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the matter of exposition and explanation of these tales we must express ourselves as disappointed with Mr. Wratislaw. He has confined himself to the mythological theories of Sir George Cox and Mr. Max Müller, as if no such opposing theories as those of Dr. Gaster on the one hand, and Mr. Andrew Lang on the other, had ever occupied the attention of folk-lorists; and yet Mr. Lang's magnificent introduction to the latest and best translation of Grimm supplies a key to that school of folk-lorists who think that in the tales we have an expression of savage or barbaric fancy surviving in the traditions of a people long after the era of savage or barbaric thought and custom had passed wholly away.

There is another aspect of Mr. Wratislaw's work which must be touched upon. He supplies another story-book for the young, and one that many of our special readers will more than usually welcome. Nursery-tales, the delight of all children, are here very often, as we have already noted, appended to the teaching of Christian doctrine, and almost throughout there is a strong substratum of religious fervour and influences. This is not hurtful to the student of folk-tales. On the contrary, it allows him to understand one of the means by which, in the turmoils of racial and national conflicts, these old-world stories could have been preserved. And it is highly useful to those who wish to instruct children in religious principles while delighting them with the tales that have delighted generations of children. Alas! the time for true folk-tales has now almost wholly passed away. Nurses do not now tell tales with dramatic force, with nervous instinct which comes from the memories of their own childhood. They read them from books that are now constantly being issued from the press, and we feel assured that Mr. Wratislaw's volume will find its way into the hands of many who care nothing for the theories as to the origin and transmission of folk-tales, but who care very thoroughly for the tales themselves—those marvellous products of the human mind which in this nineteenth century delight the children of the nursery and the schoolroom and the student of early man and his ways.

G. L. GOMME.

ART. VI.—THE EPISTLE TO THE HEBREWS.

THE following epitome of the Epistle to the Hebrews, with the notes, was made during a reading of the Epistle in the original Greek with a clerical society. As to the epitome or abstract, doubtless better may be found in print; but the most helpful to a student is that which he makes for himself during

actual perusal of a work. As for the notes, they were not meant to be exhaustive; many passages well discussed in accessible commentaries are left untouched. The notes were written without much reference to commentaries; and rather on points of scholarship, language, and the rendering of the Greek, where I might claim to contribute an independent opinion. They were made before Dr. Westcott's invaluable book on the Epistle appeared. A few references to this have been added in the notes, and at the end.

Epitome.—Chaps. i., ii.

God, after many partial revelations, has finally spoken to us by His Son; by that Divine Son through whom He made and sustains the world; who, having purged our sins, is returned to His Father on high. Far above all angels is He, as the Scriptures show; He, the eternal victorious Son, while they are but ministers. To such a message of salvation we must give heed with reverent fear. Christ spake it first, then His immediate hearers, and God has confirmed it by miraculous signs and spiritual gifts. Jesus Christ is the Supreme Ruler of the world to come. Not yet do we see this supremacy complete; but, after humiliation and death, we see Him glorified. And as God's purpose is through Him to lead many sons of men to glory, He fittingly perfected through suffering Him, the Captain of their salvation. Christ is the Divine Son, but through Him we are called to be sons, made His brethren, freed from bondage by His victory over the devil our enslaver. He came to help men, not angels; He was, therefore, made very man, to feel for and with His brethren, to be a merciful High Priest.

Notes.

Chap. i. 1-4.—There is a beauty, majesty and melody in the Greek original here, which the English Authorised Version in a great measure reproduces. But the Revised Version, while labouring to be precise in details, loses much of this beauty; indeed, it can hardly be read aloud so as to sound well. The diction of these verses, as indeed generally that of the Epistle, shows that the writer was one who could easily and powerfully wield the Greek language.

Verse 2, *τοὺς αἰῶνας*.—No one word better renders this here, or in like passages, than does "world." Doubtless the first meaning of *αἰὼν* is "a length of time, an age." But "making the ages" is in English rather unmeaning. In the plural *οἱ αἰῶνες* comprises as well the created things and the events as the ages or times through which these exist and happen. Chap. xi. 3 of this Epistle, and Wisd. xiii. 9; xiv. 6, are similar to

this in the use of the expression. Westcott, in his note on chap. xi. 3, says, "This conception of creation as unfolded in time, the many ages going to form one world, is taken up into Christian literature." We do, in fact, use the English "world" in a wide sense. "Before the world began" means, "before time began to be, and things to happen or be created." And the singular is thus wider than the plural, by which last we rather denote the material spheres, heavenly bodies, etc. Theologically, of course, this verse hangs together with *πάντα δι' αὐτοῦ ἐγένετο* of St. John i. 2; and our Creed's "By whom all things were made."

