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their assertion that the Reformation was unnecessary, and that the Church needed no such stringent remedies to restore it to its first estate. Let us look fully and fairly into the face of history, and recognise its true features without attempting to distort them for controversial purposes. Above all, let us repudiate that fatal habit of self-adulation which has always been the bane of our Church, and which claims for it the self-acquired titles of "pure" and "Apostolic," and which has led us too often to look upon every other of the Churches of the Reformation (not to speak of the Nonconformist Churches of our own land) with the same superciliousness with which the Roman Church regards our own. Let us rather give "good proof of our ministry" than doubtful proofs of our succession.

Of the great Athanasius, Nazianzene has well said, "Though he was farthest from St. Mark in his presidential office, he was nearest to him in piety. For he who holds the same doctrine has also the same chair, while he who holds a contrary doctrine has a contrary chair."¹ This succession of piety and faith we may well claim for our Church from the days of the Reformation till our own. It is the highest succession—it is the best kind of continuity. For it is that kind of continuity which the primitive Church found sufficient for all its needs—when the first disciples "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42).

ROBERT C. JENKINS.



ART. II.—CHRISTIANITY AND JUDAISM.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken to us in His Son, whom He appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high (Heb. i. 1-3).

WHEN the Epistle to the Hebrews was written, the Temple was still standing, the morning and evening sacrifices were still offered, the magnificent ritual of the stately fabric was still observed with dazzling splendour. The Levitical dispensation had been established amidst remarkable manifestations of Divine power, by the ministration of angels and by the miraculous agency of Moses. Judaism had all the attractions which an ancient faith ever inspires. The Christian Jews resident in Jerusalem did not understand that their disciple-

¹ Naz., Orat. xxi.

ship meant separation from the ceremonial law. The orthodox Jew did not cease to be either a Jew or orthodox because he had been baptized into the name of Jesus Christ. It is somewhat difficult for Christians of this age to realize, that the Apostles James, Peter, and John observed the law of Moses, regularly attended the Temple services, joined in its ritual, and in every respect identified themselves with the nation and her hope. The position of these converts was analogous to that of many Englishmen before the Reformation, who found Christ in the Scriptures, and yet who never dreamed of separation from the Church to which they belonged. More than one of the Reformers in England and elsewhere, in the early days of their enlightenment, preached the finished work of Christ in the pulpit or in the market-place, and then celebrated the Mass. "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." These Hebrew Christians did not perceive the difference between the transitory nature of the ceremonial law and the abiding character of the truth which lay beneath it—the distinction between "the shadow of things to come" and "the body," which "is of Christ." This position was a danger to many of those to whom this epistle was addressed. Their faith in their absent and unseen Saviour was becoming dimmed and clouded; things spiritual were obscured by things material; the means overshadowed the end. Hence, the main object of this epistle is to show the superiority of Christianity to Judaism, and that, so far from the Gospel being at variance with the Levitical law, the Gospel is the consummation of the law. This epistle is a prolonged demonstration that the old and new covenants stand to each other in the same relations as the shadow to the substance, the type to the reality. We who live in this generation can understand from the analogy of Nature that as the higher species are already typified in a lower stage of development, so, in the domain of revelation, the highest is not only prepared for, but is shadowed forth, by that which precedes in lower spheres.

There was another reason for the appearance of this epistle. It was a time of persecution. The Church of Christ in Jerusalem had just lost her chief pastor, her Apostle and Bishop, St. James, by a violent death. At the death of Festus, A.D. 63, Ananias, who favoured the Sadducees, persecuted the disciples who proclaimed the resurrection of Christ as transgressors of the law. Their goods were confiscated, many were stoned, and all were banished from the Temple courts, from altar and from sacrifice. "It was not wonderful that the Jewish Christians were dismayed at the prospect of being excluded by their

unconverted countrymen from the Temple they so dearly loved, that they gradually began to drift back to Judaism, that their passionate love of their country and of its magnificent traditions began to overpower their loyalty to their crucified King" (Dale, "Jewish Temple and Christian Church," p. 12). The time had come to proclaim to the Hebrew Christians the transitory nature of the Levitical institutions, and to draw their attention from that which was material to that which is spiritual, to the heavenly sanctuary, to the sacrifice once offered, and to the one Priest—the "Priest for ever after the order of Melchisedec." Whilst the author of this epistle shows that the ceremonial law was, in its nature and constitution, transitory and perishable, he at the same time proves that it prefigured that which could not pass away and fade. The types were shadows of things to come, whose glory all along had been that they were the forecasts of the substance which they foreshadowed. I will illustrate this transitory nature of the ceremonial law and the abiding truth which lay behind it from Schiller's celebrated "Song of the Bell." I give Mr. Arnold Forster's recent translation :

