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thirds belonging to the mother church, which originally had all. Doubtless, too, the duty of hospitality and care of the poor was always recognised as incumbent on those who received Church revenues, and was frequently and urgently enjoined. But no instance can be produced, so far as Lord Selborne's learned and thorough researches enable us to ascertain, of any such positive regulation ever having been laid down by Anglican authority, nor of any custom having been acted upon here about the partition of tithes, as is found in old days to have existed in other parts of the Western Church. There is evidence that attempts were made on more than one occasion to introduce Continental rules into England about this as about other matters, as *e.g.* in the Canons of Ælfric, which are placed by Lord Selborne between A.D. 990 and 1000. But this was only a "tentative recommendation," one of several others intended to promote a stricter performance of clerical duty and a higher tone of Church life. It did not pass into practice then or ever; and as regards the present endowments of our parishes, we may rest assured that they were sundered from the general revenues of the cathedral or mother churches to which they were originally paid, and were allotted to the parochial cures by the joint act of the owners of the soil who paid them and the bishops who at first received them.

The bearing of results like these upon contemporary discussions is too evident to be missed. We thank Lord Selborne for having supplied this learned and exhaustive analysis and description of the materials and authorities on which the claim of the Church to her property is founded.

THOMAS E. ESPIN, D.D.



ART. IV.—THE FIRST THREE CHAPTERS OF GENESIS: AN APPLICATION OF SCIENCE AND PHILOSOPHY.

THE FIRST CHAPTER.

ONE of the greatest scientific and philosophical facts that modern research has verified is: that Eternal Power is the cause of all things. Whatever our senses take cognizance of, all natural phenomena, are various forms of matter and force, whose realities are unseen; but, thus manifested, are proofs that the Absolute and Eternal has brought Himself in relation to the finite and temporal—"God created."

This fact, the seen reveals and proves the unseen, is in connection with another. There was no time without creation,

and no creation apart from time; time is that duration of which creation is the clock. Hence, we arrive at the scientific, philosophical, and scriptural verity: "In the beginning God," Who is the Eternal, "created the heaven and the earth;" "the worlds were framed by the word of God."

All the ancient heathen religions which make any statement as to the order and constitution of nature are found so erroneous that every scientific mind has placed them in the limbo of dead and buried superstitions. More than any other, the Hebrew faith, on which rests Christian truth, not only relates natural facts, but gives, as by Divine inspiration, an account of the order in which nature became nature, things became things, not by any evolution of nature, not by any sort of spontaneous generation, but by operation of God.

Can Holy Scripture stand the test of modern scientific criticism? Is that account, which professes to be Divine, true; or is it so false as to be a lying delusion? If true, it must be Divine; for the statements are so many and of such a nature that no man, in those unscientific days, could know them. If false, the men who made them, whatever excuse we make, told the greatest lies, which from that day to this have deceived the best and greatest of our race, and to such an extent that faith in man, or in God, is no longer possible: our preaching is vain, our faith also is vain.

The crucial portions of Scripture, selected for a searching test, are the first three chapters of Genesis. If they are true, our faith will stand; if they are not true, our faith is false; for it rests on their verity.

The beginning was not six thousand, nor six thousand thousand years ago, nor measurable by man. It was at the very head, top of things, that which in eternity began time: the link uniting the Eternal with the temporal, the Infinite with the finite, even as Christ is the union of God and man. Christ, the Son, manifests the Father; the Lord, the Holy Ghost, proceedeth from the Father: so in creation, Christ, the Word, is the mediative element of Divine presence preparing for the revelation of the Holy Spirit. Hence God by the Word, by the Spirit, "creates and perfects all things." Science, philosophy, theology, manifest that the Eternal Unknown made Himself known; the Infinite, the Absolute brought Himself into relation with finite existence; and as physical science demonstrates that existing nature is not everlasting, whether as to the past or the future, we have physical and intellectual proof that things are not eternal, nor are they self-made, but declare the eternal power and Godhead.

