

The ascetic motive has induced men to abandon houses and lands and fathers and mothers and wives and children for Christ's sake and the gospel's. And that is good. But they have been abandoned without any thought for their restoration. And that is bad. Christ calls on all His followers to surrender wife and children for His sake and the gospel's, but He always says that their restoration is to be looked for. This is the meaning of the parable about the corn of wheat which falls into the ground and dies. Without this the parable has no meaning. If the corn of wheat does not bring forth much fruit in its death, why should it die? It should not die. It should abide, and be itself used up for nourishment. The hermit left wife and lands for Christ's sake and the gospel's. But he went out into the wilderness, where his 'death' could bring forth no fruit among his fellowmen.

The other motive Dr. Caird calls the chivalrous. It is the motive of the hero of the world. The hero of the world did not renounce, but rather idealized, the impulses of nature. He was one who lived for love and ambition, who was trained from his earliest years to assert himself against all

rivals, to yield to no enemy, to endure no slight, to do all, and bear all, for the sake of personal honour. Shakespeare gives us the natural utterance of such a character, when he puts into the lips of his ideal king, Henry the Fifth, the words:

I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires:
But if it be a sin to covet honour,
I am the most offending soul alive.

Well, the chivalrous motive is as utterly out of it with Christ as the ascetic. The hermit 'dies,' but brings forth no fruit; the chivalrous knight refuses altogether to die. He who leaves houses and lands for Christ's sake and the gospel's does so in the certainty that he will receive them back now in this time. He has the promise of the Master. And he has the invariable experience of men. For although the practice of the Sermon on the Mount has not yet been tried on a large scale, it is tried on the small every day. And we have still to find a single instance in history or biography or unwritten family tradition that is an exception to the rule of a hundredfold *now in this time*.

The Sanctification of Christ.

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THE title of this article suggests immediately two passages in the Fourth Gospel in which the verb *ἀγιάζω* is used of Christ, viz. 'Him whom the Father sanctified (RVm "consecrated") and sent into the world' (10³⁶); and 'For their sakes I sanctify (RVm "consecrate") myself, that they themselves also may be sanctified in truth' (17¹⁹). In the former passage the Father sanctifies the Son, in the latter Christ sanctifies Himself. The conception which we find in these two passages has its roots in the O.T. economy and theology. There persons (things, except perhaps offerings, may here be ignored) consecrated themselves to God, or were consecrated either by Him or by persons authorized by Him to His service. Persons and

things thus consecrated or set apart to holy uses became *ipso facto* holy (cf. Ex 30²⁹). It is this idea of consecrating, of setting apart, rather than that of sanctification in the ordinary sense, which underlies the verb *ἀγιάζω* as used by Christ of Himself. When the reference passes from Christ to His disciples, as in the latter part of Jn 17¹⁹, there is implied, as a condition of the consecration, a purifying from uncleanness as unfitting for the service of God.

Stier, however, contends that 'in Christ's self-sanctification (Jn 17¹⁹) there must have been something corresponding to our purification and deliverance from sin, something which is the fundamental, essential ground of the latter, . . . a

certain sanctification, renovation, or restoration of human nature even in the very person of Christ, as the root or germ of our sanctification, by means of which He Himself was relieved from a certain real connexion with our sin, and thus became the Firstborn of all the brethren sanctified in and through Himself' (cf. also Godet on this passage).

I.

In Jn 10³⁶ Jesus speaks of Himself as 'him whom the Father sanctified and sent into the world.' The 'sanctifying' of Christ is prior to the 'sending': these are 'two moments distinguished in complete complementary fulness' (Westcott). The sanctifying is the solemn act of ordination, in which the Son is set apart by the Father to His earthly mission. 'Sanctificare est aliquem eligere ad certum munus obeundum, eumque preparare atque idoneum reddere' (Wetstein, quoted in *E. G. T. in loco*). The words of Jesus may carry us back to the beginning of the purpose of human salvation in the counsels of the Godhead, or they may refer to the approaching fruition of that purpose in the Incarnation (cf. Gal 4⁴). But these are rather human modes of thought than accurate expressions of Divine existence and action, and they are in the present connexion non-essential. Closely connected with this passage is an expression which occurs twice in the Gospels. At Capernaum (Mk 1²⁴, Lk 4³⁴), Jesus is saluted by a man with an unclean spirit as 'the Holy One of God' (ὁ ἅγιος τοῦ θεοῦ). The same expression is used by Peter in his answer to the Lord's question, 'Will ye also go away?' (Jn 6⁶⁹). The words of Jesus in v.²⁷ of the same chapter embody a similar conception, 'Him the Father, even God, hath sealed.'

