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REVIEW SECTION.

I.—HARNACK'S "CHRONOLOGY OF ANCIENT CHRISTIAN LITERATURE" IN ITS BEARINGS UPON THE PRINCIPLES AND RESULTS OF THE HIGHER CRITICISM.

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HARNACK'S "Chronologie der altchristlichen Literatur bis Eusebius," completed in the first volume up to Irenæus, is a monument of exhaustive knowledge and research. We have here 732 pages packed full of careful and minute examination of questions, many of which have never been heard of except by the few. Three introductory treatises discuss Eusebius's Church History and Chronicles in their relation to each other and as sources of information concerning early Christian literature. A much longer one discusses the oldest lists of bishops. The latter occupies about 160 pages of exceedingly dry reading. The interesting part of the book begins with p. 233, where the main topic of it is taken up, beginning with the chronology of Paul's life. Mention, however, should be made of the Preface, in which Harnack states his general attitude toward the Tübingen school of criticism, and his opinion as to the general trustworthiness of the books of the New Testament. The general position may be called conservative. Harnack states it thus:

"The results of the following investigations extend in a 'reactionary' direction beyond what might be designated as, say, the middle position of the criticism of the present time. The oldest literature of the church, regarded as historic literature, is, in its main points and in most of its details, truthful and trustworthy. In the whole New Testament there is probably only one writing which is to be designated as pseudonymous in the strictest sense of the word, viz., 2 Peter; and apart from the forgeries of the Gnostics, the number of pseudonymous ecclesiastical writings up to the time of Irenæus is small and easily numbered."

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

which no man can break. There is nothing more awful in life than the influence of habit, so unthinkingly acquired, so inexorably certain, so limiting our possibilities, and enclosing us in its grip.

Dear brother, there is something more wanted than yourselves to break this chain. You have tried, I have no doubt, in the course of your lives, more or less resolutely, to cure yourselves of some more or less unworthy habits. They may have been mere slight tricks of attitude, or intonation, or movement. Has your success been such as to encourage you to think that you can revolutionize your lives, and dethrone the despots that have ruled over you in the past? I leave the question with yourselves. To me it seems that the world of men is certain to go on ignoring God, and seeking its delight only in the world of creatures, unless there comes in an outside power into the heart of the world, and revolutionizes all things.

It is that power that I have to preach to-night, the Christ who is "the Bread of God that came down from heaven"; who can deliver any soul from the most obstinate and long-continued groveling amongst the transitory things of this limited world, and the superficial delights of sense and gratified bodily life; who can bring the forgiveness which is essential, the deliverance from the power of evil which is not less essential, and who can fill our hearts with Himself, the food of the world. He comes to each of us; He comes to you, even through my poor words this evening, with the old unanswerable question upon His lips, "Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not?" It is unanswerable, for you can give no reason sufficient for such madness. All that you could say, and you durst not say it to Him, is, "a deceived heart hath turned me aside." He comes with the old gracious word upon His lips, "Take! eat! this is my body, which is

broken for you." He offers us Himself. He can stay all the hungers of all mankind. He can feed your heart with love, your mind with truth, which is Himself; your will with His sweet commands.

As of old He made the thousands sit down upon the grass, and they did all eat and were filled, so He stands before the world to-day, and says: "I am the Bread of Life. He that cometh to me shall never hunger." And if you will only come to Him—that is to say, will trust yourselves altogether to the merits of His sacrifice, and the might of His indwelling Spirit—He will take away all the taste for the leeks and onions and garlic, and will give you the appetite for the heavenly food. He will spread for you a table in the wilderness, and what would else be ashes will become sweet, wholesome, and nourishing. Nor will He cease there, for in His own good time He will call us to the banqueting-house above, where He will make us to sit down to meat, and come forth Himself and serve us. Here, hunger often brings pain, and eating is followed by repletion. But there appetite and satisfaction will produce each other perpetually, and the blest ones who hunger will not hunger so as to feel faintness or emptiness, nor so be filled as to cease to desire larger portions of the Bread of God.