Past, present, future, are but one aspect of things to the Eternal. Cause a wheel to rotate so swiftly that the spokes

seem to be one, as if the wheel stood still. Then illuminate the whole with an electric flash. The wheel and every part of it will apparently, for that moment, stand perfectly still, as if it waited. In like manner, the whirl of the wheel of Divine Life, Wisdom, Might, viewed in creation and time, is as that instantaneous flash, one moment of eternity—the twinkle of an eye, a whisper of the Almighty. In that one moment, things are regarded as begun and accomplished; the beginning is seen culminating in the glory of infinite bliss. In this sense we understand the Divine statement, "In the beginning God created the heaven and the earth."

There is no great gulf between the first and second verses. Doubtless, the present worlds, of which we know, are not the first, nor only worlds; there were worlds before these, and after them, others will be; but all are passed by. There is no hint of any terrestrial ruin, nor does science, astronomy, geology, biology, find traces of any. The strata of the earth do not exhibit any one universal cataclysm, but many not universal; and the orders of life are so mingled, that none can declare where the old ruin ended and the new order began. Correct reading of the Hebrew also requires that we pass from the first grand unifying statement to the specific details of the earth's formation, thus: "As for the earth, it was without form and void."

The waters—rather the visible whirling mass which had been gathered by aggregation of invisible particles into definite space from indefinite diffusion—were not waters such as are now; but those mingled matters, the constituents of all known material things. On this mass moved, as by incubation, the Spirit of God. There is no warrant for saying it was wind, or a great wind, a tempest, that moved. It was power working to a predetermined end, under the control of will and wisdom, giving that movement, which moderns have discovered as propulsion or vibration effecting light: a peculiar and inconceivably swift, though calculable, movement of the ultimate particles of matter.

Light was set within limits, divided from the darkness. Think of it thus: the colours of the sky and clouds are produced by the action of light on our atmosphere, and on the material particles therein. Above the atmosphere and clouds the sky is black; brought out from that blackness, limiting it, and itself limited, was that movement which evoked light, and is now, for more definite and special use, placed for the most part in light-bearers, those kindled lamps, the stars. Look at the sky, it is dark; behold the stars, they are light; thus did God divide the light from the darkness.

The dividing process, begun in the origination of light, was

continued by firmamental action. The Hebrew word means a spread-out tenuity; not that extension as of gold by the gold-beater; but that of the ether which occupies all space; and surrounds, we think, every particle of matter; even particles of hardest steel, massed under the force of mightiest steam-hammers. Moses did not mean, what ignorant men afterwards attributed to him, a solid sphere. He had common sense, and spoke of the birds flying in this open firmament; this wide and illimitable expanse. In the interpretation of Scripture, and of scientific facts, give the highest, widest, for that is always the truest, signification. The waters under the firmament became our springs, rivers, seas. Those above mean that inexhaustible supply in the vast space; whether in the higher regions of our atmosphere, or in the measureless sky.

By continuance of that process which produced light, the mingled constituents of the whirling mass were separated, made particulate; then, according to their affinities, took their place in that varied solidity of substances called "land," and in the less complex fluidity, "water."

Grass, herb, tree, are a popular summary of all vegetation. The earliest form was not grass; except that any and every germ grows as by a sprouting which advances into those differences and higher grades whence come all existing sorts. The primary rudiments and succeeding advances of the lowest present stages are the exactest obtainable likenesses of the earliest, the earliest and latest varieties manifest the changes and additions by which the living was brought up out of the dead—a miracle great as the future resurrection. Life began very early, even in the murky, swaddling-band condition of the sun and the earth. In the lowest rocks, even in those formerly thought to be without any manifestation of life, relics are found which prove that the origin of plants and animals was coincident with the outlining of our present seas and continents.

On the fourth day, sun, moon, stars appeared. Some of the stars are certainly older than our sun and the earth. We think that their creation is collectively stated in the first verse, as belonging to the beginning. The creative process has in many respects continued till now, is now progressing in our earth, and in distant worlds and spaces. During the condensation into land and sea, and as the sun was taking its present condition, thick clouds were around the sun and around the earth; darkness would be like a cloak (Job xxxviii. 9). Only as the expanse became a firmament, would there be that conditioning around the sun and the earth by which the splendid things of heaven, made visible, became signs to travellers and mariners, formed the seasons, and measured days and years.

