keep clearly before us this close connexion of ideas, and its fusion in the present passage with the conception of the Servant, it is scarcely possible to resist the conclusion that Jesus had in mind the light shed upon His own vocation by the experience of the Servant of Jehovah. Besides, this vicarious function which He here claims was, it need hardly be said, no mere isolated reference in Is 53, but permeates that wonderful delineation from beginning to end. The 'making of his soul (or life) a guilt-offering' is one description of the situation in which the Servant 'bore our ailments, and took our pains for his burden' (53<sup>4</sup>): in which 'he was pierced for sins that were ours, was crushed for guilt that was ours, the chastisement of our peace was upon him, by his stripes healing is ours' (53<sup>5</sup>): in which 'Jehovah made to light upon him the guilt of us all (53<sup>6</sup>), for my people's transgressions the stroke was on him (53<sup>8</sup>), their guilt he takes for his load,' 'yea, he the sin of many hath borne, and for the transgressors he interposes' (53<sup>11, 12</sup>).

We cannot venture to trace the various elements in His consciousness which led up to the inner certainty of His vicarious position. But we are convinced that the portrayal of the O.T. 'Servant,' in whom at an early stage He had learned to find Himself, was not the least influential among them.

<sup>1</sup> It is translated, e.g., in Nu 5<sup>8</sup> by πλημμέλημα; in 2 K 12<sup>16</sup> (17) by ἀργύριον περὶ ἁμαρτίας. In our passage, the LXX rendering is a paraphrase: ἐὰν δὴτε περὶ ἁμαρτίας.

<sup>2</sup> Cf. Ps 49<sup>7</sup>, 'None of these can by any means, redeem his brother, nor give to God a ransom for him' (LXX, ἀδελφὸς οὐ λυτροῦται . . . οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ).

A heightened condition of this vicarious consciousness confronts us at the Last Supper. The words of institution must be carefully considered: 'This is my blood of the covenant, poured out for many' (so Mk 14<sup>24</sup>). Matthew adds, 'for the remission of sins'; Luke has, 'the new covenant in my blood, poured out for you.' Here is the same vicarious outlook emphasized. At the first glance we are struck by the parallelism with Is 53<sup>12</sup>, 'He poured out his soul (or, life) unto death.' For 'the blood is the life.' Matthew's addition, *εις ἀφεσιν ἁμαρτιῶν*, is, in any case, a true interpretation. Is 53 makes any other impossible. It is customary to explain the covenant idea, which our Lord here makes use of, exclusively from the ritual in Ex 24<sup>8</sup> taken in conjunction with Jeremiah's great prediction of the New Covenant (*e.g.* 31<sup>31</sup> etc.). No doubt that aspect of the conception is of primary importance. But we must not ignore the intimate connexion between the covenant idea and the conception of the Servant. Most suggestive is Is 42<sup>6</sup>, 'I will hold thine hand, and will keep thee, and give thee for a covenant of the people' (LXX *εις διαθήκην γένους*). Is 49<sup>8</sup> is an exact parallel. In the light of this latter passage, the phrase can only mean, 'the medium or mediator of a covenant between Jehovah and Israel' (so Cheyne). Of course this refers to the same kind of covenant as that which Jeremiah describes, a covenant that is wholly spiritual. It appears to us probable that the function of the Servant was, at least, one of the chief motives which acted on the mind of Jesus, when He hinted at the central significance of His death in the current of the redemptive purpose of God, by describing it as the inauguration of a new covenant, ratified by His blood.

To the same closing period belongs the saying reported by Luke (22<sup>37</sup>), having no parallel in the other Gospels, but certainly bearing the stamp of authenticity: 'For I say unto you that this word which was written must be fulfilled in my case, "and he was reckoned with transgressors": for truly that which concerneth me is reaching accomplishment.' In this utterance He desires to put the disciples on their guard as to the changed conditions they must face, a situation which will soon be disclosed by the treatment He is to suffer. His forecast of this unjust treatment is deliberately clothed in the language of Is 53<sup>12</sup>, indicating His express association of His Passion with the prophetic delineation of the Sufferings of the Servant.

It is scarcely necessary to corroborate the position which we have tried to establish, by referring to Lk 24<sup>25, 26, 44-46</sup>, in which the risen Jesus is reported as opening the minds of the disciples to understand from the Scriptures that the Christ must suffer, and enter into His glory.

Little remains to be added. As has been frankly admitted at the outset of this discussion, there are elements of profound import in the self-consciousness of Jesus which wholly elude all attempts at analysis. Even when, as in the instance under consideration, there seems good ground for assigning real importance to a definite conception in the formation of His Messianic Ideal, it would be quite illegitimate to exaggerate its prominence in the complete framework of His thought. But we believe that it is of interest and value even to obtain a dim glimpse into that complex sum of Divine and human forces which combined in the person of Jesus to shape His redemptive vocation, and thus fit Him to be the Saviour of the world.

## The Christian Minister.

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THE subject of this volume<sup>1</sup> is a very wide one, and Dr. Dykes has divided it for his purposes into four parts. These cover practically the whole field, dealing with—I. The General Concep-

tion of the Office and the Personal Qualifications involved; II. Worship; III. Preaching; IV. Pastoral Work. There is practically no reference to the minister's relation to the church organization beyond the limits of the single congregation. This omission, however, really enriches the book and

<sup>1</sup> *The Christian Minister and his Duties*, by Principal J. Oswald Dykes, D.D. Edinburgh: T. & T. Clark. 6s. net.