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FIDES VICTRIX.

Whosoever believeth that Jesus is the Christ, is begotten of God: And whosoever loveth Him that begat, loveth him also that is begotten of Him.

In this we perceive that we love the children of God,
When we love God and do His commandments;

For this is the love of God, that we keep His commandments;
And His commandments are not grievous!

For whatsoever is begotten of God, overcometh the world;
And this is the victory that hath overcome the world,—even our
faith:

Who is he that overcometh the world, but he that believeth that
Jesus is the Son of God?"

1 JOHN v. 1-5.

READING his Gospel and Epistles, we feel that it is such an one as John the aged to whom we are listening; we are all his "little children." He writes as a veteran leader in Christ's wars, standing now on the verge of the apostolic age. The sixty years of St. John's ministry have witnessed all that God has wrought by St. Peter and St. Paul for Jew and Gentile; they have been illuminated by the judgement fires of Jerusalem's overthrow, and the martyr fires of Nero's persecution. The Christian faith has encountered, under one shape or other, most of the world-powers hostile to it. By this time the Church is firmly planted in the cities of the Mediterranean shores; and Christ's fishers have spread their nets and are plying their craft along all the currents of life and thought that flow through the Roman Empire. Looking back on his own battles and his Christian course so nearly finished, remembering the triumph of the Captain of salvation which has been repeated by His followers in life and death upon so many fields, and looking forward with the eye of prophecy to the advent of the new heaven and earth, the old Apostle is able to say, in no premature or presumptuous assurance, "This is the victory which hath overcome the world, even our faith!"

It was a dismal world that St. John surveyed—the world

which had Domitian for its Emperor, Juvenal for its poet, and Tacitus for its historian—where men in all directions lay crushed beneath the moral evils and tyrannies of the age. He alone and his Christian comrades upon that wide arena stand erect and free; in the Christian camp alone are found confidence and moral courage and resourcefulness: “Who is he that overcometh the world,” the Apostle cries, “save he that believeth that Jesus is the Son of God?” *Victory* is the word in which, at this threatening hour, the last of the Apostles sums up his experience (*ἡ νίκη ἡ νικήσασα*) and the issue of the first grand campaign of Christ’s kingdom, in the course of which its whole history was in principle rehearsed. He sees “the darkness passing away, and the true light already shining.” So Jesus had been bold to say, with Gethsemane and Calvary awaiting Him, *θαρσεῖτε ἐγὼ νενίκηκα τὸν κόσμον*.

We ourselves have seen the end of the nineteenth century, and still the fight goes on,—a weary warfare. As one crisis after another passes, the war of the ages opens into larger proportions; it sweeps over a wider area and draws more and more completely into its compass the forces of humanity,—this vast elemental conflict between the sin of man and the grace of God in Christ. The end is not yet. The powers of evil recover from defeat; one and another of the heads of “the wild beast” is “smitten unto death,” and “his death-stroke is healed, and the whole earth wonders after” him. The advance of Christ’s kingdom calls into the field at every stage new opposers; treasons and schisms, and collusions and compromises with the enemy, have caused innumerable repulses and indefinite delays in the subjugation of the world to the rule of Christ, which seemed imminent to the fervent hope of His early followers. Still their faith remains—our faith—after this long testing, the invincible rock and rallying centre of the spiritual forces, the fountain of hope and refreshment for mankind.

Everything else has changed ; empires, civilizations, social systems, religions and philosophies, have gone down into the gates of Hades ; but the Church of Jesus Christ survives and spreads, the imperishable institution of our race. Still the gospel shines out over the wreck-strewn shores, the one sure light-house for the labouring ship of human destiny. The Christian faith, as St. John proclaimed and held it, is the most vital, the most active and progressive and ameliorative factor of modern history. "Neither is there salvation in any other" ; up to this date, "no other name has been given under heaven amongst men, whereby we must be saved." Nothing since has touched human nature to the like saving effect ; nothing else at the present time takes hold of it so freshly and so powerfully for good as the doctrine which St. John calls "our faith."