Verse 3, *ὑποστάσεως*.—"Substance" or "essence" is better than "person" here; though in defining either of the Divine nature we are beyond our depth. For *χαρακτήρ*, "express image" of the Authorised Version seems at least as good as "very image" of the Revised Version. For this word "very" sounds rather mean and common in this collocation, and does not suggest the metaphor in *χαρακτήρ* as the Authorised Version does.

Chap. ii., 1, *παραρῥυῶμεν*.—"We slip from them, fall away from them." A close parallel is Prov. iii. 21, *υἱὲ, μὴ παραρῥυῆς, τήρησον δὲ ἐμὴν βουλήν*. Xenophon (Anab. iv. 4, 11) uses the same tense of this word of snow slipping off a surface. Thucydides (iv. 12) uses another compound of *ρέω*, to describe how, when Brasidas was wounded, "his shield slipped off his arm (*περιεῤῥύη*) into the sea." These compounds do not appear (as far as I know) to be used of ships or things floating on the water; rather of the particles of a fluid moving freely among or from each other, and then of anything slipping or falling with loosened hold. Hence I prefer "fall away," and Chrysostom's *ἐκπέσωμεν*, to "drift away" of the Revised Version. *Παραρῥεῖν* is used of things slipping from memory, becoming forgotten, by Sophocles (Philoct. 653), and Plato (Legg. 781, A). And *ἐκπεσεῖν* is used for "to forget" in Aristotle.

Verse 16, *ἐπιλαμβάνεται*.—The uses of this word elsewhere, and the general tenor of the argument here, make for "take hold of for help" as the right rendering. It is very remarkable, as Westcott says, that none of the ancient authorities appear to have understood the words so. Chap. viii. 9 confirms this view of the sense of *ἐπιλαμβάνεσθαι*. Christ was made man so best to help man, and deliver him from bondage.

Epitome.—Chaps. iii., iv., to verse 14.

Christ is our High Priest. Study Him well. He is faithful, as was Moses; but is greater than Moses, as a son is greater than a servant. Moses was over Israel, who were God's house or family in old time. Christ is over God's house, and we

Christians are God's house now. But, to remain so, to secure the promised rest, we must be steadfast. Israel forfeited the rest through disobedience. Some never came to Canaan. And the final rest they have not attained to. For Canaan was not the only rest meant. A Sabbath rest was prefigured at the creation; a rest is spoken of long after the entry into Canaan under Joshua, in a Psalm of David. This rest is still in store for the people of God. But we need earnestness and obedience; nor can we escape detection and punishment, if disobedient, for to God all is open, from Him nothing hid.

Notes.

Chap. iii. 14, *ὑποστάσεως*, "confidence."—Without a doubt *ὑπόστασις* is here used of the mental state. The two meanings, "substance," "confidence," are, as Westcott says, well established. He has good and exhaustive notes on the word in chaps. i. 3 and xi. 1.

Verses 18, 19, *ἀπειθήσασιν . . . ἀπιστίαν*. Cf. iv. 11, *ἀπειθείας*. "Unbelief" is the cause of "disobedience"; the latter the practical result of the former. A man disobeys an adviser (his physician, *e.g.*) because he does not believe in him.

Chap. iv. 1, 2, *ἐπαγγελίας . . . εὐηγγελισμένοι*.—The latter word seems intentionally to echo and recall the former. In meaning the words are, indeed, partly distinct, but the promise in this case is the good tidings.

Verse 2, *συγκεκριμένους*.—The Revised Version reads *συγκεκριμένους*, and renders "because they were not united by faith with them that heard." This is explained to mean "because they (the people of Israel) were not united by faith with them that (first) heard," that is, with those to whom the message was given, *viz.*, Moses and Joshua and Caleb. I must confess that I was long unable to find *ἀνη* meaning in the Revised Version rendering. The other reading *συγκεκριμένος* (retained by Tischendorf) seems far better for the sense. Westcott prefers this reading; he would take *πίστει* as an instrumental dative, "because it was not incorporated by faith in them that heard," . . . "because they were not vitally inspired with the divine message, though they outwardly received it." I rather prefer the other construction, to connect *τῇ πίστει* with *συγκεκριμένος*, "because it was not mixed with faith in the case of those that heard it." Words of advice, promise, etc., can do no good to the hearer who does not believe them; there must be something in the receiver to ensure the wholesome working of the thing received; something in the patient to render effective the medicine; something in the soil to enable the seed to germinate. These illustrations seem suggested by *συγκεκριμένος*.

