

line, that is, between them of any kind which could obscure the vital fact that the character of God, which is ethical through and through, is actually being revealed in our human conditions.

But while I feel these objections strongly, and do not so far see how they are to be answered, I cannot think that it is just to reproach Dr. Sanday with saying no more about Christ than can be said of every man, simply because in every man humanity rests on a subliminal consciousness which is continuous with Deity. For one thing, an objection of this sort would hold equally against all theories of a real Incarnation, in so far as Incarnation *eo ipso* implies a congruity or kinship between God and man which renders their union possible; and Dr. Sanday does no more than give a special explanation of where, in his opinion, this congruity or meeting-point lies. God and man, he holds, are united in the subliminal region, and there it is that they were uniquely made one in Jesus. He may be wrong in much that he teaches as to the subliminal; so far I cannot myself see that he is always right; but at all events nothing in his theory is at all inconsistent with full adhesion to Christian belief in the divine uniqueness of Jesus. And for another thing, there is that in Jesus, on Dr. Sanday's own showing, the antecedents and origin of which mark Him off from all other children of men. The Deity that has its seat in the profounder consciousness of Jesus is defined as being an Incarnation of the Son, it is Deity

'one in kind with that of God who rules the universe.'

With the motives that animate Dr. Sanday's new theory and have guided him in its construction there is sure to be wide sympathy, a sympathy which it is to be hoped will take shape in frank and searching criticism from both sides. The subject is a fascinating one, and perhaps there are many to whom the new conception will be none the less attractive that in a modified form it may prove to be compatible with, or even introductory to, a modern reading of Kenoticism. Everything is of value that helps us to transcend the Two-Nature theory as handed on from the past, or that stimulates us to ask afresh how we can think of God as expressing Himself under the limitations of a human consciousness. It is no slight service to have these issues canvassed anew by a thinker of Dr. Sanday's independent power and thoroughness. And while I have felt bound to give unreserved expression to difficulties that occur on a first reading, I am conscious at the same time that his exposition has placed the central conception in a new light, and that we are no longer at liberty simply to put it aside as unfertile. Whether we do or do not assent to his special philosophy of the transcendent element in our Lord, at least he has deepened our feeling for the mystery of personality, and it cannot be seriously questioned that this is the first essential for a Christology that is to win or satisfy the modern mind.

## In the Study.

### Freely.

#### I.

#### The Use of the Word.

THIS word is used in the English Bible in three ways. It means—

#### I. Without restraint.

S. Augustine's *Manuel*, 1577 (Pickering's ed., p. 20): 'Happy is the soule whiche being let loose from the earthly prison, flieth up freely into heauen, and there beholdeth thee her most sweete Lord face to face.'

Gn 2<sup>16</sup>—'Of every tree of the garden thou mayest freely eat.'

Ad. Est. 16<sup>19</sup>—'The Jews may live freely after their own laws.'

Ac 2<sup>29</sup>—'Let me freely speak unto you of the patriarch David.' The Greek here is *μετὰ παρρησίας*, lit. 'with boldness of speech.'

Ac 26<sup>26</sup>—'Before whom also I speak freely.' The Greek is *παρρησιαζόμενος λαλῶ*: the same Greek participle is translated in 9<sup>28</sup> 'preaching boldly.'

Jn 2<sup>10</sup> R.V.—'When men have drunk freely' This translation of the R.V. is a compromise

between the translation of the A.V., 'when men have well drunk' (which comes from the Geneva Bible, and is used also in the Bishops' and the Rhemish Versions), and the literal translation, 'when men are drunken' (cf. Lk 12<sup>46</sup>), which is used by Tindale, followed by Coverdale, Rogers, and the Great Bible (cf. Vulg. *cum inebriati fuerint*).

### 2. Of free will, voluntarily.

Milton, *Paradise Lost*, v. 538—

Freely we serve  
Because we freely love.

Ps 54<sup>6</sup>—'I will freely sacrifice unto thee'—lit. 'with voluntariness'; but as the same word is used for a freewill offering, R.V. translates, 'With a freewill offering will I sacrifice unto thee.'