This thought of the Father's consecration of the Son runs through the whole life and teaching of Christ, and leads to very important doctrinal and practical conclusions.

There is first of all the large class of passages, with all that they imply, in which Christ claims to have been 'sent' by God. These occur mainly, but not exclusively, in St. John's Gospel (3¹⁷, 34 5³⁶, 38 etc.; see also Mt 15²¹ 21³⁷, Mk 9³⁷ 12⁶, Lk 4¹⁸, 43 9⁴⁸). It is absolutely impossible to limit His words to a sense in which they could be used with any propriety of another man. This is evident, for example, from that passage (Jn 16²⁸) in which He speaks of His earthly life as bounded on either side by another life, a life with 'the Father': 'I came out from the

Father and am come into the world: again, I leave the world and go unto the Father' (cf. 8⁴²). This carries with it, of necessity, the doctrine of Christ's consciousness of pre-existence, which comes on several occasions to very definite expression. Of these the most striking are: 'What then if ye should behold the Son of man ascending where he was before?' (6⁶², cf. 3¹³); 'Before Abraham was, I am' (8⁵⁸); 'The glory which I had with thee before the world was' (17⁵); 'Thou lovedst me before the foundation of the world' (v.²⁴). There are passages also in which Christ distinctly links on His earthly mission to His pre-incarnate life. This, for example, must be the force of the aorist ἐδίδαξε in Jn 8²⁸ (cf. ἤκουσα 8²⁶, 40, παρεδύθη Mt 11²⁷, ἔλαβον Jn 10¹⁸ et al.). Closely connected with such passages are others in which, on the ground of His consecration and mission, Christ lays claim to special prerogatives, such as 'authority over all flesh' (Jn 17², cf. Mt 28¹⁸), 'power on earth to forgive sins' (Mk 2¹⁰ ||), the possession of, and power to impart, life (Jn 5²¹, 26), the consequent right of judgment (vv.²², 27), etc. etc. There are, further, passages in which Christ, in view of His mission, claims a special relationship to God. This is, indeed, implied in the constant combination, 'Father, Son.' But the claim is in some instances specially clear. It is so in the parable of the Vineyard (Mk 12¹⁰ ||), which bears directly on the mission and consecration of Christ. The earlier messengers—servants (δοῦλοι)—had been rejected, 'He had yet one, a beloved son. . . . They will reverence my son. . . . This is the heir.' These sentences are pointless unless they declare an essential distinction between the δοῦλοι and the υἱός (cf. He 1¹⁻²). There is, further, the assertion of constant oneness of the Father who sent and the Son who was sent—oneness of purpose, will, working: e.g. 'He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him' (Jn 8²⁹); 'I and the Father are one' (10³⁰); 'The Father is in me, and I in the Father' (v.³⁸).

We have been led, by an argument which a fuller induction from the words and actions of Christ would immeasurably strengthen, to the central question of His Person. This is, indeed, the question here at issue between Him and the Jews. They accused him of blasphemy 'because that thou, being a man, makest thyself God' (v.³³). On a previous occasion 'the Jews sought . . . to

kill him, because he . . . said that God was his (R.V. "his own" [*ἰδιον*]) Father, making himself equal with God' (5¹⁸). Christ Himself accepts, in the most emphatic and significant manner, the confession of Peter, 'Thou art the Christ, the Son of the living God' (Mt 16¹⁶, cf. Jn 17⁸ 20³¹). Westcott insists on the special significance of the expression *ἐξήλωθον ἐκ* (Jn 8⁴² 16²⁸):

'The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connexion described is internal and essential, and not that of presence or external fellowship.' Again (on Jn 16²⁸): 'No phrase could express more completely unity of essence than the true original of these words. . . . Thus the Lord, while He recognizes the faith of the disciples, lays before them a revelation of deeper mysteries. The verse is, indeed, a brief summary of the whole historic work of Christ: clause answers to clause: the Mission, the Nativity; the Passion, the Ascension.'