Practically the whole sense of this is the same as that of Westcott's rendering.

Verses 12, 13.—A beautiful and forcibly-worded passage, illustrating what was said on chap. i. 1-4.

τομώτερος.—Quite a classical word, both in literal and figurative use.

τετραχλισμένα.—That this word means "laid open" is certain; but by what metaphor is doubtful. *Τραχηλίξειν* means in some writers to "throw over the head or neck," as a horse does its rider; *ἐκτραχηλίξειν* is thus used literally by Xenophon, *Cyr.* 1, 4, 8, and several times by Aristophanes, for "to throw, cast headlong down." Also it is used by Plato, *Rival.* 132, C., of a wrestler, in the passive voice. And Xenophon says of the Spartans that they are healthy and strong in body, because *ὁμοίως ἀπό τε τῶν σκελῶν καὶ ἀπὸ χειρῶν καὶ ἀπὸ τραχήλου γυμνάζονται*, *Lac.* 5, 9. L. and S. refer to Plutarch as using the word in this sense. But what exact trick of wrestling is meant, or if any special trick, does not appear. Perhaps only the general working, turning and twisting of the supple neck in the contest. And the passage of Philo, quoted by Westcott in his note on this passage, seems to me to be referable to this idea, *ἀρξεται ποτε διαπνεῖν καὶ ἀνακύπτειν ἢ πολλὰ γυμνασθεῖσα καὶ τραχηλισθεῖσα γῆ*, "the soil that has been well worked and turned about will begin to breathe through its pores and open upward" (or perhaps "recover"). It may be that the use of the word in this, the only New Testament passage, comes from this figure: Soil that is turned and worked this way and that exposes its particles to the air; is opened by such upturning. Chrysostom understands it of victims hung up by the neck and flayed. Œcumenius gives (with Chrysostom's) another explanation, *κάτω κύπτοντα καὶ τὸν τράχηλον ἐπικλίνοντα*, which does not appear likely.

πρὸς ὃν ἡμῖν ὁ λόγος, "with whom we have to make our account." The Authorised Version, "we have to do," is too general. Westcott quotes Chrysostom in support of the translation I have given.

Epitome.—Chaps. iv. 14; v., vi. vii.

Christ, I repeat, is our High Priest; a high priest merciful, sympathetic. Appointed by God, but not Levitical; rather like Melchisedec, as was prophesied of Him. Now, here is a hard subject, needing keen attention. Some of you have become dull; have not made advance in knowledge proportional to the time that ye have been Christians; are yet at the very beginnings, if, indeed, ye have not gone back. Bestir yourselves, give earnest attention and patience, strive onward to perfection. God's promise is sure, for God is sure, and He even confirmed it by an

oath. Of this promise we have a steadfast hope, a heavenly hope through Christ. This Melchisedec, whom I assert to be the type of Christ as priest, was, as the Scripture shows, greater than Abraham, for he received honour from Abraham and blessed him. He was not of the priestly tribe; he comes into the record mysteriously, goes out of it mysteriously, without recorded beginning or end; and, therefore, is a fit type of the one who is a high priest for ever. The prophecy, "Thou art a priest for ever, after the order of Melchisedec," found no fulfilment in the Levitical priests; in Christ it finds fulfilment. Christ is not one of many temporary changing priests, but is one abiding for ever. He, sinless Himself, has made one offering that needs not repeating for the sins of all.

Notes.

Chap. v. ver. 8, *ἐμαθεν ἀφ' ἃν ἔπαθεν*.—This phrase recalls some classical passages. That by suffering comes learning was proverbial. Cf. *Æsch.*, *Agam.* 241, *τοῖς μὲν πάθοῦσιν μαθεῖν ἐπιβρέπει*, and *Herod.* i. 207, *παθήματα . . . μαθήματα*. Westcott gives other examples of this alliteration.

Verse 11 begins a digression of personal address; the comparison of Christ to Melchisedec is reintroduced at vi. 20, and worked out in chap. vii.

Verse 12, *στοιχεῖα*.—What we might call the A B C of any study.