The struggle in which John the Apostle was engaged as a foremost combatant, while it has swelled into world-wide dimensions, has assumed features outwardly far different from those of his times. But the identity of principle is conspicuous. And the conflict of faith in the twentieth century, in some main conditions, repeats the experience of the first century more closely than has been the case at any intervening epoch. Now as then the contest centres in the primary facts of the Gospel record and the nature and authority of Jesus Christ as thereby authenticated, other issues being brushed aside. Once more we "have the same conflict which" we "saw to be in" St. Paul and St. John. Present-day discussions are going to the root of things in Christianity ; and Christians may rejoice in the fact, since a conflict so radical should be the more decisive. The apostolic testimony to Jesus Christ the Son of God, and the living work of His Spirit amongst men : these two demonstrations, just as at the beginning, supply the ground on which faith and unbelief are waging battle. Here lie the burning questions of the hour ; other debates,

momentous as they have been and still may be—concerning the authority of Church or Bible, the validity of Orders and Sacraments, or the doctrines of Election and Free Will—fall into abeyance in comparison of these. *Who was Jesus Christ? Does He now live and work in the world, since His death at Calvary; and if so, how?* This is what men are wanting to know; and who can tell us better, with more intimate knowledge and transparent sincerity, than His servant John?

Let us endeavour to get behind the Apostle's words in this passage, asking from them two things: First, what was the specific object of the world-conquering faith, as St. John held it and witnessed its early triumphs? and in the second place, what were its characteristic marks and the methods of its working?

I. The answer to our first inquiry lies close at hand. "Every one who believes *that Jesus is the Christ*, is begotten of God; . . . and whatever is begotten of God overcomes the world. Again, "Who is it that overcomes the world, but he that believes *that Jesus is the Son of God?*" A little further down (*vv.* 9, 10) we read: "This is the witness of God, viz. that He has borne witness *about His Son*. . . . He that does not believe God, has made Him a liar, in that he has not believed in the witness that God has borne *about His Son*." Further back, in chapter iv. 14, 15: "We have beheld and do bear witness, that *the Father has sent the Son* as Saviour of the world. Whoso confesses *that Jesus is the Son of God*, God dwells in him and he in God." The assertion of the Divine Sonship of Jesus was the Apostle John's battle-cry—no stereotyped, smooth-rubbed article of a long accepted creed, but the utterance of a passionate personal conviction, the condensed record of a life-experience of the most profound and vivid nature, shared by the writer with numerous companions, and as fruitful in its beneficial effect on others as it had been commanding and realistic to the consciousness of the first recipients. That

“ Jesus is the Son of God,” that “ the blood of Jesus, God’s Son, cleanses from all sin,”—these facts were the life of life to the fellowship which the Apostle John had gathered round him; in these two truths lay the very nerve of the faith which the testimony of the apostolic Church has propagated and sustained in the world until now.

The Apostle, in making these emphatic and repeated statements about the person of his Master, is *denying* as well as affirming. By the time that he wrote this letter, it is likely that most intelligent and candid men who had acquainted themselves with the facts, were persuaded that Jesus Christ was in some sense a Saviour and Divine. But then differences began. To people of philosophical training and ways of thinking, the Godhead appeared so utterly remote from material nature that to accept Jesus of Nazareth as being, in any proper sense, “ the Son of God ” was for them difficult in the extreme. To think of a Divine Person having been actually born of a woman and subject to the mean and offensive conditions of physical existence—it was monstrous, disgusting! The idea revolted their sensibilities; it was an outrage upon reason, to be classed with the Pagan myths of the birth of Athena or Dionysos. For the visible facts of the history of Jesus Christ His apostles were competent witnesses, and should be listened to respectfully; but the interpretation was a different matter, and required a philosophy quite beyond these fishermen of Galilee. Faith must be wedded to reason, the revelation of Christ adapted to the mind of the age. With this purpose of rationalizing Christianity on a Hellenistic theosophic basis, and of reconciling the incompatible attributes of Deity and manhood in the Redeemer, the Docetists—the “ men of seeming ”—broached their theory, probably before the close of the first century. This hypothesis explained His human and earthly career as being purely phenomenal, an illusion of the senses, an edifying spectacle and parable, a piece of Divine play-

acting, behind which there lay a spiritual reality of an order wholly different from the ostensible and carnal; to this deeper content of the Gospel, hidden from a vulgar "faith," only those in the secret, the men of advanced "knowledge" (cp. 2 John 9), held the clue. The writer traverses the Docetic doctrine specifically in chapter iv. 2 ff., "In this perceive ye the Spirit of God: every spirit which confesses *Jesus Christ come in flesh*, is of God; and every spirit which confesses not Jesus, is not of God. And this is the spirit of the Antichrist" (cp. 2 John 7; John i. 14, etc.; also 1 Cor. xii. 3).