The fifth and sixth days assert the precedence of marine life, as the third day states the earlier birth of plants. Modern investigation confirms this priority. Not that every form of vegetation appeared, and was completed, first; every form of marine creature was perfected, second; and all sorts of land animals came last. So far as the best men know, the beginnings were in that order, and possibly only a short space of time, as figured by a day, separated them, but the development proceeded in some respects contemporaneously, and in some respects consecutively. Contemporaneously: for some plants and animals need one another, the conditions of their life are interdependent. Consecutively: because vegetable life must have had precedence, it alone being capable of transforming the inorganic elements into those organic combinations by which animals, specially the higher animals, live. The links between life in the sea and life in the air are found in the creatures which advanced from the sea to the land, became adapted to the crawling condition, and, transformed by fins becoming wings and scales taking shape as feathers, flew in the open firmament of heaven.

The origination of man was not merely by that power of development which God so gave to the early earth that the primal life appeared, and so gave to the waters, and to the matured earth, that advanced life was produced. Man came, special words declare, by a more intimate and fuller display of Godhead. Observations and thought thus realize it—the forms and existences around us are not creations in themselves, but creations in their causes. They represent invisible forces which are determined, that is, directed, to assume those forms, material and immaterial, of which our senses and intellect take knowledge. They are as the vessels of the Jewish Tabernacle, the patterns or forms of things in the heavens, of things not seen. Man, having been prepared for by all previous creations, received Divine fashioning by direct operation of God's will and act: making him able to rule, to exercise high freedom, to be intellectual, to be holy. These are symbols of the Almighty's attributes. Hence man, capable of answering Him in thought and word, is a likeness of God, and was prophetic of that still more definite embodiment by which God was in Christ.

THE SECOND CHAPTER.

The first and second chapters of Genesis are by the same person. The contraries duly examined are proof of unity. The criticism is unscholarly and inaccurate that would separate the Jehovistic and Elohistie portions by ascribing

them to different writers. The second chapter is not another and different narrative of creation, but a record of the placing and disciplining of Adam. The four great facts are Paradise, the Trees of Life and Knowledge, the Naming of Living Creatures, the Creation of Woman.

Paradise was that garden, the plants of which were not Nature's own product, by means of dew and rain, but the thought of God made concrete. Before any plant was in the earth, or any herb of sweet scent grew, or the rain came down, or any man tilled the earth, the whole was in the mind and spiritually wrought out in the will of God. The things of Nature at large, and the plants of Paradise in particular, are not by the will and power of Nature, but by the will and power of God. We are not to think there was no rain in Paradise; the meaning is that everything was in the mind of God before it grew. We are certain that there were dew and rain long before Adam and Eve existed. Marks in the ancient rocks, proved conditions of the atmosphere, are a demonstration.

Paradise responds to that wish of ours that we had been created free from care, pain, and anxious toil. It represents us as the Father's children, innocent, simple, guileless, whose occupation was a delight, and whose duty meat and drink. Paradise gives that vastly interesting spectacle of a free, intelligent, responsible creature placed under discipline, whose trials, and falls even, prepare for grander condition. By means of the first man, Adam, came that Second Man, Christ, the substance, the fulness, of the Godhead bodily.

The Trees of Life and Knowledge.—If we regard them as realities—there is no reason why we should not—the realities of meaning are far more important. The Tree of Life indicates a power and process by which the earthly is made Heavenly, the human becomes Divine, the temporal takes on the Eternal. Bodily decay and waste are compensated by the protoplasm continually renewed by means of food; the bios, the life, does not seem to be so renewed. We enter life with a fixed amount, which is being consumed until death. Our ageing and death are wholly inexplicable according to the physico-chemical theory of life. Probably, by feeding on the Tree of Life, the inner divine individuality of man was specially maintained. The Tree of Knowledge represents that bodily, mental, moral discipline, which, illused, conducts to evil; which, well used, teaches us to prefer the good and refuse the evil.

