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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

HOW TO READ THE METAPHORS OF JESUS.

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I.—EATING AND DRINKING HIS BODY AND BLOOD.

That language first employed of the natural support of the body should come to be used of the sustenance of the soul is nothing that can surprise us. Such a metaphorical usage of words is what we are always driven to when we describe spiritual operations. Hence much of the language of the Bible, when speaking of God Himself, is of necessity anthropomorphic. Of the infinite and spiritual, finite humanity can only slip out its own inadequate diction. But there is much to be observed in the support of our bodies by food which renders the expressions that relate thereto more than ordinarily appropriate for the conveyance of solemn lessons on spiritual mysteries. (1) We take food, dead matter, into our bodies, and, by nature's subtle chemistry, it is converted not only into a support of our lives, but becomes assimilated with our frames, and lifeless meat is changed into a living constituent portion of moving and thinking men. Here we are constant witnesses of a work of mysterious power, and words which speak of such an

incomprehensible process suggest themselves as the fittest exponents of deeper mysteries still. (2) God also chose food, and due control in respect thereof, as the means of trial for our first parents. The one tree left untouched was to be the outward and visible sign of their soul's obedience, their sacrament of faith and love. And under the new covenant, our Lord has appointed that it shall be through means of the reception of food that the souls of the faithful shall be made partakers of His blessed body and blood. Hence it need cause us no wonder that imagery drawn from eating and drinking is frequently employed in the Bible where the writers are speaking solely of the soul and its sustenance.

(3) There is yet another reason why such transference of language should be found often in Holy Writ. God's revelation of Himself in the hearts of men is there set before us as a matter of sensation rather than of speculation. To know of God is never confined to mere knowledge: it penetrates deep into the feelings, and becomes a power within us. It must ever be closely followed by proofs of its vitality, shown by the working out of our knowledge, or rather the interweaving thereof into the texture of our lives. No language, therefore, which spake merely of objective comprehension would suffice to set forth the way