Hos 14<sup>4</sup>—'I will heal their backsliding, I will love them freely.' Some of the translations here are interesting. The Vulg. has *spontanee*, the Wyclifite Version of 1382 'of my free will,' but 1388, 'wilfuli'; Rogers, 'wyth al my heart'; Douay, 'voluntarily.' 'Freely' comes from the Geneva Version. The Hebrew is simply the word 'voluntariness' (*nedhabhah*): it is the same word that is translated 'willing' in Ps 110<sup>3</sup>, lit. 'Thy people will be (all) voluntariness in the day of thy host' (*i.e.* be ready to volunteer for service).

In the Geneva Version (of Lk 1<sup>28</sup>) the participle *κεχαριτωμένη* is translated 'Hail thou that art freely beloved.' Upon which there is an angry note in the Rhemish Version. There the translation is 'full of grace,' which is Wyclif's and Tindale's. 'Note,' say the translators, 'the excellent prerogatives of our B. Lady, and abhorre those Heretikes which make her no better than other vulgar women, and therefore to take from her fulnes of grace, they say here, "Haile freely beloued," contrarie to al significations of the Greeke worde, which is at the lest, "endued with grace," as S. Paul vseth it Ephes 1 by S. Chrysostom's interpretation: or rather, "ful of grace," as both Greek and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely, S. Ambrose, thus, "Wel is she only called ful of grace, who only obtained the grace, which no other woman deserued, to be replenished with the author of grace."'

### 3. For nothing, gratuitously.

Wyclif (1388), Ex 21<sup>11</sup>, 'sche schal go out freli (1382, frelich) without money.'

Coverdale (1535), Is 52<sup>5</sup>, 'my people is frely caried away,' where A.V. and R.V. have 'my people is taken away for nought.'

The usual word in the N.T. is *δωρεάν*, which is the accus. of the word *δωρεά* meaning 'a gift' used adverbially. This is so in Mt 10<sup>8</sup>, Ro 3<sup>24</sup>, 2 Co 11<sup>7</sup>, Rev 21<sup>6</sup> 22<sup>17</sup>. In Ro 8<sup>32</sup> and 1 Co 2<sup>12</sup> it is the verb *χαρίζομαι* which is translated 'freely give.' But the meaning is the same, 'without money and without price.'

In the *Judgment of the Synod of Dort*, we read, 'Faith in Jesus Christ, and saluation through him is the free gift of God, as it is written, Eph 2<sup>8</sup>, "By grace yee are saued, through faith, and that not of your selues, it is the gift of God";' in like manner, Phil 1<sup>29</sup>, 'Vnto you it is (freely) giuen to beleeue in Christ.'

## II.

### The Chief Texts.

The chief texts are Hos 14<sup>4</sup>, Ro 3<sup>24</sup>, Rev 21<sup>6</sup> with 22<sup>17</sup>, Ro 8<sup>32</sup>, Mt 10<sup>8</sup>.

Hos 14<sup>4</sup>—'I will love them freely.' This text is the beginning. It must be the beginning, for it is the beginning of everything. From the love of God comes life, with all that life brings us. From the love of God comes death, and the resurrection from the dead, and life everlasting. From the love of God comes our appreciation of all these things, our appreciation of the Giver of them. We love because He first loved us.

This sentence, says Spurgeon,<sup>1</sup> is a body of divinity in miniature. He who understands its meaning is a theologian, and he who can dive into its fulness is a true Master in divinity. 'I will love them freely,' is a condensation of the glorious message of salvation which was delivered to us in Christ Jesus our Redeemer. The sense hinges upon the word 'freely.' 'I will love them freely.' Here is the glorious, the suitable, the divine way by which love streams from heaven to earth. It is, indeed, the only way in which God can love such as we are. It may be that He can love angels because of their goodness; but He could not love us for that reason; the only manner in which love can come from God to fallen creatures is expressed in the word 'freely.' Here we have spontaneous love flowing forth to those who neither deserved it, purchased it, nor sought after it.