The Naming of Living Creatures.—Speech is the audible expression of some inner silent meaning. Inner feeling and knowledge seek outward expression by means of articulate

sounds or words. In knowing and communicating with others we become better acquainted with ourselves, but some insight as to ourselves must precede and then accompany real discernment as to the nature of anything else. Hence, as language is the expression of inward knowledge, the naming of living creatures was proof of mental insight in Adam. Adam, knowing himself and other living creatures, discerned that he was not as they are. His zoology had not the effect it has with some among us, who profess to be wiser, in making themselves beasts. It led him to know that he was not as they.

The Creation of Woman.—She was not of the dust, but of the living principle and substance of Adam, to be the vehicle or fount of life to our race. The origin of male and female, viewed in relation to plants, or animals, or the human race, is a mystery. The forming of Eve from Adam, taking her from his side while he slept, and his surrender of life for her by taking on himself her transgression, have very real meanings. She was formed by the living principle in him, being made a counterpart of himself. As Adam, the living principle, is symbol of Christ; so Eve, taken from his side, is a figure of the Church. Christ gave Himself that He might be the life of the Church. The Church, so to speak, was taken from His side. There is no insurmountable objection to the literal accuracy of the account. The question of miracles is merely one of evidence: whether God always works in conditional ways, or sometimes in ways unconditional. In Adam we have the unity of our race. Eve's flame of life is kindled at his touch. He was thus, in a smaller measure, like the second Adam—a quickening spirit. Man was by the Lord; then, from man, was the woman; and, from woman, the Lord Christ. The woman was not cursed, but subjugated; then, of the subjugated one, came the enfranchising One; who, in the transgressor's place, overcomes transgression, so as to give the power and right of everlasting glory.

THE THIRD CHAPTER.

The third chapter, not less symbolical than the two preceding, is equally real and wonderful in signification. The facts are three: a Personal Tempter, an Actual Transgression, a Promised Redemption. Let no one shrink from the supernatural, or the miraculous, in Scripture; for nature, in every part, not less touches these, than do the most surprising dogmas and doings of the Bible. There could be no nature, were it not for the supernature; no ordinary event, but for miracle; no visible, except by the Invisible—this great truth is too much ignored.

A Personal Tempter.—Evil—showing itself in pain, in battle, in death, in war of elements, and adverse course of nature—afflicted the world long before man sinned. The whole creation has been allowed to fall into this subjection, as we learn from Rom. viii. 20-23, that a greater and better freedom may be secured.

It is not necessary to know accurately the origin of evil. The reality and the cure chiefly concern us. As to the reality, though the courses of the stars are mathematically ordered, and the conditions of our earth are precise as to law, there are aberrations of the stars, and the conditions of our earth are often noxious. If we take matter as the concrete, or garment of force, we are warranted in regarding evil as a visible embodied representation of a præter-human and unnatural impulse, by a something seeking to be self-centred apart from God. Parasites, internal and external; the cruelties, immodesties, perversities of animals—are various forms of the same and other evils that sicken, sadden, destroy the children of men. The contrivance and existence of complex germs of disease which are the ruin of many nobler creatures; contrivances for torture, by which loathsome creatures injure the beautiful and good; hideous practices, which are debasing, disgusting caricatures of what is natural and right; evil and suffering, which certainly are not caused by human wickedness, and, not less certainly, are so devoid of good as to be utterly bad and useless—prove the existence of an evil principle, greater, vaster, more thoroughly iniquitous than can be attributed to men. Being irreconcilable with the unlimited power, wisdom, resources of a Holy and Good God, our intelligence regards them as coming from abuse of freedom by spiritual beings, whose influence and power are far vaster than our own. Hence, we view the temptation of our first parents, by a personal evil being, as the rational interpretation of human trials, of human hopes, and of universal evil. Evil is permitted, because freedom is freedom; and because the resources of infinite wisdom, might, goodness, will overrule the strife to a greater and all-prevailing good.