O dear friends! I beseech you, cry: "Lord! evermore give us this bread."

CHRIST IN THE SCHEME OF SALVATION.

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I am the way and the truth and the life; no man cometh unto the Father but by me.—John xiv. 6.

THIS passage is a succinct and summary statement of Christ's place in the scheme of salvation. The thoughts to which it introduces us are eminently practical. There is much demand for

practical preaching—preaching which has to do with the relations of man to his fellow man, with Christian work, and with the development of Christian grace. Surely those truths are most eminently practical which secure for man a place in the household of God and an inheritance of glory.

Let us consider the historic setting of this utterance of the Master. Jesus said, "Whither I go ye know, and the way ye know." Thomas replies: "Lord, we know not whither thou goest; and how can we know the way? Jesus said unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."

Commenting on this passage, Godet judiciously says: "From the connection of these words with the question of Thomas, it follows that the dominant idea of the three following terms is that of *the way*, and that the other two must serve to explain it. From the second part of the verse it is also clear that the way which is in question is that which leads to the Father and His house. . . . The question here is of communion with the Father here on earth, which is the condition of communion with Him in Heaven. . . . The figurative expression "way" is explained without a figure by the two terms—Truth and Life." Godet is not so happy in the exposition of the unfigurative terms—*truth* and *life*.

Jesus later on is recorded as saying: "I came forth from the Father and am come into the world; again I leave the world and go to the Father" (John xvi. 28). This reminds us of a statement of our Evangelist: "In the beginning was the Word, and the Word was with God, and the Word was God." The Scriptures plainly assert the preexistence, the Deity, the resurrection, and glorification of Jesus. These are essential truths. "The Father himself loveth you," said Jesus, "because ye have loved me and believed that I came out from him." He who denies these fundamental truths is not beloved of the Father; he is not a Christian.

When the words of the text were uttered, Jesus was about to finish His work and return to the Father; and that we too may thither go, He tells us that He is the way inasmuch as He is the truth and the life.

I.—*Christ is the Way.*

No one who appreciates the fact of verbal inspiration would misrepresent "the words of the Lord Jesus" and make Him to say: I point out the way, the truth, and the life. Jesus did not say: I show the way, but, *I am* the way; just as He said: "*I am* the door into the sheepfold; by me if any man enter in he shall be saved, and shall go in and out and find pasture." Jesus did not declare himself a *sign-board*, but the road itself. Any man might have been inspired to point out the way of life, but no mere man dared say: I, myself, am the door and the way; except by me no man can come to the Father and be saved. The Fatherhood of God is a redemptive relation. God is the Father of the saved only. We are all the children of God by faith in Christ Jesus.

Not by faith in Christ Jesus as a teacher only. Christ is not the *finger-post*, but the way itself. The statement of Jesus, that no man can come to the Father but by Him, is fatal to the theory that Christ's mission on earth was only to teach and exemplify the moral law. If the word of His mouth and the purity of His life be necessary to salvation, then the law as taught by Old-Testament prophets was insufficient for salvation, and none were saved prior to Christ's coming. If Jesus came only as a teacher of the moral law, then His insistence that no man can come to the Father but by Him is contradicted by many other of His utterances. He indorses those Old-Testament Scriptures which say of themselves: "The law of the Lord is perfect, converting the soul." When the rich man askt of Abraham that he send Lazarus back to earth to warn his brethren lest they also be lost, Jesus

makes Abraham reply: "They have Moses and the prophets; let them hear them." He thereby asserted the sufficiency of the Old-Testament Scriptures to make wise unto salvation. He reproached His disciples because they were slow of heart to believe all the prophets had spoken. To the Jews He said: "Search the Scriptures, for in them ye think ye have eternal life" (John v. 39). If Christ's mission was only to teach and illustrate the moral law, then these views of His just cited contradict the text, and men *could* have access to the Father without Him, and Christ's coming was unnecessary.