II.

All that has been said on the first, bears on the second of our two main passages, 17¹⁹. Christ had lived His life, ever in unclouded fellowship with the Father and in perfect fidelity to His mission; now His earthly life is closing, and He is face to face with death. That His words have reference to the Cross, now immediately before Him, cannot be doubted. This had been the underlying thought in His farewell conversation with His disciples. The present tense of the verb (*ἀγιάζω*) points to something imminent. It is the moment of self-consecration of Him who was at once Sacrifice and Priest: He is about 'to give his life a ransom for many' (Mt 20²⁸, Mk 10⁴⁵). This view of our Lord's words is confirmed by the reference to the disciples: 'for their sakes . . ., that they may be sanctified in truth.' There is a difference of opinion among exegetes whether *ἐν ἀληθείᾳ* is equivalent to *ἐν τῇ ἀληθείᾳ* of v. 17 (Stier, Tholuck, Luthardt, Wendt, *E. G. T.*), or is simply = *ἀληθῶς* (Westcott, Plummer). In either case, the consecration of Christ is to issue in a like consecration of His disciples, conditioned in their case by a sanctification, a cleansing from sin, which was unnecessary and impossible in His. His consecration is not merely an example which the disciples are to imitate, but a dynamic. It is a means essential to their consecration. 'Thou hast re-

deemed (R.V. "purchased") us *to God* by thy blood' (Rev 5⁹). The Cross is, in Christ's own teaching, at once the symbol and the means of the consecration of His disciples. By His death—to borrow the thought of the Apostle Paul—they are to be brought into fellowship with God and into like devotion to His will and service (Eph 5², cf. He 10^{10.29} 13¹²). Christ's words about the brazen serpent, the heavenly bread, the shepherd giving his life for the sheep (Jn 3¹⁴ 6⁵¹ etc. 10¹⁵), may be set beside this passage as explaining and confirming its meaning.

It has been contended (Wendt and others) that the words of Jn 17¹⁹ sum up the life of Christ. If this contention is meant to do away with, or to diminish the force of, the reference to the Cross, we cannot accept it. But if it means that in His death the life of Christ reaches its climax, that Calvary is the final goal and the explanation of the Incarnation, the contention has great value. And, indeed, the two passages here dealt with, the heavenly ordination and the final consecration on earth, are linked together by many words of Christ and by many incidents of His life. The incident in the Temple (Lk 2⁴¹⁻⁵¹, esp. v. 49) may be so regarded, though it occurred long before His entrance on His public ministry. But the first great incident of this kind is the Baptism (Mt 3^{13ff.} ||)—Christ's consecration of Himself to His ministry and His acceptance of all that it involved (cf. v. 13). The Temptation may be regarded as the completion of the baptismal consecration (cf. Jn 14³⁰). The Transfiguration, when He spoke with Moses and Elijah of 'his decease which he was about to accomplish at Jerusalem (Lk 9^{28ff.} ||), the supper at Bethany, when He accepted the anointing by Mary as 'against the day of my burying' (Jn 12^{1ff.}), the day on which 'certain Greeks' desired to see Him, when resolute acceptance of the issue of His mission brought calm to His troubled soul (v. 20^{ff.}), the sacred communion of the upper room, and especially the institution of the Lord's Supper (ch. 13 ff.), the Agony of Gethsemane and the strong peace that followed it (Mk 14^{32ff.} ||)—these are the great moments of Christ's self-consecration. They are the outstanding incidents of a life which was one unbroken act of consecration and of perfect obedience, a life fitly summed up in His own triumphant words, 'I glorified thee on the earth, having accomplished the work which thou gavest me to do' (Jn 17⁴).