Ro 3<sup>24</sup>—'Being justified freely by his grace.' This is the love of God in action—the free, spontaneous, undeserved, unasked love of God, acting upon us so lovingly that through Christ we are declared to be no longer enemies, but fellow-citizens with

<sup>1</sup> *Metropolitan Tabernacle Pulpit*, No. 501, p. 169.

the saints. Being justified, we love, because He first loved us; and we love one another according to the measure of His love to us in Christ—if not yet in actual fact, at least in prospect, the way being now made open. And this active exercise of His love in our justification is as undeserved as His original gift of love.

Matthew Henry very properly emphasizes the word 'freely.' 'The apostle says that the justification is "freely by his grace" to show that it must be understood of grace in the most proper and genuine sense. It is said that Joseph found grace in the sight of his master (Gn 39<sup>4</sup>), but there was a reason; he saw that what he did prospered. There was something in Joseph to invite that grace; but the grace of God communicated to us comes freely; it is free grace, mere mercy; nothing in us to deserve such favours; no, it is all "through the redemption that is in Jesus Christ." It comes freely to us, but Christ bought it, and paid dear for it, which yet is so ordered as not to derogate from the honour of free grace. Christ's purchase is no bar to the freeness of God's grace; for grace provided and accepted this vicarious satisfaction.'

**Rev 21<sup>6</sup>.**—'I will give unto him that is athirst of the fountain of the water of life freely.' Being justified freely by His grace we have entered upon the journey of life, the journey which ends in that city which hath foundations. But every step of the way we receive freely of His grace. And the grace which is given us is well symbolized by a fountain of the water of life. For every step of the way we are thirsty, and at every step our thirst is quenched in Him. The first step first, of course.

I heard the voice of Jesus say,  
 'Behold, I freely give  
 The living water; thirsty one,  
 Stoop down and drink, and live':  
 I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched, my soul revived,  
 And now I live in Him.

But also every following step. And these steps are (1) pardon, (2) purity, (3) peace, (4) presence, and then no more thirst.

Over the silver mountains,  
 Where spring the nectar fountains,  
 There will I kiss  
 The bowls of bliss,  
 And drink mine everlasting fill  
 From every milken rill;  
 My soul will be a-dry before,  
 But after that will thirst no more.

God issues many invitations of the freest kind. I will only quote one out of very many. Turn to the first verse of the fifty-fifth chapter of Isaiah, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' Grace must be gratis; the word 'freely' in our text makes it clear that salvation is an absolute gift, but here the fact is put in a negative form that there may be no mistake whatever. Mercy is 'without money and without price'—without price in any possible sense. We neither purchase, nor procure, nor earn, nor produce salvation by merit, effort, sacrifice, or service. It comes to us, not because we deserve it, but because we need it. We are blessed with it out of the goodwill and pleasure of the Lord, and we do not purchase it by good deeds, good desires, or pious resolves, or persevering endeavours. We are empty and He fills us. In order that you may come to Jesus, no preparation is required. You may come just as you are, and come at once: only confess that you need Him, desire to have Him, and then take Him by trusting Him. He is like wine and milk, supplying delight and satisfaction, and you are to take Him as men would take a drink. How could the invitation be put more broadly than it is? How could it be uttered more earnestly? It has a 'Ho!' to give it tongue. Tradesmen in certain parts of London stand outside of their shops and cry 'Buy, buy!' or call out 'Ho!' to the passers-by because they are anxious to sell their wares. Jesus is yet more eager to distribute His rich grace, for He longs to see men saved. Ho! ye that pass by, stop here awhile: turn your attention this way: here is something worthy of your thoughts. 'Ho! every one that thirsteth, come ye to the waters, and he that hath no money.'<sup>1</sup>

**Ro 8<sup>32</sup>.**—'He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?' This is not the gift of the water of life in other language. The water of life signifies that we freely receive all things that are necessary to quench our thirst. But now we see that when we receive Christ we receive many things of the need of which we were before quite unconscious, and of the value of which we were quite ignorant. All things are ours, whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come. The range of our possessions vastly exceeds our sense of need. He gives us what we need freely, and as we need it; but just as freely He gives us innumerable things which we do not know we need. Nor is there any occasion for incredulity. For in comparison with the gift of Christ, all other things, if we could separate them from Him, would be of little account. But it is with Christ we receive them. To receive Him is to receive them all.