To a humanistic and positive age like the present, the offence of the Person of Jesus Christ lies on quite the other side. Our aversion is the transcendental. We are sure that Jesus Christ is man; but how can He be at the same time the very God? The problem of our Docetism is to explain His seeming Deity. It has become the fashion to say that Jesus Christ "*has the value of God for us*"—a subtle phrase capable of more meanings than one, but which serves on the lips of not a few to eliminate from the God-man all true Godhead. Let us once suspect that Jesus Christ is God simply in human estimate, and we have ceased to esteem Him so. If the face-value of our Lord's Name has no solid ascertainable capital behind it, the Christian currency is indefinitely depreciated; all the contents of our faith are depleted; the entire stock becomes a more or less nominal asset.

Other Gnostic theorists of St. John's later days would have it that Jesus Christ consisted of two persons: there was "Jesus," Mary's son, a man like ourselves, only more pure and godlike; and there was besides "the Christ" or "Son of God," who descended on Jesus as the Holy Spirit at His baptism, wrought in His miracles and teaching, and finally left Jesus to die on the cross alone at the moment when He cried, "My God, why hast Thou forsaken me?" The

notion of a double personality in the Lord Jesus Christ, worked out with numberless variations in detail, was a general tenet of early Christian Gnosticism. The Apostle gives to all these evasions a point-blank contradiction: "Jesus *is* the Christ.—Jesus *is* the Son of God.—God loved us, and sent His Son as a propitiation for our sins.—The blood of Jesus, His Son, cleanseth us from every sin." As much as to say, "Jesus Christ is not two persons but *One*—the God-man, the sinless Sin-bearer! We have a real incarnation, a real atonement; and not a system of phantasms and dissolving views, of make-believes and value-judgments."

By delivering this witness—"the testimony of God," the Apostle calls it, "concerning His Son"—St. John has preserved Christianity from dissolution in the mist of Gnostic speculation. He has kept for us the faith which saves men universally and subdues the world,—"to wit," as St. Paul put it, "that God was in Christ, reconciling the world unto Himself." Our human nature is a paltry thing enough in many of its aspects; but when one sees how it requires, and how all over the world it responds to, the revelation of God in Christ, it becomes a grand and terrible thing indeed. Nothing less, it seems, than God Himself, made man, will suffice to fill and satisfy, and thoroughly to save, the soul of a man. No cheaper blood than that of "Jesus, God's Son," has served to wash out the turpitude of man's offence and to cleanse his conscience from dead works for service to the living God. These assertions of the New Testament anticipated the experience of nineteen Christian centuries. To say that the old controversies about the nature of Christ, or the modern discussions in which they are revived, are metaphysical subtleties, of no importance for practical life, is to say a thing about as mistaken and superficial as could be put into words. By so much as any one has subtracted from the human reality of the character and life of Jesus Christ on the one hand, or from His Divine glory and authority upon

the other, by so much he has diminished the effectiveness of the gospel, its power to awe and win the general spirit of mankind and to save the people from their sins.

If Jesus Christ be in point of fact what His Apostles said, if the infinite God has in Him come down to our nature and lodged Himself there for its salvation, then the grace of God and the nearness of God to men are brought home to us with overwhelming force. Let me fairly believe and grasp for myself the fact that "God so loved the world," that the man who lived the life of Jesus and died for human sin upon the cross, is one with the Almighty Father and His only-begotten Son, the effect on my nature is instantaneous and immense: all life and the world are changed to me from that hour. This faith becomes, in those who truly have it, a spring of new and pure life such as rises from no other soil, a fountain of hope and ardour and moral energy which nothing can overpower, for its source is the bosom of the Father. To have such inward life is surely, in St. John's sense, to be "begotten of God," to become the child of God through faith in His Son's name.