An Actual Transgression.—Here, as everywhere, the natural touches the supernatural; small events become mighty; blight and mildew, tares and thorns are not only connected with physical but spiritual realities, of which human transgression is the destructive outcome. Man did not sin on account of innate, inherent taint; but because of external beguiling and solicitation by a craftier intelligence than his own—an evil and a seductive nature. Even those who regard the concrete narrative as a mythical guise, or pure parable, cannot ignore the intense meaning. The serpent, an assumed form; the apple,

an outward sign; the words, temptation made articulate—remove the transaction from the ideal to the real; and the deceitful covering of evil with good is a sort of homage to man's natural integrity. "The outward show of material substance was so presented by spiritual influences to the soul as to allure from trust in, love of, and obedience to, God."

The Devil eye will prize
Half truths, not open lies;
He coming naked, bare,
Had scared the simple pair.
The natural wolf would shock
Even a silly flock;
But crawleth stealing in,
When dressed in woolly skin.
'Tis Godlike much to know,
Should with that knowledge go
Power the good to choose
And evils to refuse.
But knowledge, lacking power,
Is but a fatal dower.

Rev. James Gylby Lonsdale, M.A.

A Promised Redemption.—Is a real redemption, and makes other things real. We cannot deny the personality of Satan under the guise of a serpent, without rejecting the historic reality of Adam and Eve; nor can we say "the temptation is a myth," without refusing to the seed of the woman a redemptive principle which obtained Divine personality in Christ. If we could see the inward of things we should discern an incarnate evil in every temptation, and a not less real spiritual power aiding us to conquer evil. How deadly, mighty, universal is evil may be read in the fact that nothing less than the manifestation of God in man; of life in that God-man going down into death; of that life coming up again in human form, as Conqueror of all evil, to be enthroned in heaven for the subjugation and glorifying of the universe—suffices for that renewal of things, and that giving of eternal happiness to man, for which we all long.

The narrative, as a whole, is unity in trinity. The dark mass of elements, not yet defined as elements, were quickened into splendour by the Divine work which produced light: whose beauty is before us in brightness day by day, and in more modest array night by night. The dead world received into her womb that power of life whence came every living thing that moveth; all that quick, sentient, delicious influence by which the forest clothes the mountain's side; by which the landscape is made lovely with the colours and movements of things in their beauty; by which the sun and earth teem with existence; and the air is dwelt in by things seen and

unseen. The dead world having thus been made to live, life was greeted yet more divinely—a higher, a more erect living form was created with a countenance heavenward; with a spirit Godward; with a mind to comprehend the universe; with a soul, the tabernacle of the Eternal—man, the son of God. Man worships the Creator, the life-giving Redeemer, the sanctifying Spirit. Looking to the worlds of wondrous substance shining in their splendour; to the myriads and myriads of warm, moving, living creatures; to the vast powers, freedom, responsibility of moral beings—he elevates his intelligence to those inward processes by which, in the visible, he discerns the Invisible; in the serpent, beholds Satan; in the seed of the woman knows Christ. In creation, in trial, in redemption there is that trinity of operation by which the triune God will fill the world with splendour. Man, new in life, more wonderful; new in powers of freedom, grandly surpassing—will worship the one God. Son, Spirit, Father, being one God—the all in all (1 Cor. xv. 24-28).

JOSEPH W. REYNOLDS.



ART. V.—THOMAS BRADWARDINE.

THOMAS BRADWARDINE is a name which does not occupy any distinguished position in the roll of the Archbishops of Canterbury, but which, nevertheless, is well worthy of commemoration, being that of a humble, holy, and learned man, who lived in great honour and regard, and died under most tragical circumstances. According to his own testimony, he was born at Chichester, and as he was proctor at Oxford in the year 1325, his birth is probably to be placed about the middle of the reign of Edward I. He took his degrees at Merton College, proceeding Doctor of Divinity. To the study of Divinity he especially devoted himself, and on this he gave lectures in Oxford to the whole University, occupying, in fact, the position of a Divinity Professor. The subject on which he lectured was that mysterious one of the mode of the co-operation of the Grace of God with the soul of man; and when these lectures were afterwards brought together and printed in a folio volume, the title given to the work was "The Cause of God against the Pelagians." Bradwardine is therefore one of the very few English theologians of the Middle Ages whose works now remain to us. His treatise on Grace was edited by Sir Henry Savile in 1618. In addition to his theological work, Bradwardine had applied himself to the study of Geometry