

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Bible Student* can be found here:

[https://biblicalstudies.org.uk/articles\\_bible-student\\_01.php](https://biblicalstudies.org.uk/articles_bible-student_01.php)



*"The Entrance of THY WORDS Giveth Light"*

---

## CONTENTS

	PAGE
THE HOLY SPIRIT AND THE MIND	145
THE BIBLICAL DOCTRINE OF THE TRINITY	152
NOTES ON HEBREWS	157
AN INTRODUCTION TO THE PENTATEUCH	163
OLD WORDS WITH NEW MEANINGS	170
THE FIRST EPISTLE TO THE CORINTHIANS	177
TRANSFORMATION vs. EVOLUTION	184

---

*Editor:* A. McDONALD REDWOOD

# NOTES ON HEBREWS

BY W. E. VINE, M.A., (Lond.)

Notes on Chap. 2: 14-18\*; and Chap. 3: 1-5

## Three Objects of The Incarnation

In the latter part of the chapter the purposes of the Incarnation are seen to be threefold. The first was that through His death He might bring Satan to nought (verse 14). The second, that He might deliver all who through fear of death had been subject to bondage (verse 15). The third that He might be a merciful and faithful High Priest on their behalf (verse 17). But all this is to be read in the light of the great purpose aforementioned, that God might bring many sons to glory, that is, to the appointed destiny of sharing the dominion with Christ over the works of God's hands. Satan had sought to frustrate this purpose, and as long as he possesses any liberty to do so he will dispute the claims of Christ's dominion over the world: A murderer from the beginning, he it was who brought in sin and with it death. Christ Himself stated that He had come into the world to undo the works of the Devil. He came to give life. Satan had taken it away.

## The Doom of the Evil One

Israel under the yoke of the Law had been subject to bondage, and the Israelite could reasonably fear at all times the consequences of failure to keep the Law. Death as a penalty was always before him as a dread retribution, but Satan is destined to be reduced to inactivity. Christ partook of flesh and blood, "that through death He might bring to nought him that had the power of death, that is the devil."

The verb *katargeō*, rendered "destroy," means to render inactive (from *kata*, down, and *argos*, inactive); it is rendered in various ways, e.g., abolish, Eph. 2:15 etc.; pass away, 2 Cor. 3:13; make of none effect, Rom. 3:3 etc.; cumber, Luke 13:7; do away, Rom. 6:6 etc.; discharge, Rom. 7:2; bring to nought, 1 Cor. 1:28; sever, Gal. 5:4. In each instance the meaning is to reduce to inactivity. What is implied is not loss of being, but

\* See Analysis of vs. 10-18 in last issue

loss of well being. The time is coming when the Evil One will be deprived absolutely of power. The kingdoms of this world will become the Kingdom of our Lord and of His Christ (Rev. 11:15). He will reign for ever and ever, and the saints will reign with Him (Dan. 7:18, 22, 27; 1 Cor. 6:2; Rev. 2:26; 20:4, 6).

*Verse 15:* "and might deliver them who through fear of death were all their lifetime subject to bondage." This fear of death was the consequence of consciousness of sin and the apprehension of God's displeasure. Death is a penal evil and all who realise it are haunted with dread. This inability to escape the results of sin kept men in a state of bondage, bondage to the inward fear, and actual captivity to the Evil One. That was the case with Jew and Gentile by nature, but not so with those who trod the path of faith and walked with God.

The word *apallassō*, rendered "deliver" signifies to release; it literally implies a change. In Luke 12:58 it is used in a legal sense of being quit of a person, the opponent being appeased and withdrawing his suit.

#### The Seed of Abraham

As a final reference to the angels the Apostle now says "For verily not of angels doth He take hold, but He taketh hold of the Seed of Abraham" (*Verse 16*). Death does not prevail over angels. Redemption could not be accomplished through their instrumentality. Neither is the world to come to be put in subjection under them.

"He taketh hold:" The *epilambanō* has more than one meaning. Some understand it here as signifying to help; others, as signifying to lay hold of. The context is the great means of indicating. The connecting word "For" shows that the preceding context, as set forth in verses 14 and 15, is based upon the fact that Christ partook of flesh and blood, and this for the two purposes mentioned, the great object being deliverance, salvation. He assumed human nature, not that of angels, and particularly the seed of Abraham. Again the succeeding context speaks of His being "made like unto His brethren," which confirms what has just been said. So again in verse 18 which speaks of His suffering temptations in the days of His flesh, as they suffer.

