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to the advent of one "far-off Divine event," we are encouraged to believe that to some such another event the Divine purpose is at work amid the apparent confusion and conflict of modern history.

W. H. BENNETT.

HEBREWS XII. 2 (1st Clause).

"LOOKING unto Jesus, the Author and Finisher of *our* faith"—the word "*our*" being a supplement.

So reads the Authorised Version, the Revised Version making no change, except that for "*Finisher*" it has "*Perfecter*." But does this mean that Christ is the Author of the faith which we have in Him? If so, it is a very unusual expression, and, what is more, it has nothing to do with the subject of the verse. The Apostle<sup>1</sup> is urging us to look to the "great cloud of witnesses," enumerated in the preceding chapter, witnessing to the power of *faith* to triumph over all opposition, and, like them, to run with patience the race set before us. But from all these witnesses to the power of faith he bids us "look" to a witness nobler still, *the faith of Jesus*, "who, for the joy set before Him"—the joy of saving a perishing world by His death—"endured the cross," with all the agonies of crucifixion, and not only rose above, but "*despised the shame*" of being held up to the contempt and scorn of the assembled multitude between two criminals as the greatest criminal of the three, and now, as the prize He ran for, "set down on the throne of God."

The subject, then, of this verse is not "*our* faith," but that of Jesus Himself. The words, "looking unto Jesus" are (literally) "*looking away* unto Jesus" (the compound verb ἀφορῶντες), meaning that His faith transcends that of

<sup>1</sup> I say the Apostle, for, with Origen, I believe that the *Epistle* is that of the Apostle Paul, but that the *language* is moulded by Luke, who, during his two years' imprisonment at Cæsarea, would be almost constantly with him.

all others. And the Greek words which are here used to express what Christ's faith was when He endured the cross are unusual but very significant words. He is described as both the Ἀρχηγός and the Τελειωτής (τῆς πίστεως). The Ἀρχηγός means both *Author* and *Leader*, and the connection must determine which is the suitable English word. As the sense is not that Christ is *the Author of faith*, the word *Author* is out of place here. It is in its proper place in chapter v. 9, for Christ is "*the Author of eternal life.*" But here the word should be rendered "*Leader*" or *Prince*, or (as in chap. ii. 10) *Captain*, as He is also the Τελειωτής, "*the Perfecter*" of faith—both *leading the van* and *bringing up the rear* of the noble army of believers.

That Christ as *Man* lived by faith from first to last is expressly stated in this very Epistle, chapter ii. 11-13. "For both He that sanctifieth and they that are sanctified are all of one (of one nature); for which cause He is not ashamed to call us brethren, saying, I will declare Thy name unto My brethren; in the midst of the congregation will I sing<sup>1</sup> thy praise (Myself as one of them). And again, I will put my trust in Him."

It is a pity that Christians, in their religious exercises, so seldom realize His absolute oneness with us "as concerning the flesh." He is "the Firstborn," indeed, "among many brethren," but since "He is not ashamed to call us *brethren*," He surely wants us to think of Him in that light. Otherwise we lose much real enjoyment in fellowship with Him. I have no sympathy with that *Kenosis* theory which says that Christ "emptied Himself of Himself," or of all knowledge of what He was as the Son of God. There are mysteries here which we cannot fathom, because we have nothing to compare with it or throw light upon it. But

<sup>1</sup> That Christ *sang* as well as *prayed* is nowhere expressly stated. But since at His last Passover "the apostles, ere they rose, sang a hymn" (Matt. xxvi. 30), we can hardly suppose that Jesus *sat silent*.

the absolute *reality* of both natures in one Person is indisputably taught in the New Testament, and to me the *indirect* evidence of both makes a deeper impression than the explicit expression of either.

DAVID BROWN.

### THE SELF-DISCLOSURE OF JESUS WHEN ON EARTH.

FEW candid thinkers will now deny that the primitive Church adored Christ as divine, and that it had New Testament authority for doing so.

But with changes in the popular view of inspiration, this fact, even when conceded, ceases to be as convincing as once it would have been. Might not the disciples have misunderstood their Master? Does the tenor of the whole narrative coincide with the utterance of the proof-texts? If there is any value in the modern doctrine of the immanence of God in humanity, might not this immanence, keenly apprehended by the Perfect One, explain what He really said about Himself, and about the urgency of His claims?

Whatever we may think of such questions, and of the mental and spiritual position to which they are possible, they are questions widely asked. And they give special importance and urgency to another inquiry, which is in itself of a paramount interest, namely this, What was the nature of Christ's testimony to Himself on earth? He said, "I am one that beareth witness to Myself." But the Jews complained, "How long dost Thou hold us in suspense? If Thou be the Christ, tell us plainly . . . Whom makest Thou Thyself?" From such interrogations this much at least is clear, that they were conscious of more implied than was uttered, that Messiahship seemed even