<sup>1</sup> C. H. Spurgeon, *Metropolitan Tabernacle Pulpit*, No. 1549, p. 415.

All things in Christ are *freely* for all. 'Shall He not with Him also freely give us all things?' It is not God's way to sell His glorious things. It is not His way in nature. The vital things of nature, the manifold riches of sea and shore, of earth and sky, are free gifts. We often reason as if we had paid handsomely for all things, and then grumble as if we had got short measure; but it is the greatest possible blunder. If we reject free gifts, we must send back every beam of the sun, every drop of rain and flake of snow, every green leaf, every spray of blossom, every purple cluster, every golden sheaf. Neither does God sell His glorious gifts of intellect. There was no king's ransom ready in the house where Shakespeare was born. All may see that Heaven does not dispense its most splendid talents where wealth is, or greatness; the immortal painter, singer, or inventor is born in attic, cellar, or cottage into which no other royalty ever looked. And God does not sell anything that belongs to the realm of the soul. The principle of barter has no place in the highest world. If we thought to purchase the noblest things with silver or gold, with gifts or sacrifices, we are sternly reproved: 'Thy money, thy goods, thy goodness, perish with thee.' And as it is not God's way to sell His glorious things to pride and greatness, we certainly have no ability to buy them. All is, must be, free.<sup>1</sup>

**Mt 10<sup>8</sup>**—'Freely ye received, freely give. The words were spoken to the Twelve when He sent them out to preach. He sends us all out to preach, if we interpret the mission broadly enough. He Himself gave it a broad interpretation to the disciples: 'As ye go, preach, saying, The kingdom of heaven is at hand; heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely give.' Their orders were, in short, to give everything that they had to give. But special emphasis is laid on the manner of giving. It is to be without thought of return. The disciples are to begin the giving as God began the loving; and they are to continue it with as little regard to the worthiness of the recipients. Moreover, they are to hope for nothing again except the one thing, love; and even that, not love to them, but love to God.

Once when I was a schoolboy going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare, and that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted so long as we were in smooth water; then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me.

<sup>1</sup> W. L. Watkinson, *Studies in Christian Character*, 2nd ser. II.

'Your bill, sir,' said he, holding out the piece of paper. 'I've got no money,' said I in my wretchedness. 'Then I shall keep your luggage. What is your name and address?'

I told him. Instantly he took off the cap he wore, with the gilt-band about it, and held out his hand: 'I should like to shake hands with you,' he said, with a smile.

I gave him my hand, and shook his as well as I could. Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood. 'I never thought the chance would come for me to repay it,' said he pleasantly; 'but I am glad it has.'

'So am I,' said I.

As soon as I got ashore I told my father what had happened. 'Ah,' said he, 'see how a bit of kindness lives! Now he has passed it on to you. Remember, if ever you meet anybody that needs a friendly hand, you must pass it on to them.'

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough man he was, trying bravely to keep back the troublesome tears, as he pleaded with the booking-clerk.

'What is the matter, my lad?' I asked.

'If you please, sir, I haven't money enough to pay my fare. I have all I want but a few pence, and I tell the clerk if he will trust me I will be sure to pay him again.'

Instantly back upon me flashed the forgotten story of long ago. Here, then, was my chance of passing it on. I gave him the sum he needed, and got into the carriage with him. Then I told the little fellow the story of long ago, and of the steward's kindness to me. 'Now, to-day,' I said, 'I pass it on to you; and remember if you meet with any one that needs a kindly hand, you must pass it on to them.'

'I will, sir,' cried the lad, as he took my hand, and his eyes flashed with earnestness.

'I am sure you will,' I answered.