Mention is made of "the seed of Abraham" rather than the seed of Adam, in order to appeal the more effectually to the Hebrew readers. Jewish prejudice had resisted the idea that the Christ could die. They had objected to this, as against the Lord's prediction that He was to be "lifted up," though He had taught them that "the Christ abideth forever." The Apostle argues that in taking hold of the seed of Abraham the Christ had done so in order to die, and, more than that, in order that in His resurrection life He might be their merciful and faithful High Priest.

Accordingly he does not say, what is stated elsewhere for another purpose, that Christ was born of a woman. His readers, however, would know full well that the promised Deliverer was to be "the Seed of the woman." Entering into the circumstances which birth involves, sin apart, He submitted to death in order that, in virtue of His combined humanity and Deity, He might faithfully discharge His High Priestly ministry (*Verse 17*).

#### **His High Priesthood Now Introduced**

The description of the essential deity and the proper and perfect humanity of Christ given in the first two chapters of the Epistle is introductory to the subject of His High Priesthood. It is not till the end of the second chapter that He is mentioned as High Priest, and thus His dignity and glory in this capacity are enhanced by all that has preceded. It is the Person who imparts dignity to the office, not the office to the Person, and in this respect Christ stands in contrast to all other High Priests. The majesty and efficacy of His High Priesthood are the more conspicuous because of what has been said of His Godhead as the Son of God. His incarnation for the suffering of death, and His exaltation as the One crowned with glory and honour, all this is detailed in a preparatory way in the earliest part of the Epistle.

The former part of the second chapter set forth, as the purpose of the Incarnation, the fulfilment of the Divine counsels that man should be placed in dominion over the works of God's hands, and shews how this could be accomplished only through the death of Christ and the consequent association of redeemed man with Him in glory.

### The Twofold Purpose

Here at the end of the chapter the other purpose of the Incarnation, as being the special subject of the Epistle, is brought before us: "It behoved Him in all things to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people" (*Verse 17*). The latter clause is probably to be taken with the first part of the verse, the propitiatory work being the immediate object for which He was made like unto His brethren. Both this, His Incarnation, and His propitiation for the sins of the people, His work upon the Cross, were fulfilled in order that He might be "a merciful and faithful High Priest."

### Mercy and Faithfulness

The writer proceeds to give evidences of His mercy and faithfulness in the close of the second chapter and the first six verses of the third. His mercy is especially seen in the succour He gives to those who are tempted (*Verse 18*). "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." His faithfulness is declared in connection with the House of God, over which He is placed as the Son of God (3:2-6). His position is unique. No other could give help as He can to those who are tempted. For He has suffered all the forms of temptation which we experience, yet with no tendency to sin, passing through them unscathed and victorious, and now in His exaltation, He has a Priesthood characterized at once by essential deity and perfect manhood.

The Divine mercy and faithfulness are associated at the beginning of Psalm 89 which, while it has a special application to Millennial conditions, is true also in respect of the subject before us. The Psalm opens as follows: "I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations. For I have said, mercy shall be built up for ever." God's mercy is built up and His faithfulness established in the heavens in Christ.

### A Summary of the Passage

In these two chapters the apostle has set forth the absolute superiority of Christ to the angels and has stated several reasons for His having become for a little while lower than the angels. These are as follows:

*Firstly*, it was the way by which He could suffer death on behalf of man. *Secondly* it was the way by which He would be crowned with glory and honour. *Thirdly*, only thus could He become the author of salvation, so bringing many sons to glory. *Fourthly*, His position of condescension was necessary in order to identify Himself with man as Man. *Fifthly*, only so could He become legally and officially perfect. *Sixthly*, it was requisite for the destruction of the power of Satan. *Seventhly*, only so could He deliver God's children from death, and bring them freedom. *Eighthly*, only so would He become High Priest.