Come now, smash the outer shell,
 For its purpose is achieved,
 That our hearts and eyes may dwell
 On the form therein conceived ;
 Ere our bell we can unfold,
 We must sacrifice the mould.

Ere a year or two had passed, the destruction of the Temple and the removal of their ecclesiastical and civil polity caused these Hebrew Christians to understand what St. Stephen's apology before the Sanhedrim clearly indicated—that if the sweet silver bell of the Gospel was to sound throughout the world, the mould in which it was cast must be broken ; in other words, that the ceremonial law must be abrogated. The shell and husk in which the precious kernel was hidden must fall away, in order that the kernel—Christ—may be presented clearly to the eyes of men. Not one stone of the Temple was to be left on another, that men coming unto Christ, "the living stone," might, as "lively stones," be "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

To give one single instance of the argument of this epistle : The Hebrews regarded with devotion the provisions made by the law for dealing with the pollution of sin. The author shows that real purification cannot be gained by any sacrifices of "bulls and goats," but only through the offering of the blood of Christ, and that the absolute perfection of this one offering abrogates and annuls every other sacrifice. If this

epistle had been more carefully studied by the clergy in the past, and if its aspects of revealed truth had been more clearly proclaimed in the pulpit, we should not have had such a revival of mediæval error in this generation.

I must at once ask you to consider the verses at the head of this paper. They are the keynote of the subsequent epistle, its epitome and compendium. The arguments which follow are but the prolonged echoes of its opening strain. These verses contain two main divisions of thought :

- I. A contrast between the Old Revelation and the New.
- II. The nature and work of the Son of God.

I. A CONTRAST BETWEEN THE OLD REVELATION AND THE NEW.

Bishop Westcott writes: "The contrast between the Old Revelation and the New is marked in three particulars. There is a contrast (*a*) in the method, and (*b*) in the time, and (*c*) in the agents of the two revelations." "God, having of old time spoken to the fathers in the prophets, in many portions and in divers manners, hath spoken in these last days in His Son." The law of progression, which is stamped on creation, seen in God's providential government of the world, and experienced in the work of the Spirit in the individual soul, is clearly evidenced in Divine revelation. God did not at once open up the fulness of His mind, and unfold to view the treasures of His grace. His revelation was given "piecemeal"—in numerous portions (*πολυμερῶς*). Each fragment was in advance of that which went before.

I would observe, in passing, that if the researches of the higher critics prove that the writers of the historical books are largely compilers or editors of existing archives or records, rather than original authors, they will only illustrate more distinctly the meaning of *πολυμερῶς*—"many fragments." I must add my deep conviction that each portion was chosen under "selective inspiration," and that each writer, under the guidance of the Holy Ghost, was preserved from error and was influenced in the selection of those portions which bore on the religious history of mankind. I can only allude to the "many methods"—as Wycliffe translates *πολυτροπῶς*, the "many manners"—in which Old Testament revelation was given. I do not think that the "many ways," as Tyndale translates the word, refer to the various modes in which God communicated His mind, by dreams and visions, etc., but they indicate the "various forms which the subject-matter of the communications was made to assume." There were types and predictions, psalms and songs, parables and proverbs. There were commandments and promises. There was history. Two-

thirds of the Old Testament are purely historical. The word "prophets" in the verse which we are considering implied not so much those who predicted the future, as God's commissioned messengers, who revealed His will. "The title 'prophet' is used in the widest sense, as it is applied to Abraham (Gen. xx. 7), to Moses (Deut. xxxiv. 10; compare xviii. 18), to David (Acts ii. 30), and generally to those inspired by God (Ps. cv. 15)."¹ These prophets were inspired by God, whether the matter of the communication referred to the past, the present, or the future. "God hath spoken by the mouth of all His holy prophets which have been since the world began" (Acts iii. 21).