II. The second question, as to the distinctive marks of the conquering faith and the proper methods of its working, is not answered here so categorically as the first; but its answer is implicitly contained in these verses and occupies great part of the Epistle. The answer turns on the two main points of *feeling* and *doing*, of temper and conduct. The conquering faith if really such—if it is to meet human nature and needs, and to take effectual hold of the individual man and of society—must teach us first how to love, and then how to behave. Now faith in the Son of God incarnate does these two things, like no other principle. It inculcates *love and discipline*; it kindles a holy fire in the heart, it puts a strong yoke about the neck. The Christian faith, where it is truly and rightly held, teaches men *to work by love and to walk by rule*.

1. For the former of these two marks chapter iv. 19 speaks: "We love, because He first loved us." Love is the primary fruit and palmary evidence of the Spirit of Christ (Gal. v. 22). "Herein," says our Apostle, "have we come to know love, in that He (Jesus the Son of God) for us laid down His life" (iii. 16): it was as if the world had never known love before. Alike in quality and quantity, love has wonderfully grown amongst mankind since the Christian era, reinforced, like some feeble stream dwindling in the sands, by a new and vast reservoir gathered high in the mountains of God. In its noblest, tenderest, and most fruitful manifestations, the love that prevails in the world must be traced, directly or indirectly, to the coming of the Son of God.

That God Himself should have the love of our whole being, was "the first and great commandment" of Jesus; His Gospel secures the keeping of this law. Let any man once believe that God was in Christ, let him behold, as Saul of Tarsus did on the way to Damascus, the glory of God in His face, an immense love is awakened in his heart toward the Great Being who has thus stooped to his salvation. He begins from this time to serve God as a trustful child obeys the father, as a son amongst the many brethren of whom Christ is the Firstborn. That faith in Jesus as the Son of God generates this unique devotion to the Father who sent Him, the Apostle assumes as a matter of course and of everyday experience amongst his "little children."

But the further consequence, touching the second law of Jesus, St. John does insist upon and return to again and again (ii. 6-11, iii. 10-24, iv. 7-21). For it was here that the chief difficulty was found in the working of the new faith, as our Lord predicted,—e.g. in Matthew xxiv. 10-12. Just upon this point the victory within the Christian heart, and within the Church, was then stubbornly disputed; and for the same reason the conquering faith has

suffered so many rebuffs and long delays in its march through the world. The love to God to which the Gospel gives birth, was to break out in all directions in love to men, thus bearing its manifold remedial fruit; from this spring were destined to flow forth the streams of mercy and beneficence that should renovate human society and turn the earth into a garden of the Lord.

Now the Incarnation is the basis of the human affections awakened by Christianity. Love to God and to man are, in St. John's view, identical passions, the same love toward kindred natures—kindred, however distant, since they are one in the person of the Son of God, and since men are made sons of God through Him. "Whosoever loveth him that begat, loveth him also that is begotten of Him." It is the nature of God Himself that one loves in His children; and if you do not love that nature *here*, you do not love it *there*. The pious man who is not brotherly is a monster, a gross self-contradiction. St. John is very short with people of this class: "If a man say, I love God, and hateth his brother, he is a liar!" Either he is a hypocrite, wilfully deceiving others; or else he still more completely deceives himself. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen": there is something of God in every good man, and if you do not see and love that something, then the eyes of love are wanting; you dislike the visible sample, then it is idle to say that you approve the invisible bulk. It is not in reality the God and Father of our Lord Jesus Christ that the selfish and suspicious Christian professor loves, but a theological figment of his own brain. According to the doctrine of this Epistle, one cannot love God truly without embracing in the same love men who are His image.

On the same principle of the solidarity of God with men in Jesus Christ, one cannot love men rightly without loving God who is their original. If love to men proves the truth

of our love to God, love to God proves the worth of our love to men. Love to God is impossible without love to man; love to man is possible indeed, but imperfect and and unsure without love to God. While the human affection reveals the existence and employs the energy of the Divine, the Divine affection guards the purity and sustains the constancy of the human. There are those indeed who love their fellowmen without any manifest regard to God—amiable, generous, philanthropic men who are not religious. But if the Apostle John was right, there is a grave anomaly, there is some great mistake or misunderstanding, in such instances as these. Some men have more religion than they will admit, or are fairly aware of, as others certainly have very much less. “Herein,” St. John writes, “we know that we love the children of God, *when we love God* and do His commandments.”