Verse 14, *ἕξις . . . αἰσθητήρια . . . γεγυμνασμένα*.—All rather learned and philosophical terms.

Chap. vi. 4-8.—On this solemn warning of the perils of apostasy Westcott notes: "The Apostle . . . makes one limitation to the efficacy of the work which he proposes. He cannot do again what has been done once for all. He cannot offer a fresh Gospel able to change the whole aspect of life and thought, if the one Gospel has been received and afterwards rejected. Nature itself teaches that the divine gifts must be used fruitfully. They carry with them an inevitable responsibility." And he connects verse 3 and verse 4 thus: "It is necessary, the Apostle seems to say, that I should add this reserve 'if God will,' for . . . it is impossible for man to renew to *μετάνοια* those who have fallen from the faith."

Verse 6, *ἀνασταυροῦντας*.—Notice the *present* participles (not as in verses 4, 5, *past*). "There is an active, continuous hostility to Christ in the souls of such men as have been imagined" (Westcott). May it not be that the writer is thinking of some known instances of apostasy? "For such," he says, "I, as preacher and teacher, can do nothing. But while I thus solemnly warn such, I am not classing you with them. Your kindness proves the contrary."

Verse 12, *νωθροί*. Cf. above, v. 11.—Plato speaks of men (*Theætet.* 144, B.) as *νωθροί πρὸς τὰς μαθήσεις*. *νωθής* he also uses of a sluggish horse, *Apol.* 30, E. Homer applies the word to an ass: *Il.* λ, 558.

Verse 14, *ἦ μὴν εὐλ*.—Here are both the ordinary Greek particles beginning an affirmation on oath and the doubling of the verb in imitation of the Hebrew idiom. This last is frequent in quotations from the LXX. And in Acts iv. 17, *ἀπειλή ἀπειλησώμεθα*, and in Acts v. 28, *παραγγεῖλα παραγγεῖλαμεν* may be modelled on the same.

Verse 18, *δύο*.—The promise simple, and the oath added to it. Men confirm their promise by an oath: God, condescending for man's assurance, did the same.

Verse 18, *καταφυγόντες*, "taking refuge," as a ship might do in a safe harbour. This would lead on to the metaphor of the anchor. But how is the anchor comparison to be explained in connection with the end of the verse? Perhaps "as an anchor fixed penetrates below the ground, so the Christian's hope enters into the unseen." But the metaphor is probably quitted before *εἰσερχομένην*, which simply agrees with *ἐλπίδα*. Westcott points out that all the three adjectives may be predicates of "hope" (and this he prefers); or the first two may be referred to the anchor, the third (*εἰσερχομένην*) to the principal subject (hope). No doubt *ἀσφαλῆ καὶ βεβαίαν* suit "anchor"; but in such comparison they are bound to do so. "Hope is like an anchor, sure and firm," would be of little force were an anchor not "sure and firm."

Chap. vii. 3, *ἀγενεαλόγητος*.—This word comprises and explains the two former. Of Melchisedec's genealogy, parentage, birth, we are told nothing; nor yet of his death. Mysteriously brought in, he as mysteriously disappears. Hence he is, as described for us in Scripture, a fit type of one ever-living. Especially emphasized is the fact that he was not of the tribe of Levi. Some have supposed Melchisedec not a man but an angelic or divine being. Surely this would impair, if not destroy, his fitness as a type. Westcott gives some of the opinions to this effect in his additional note, p. 202, but he does not agree with this view.

Verse 6, *δεδεκάτωκεν*.—The force of this and similar perfects is "hath been in the Scriptures spoken of as . . ." Westcott says, "It stands written in Scripture as having a present force." And he gives a list of passages in this Epistle where the perfect is thus used. I do not know that I should quite agree with him as to all such passages that "the fact is regarded as permanent in its abiding consequences." Doubtless these important facts about Christ have "abiding consequences"; but

the tense appears simply to mean "the fact is written in the Scriptures we possess as having happened."

Verse 13, *μετέσχηκεν*, "belongeth" or "pertaineth" appear adequate; for "to share in the lot of a tribe" is "to belong or pertain to it." But it would be better after rendering this perfect by a present (see last note), to render *προσέσχηκεν*, "giveth attendance."

Verse 14, *ἀνατέταλκεν*.—It does not seem to me that this perfect should come in the list given by Westcott on verse 6. For the meaning is "it is quite plain that our Lord *hath* arisen," not that "He is recorded as having arisen." The expression "our Lord" plainly shows this to be an assertion of an obvious fact about Jesus of Nazareth, not of a recorded truth about the Scriptural Messiah.