The contrast between the voice of God in and through "the prophets long ago" and "in the Son at the latter part of these days" is one of degree, and not of kind. The New Revelation is a continuation of the Old. God is the Author of both. The moon and stars which shine by night are as much instances of creative skill as the sun in its noontide splendour. The revelation of light is fuller in the one case than in the other, and yet the light is of the same nature and kind. "The voice has never been broken, the accents have never been interrupted; there has simply been a change in tone and modulation, as the ear of the listener developed from the organ of a child into the sense of a mature man."² The subject of both Testaments is the same. The "testimony of Jesus is the spirit of prophecy." In the well-known words of Augustine: "Non vetere Testamento Novum latet, in Novo Vetus patet"—the New Testament is enfolded in the Old, and the Old Testament is unfolded in the New; or, as Hooker puts it: "What is the law but the gospel foreshadowed? what the gospel but the law fulfilled?"

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." The same voice spoke in both; but in the utterances of the prophets there were but partial gleams, glances, aspects, and scattered fragments of revelation. In the Son there was unparalleled fulness. This stage of revelation is in vast advance of earlier stages of Divine communications. The writer proceeds to mention the various points in which the voice of God in Christianity is distinguished from His voice in Judaism. "God manifest in the flesh" is the keynote of the New Testament dispensation. Christ is the supreme revelation. He is essentially related both to God and man. "By virtue of His

¹ "The Epistle to the Hebrews," Westcott, *in loco*.

² *Expositor*, vol. x., p. 276.

transcendental relations, He has the consciousness which qualifies Him to deliver the Divine testimony to the Divine; by virtue of His being in history and within the terms of our experience, He has the generic or racial consciousness which enables Him to deliver His message to man. . . . The interpretation of God in the terms of the consciousness of Christ may thus be described as the distinctive and differentiating doctrine of the Christian religion."¹ In this fact, says the writer of the Epistle to the Hebrews, the New Dispensation far excels the Old. The "prophets were merely the organs through which the heavenly inspiration breathed; Christ was Himself the breath of inspiration." He was the Word, the articulate expression of the mind and heart of God to the human race. He was the "faithful and true witness"—the ultimate revelation of the Father. "No man knoweth the Father but the Son. No man hath seen the Father. The only-begotten Son, He hath declared Him." In Him, the God-man, "the divers portions," which were partial and fragmentary in the Old Testament revelation, received their unity; the scattered rays were gathered into one source of light. In Him, the Son, the "divers manners"—the heterogeneous revelation "in the prophets," became homogeneous. "The perfect manifestation takes up into itself the broken and imperfect voices. The dream fades in the reality, the vision melts in the tangible image, the type is lost in the antitype, the historical event is merged in One who professes to be the source of all history."² The prophets were the chords through which the heavenly music sounded; the incarnate Son of God was the complete instrument which gave to man the perfect melody of heaven. "Every prophet added his own touch to the glorious picture of the days of the New Covenant, until, after sufficient elaboration of the main figure, the painters all withdrew, and let fall the curtain for awhile. The Person is already depicted, who shall raise this curtain again, and with His own hand trace for His contemporaries the fulfilment of the prophecy."³ The Son of God unites in Himself the whole of God's revelation.

II. THE NATURE AND WORK OF THE SON OF GOD.

I can only comment on the grand sentences, "Who being the effulgence of His glory, and the very image of its substance," with great brevity. Dr. Newman, in his "Arians," says that the word "effulgence" expresses "the essentially

¹ "Christ in Modern Theology," by Dr. Fairbairn.

² *Expositor*, vol. x., p. 279.

