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

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wife. I will not go on with the allegory ; I will not ask any one to accept it who does not like it, or who thinks it unsafe to venture one step beyond the explicit "spiritual" interpretations of the New Testament. But I will ask to be allowed to believe it myself ; and I will claim this much credit for my position, that while I no longer attribute any historical or scientific value to these early records, I retain a full and unhesitating faith in their moral and spiritual truth.

RAYNER WINTERBOTHAM.

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## IN FEW WORDS.

## A NOTE ON HEBREWS xiii. 22.

EVERY reader of this Epistle, coming upon this Verse at its close, must feel its strangeness. It is rendered in our Version : " And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words." The "few words" are nearly as many as those contained in the Epistles to the Romans and to the Corinthians; and, judging by the usual length of the apostolical letters, and by the length of the letters addressed to the Churches by Clement, Barnabas, and others, the Epistle to the Hebrews cannot be considered short. The usual explanation of *διὰ βραχέων*, *briefly, within a short compass*, is that the writer means to say that he has written "in few words," considering the importance and difficulty of the subjects he has been handling. Which is true enough; only this remark would have applied to a writing of almost any length. Besides, what reason could he have for think-

ing that a short treatise on such a theme as that which occupied his pen would be more acceptable than a larger and more complete treatment of it? People are not impatient of thoughtful discourse, but they are impatient of *advice*. Hortatory address, to be effectual, must be brief. When the finger of earnest counsel is laid upon the heart and conscience, it must be quickly withdrawn. We resent a lengthened pressure upon such a tender spot. And the most natural explanation of λόγος παρακλήσεως is to refer it, not to the occasional hortatory addresses which break in upon the course of the writer's argument, but to the admonitory counsels contained in the concluding Chapter.

It has been suggested that the four last Verses of the Epistle are an addition to the original discourse by some copyist, and that the phrase διὰ βραχέων ἐπέστειλα ὑμῖν refers to these as properly his own; but the obvious objection to this is that it is very unnatural to suppose a reference in this phrase to what follows rather than to what precedes. The solution of the difficulty seems to offer itself in a meaning of ἐπιστέλλω, which has been overlooked by the commentators. They have adopted a later meaning of the word, "to send a letter," but both Thucydides and Xenophon use it in the sense of "to enjoin," "command." (References may be found in Liddell and Scott.) So Æschylus (*Agam.* 908) uses τὰ ἐπεσταλμένα in the sense of *orders given*. Now the concluding paragraphs of the Epistle, commencing, "Let brotherly love continue," have just that tone of authoritative admonition to which ἐπέστειλα would apply. The writer enjoins and admonishes in them rather than reasons; and it is for this strain of authoritative admonition that he apologetically asks

a favourable reception. The difficulty disappears if, instead of the rendering in our Version, we read: "And I beseech you, brethren, suffer the word of exhortation; for *I have admonished you in few words.*

E. W. SHALDERS.

BRIEF NOTICES OF BOOKS.

**SALVATOR MUNDI.** By *Samuel Cox* (C. Kegan Paul and Co.). This volume, evidently a work long pondered over, has been sent forth at a time when the subject with which it deals is exciting deep interest in the Christian world. There is no doubt that a well-grounded horror at the results which had grown out of a corrupt teaching of the doctrine of Purgatory caused our forefathers, at the time of the Reformation and in the religious struggles which immediately succeeded it, to give excessive prominence to the view that the doom of man was everlasting fixed at the moment of his departure from this world. This was the excess generated of violent controversy, and now we are experiencing the revulsion or recoil of feeling which sooner or later was sure to occur.

In "Salvator Mundi" the author strives to direct this reverse current of thought, and then to shew that in so doing he does not put out of sight, or in any degree make less forcible, the teaching of Scripture, that sin is enmity unto God, and entails on the sinner banishment from God's presence. To accomplish the first portion of his aim he devotes the larger part of the volume to an examination of those passages on which most stress has been laid by the advocates of everlasting perdition. His conclusions are that the word "to damn" should be expunged from the New Testament; that the same measure should be meted out to the word "hell," and that such adjectives as *æonial* should be adopted for the rendering of *ἀιώνιος*, so constantly now translated *eternal* and *everlasting*. With the first of these conclusions most men at the present day, and with the sense attributed generally to the word *damn* before their minds, would entirely agree; and in some passages where this word is now used the substitution of *judge* or *condemn* is a positive gain even to those who eliminate from the other rendering its more terrible force. But for the exclusion of the word *hell* there does not seem to be so much need, nor is there any substitute proposed that would be endurable