But if Jesus be the way, and not merely a finger-post, a teacher pointing out the way, then there is no contradiction. In that case the sufficiency of the Scriptures to save was due to the fact that they lifted the eye of faith to Christ as the coming way of access to the Father. In harmony with this necessary conclusion are the words of the Apostle Paul: "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. iii. 15). Jesus told the Jews that in the old Scriptures they had eternal life, "for they are they which testify of me" (John v. 39). And again He said: "Had ye believed Moses ye should have believed me, for he spake of Me." To the two disciples on the way to Emmaus after His resurrection He expounded in all the Scriptures the things concerning Himself (Luke xxiv. 27).

Christ then is the means of access to the Father, but not as an expounder and exemplar of the moral law. In some other sense He is the way. What is it? He Himself has explained in the words—*truth* and *life*.

II.—*Christ is the Truth.*

Only the truth is the proper object of faith. One can only be misled by the untrue. We know that the Scriptures demand faith in Jesus as the condition of salvation. It is well then to

pause and inquire what is meant by faith. There is a faith that is purely speculative, being the mind's assent to a fact. This is to be sharply distinguished from saving faith, which is trust or reliance upon something regarded not only as a fact, but as a personal good. If one be lost in a wilderness in which there is a network of paths, to find his way out he must know the road. That he go not astray he must know the true way.

Now if he would reach his destination, he must not only know some things about the road—he must not only believe some things about it to be true, as its general direction and certain identifying features, but he must actually commit himself to it. So one must not only believe something about Jesus, but must commit himself, must rely on Jesus. This is what the Scriptures mean by believing on Him. What one believes *about* Christ is His creed, and a creed will not save, whether it be as short as that of the "Disciples": "I believe that Jesus Christ is the Son of God"; or as long as the Presbyterian Confession and Catechisms. Only reliance upon the person Jesus as a personal friend of the sinner is Bible faith. And this reliance Jesus declares to be the sole condition of salvation. "What shall we do," asked the crowd, "that we may work the works of God?" "This," said He, "is the work of God, that ye should believe upon Him whom He hath sent."

I call you again to note that Jesus did not say, I am the true way, but, I am the way, and the truth; nor does He say, I am the living way. But His meaning obviously is, I am the way to the Father, because I am the truth and the life. Had Jesus said, I am the way, the true and living way, He would have left us no explanation. To say that Jesus was only a teacher to show us the way, the true way, would be, as we have seen, to contradict His testimony to the inspiration of the Old Testament and its sufficiency for salvation. And yet to the Jews He

said: "Ye shall know the truth and the truth shall make you free. . . . If the Son shall make you free, ye shall be free indeed." He identifies Himself with the truth,—with the truth to whose coming the Scriptures turned the eyes of Israel. Prophets of old, like John the Baptist, were not that light, but sent to bear witness of that light; not the truth, but sent to bear witness of the truth.

The best interpreter of Scripture is Scripture. In John i. 14 we find what Jesus meant when He said He was the way to the Father because He is the truth. The passage reads: "The law was given by Moses, but grace and truth came by Jesus Christ." This, of course, does not mean that the law as given by Moses was not true. God was its author. The law as given by Moses was twofold: moral and typical. The moral law commanded and condemned; the typical law foreshadowed in bloody sacrifices deliverance from condemnation. The moral law commanded, This do, and thou shalt live; the grace which came by Jesus Christ declares, It is done; only believe.

The ceremonial law was only "a shadow of good things to come." It was not possible for the blood of bulls and of goats to take away sins. By these carnal ordinances which sanctified to the purifying of the flesh only, the Holy Ghost signified "that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing, which was a figure for the time then present" (Heb. ix. 8, 9). "But Christ being come a high priest of good things to come . . . by his own blood entered at once into the holy place, having obtained eternal redemption for us" (*ibid.* ix. 11, 12). And so His forerunner, pointing to Jesus, exclaimed: "Behold the Lamb of God!" Jesus is then the substantial truth, of which the law given by Moses was only the shadow. He is the fulfilment of both the moral and ceremonial law.