Verses 23, 24.—The priests of old were many, mortal and transient; the new Priest one, immortal and permanent. With the whole tenor of the passage so plain, I cannot but think that *ἀπαράβατος* here does mean "untransmitted, that does not pass on to another." One cannot expect to find many examples for the use of a long negative verbal like this; but there is abundant authority for the active use of such verbals as *ἄμειπτος*, *ἄπρακτος*, *ἀναίσθητος*. And the two passages from Josephus adduced by Westcott turn out, on examination, to be both *active* uses of the word. The first is C. Ap. ii. 42, *τί εὐσεβείας ἀπαραβάτου κάλλιον*, "What is more excellent than piety that never transgresses?" One may give an appearance of "passivity" to it by rendering it "inviolable, inviolable," but it does not mean a piety "that is not transgressed against," but a piety "that does not transgress." Josephus is eulogising his own nation as devout men who do not transgress. The other passage is Ant. xviii. 8, 2. Here also the Jews are saying how they have not transgressed the commands of their law—*ἀπαραβάτοι μεμενηκότες*, "having continued without transgressing them." This proves that *ἀπαραβάτος* can mean, and does sometimes mean, *οὐ παραβαίνων*, that it need not mean *παραβαινόμενος*.

No example of *παραβαίνειν* exactly thus used of an office is given in lexicons; but I see no strong reason why the writer should not have thought of *παραβαίνειν* as a good opposite to *παραμένειν*; and therefore used *ἀπαραβάτος* as equal to *παραμόνιμος*. This is the interpretation of the Vulgate, "sempiternum"; of Theophylact, *ἀδιάδοχον*.

Primasius explains "sempiternum" further by "nec ullum habere poterit subsequentem." Our English "unchangeable" fairly represents this sense. "Untransmitted" or "intransmissible" are words too academic to be recommended for a translation meant for all.

Verse 25, εἰς τὸ παντελές.—Of course, "completely, to the uttermost," is the right rendering of this. Westcott says, "the old commentators strangely explain it as if it were εἰς τὸ διηνεκές (so Lat., *in perpetuum*)." The fact is, they are penetrated with the idea (which I share) that verses 23, 24, throughout emphasize the continuance, the lasting permanence, of Christ's priesthood. And so they speak of the *permanence* of the salvation wrought. And after all "permanence" is a part and a necessary part of the "completeness."

W. C. GREEN.

Hepworth Rectory,
Feb. 1890.

(To be continued.)

Short Notices.

Gleanings from Old St. Paul's. By W. SPARROW SIMPSON, D.D., F.S.A.,
Sub-Dean of St. Paul's Cathedral. Elliot Stock.

ALL those who have read Dr. Simpson's "Chapters on the History of Old St. Paul's" will be glad to get his "Gleanings." It is full of interesting matter, and, like the companion volume, is tastefully got up in the antique style.

The Mystery of God. A consideration of some intellectual hindrances to faith. By T. VINCENT TYMMS. Fourth and cheaper edition. Elliot Stock.

We are pleased to see a new edition of this able work, which when first it appeared we strongly recommended. It is emphatically a book for the doubts and difficulties of the present day.

The Cleansing Blood: a study of 1 John i. 7. By H. C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge (Author of "Thoughts on Christian Sanctity," "On Union with Christ," "On Spiritual Life," etc.). Seeley and Co., Essex Street, Strand.

A paper on this brief discussion of a most important subject "was to appear" in our pages some months ago. Without further delay we recommend this admirable tractate. It is a reprint from the CHURCHMAN of July, 1887, but contains additional matter, and in its present form can easily gain a wide circulation. We quote a few sentences from the Prefatory Note. Mr. Moule says: "The line of inquiry was suggested by the many interpretations of 1 John i. 7, which from time to time I observed, in which the 'cleansing' action of the Lord's holy 'blood' was explained wholly, or mainly, not of the work of propitiation and acceptance, but of that of internal purification of will, of thought, of heart; or, again, of that of the infusion of the life-power of the Lord our Head into His members. I cannot but think that such explanations are not borne out by the testimony of Scripture, inductively studied. This verse, like every passage of the Holy Word, should of course be approached (as in the presence of the Inspirer) with the desire to find out not what we wish it to say, but what it says; and I am well aware of the risk of forgetting this on my own part. But my