I reached my destination, and left my little friend. The last sign I had of him was as the handkerchief fluttered from the window of the carriage, as if to say: 'It is all right, sir; I will pass it on.'<sup>2</sup>

## Virginitus Puerisque.

### Happiness.

There are twenty-six letters in the English alphabet, and the Rev. S. P. Bevan has published twenty-six *Talks to Girls and Boys* (Griffiths; 2s. 6d. net). The first talk is on Angels, the second on Bells, the third on Conscience, and so on, till the alphabet is ended. H is for Happiness. This is Mr. Bevan's talk on Happiness:

What is Happiness?

A Yorkshire man said that there is happiness in 'Having a little bit more than you've got.' Here

<sup>2</sup> M. G. Pearse, *Some Aspects of the Blessed Life*, 161.

is a description of Happiness that won a prize: 'Happiness is wanting nothing and knowing it.' For ourselves we will say: Happiness is health of heart.

The first division of our little sermon shall be:

(a) *Happiness is inside of you.*

'Oh!' a boy says, 'how glad I should be, how happy, if father would buy me a cricket bat—one with a proper cane-splice.' 'Oh!' another says, 'I should be happy if my father would buy me a watch. All for my own.' 'Yes,' a girl says, 'if I could only have a pair of boots like those in that shop, or a ribbon like Lucy's, I should be quite happy.' Don't, don't grow up with the idea that happiness is in the things you can buy for your own. A man who had three millions every year was not happy, and a famous German who had many beautiful things and was very clever, said that in all his seventy-five years he had not had one month of true happiness.

Can you learn these lines:

In your hearts are the birds and the sunshine,  
In your thoughts the brooklets flow.

Happiness is inside of you.

The second division is:

(b) *To keep happiness you must give it away.*

'Oh no! that can't be right'—yes—it is. Byron said that happiness was born a twin—by

which he meant that if you would keep happiness you must halve it.

Once upon a time there lived a king, who had one son. This boy had everything he wished for—toys of many kinds—a fine yacht to steam round the palace lake—a pony (my!—wouldn't you like to have a pony?), and I don't know what besides, and yet he was unhappy. With sad eyes he used to wander about the palace and the park. The king—his father—was troubled, and went to see a wise old man, and said, 'Can you tell me how it is that my son is not happy? I buy him all he wants: he has friends, toys, a yacht, a pony, and yet he is miserable.'

The wise old man took a piece of paper and wrote on it, with something that looked like water. Folding the paper he gave it to the king, saying, 'At eight o'clock to-night, when it will be dark, take a lighted candle and hold this paper between the light and your eyes, and you will then read what I have written, in ink that looked like water.' Evening came, and, in a large room of the palace, the king held the paper before a lighted candle. Out upon the paper there came, clearly, these words, 'The secret of happiness is to do a little kindness to someone every day.' If you would keep happiness you must give it away.

'If ye know these things, happy are ye if ye do them.' That is the text.

## On Maps of Palestine containing Ancient Sites.

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### II.

JAZER (Is 16<sup>8</sup>)—properly *Ya'zer*—is mentioned several times besides in the Old Testament; but not in such a way as to fix its site precisely. It belonged to Gad (Nu 32<sup>25</sup>, Jos 13<sup>25</sup>, 12 S 24<sup>5 2</sup>), and was on the border of the Ammonites (Nu 21<sup>24</sup>,—at least if, as is probable, *Ya'zer* (יעוֹר) should be read for *strong* (יָ); see Gray, *Numbers*, p. 297).

<sup>1</sup> Where 'their border was,' means 'their territory included.'

<sup>2</sup> Read with LXX 'began from' for 'pitched in'; and render then, with RVm, 'toward' for the ungrammatical 'of.'

The map in *D.B.*, and Murray's map, follow the P.E.F. map, mentioned in the last article, in placing Jazer about 16 miles E.N.E. of the N.E. corner of the Dead Sea, a little N.E. of el-'Al (Elé'aleh, Is 16<sup>9</sup>); G. A. Smith does not venture to locate it. Why is Jazer placed so confidently here? The *Survey of E. Palestine* (p. 91) will inform us. Simply because there is a place there called 'Beit-*zera'*'; and the consonants in *zera'* are the same as three of those in *Ya'zer*, only 'transposed, as in other cases, so as to give a modern meaning