³ Van Oosterzee, "The Image of Christ," p. 104.

ministrative character of the person of the Son." Dr. Owen writes: "The words denote the Divine nature of Christ; yet not absolutely, but as God the Father in Him doth manifest Himself to us." A luminous body is perceived by the splendour which streams forth from it. The Son is "the brightness of the Father's glory." The word *ἀπαύγασμα* is equivalent to the expression "Light of Light" of the Nicene Creed. It affirms the co-eternity of the Son with the Father, and asserts that He is "the everlasting Son of the Father, as the ray of light from the sun is coetaneous with the sun from which it flows by a natural process."¹ He is "the very image of His substance," *i.e.*, of His essential nature. The Son of God is not merely the "bright effulgence"² of His Father's glory, but the "image of His essence," which is eternal, invisible, and Divine. The glory of the Father is invisible to us until it shines in Christ. The Father's "substance" is hidden until it is impressed in the image of His Son. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father." "He that hath seen Me hath seen the Father." Why this magnificent assertion of the Deity of Christ as a prelude to the words which follow: "When He had by Himself purged our sins"? Behold the perfection of the sacrifice in the infinite dignity of the Incarnate Son!

The verse which we are now considering is an epitome of the first two chapters of this epistle. The first chapter is one continued argument for the Deity of Christ; the second chapter for His humanity; and then in the first verse of the third chapter the writer bids us consider how by reason of His twofold nature He is fitted to be the "High Priest of our profession, Christ Jesus." He is human, and can suffer in the same nature that sinned. He is Divine, and therefore He is able to meet the requirements of a law promulgated by an infinite Being, and to offer a sacrifice of an infinite value. Christ, in His twofold nature, is a bridge which spans the abyss which separates a holy God from sinful man. The ultimate reason for the Incarnation is to be found in the sin of man. The effulgence of "God's glory" and "the very image of His substance" in our nature "put away sin by the sacrifice of Himself." He "Himself purged our sins." In this passage we are standing on the mountain-summit of the Incarnation, and we see around us seven mighty peaks in this Alpine region of thought. Let us gaze upon the first group of four. (1) The God-man is the end of all history. He "is appointed

¹ Bishop Wordsworth's Commentary, *in loco*.

² "Bright effluence of bright essence, increate" ("Paradise Lost," iii. 6).

heir of all things." (2) He is the beginning of all history. In Him and for Him God made the world—the ages—all that exists and moves in time. He is the spring from which all the streams of time have risen, as well as the sea into which they flow. He is the final cause of all human life. He is not only the goal of Judaism, but the climax of the world's history. (3) He is before all history. He is from everlasting, "the brightness of God's glory, the express image of His person." The Son is co-eternal with the Father. In "order to the being of a Son there must be a Father; but it is no less true that in order to the being of a Father there must be a Son. Fatherhood is no older than sonship; the one is only as the other is."¹ (4) He is throughout all history. He "upholdeth all things by the word of His power." I ask you to turn to the second group of three, and see how the Deity of Christ is allied with his offices of Prophet, Priest, and King:

(1) Prophet—God "hath in these last days spoken in His Son."

(2) Priest—"The brightness of His glory," etc., hath "made purification of sins."

(3) King—He "sat down on the right hand of the Majesty on high."

There are recesses in these lofty peaks into which no human glance can penetrate, and of which no human tongue can bring us information; but from these mountain heights, the silent mysteries of eternity, there flow streams of salvation which have irrigated and refreshed and fertilized the Church in every age, satisfied the thirst of individual souls, and the requirements of the highest and noblest intellects of the human race. The God-man, the Divine Priest, hath "purged our sins." Why, again I ask, this proclamation of Divine Majesty? Why did Christ Himself say, "No man knoweth the Father but the Son, and no man knoweth the Son but the Father. All things are given into His hands"? Why this proclamation of Divine authority over all creation? Only that He may give force to those matchless words of infinite pity: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."² As in the passage before us we contemplate the Deity of the Priest, we understand why His sacrifice was "offered once for all"—why upon the cross He "made an end of sin." The Church is purchased by the blood of Him who is God. I ask you to draw one or two deductions from the words which I have so imperfectly considered.

(1) Since Christ was God, His sacrifice was one of infinite value. The sacrifice of our Saviour was either finite or

¹ Fairbairn's "Christ in Modern Theology," p. 393.

² Saphir, "Lectures on the Hebrews," p. 68.

infinite; if it be infinite, there can be no necessity for repetition; if it were not infinite, then no repetition can make it so, for no number of finites can make an infinite. The Church of Rome, however, allows that the sacrifice of the cross was of infinite value, because offered by an infinite person. The doctrine of the Mass, apart from its blasphemy, is the most illogical which the human mind can conceive.