### Chapter 3: 1-6, Analysis

#### A Call to consider our High Priest

1. Those who are to consider Him;
  - (a) holy brethren. v.1
  - (b) partakers of a Heavenly Calling. v.1
2. The One to be considered;
  - (a) His twofold Office.
    - (i) the Apostle of our confession. v.1
    - (ii) the High Priest of our confession. v.1
  - (b) His Name—Jesus. v.1
  - (c) His character—faithfulness to God. v.2
  - (d) A comparison—Moses in God's House. v.2
  - (e) His superiority to Moses in glory. v.3
    - (i) the builder greater than the house. v.3
    - the Builder of all things is God. v.4
    - (ii) Moses faithful as a *servant* in God's House. v.5
    - for testimony re the future. v.5
    - Christ faithful as a *Son* over God's House. v.6
      - (1) to be proved by holding fast our boldness. v.6
      - (2) to be proved by holding fast our hope. v.6

#### NOTES

In view of all that has been said in the first two chapters the readers, as "*holy brethren, partakers of a heavenly calling*" (2:10), are now exhorted to consider Him as "*the Apostle and High Priest of our confession*" (*verse 1*). The writer has just shown in the latter part of the second chapter that Christ is not ashamed to call them brethren.

Their partaking of the heavenly calling lies especially in this, that they are the children whom God has given Him, that they are one with Him, He the Sanctifier, they the sanctified.

The calling is Heavenly as distinct from the earthly calling of the nation of Israel, though the promises to Abraham actually embraced the heavenly. The earthly calling had been rejected by the nation and hence its blessings are temporarily withheld from them. They are intended meanwhile to be partakers of a heavenly calling and the first partakers of this were Jews and Jews alone. In only a small minority, however, had the call been obeyed.

#### **The High Priest of Our Confession**

As the Apostle (i.e., one sent forth) Christ came forth from the Father for our salvation, and, having accomplished this, He went back to the Father as High Priest in virtue of His finished work (John 16:28). He is "the High Priest of our confession," the One whom we confess. The confession is based upon, and consists of, the truths of the Word of God concerning Him. All are summed up in the brief but comprehensive phrase, "The Apostle and High Priest." We are exhorted to be considering Him constantly, to seek to take in, with earnest attention and continual contemplation, all that He has been and is to the Father for us. That is the force of the word translated "consider." Our view of Christ is not to be a hurried glance, but a diligent, undistracted contemplation. This will give character and power to our confession of Him, and thus we shall be enabled to "hold fast our boldness and the glorying of our hope firm unto the end (3:6).

The simple title "*Jesus*," is used in this exhortation, the Name that combines the title of Jehovah with the work of salvation which He accomplished for us, the Name that speaks of the sympathy of One who knows our frame with all its frailty.

Moses had been an apostle to Israel when they were groaning under the tyranny of Pharaoh (Acts 7:35). Moses received his instructions from God and made them known to the nation. Great as the apostleship of Moses had been, it was thrown into insignificance by that of Christ. Moses was the apostle of the earthly calling, "*Jesus*" is the Apostle of the Heavenly. He is



also, what Moses never was, or could be, "the High Priest of our Confession." He combined in Himself and superseded the offices of both Moses and Aaron. How futile and ignorant for the Jews to say "We are Moses' disciples," when God had provided One who had come to act for them in a way impossible to Moses and Aaron! The confessors of Moses who governed the nation had decided to excommunicate from the synagogue all who confessed Jesus, yet He was now the Apostle and High Priest of their confession.

---

## AN INTRODUCTION TO THE PENTATEUCH

BY A. McDONALD REDWOOD

This legislation\*, commencing at Exodus ch. 20, falls into three divisions, corresponding to the three periods of varying length into which the wilderness experiences are divisible by their association with the three important localities successively occupied by the people in their journeys.

(a) *Mount Sinai*, where the Law was first given, during the year of their encampment there. (Exod. 20 to Numb. 10:10).

(b) *The Wilderness of Paran*, where their wanderings lasted almost 40 years (Numb. 10:11 to ch. 36).

(c) *The Plains of Moab*, on the east of Jordan, when they were about to enter Canaan (Deut. 1 to 30). (Refer to the scheme in last issue, on p. 117).

The three sub-sections of section (3) are devoted to the education and preparation of the tribes prior to their establishment as a theocratic nation. The first opens with the giving of the Law, or Ten Commandments, followed by a series of ordinances applicable to the *social* life of the people (Ex. 21-23), all of which form the basis of God's covenant with them (Ex. 24)—referred to as the Mosaic Covenant. In chs. 25 to 31 there follows a further grouping of ordinances and directions relating to the *religious* life of Israel. The way is now prepared for God to take up His abode in the midst of His people, and directions are given for the

\* See end of last article in July issue.