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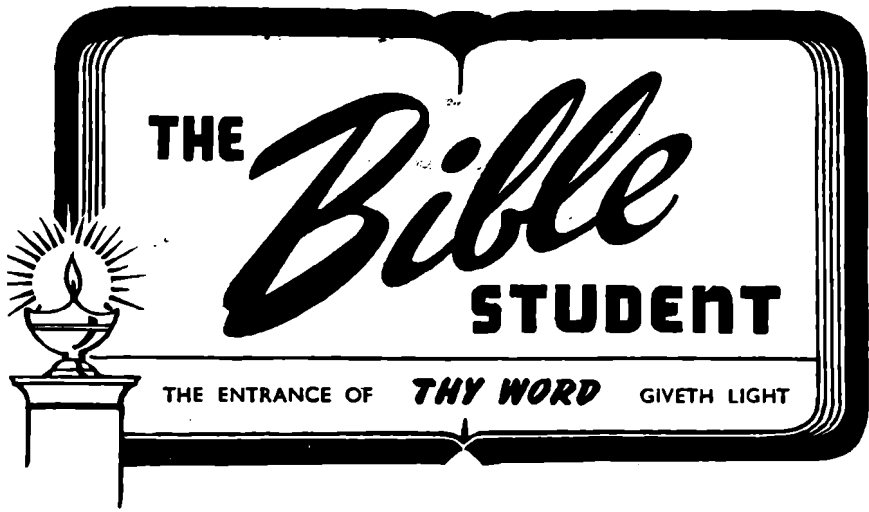
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Editor: A. McDONALD REDWOOD

NOTES ON HEBREWS

W. E. VINE, M.A. (London)

Chapter 12 (continued)

Verse 25. See that ye refuse not Him that speaketh.—This recalls the beginning of the Epistle, 'God . . . hath spoken unto us in His Son' (1:2): 'Him that speaketh' is best to be regarded as God. The word rendered 'refuse' here has the meaning of repudiation, rejecting.

For if they escaped not, when they refused Him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven: This recalls 2:2, 3. For the verb *chrématizō*, to warn, see 8:5. The next verse indicates that the voice of God is intended. God has given a Divine revelation from Heaven in and through His Son and by the ministry of the Holy Spirit in the gospel.

Verse 26. Whose voice then shook the earth: That is to say, at Sinai, *but now He hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven.*—The prophecy, terrible in its details, is mentioned as a promise, for such it is to those who share God's thoughts. Cp. Luke 21:28. The next verse makes clear that what is here foretold has reference primarily to all that Judaism stood for, as foretold in Hag. 2:6, 7, all that was of the old creation, all that was and is corrupt and rebellious. God will introduce a new order of things by establishing a Kingdom of righteousness under the government of His Son, but this will be introduced by judgements which will dissolve all that man leans upon.

Verse 27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.—The phrase 'as of things that have been made' marks their temporary character. For the final fulfilment of what is there foretold see 2 Peter 3:10, 12; Rev. 20:11; 21:1-5; Isa. 65:17; 66:22.

Verse 28. Wherefore, receiving a kingdom that cannot be shaken,—Already God has begun to introduce a spiritual kingdom through the gospel, with which Judaism can have nothing to do. Its power

will be manifested at the second Advent. That was the immediate message for these Hebrews. The word *paralambanō* rendered 'receiving' is in the present continuous tense, indicating a process already begun. Its real meaning is to take from the hand of another.

let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: *Charis*, grace, when used of that which is exercised on the part of the receiver, signifies a sense of the favour bestowed, a feeling of gratitude, as in Rom. 6:17 ('thanks'), 1 Tim. 1:12, and here. The source is ever the grace of God, and the way in which we respond to it determines the character of our service. The adverb *euarestos*, rendered 'well-pleasing', means in a well-pleasing manner: it is used only here in the N.T. For the corresponding verb see 11:5, 6; 13:16. Reverence, *eulabeia*, is the effect of a sense of the holiness of God and His hatred of sin; it denotes that solemn regard for the presence and attributes of God which prevents evil and teaches us to rejoice with trembling. The word *deos*, awe, is used here only in the N.T.; it signifies a feeling of veneration consequent upon the majesty and sublimity of God. Service is never to be rendered without these two characteristics.

Verse 29. for our God is a consuming fire.—That He is our God should prevent despair; that He is a consuming fire should prevent presumption. See Deut. 4:24. God is not this apart from Christ for the character of God is revealed in the Person and work and teaching of Christ (see e.g., Matt. 23, and especially verse 33).

Chapter 13

INTRODUCTION

This chapter consists of exhortations relating to the believer's manner of life. They are based upon the preceding teaching of the Epistle, and still bring before the reader the Person of the Lord Jesus, the unchanging One, the need of going forth to Him 'without the camp', because of His having suffered without the gate. Through Him alone as 'the great Shepherd', and because of His blood 'of the everlasting covenant', is it possible to do what is well-

pleasing in the sight of God. The whole teaching is set in the background of the error of Judaism and its impending judgement and doom.