(2) Christ by the sacrifice of Himself "once offered" "made purification of sins." In virtue of this sacrifice, He is able, having entered into the heavenly sanctuary, to "make propitiation for the sins of the people" (ii. 17).¹ Under the law the high priest stood ministering; "it is not possible that the blood of bulls and goats should take away sin." When our High Priest entered the Holiest and presented the blood, He "sat down." The work was done—atonement was made: "it is finished." He "sat down at the right hand of the Majesty on high."

(3) On the Day of Atonement, whilst the high priest was in the sanctuary, no other priest could minister. No other sacrifice could be offered. He was alone. The God-man by "Himself purged our sins." He is interceding within the veil, pleading the merits of His atoning blood. Has He come out? No! He is a "Priest for ever after the order of Melchisedec." "He ever liveth to make intercession for us." Until He come out, no other sacrificial priest can minister either in the holy place of the Church or in the outer court of the world.

(4) Once more. This verse tells us that the body of Christ is at the right hand of God in heaven, and therefore not on earth. In the words of our Book of Common Prayer, "The natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." There is a "real presence" on earth, to quote the words of Hooker. The "real presence of Christ's most blessed body and blood is not to be sought in the Sacrament, but in the worthy receiver of the Sacrament."

I must conclude. Let us look up to the heavenly sanctuary!

¹ The author of this Epistle, when treating of Christ's sacrifice and its effects, uses the phraseology of the LXX. respecting the legal sacrifices. The Hebrew *Copher*, which signifies *atonement*, is sometimes translated *καθαρισμος*—that is, *purification* or *cleansing*, as in Exod. xxix. 36; xxx. 10. The verb *καθαριζω* is frequently used of the act of making atonement (Exod. xxix. 37; xxx. 10; Lev. ix. 15). It is also used to express the effect of this action in cleansing from the guilt of sin (Lev. xvi. 30). For use of verb, see Heb. ix. 22. That the word "purged," or "made purification," signifies cleansing of sins by *expiatory* sacrifice is evident, (1) because this purification is represented as effected by Christ without us, (2) because it was effected at once before He sat down on the right hand of the Majesty on high.

Behold the Prophet. The Father speaks. "This is My beloved Son; hear Him." With reverence we cry, "Lord, to whom shall we go? Thou hast the words of eternal life!" Behold the Priest. "If any man hath sinned, we have an Advocate with the Father, Jesus Christ the righteous." Behold the King—"the Priest upon the throne." See in Him the final triumph of redeemed humanity. In His kingdom every subject shall be a brother, a priest and a king unto God. Evangelical religion can never die so long as it honours the Holy Ghost in His word, and exalts the God-man in His offices of Prophet, Priest and King. The crucified and glorified Saviour is still a living and active agent in the affairs of time. For Him God "made the ages." He watches with intensest interest the fortunes of His Church. Let us, then, with St. Paul commit to Him the deposit—the deposit which the great Apostle committed to Timothy, *i.e.*, the Gospel in its integrity, which on the one hand belongs to us, the commissioned officers of Christ, to keep and guard from error and abuse, but which on the other none can keep and preserve but He who first revealed it—the Incarnate Son—the crucified, risen, and now glorified Head of the Church. "He upholdeth all things by the word of His power."

J. W. BARDSLEY.



ART. III.—THE ORIGIN OF GENESIS I. TO IX.

PART I.

THE knowledge which we now have that the Book of Genesis is essentially a compilation; that it is, to a large extent, composed of documents, some of which are older, by several centuries, than the time of Moses, so far from shaking, increases, if possible, our belief in its Divine origin. Just as the fact that the Bible is a library of books, written by a great variety of authors over a period of some two thousand years, increases our admiration for it as the One Book of God, so should the discovery of a similar state of things with regard to the Pentateuch have the same effect upon us. The same may be said of the Book of Psalms, and, to some extent, of St. Luke's Gospel also. Nor need we wonder if some other prophet, when transcribing the Pentateuch centuries after the age of Moses, added somewhat to it. "The statement, for instance, in Gen. xxxv. 31, that 'these are the kings that reigned in Edom before there reigned any king over the children of Israel,' shows that it could not have been