We must, to be sure, take the word “love” in its Christian sense. We have nothing to do here with the love that is animal passion; nor with the love that is corporate selfishness—the devotion of a man to his family, his friends, his clan, which is consistent with cruelty and injustice towards those outside of the narrow circle and has no humanity. There is again much sincere and humane affection which looks to the physical wellbeing of its subjects without a thought for the true ends and inner wealth of human life. The higher love includes this lower, which touches bodily need and natural welfare (*τὸν βίον τοῦ κόσμου*, chap. iii. 17; cp. Jas. ii. 15-17); but the lower is often found without the higher—a philanthropy that sees in the man only the more sensitive and necessitous animal, and knows nothing of his hunger for the bread which came down from heaven. That love alone is worthy of a human being which embraces his whole nature, reaching through the flesh the depths of his spirit as the compassions of Jesus did; the charity which supplies the body’s needs, must be instinct with the sense of that which

lies behind them in the sufferer's soul, or it degrades instead of blessing. When we love in our offspring not our own so much as God's children, we love them wisely and well. When it is not their wealth nor their wit, nor the charms of person and manner, for which we prize our friends and cleave to them, but *character*—purity, courage, truth of heart, reverence, goodness, the God-given and God-born in man or woman—that our affection seizes and that we treasure as one that findeth great spoil, then we love in deed and in truth, and we know what this great word means. All deep human love strikes down somewhere into the Divine, though it may strike darkly and with a dim feeling after Him who is not far from any one of us. "Every good gift and perfect boon cometh down" from the Father; this is the best of all His gifts, and, coming from Him, it leads to Him. If that leading be resisted, both God is missed and love is lost. It is a daring saying of our Apostle, but we may trust it if we esteem love worthily: "Love is of God; and every one that loveth is begotten of God, and knoweth God . . . He that abideth in love abideth in God, and God in him" (iv. 7, 16).

Now, in truth, we have found "the victory which hath overcome the world." Love is ever conqueror. There is no refuge for the heart, no fortress in temptation but this. There is nothing which so lifts a man above the sordid and base, which so arms him for the battle of life, as a pure and noble passion of the heart. Where kindled and fed from above, it burns through life a steady fire, consuming lust and vanity and all the evil self in us, changing earth's dross into heaven's pure gold. Of all such love working through the world's mighty frame, the love of God the Father, who created and redeemed mankind in His eternal Son, is the heart and central pulse; and the Christian faith supplies the main channel by which it is conveyed to mankind.

2. To the first characteristic of "our faith," in its operative

force, we must add a second—the *discipline* of the Lord Christ, into which His love translates itself: “For this is the love of God, that we keep His commandments.”

In Jesus the Son of God mankind has found its Master. We have in Him a King to obey, a law to fulfil, a pattern to follow, a work to do, a Church, which is His body, to serve in patient affection and self-effacement. Discipleship spells discipline; Antinomianism is the most shocking and deadly of heresies. Free Churches in which the adjective of their proud title overshadows the substantive, where combativeness and self-assertion have free play and men will not “submit themselves one to another in fear of Christ,” are doomed to sterility and disintegration. Without rules and bounds, love spends itself in emotional effusion and exhales in vapid sentiment. Let the stream be banked and channeled, along the natural lines of its course, and it turns a thousand busy wheels, and spreads health and fruitfulness and beauty over the plain which, unbridled and unguided, it converts into a stagnant marsh. There is nothing which sustains and deepens true feeling like wise restraint, and the harness of well-ordered labour. What becomes of the love of man and woman without the Seventh Commandment? of the endearments of home without toil for daily bread, without household laws and the constraints of mutual duty? Where those once touched with the love of God and the fire of the new life are not taught, or refuse to learn, the right ways of the Lord, where they will not endure “for the Lord’s sake ordinances of men” and the “hardness” that makes Christians good soldiers, their religious zeal proves evanescent or turns to a wild and hurtful fanaticism. Wholesome, honest love means always *commandment-keeping*.

“The world” on which the commandments of Love’s law directly bear, is the sphere of each man’s personal lot, the little, homely, circumstantial world of his daily calling.

There "the lust of the flesh, the lust of the eyes, and the vain-glory of life—all that is in the world" (ii. 16)—wait in continual siege. In that small arena, watched closely by the eyes of God, and perhaps of two or three besides, the unceasing conflict is pursued with appetite and pride and passion, with mean circumstances and petty provocations and saddening disappointments, with languor and indecision, with restlessness and discontent. On this secret battlefield, character is, stroke by stroke, beaten into shape, through the hourly choice and acting out of good or ill amid the countless forgotten details of home relationship and business avocation. There the crown of life is lost or won. Of this near and more intimate *κόσμος* St. John was thinking, rather than of the great world of history and of empires, when he assured his readers of victory; for it was in their personal habits, in the family system and social environment of the times, that the field of their hardest conflicts lay.

Any achievements gained, whether by the individual Christian or the Church collectively, in the greater world outside depend upon success here in the first place, on the trained fidelity of Christ's servants in their private walk of life. Practised in that gymnasium—in the household, in the school, in the punctual and honourable discharge of daily business—Christian men will know how to behave themselves in the Church of God, how to "walk in rank" (*στοιχῶμεν*) as men "led by the Spirit" and "living by the Spirit" (Gal. v. 18, 25), keeping step and time with their fellows; that love of order, that instinct for unity of feeling and action will possess them, which our Lord prayed for in His disciples when he asked "that they all may be one, as Thou Father art in Me and I in Thee" (John xvii. 21).

But where professedly religious men are undisciplined and self-indulgent in their private habits, loose and careless in talk amongst men of the world, unscrupulous in business, irregu-

lar in worship both at home and Church, ready to turn their shoulder from the heavier burdens of Christ's service, no one can wonder that discords break up Christian communion, or that "our Gospel is hid" and "our faith" in many quarters is rebuffed and flouted by the world, when it is so cruelly wounded in the house of its friends. If defects of love are a chief occasion of stumbling and cause of delay in the Church's advance to conquest, defects of discipline hold a like bad eminence. In these things, we may be sure, our hindrances lie far more than in any intellectual difficulties or sceptical prepossessions of the time. It is our Lord's first and last complaint, "Why call ye Me Lord, Lord, and do not the things that I say?"

To the Apostle John's experience, love and discipline were one. Love, in practice, is keeping the commandments—"the old commandment" perfected in "the new" (chap. ii. 6-8); obedience, in spirit, is simply love. "But the law of Christ," some one says, "is severe and strict; it requires a righteousness exceeding that of Scribes and Pharisees." Certainly it does.—"I must be always giving and forgiving, always bearing and forbearing." Of course you must; who could think of following Jesus Christ in any other way?—This reluctance means simply a cold heart towards Christ. Do our soldiers think it a monstrous thing that they must bear rigid discipline and bitter hardship, that they must shed their blood for King and country? The cruel thing would be to prevent them doing it. Or does the mother count it hard to suffer and to stint herself for the babe at her breast? if mothers once began to reason thus, the race would perish. "*His* commandments are not grievous," says the heart which knows the love that God hath toward us, "because they are His—because I love Him and His lightest word is law to me."

After all, the God-man is the Master of men; His "spirit of power and love and discipline" is bound to prevail with

those who bear His name. However long a task it may prove, as men count time, the Lord Jesus will yet have His yoke fitted to the world's neck ; and the Father's will shall be done on earth as in heaven. He must reign.

GEO. G. FINDLAY.

THE ADORATION OF JESUS.

THE apocalypse of John appears to have been written in the heart of a wild storm which smote upon certain circles of the early Church towards the close of the first century. The book came to some Christians belonging to the diocese or circuit of the prophet John in Asia Minor, who were almost being carried off their feet by an imperial policy of persecution directed against the very centre of their faith, an attempt to substitute Cæsar for God as the supreme object of human worship. The Apocalypse was meant, and has proved of service ever since in the experience of the Church, for the tempted and the wavering. Stripped of accidental details, its message is direct and plain. It is a scripture addressed to all who find inducements in their circumstances to prove disloyal to Jesus or to admit misgivings, uncertainty, and languor into their consciousness of God, especially by failing to realize how completely their relation to Him is bound up with the work of Jesus. To keep such people straight and confident amid the cross-currents of opinion and social usage or the more private vexations of life, this scripture is composed ; it aims at putting an edge upon man's sense of need and at displaying the wealth and wonder of God's provision.

That is one reason why it opens with a vision of Jesus. For what people need above all in so trying a position is to have their hearts and imaginations flooded with a warm sense of God's character and purpose. Faithfulness depends on faith, and faith is rallied by the grasp not of itself but of