Jesus is then the way of access to the Father, because He is the truth—the

propitiation for sins. No man can come to the Father except such as rely upon Jesus, the Truth. The atonement is an essential doctrine of Christianity. Jehovah is Father to none save such as accept Jesus not only as a teacher, but as a priest and sacrifice.

III.—*Christ is the Life.*

We see evidence of verbal inspiration not only in the choice of words, but in their order. Jesus does not say, The life and the truth, but, "The truth and the life." Jesus is the way because He is the truth, and the truth upon which we can rely for access to the Father, because He is the life. "God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). "Ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. iii. 3, 4). The believer on Jesus is not quickened or made alive independently of Christ: this life is in God's Son, and we have life because we have the Son. Our acceptance is in the Beloved. "Because I live ye shall live also." "We are risen with him."

The ground of acceptance with God, because of Christ's atoning death, is not clear to many. Jesus adds, I am the life, in order to make it clear. He is the truth upon whom we can rely because He is the life. Let us return to him who is lost in a dangerous wilderness. To reach a place of safety he must commit himself to the true way. But not only so. To reach his destination, to assure his safety, he must persevere in a succession of steps, he must pursue the road. Now the law says that life is earned by patient continuance in well-doing. This Jesus did. He came to fulfil all righteousness, and He did it. He says: "Therefore doth my Father love me, because I do always those things which please him." For Himself, then, as a man He

earned the reward of "patient continuance in well-doing, . . . eternal life" (Rom. ii. 7). This legal way of life is impossible for us, for we have sinned and come short of the glory of God—the glorious reward of obedience. More than this. We have incurred the death-penalty by disobedience. Now this man Jesus obeyed not only the moral, but the penal law also, in that He laid down His life for the sheep, in obedience to the command of His Father. He was obedient in all things even unto death.

The legal way of life, then, is impossible for us. By the law is only the knowledge of sin. By the deeds of the law can no man live. But Christ is the way, because He is predicted Truth—the atoning sacrifice, on whom we can safely rely; and on Him we can safely rely, because He is that life which is the just reward of perfect obedience, the reward even of a sinner, for He was obedient in all things even unto death. He who has Christ has not a road which will lead him to safety if pursued, but he has the end of the journey—he has the life itself. He has in Christ the accomplishment of the journey. "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). "He that believeth on me hath everlasting life" (John vi. 47). Christ's death was life-procuring because it was obedience. And by the obedience of one we many are made righteous. Christ is the way because He is the truth—the reality of typical sacrifices—and His sacrifice saved because it finished that obedience which deserved life.

But now an objection is made: Where is the justice of giving one man's reward to others, merely because they are willing to accept eternal life as a gift? We might answer that such are sincerely anxious to turn away from their sins and serve God in righteousness, but this response would not meet the objection. The question is, How can God justly credit *any one* with another's merit?

The typical law provided not only for the procurement, but for the application of redemption. The ashes of an heifer sprinkling the unclean sanctified to the purifying of the flesh. Without this application of the sacrificial element in the water of separation, the defiled person remained unclean. The ashes were mingled with running water. The water is the symbol of the Holy Spirit, the vehicle by whom is communicated to us the benefits of Christ's atoning death. And so, as Peter says, baptism saves us; not the washing away of the filth of the flesh, not the sprinkling of the water of separation, but the baptism with the Holy Spirit, by which we are baptized into Christ, made one with Him, and therefore entitled to life in Him. This is the new birth. As by birth of a woman Jesus became justly amenable to the death our sins deserved, so we, who by generation are the sons of Adam, by regeneration became the sons of God by fellowship of the Spirit, and are justly entitled to what Jesus earned. So being baptized into Christ we have the requisite of a good conscience toward God, for Jesus is risen and we are risen with Him. "The worshiper once purged should have no more conscience of sins" (Heb. x. 2). The eternal redemption which Jesus obtained for us He applies in baptism with the Spirit. That we may have fellowship with Him in His risen life which He earned by obedience even unto death, we must go to Him for that regeneration which is effected by His baptizing us with His Spirit. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John vii. 38, 39).

Good works and ritual observances are not the way of access to the Father, but are the fruits and evidences of eternal redemption in possession.