ANALYSIS

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NOTES

Verse 1. Let love of the brethren continue.—*Philadelphia*, 'love of the brethren', may well be rendered 'brotherly love'. It is a law of the Kingdom just mentioned. It is an evidence of heavenly citizenship. The exhortation suggests that such love had existed and needed maintaining.

Verse 2. Forget not to shew love to strangers.—"To shew love to strangers" translates the single word *philoxenia*, rendered 'hospitality' in Rom. 12:13. Hospitality, in the general use of the word, has a different meaning from that expressed in this injunction, which signifies a gratuitous, loving entertainment, and that of strangers. Cp. 3 John 5.

For thereby some have entertained angels unawares.—Literally, 'some entertaining angels were unaware', that is, of what they were doing. See Gen. 18:3; 19:2; Judg. 6:18, 22; 13:15, 16. The exhortation suggests that there is a greater honour and reward than might be supposed.

Verse 3. Remember them that are in bonds, as bound with them.—A command expressing the utmost sympathy with those suffering for their testimony. The verb rendered 'bound with them', used here only in the N.T., is in the perfect tense, 'having been bound together', suggesting the complete realization and abiding sense of what had taken place.

Them that are evil entreated, as being yourselves also in the body.—That is to say, in a condition continually exposed to such distresses and calamities. For the verb rendered 'evil entreated' see 11:25, 37.

Verse 4. Let marriage be had in honour among all, and let the bed be undefiled:—That this is put in the form of an exhortation, as in the R. V., instead of as the statement of a fact, is in keeping with the tenor of the whole passage. It has in view that marriage is a Divine institution. To forbid it is to usurp authority over the consciences of men and women (see 1 Tim. 4:1-3). Believers are to regard it as sacred and to keep it free from every kind of unchastity.

for fornicators and adulterers God will judge.—God has appointed retributive effects of these evils in this life. The certainty of Divine judgement hereafter is declared in Rev. 21:8; 22:15. Cp. 1 Thess. 4:6.

Verse 5. Be ye free from the love of money;—More strictly, let your disposition be. The noun *tropos* denotes either a disposition or a behaviour, or a manner of life. The R. V. omits it in the rendering 'Be ye'. 'Free from the love of money' translates the single adjective *aphilarguros* (*a*, not, *philos*, loving, *arguros*, money). This evil involves a variety of moral dangers; see 1 Tim. 6:9, 10.

content with such things as ye have:—*Arkeō*, in the Active Voice, to be sufficient, is here used in the Middle Voice, to be contented; in Luke 3:14 it is used of wages; in 1 Tim. 6:8 of food and raiment. The corresponding noun is found in 2 Cor. 9:8 and 1 Tim. 6:6, and the adjective in Phil. 4:11. The exhortation is not against honest occupation, but is opposed to anxiety under apprehensiveness of want.

for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.—The contentment enjoined, with its freedom from care, is based upon God's relationship with His people and upon His promise, stated in the most emphatic terms; see Deut. 31:6. Cp. Josh. 1:5 and 1 Chron. 28:20. It assures us of both His presence and His assistance. There is emphasis on 'Himself'.

Verse 6. So that with good courage we may say, The Lord is my helper; I will not fear: what shall man do unto me?—The verb *tharreō*, rendered 'with good courage', is used in the present participle, lit., 'being of good courage' (being bold), and thus conveys the thought of a constant habit. The quotation is from Ps. 118:6, where the Hebrew has 'Jehovah is for me', and divides the two sentences as here in the R.V.

Verse 7. Remember them that had the rule over you, which spake unto you the Word of God;—The verb in the original means 'guides' (the noun is formed from the article with the present participle, 'the ones leading'). What is signified here is not rule but leadership (by ministry of life and word), as in 2 Cor. 1:24. The aorist tense rendered 'spake' sums up their ministry. The same word is used in verse 17.

and considering the issue of their life, imitate their faith.—*Anatheōreō* means to consider carefully, to review; it is used elsewhere in Acts 17:23. The word *ekbasis* (A.V. 'end', not signifying an aim) denotes the way out, pointing to the termination, but with the suggestion of the whole course of life which was thus consummated; this is indicated in the word *anastrophē*, a manner of life; it means the general ordering of one's conduct in relation to others (the synonym *biosis*, Acts 26:4, refers to one's course of life viewed in itself, not in relation to others). Their faith recalls the subject of chapter 11.

(To be continued)

THE NECESSITY OF THE CROSS

MARTIN A. HOPKINS, Th.M., D.D.

[Having dealt, in the first article, with some of the multitudinous theories of the Atonement the writer now proceeds to a critique of these theories and the necessity of the Cross:]

II. *A Critique of these Theories*

Out of my reading on the subject of the atonement there have emerged some clearly defined ideas: