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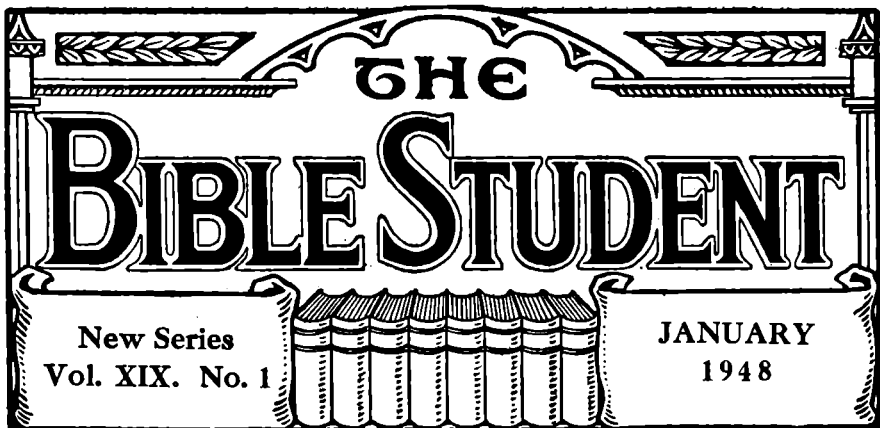
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A table of contents for *The Bible Student* can be found here:

https://biblicalstudies.org.uk/articles_bible-student_01.php



"The Entrance of THY WORDS Giveth Light"

CONTENTS

	PAGE
LET THE BIBLE SPEAK!	1
THE FIRST EPISTLE TO THE CORINTHIANS	6
THE NECESSITY OF BALANCED EMPHASIS	13
THE BIBLICAL DOCTRINE OF THE TRINITY	18
PETER'S MISSIONARY JOURNEYS	22
NOTES ON HEBREWS	29
AN INTRODUCTION TO THE PENTATEUCH	34
ALFRED EDERSHEIM	40
EXEGETICAL STUDY OF COLOSSIANS	42

Editor: A. McDONALD REDWOOD

helpers; men who under his superintendence wrote according to his direction. Moreover, there is nothing contradictory to the essential fact of divine inspiration in the possibility, we may even say probability, of earlier records of genealogies and records of a historical character being preserved prior to the time of Moses. We have no reason to think that God made known to Moses by a special revelation facts which he could readily ascertain by ordinary means. As far as the facts of *history* which were available to him, he needed only the guidance of the Holy Spirit to enable him to select the facts and record them correctly. So that, besides the law and regulations which God gave to Moses by divine revelation, the divine guidance must be considered as extending also to the right selection being made from any previous records. That is, by "the authorship of Moses" we imply that the framework of the Pentateuch as we have it is the work of Moses in the same general manner as the Code of Hammurabi was the work of the king whose name it bears, excepting in the vital point of the "divine guidance" *through inspiration*. This latter is the *distinguishing* feature above everything else.

(To be continued)

ALFRED EDERSHEM

HEBREW CHRISTIAN SCHOLAR; THEOLOGICAN;
AUTHOR, AND PREACHER

On March 7th, 1825, there was born in Vienna of orthodox Jewish parents a son who was destined to become one of the leading Christian theologians in the field of Biblical research, study and translation. Alfred Edersheim's education began in his Jewish home and later in the Jewish schools, where his parents sought to give him the best training in the Jewish faith. Nurtured by long hours of study in the Scriptures and in the writings of the sages of Israel, young Alfred's keen mind was being prepared for the enormous task God had chosen for him to do.

At the age of 24, Alfred Edersheim, a brilliant young Jewish student athirst for learning, was converted to the faith that is in Jesus Christ. This took place in Budapest through the ministry

of the Scottish missionary to the Jews, Dr. John Duncan, who had been sent to Hungary by the Presbyterian Church in Scotland in 1841. (Incidentally, the founding of the mission station in Budapest came as a result of intervention of God in the travels of four of His servants. While searching out suitable locations for mission stations in the East in 1838, Robert Murray McCheyne, Andrew A. Bonar, and their two friends Dr. Black and Dr. Keith were delayed in Budapest because of the very serious illness of Dr. Keith.)

After Edersheim's conversion, the insatiable hunger in his soul for a full knowledge of the things of God was satisfied, as it were, by his training for the ministry. Educated at Vienna University, Keil and Gissen, with his theological training at New College, Edinburgh, he had a good foundation on which to build his life's work.

For educational purposes, he started translating works that were in demand from German and Yiddish into English, and began a prolific writing career. Some of his writings which have a permanent literary value include "Prophecy and History in Relation to the Messiah"; "The Temple: Its Ministry and Services in the Time of Jesus Christ"; the eight-volume "Bible History", which was twelve years in the making, and "The Home and Synagogue of the Modern Jews". His work was painstakingly done with great accuracy and completeness.

In 1883, Edersheim moved to Oxford so that he might be near the great libraries as he was completing what was to be his most renowned work, "The Life and Times of Jesus The Messiah," which appeared in September of that year, and which is recognized as his everlasting monument. This work has been widely used as an authoritative text on the life and teaching of Jesus against the background of later Judaism. Several years of laborious and painstaking preparation went into this work prior to its first appearance.

As the vicar of Lodens, Dorsetshire, Edersheim became widely known and was much in demand as a lecturer. He was highly esteemed and beloved. At Oxford, he was Grinfield Lecturer on the Septuagint, and Warburton Lecturer at Lincoln's Inn.

In reference to the character of his work, we bring to mind two testimonies: One from the Jews who marked him as a renegade, and another from the realm of Christendom, the whole of which rises up to call him blessed:

In his "Studies in Judaism", Rabbi Dr. Solomon Schechter admits that "The Life and Times of Jesus The Messiah" "is a work that is eminently designed to attract attention. Not only is the subject of superlative interest to the educated and religious world, but the evident conviction and fervent faith of the author give it a persuasiveness difficult to resist. The style is for the most part lofty and appropriate, and the whole wears the impression of great erudition and earnestness of purpose."

Of the same two-volume work, Littell in "Some Great Christian Jews", declares that, "possibly there is not a congregation of Christians in the English-speaking world which has not been taught some of its love and knowledge of Christ through the mind of Alfred Edersheim. His Life of Christ is perhaps the most wonderful ever written. Though Christians have had nearly two thousand years to do this thing, it has been done by a Jew."

And such is the evidence of what God can do in and through a man who is yielded to His will.

We are indebted for the above to the *Jewish Missionary Magazine*, June, 1947, through the *Religious Digest*. It is no exaggeration to say that Edersheim's works possess as much value to-day as when they were first written, and it is an education in itself to make constant reference to the vast amount of teaching and spiritual enlightenment they enshrine even though time prohibits reading them right through.—*Ed.*

EXEGETICAL STUDY OF COLOSSIANS

[These Studies commenced in 1931 and were continued intermittently for some years, finally lapsing owing to the Editor's absence in England during the war. He has been asked many times to continue them by those who have been in a position to make use of them. It seems appropriate at this juncture to take them up again, though not necessarily in every issue, but as far as possible regularly.

Past readers will be interested to know that it is proposed to issue in suitable pamphlet form the whole of Chapter 1 of these studies, which will also contain the full Analysis of the first part of the Epistle, from ch. 1:1 to 2:3. This contains the *Introduction* (ch. 1:1-12), and the *Doctrinal* Section (ch. 1:12

to 2:3). Any readers who are interested and would desire to have a copy of this proposed pamphlet are invited to communicate with the Editor for further particulars. The cost will be low and the number of copies limited as it is not likely to be published for general sale until the whole is complete.

For the sake of new readers it may be helpful to explain that these studies are based on the examination, *phrase by phrase*, of the argument and teaching of the Epistle. They elucidate the important details, such as the exact meaning of leading words, forms of phrases, clauses, etc. The Greek N.T. and not so much the English versions is the Text Book. But this does not imply that a knowledge of the Greek is essential; for those who do not have Greek there is *The Englishman's Greek N.T.*, published by Bagster & Sons of London, which offers wonderful help to any student in getting at the Greek text itself, and the literal English equivalent interlinearly. It may be deemed a 'crutch' by the learned,—but 'it gets you there', crutch and all!

The transliterated Greek is given first, followed by the English R.V. rendering in brackets.]

Chapter 2, verse 1.

The opening verses of chap. 2 are obviously a continuation of the previous chapter, the word "for" indicating the reason for the Apostle's statement regarding his own ministry. In our Analysis we have made this Doctrinal Section (from ch. 1:12) terminate at verse 3 below, but others prefer to include also verses 4 and 5, and some actually continue to the end of verse 7.

Here is Lightfoot's summary of these three verses, which greatly helps to the understanding of the argument:

"I spoke of an *arena* and a *conflict* in describing my apostolic labours. The image was not lightly chosen. I would have you know that my care is not confined to my own direct and personal disciples. I wish you to understand the magnitude of the struggle, which my anxiety for you costs me—for you and for your neighbours of Laodicea, and for all who, like yourselves, have not seen me face to face in the flesh. I am constantly wrestling in spirit, that the hearts of all such may be confirmed and strengthened in the faith; that they may be united in love; that they may attain to all the unspeakable wealth which comes from the firm convic-

tion of an understanding mind, may be brought to the perfect knowledge of God's mystery, which is nothing else than CHRIST—Christ containing in Himself all the treasures of wisdom and knowledge hidden away."

Thelō gar humas eidenai hēlikōn agōna echō huper humōn (For I would have you know how greatly I strive for you,) or, better still, "I want you to know", which is the real force of the words. (The same construction is found in Rom. 11:25; 1 Cor. 11:3; Phil. 1:12.) The Apostle would have his readers to understand his great personal concern for *them* in particular. He uses the same metaphor as in the previous verse (of contending in the arena) to describe his intercessions on *their* behalf.

Huper humōn, "for you"—so W. & H.* (based on some MSS); but others read *peri* instead of *huper* (supported by a few MSS and the Gk. Fathers). Lukyn Williams appears more correct in saying. "*huper* (as in 1:24; 4:2) is certainly right on external evidence; Paul contends on *behalf* of the Colossians, etc., whereas *peri* would indicate the more immediate subject, viz., *the fight*."

Hēlikōn, a classical word meaning "of what size"; "how great" (as here), and twice in Jas. 3:5, where it="how small"; and *hēlikēn*="how much" (see R.V.), and only in these two places except (in a few MSS) in Gal. 6:11.

Kai tōn en Laodikeia (and for them at Laodicea); see ch. 4: 13-16. "The rich commercial city of Laodicea, formerly called Diospolis, afterwards Rhoas, and subsequently Laodicea, in honour of Laodice, wife of Antiochus II, was situated on the river Lycus, about eighteen (English) miles to the west of Colossæ, and about six miles south of Heirapolis, which latter city is not improbably hinted at in the phrase, 'as many as have not seen my face' " (Ellicott). The present ruins, which are of vast extent, are indicative probably of the great importance of the city in the apostle's day. Contrast the subsequent spiritual state of the church there as revealed in Rev. 3:14 ff and recollect how great the decline since Paul wrote!

Kai hosoi ouch heōrakan to prosōpon mou en sarki (and for as many as have not seen my face in the flesh);). The mere phraseology is ambiguous. Does the *kai* here introduce the general

* W. & H. = Westcott and Hort's Gk. N.T.

after the particular (as in Acts 4:6), i.e. the rest of the *same class*; or, does it denote a *different class* from those just named? Here the context would seem to favour the former, which would imply that Paul had never *personally* visited either Colossæ or Laodicea, nor the Lycus Valley. This seems borne out by the narrative in Acts (chs. 19, 20). Paul dwelt at Ephesus for three years, and apparently did not itinerate round, though numbers from surrounding places would naturally visit him at Ephesus. "Some of them, coming under the Apostle's developed teaching, would be sent back with a definite commission to evangelize and to form churches" (Moule). Epaphras, Archippus, and others are examples.

Verse 2

Hina paraklēthōsin hai kardiai autōn, (that their hearts may be comforted,) better perhaps—"may be strengthened."

Parakaleō is primarily to "call to one's side," "to invoke;" then "to admonish, or exhort;" and finally, "to strengthen," "to encourage to action," "to console, or comfort." Meyer, Ellicott, and Eadie give it the latter meaning in this passage—"surely those exposed to the sad trial of erroneous teachings need consolation" (Ellicott). It would be however, far more in keeping with the circumstances—which, by the way, do not apparently include any experience of persecution—to read, "may be *strengthened*, or encouraged" (as do Moule, Abbott and others). It was not consolation that was required so much as *confirmation in the truth*. (Cf. R.V.m. of 1 Cor. 14:31). *Confortatio* the Latin original of our 'comfort' is "to make strong;" and the English word retained this meaning for long. Both meanings however are found in Paul's epistles (cf. Phil. 2:1; Col. 4:8; Eph. 4:16, etc.). "In the N.T. *comfort* is not an anodyne but a tonic, not relief but reinforcement; cf. its coupling with *stablish* in 1 Thess. 3:2; 2 Thess. 2:17." (Radford).

Kardia (*heart*) has an inclusive connotation in Scripture, and may generally be taken to include the entire *inner man*—will, mind, intelligence, emotions; hence that wherein lies the moral and spiritual condition of the man. (Cf. this ref. with 2 Thess. 2:17).

Lightfoot points out that the substitution of the third person *autōn* for the second and more expected *humōn* is suggested by

the preceding *ḡai hosoi*, and tends to confirm the interpretation that the Colossians were included in the reference to the "others who have not seen the apostle."

Sunbibasthentes en agapē (they being knit together in love,). The verb has here its common meaning of "being compacted or united together," as in verse 19 and Eph. 4:16. In the Sept. it always means "to instruct" (as in 1 Cor. 2:16, R.V.), and the Latin versions render it so here, *instructi*, but the parallel refs. quoted are decisive for the A.V. and R.V. The participle agrees not with "hearts" but the *persons*, hence the R.V. = "they being" and not as A.V.

Agapē (see note at ch. 1:4) = "in love," denotes the sphere or element in which they were to be knit together. In ch. 3:14 love is stated to be "the bond of perfectness." (Cf. also Eph. 4:2, 3; Phil. 2:1-4). "The love which is to knit Christian men together is not merely love to one another, but is common love to Jesus Christ. Such common love to Him is the true bond of union, and the true strengthener of men's hearts."

Kai eis pan ploutos tēs plērophorias tēs suneseōs, (and unto all riches of the full assurance of understanding,). Whilst *en* ("in") may express the sphere, *eis* ("unto") denotes the object or purpose of being strengthened—*ḡai* being added because the verb contains the idea of motion. *Kai eis* = "and brought unto" (Lightfoot).

For *ploutos* ('riches') see note on ch. 1:27. *Pan* prefixed to *ploutos* has the force of "all possible riches." "The idea of moral and spiritual wealth is a constant theme with Paul. Of the thirty-five examples of this use of the 'wealth' group of words in N.T. twenty-nine occur in his epistles and nine in *Colossians* and *Ephesians*."

The Apostle would assert again the resources available for the Christian. And here it is the wealth resident in the deep rooted convictions of an understanding mind, informed and illuminated by the Holy Spirit. A man of true insight and conviction possesses wealth unknown to shallower or beclouded minds.

We prefer (with R.V. and A.V. and supported by Alford, Abbott, Ellicott, Lightfoot, Moule) "full assurance" for *plērophoria* rather than "fulness" (R.V.m., etc.), although the latter sense is suitable in other instances (except 1 Thess. 1:5). Elsewhere the word is found in Heb. 6:11 and 10:22 and nowhere else in

Biblical or classical Greek. These references will repay careful study and comparison. *Ploutos* expresses a quantitative, *plērophoria* a qualitative, characteristic (De Wette), and together they denote the *completeness* of the persuasion which was to be associated with *sunesis* ('understanding').

For *sunesis* see note on ch. 1:9. Here it is not the faculty of mind by which things are understood, but rather the *state* of mind in which things are understood (Radford).

In these days, in certain circles of so-called intellectualism, it is fashionable to doubt and to help others to doubt. 'Dogma' or 'dogmatism' is indiscriminately taboo, ignoring the fact that there is a right and a wrong even in dogmatism. The result is a conspicuous lack of healthy conviction. Such passages as this, scattered profusely throughout the N.T., should remind those who are inclined to doubt the fact that Divine revelation predicates the essential ability to receive and understand (in varying degrees, of course) Divine knowledge. A humble mind illuminated by the Holy Spirit can, therefore, take its stand on that Divine revelation and say, with complete conviction, "I KNOW!" Thus Paul—"I *know Whom* I have believed, and am persuaded." And, to anticipate what is further stated below, to thus *know Christ* the Father's "Secret" Source of the treasures of wisdom and knowledge, is to be possessed of "all possible riches of the full assurance of understanding." Here *is* dogmatism, in truth, and of a type worth having!

eis epignōsin tou mustēriou tou Theou, Christou (that they may know the mystery of God, even Christ,). So R.V.

For *epignōsis*="full knowledge" or "thorough knowledge," see note on ch. 1:9.

The R.V. margin indicates the fact that "the ancient authorities vary much in the text of this passage." These variants amount to at least eight or nine, some omitting 'Christ' altogether, and others include 'the Father,' with variations (as in A.V.). The three principal readings are as follows:—

(1) *Tou mustēriou tou Theou* "The mystery of God," without any addition. This is supported in particular by two Codices of the 6th cent., and a few minuscules and was adopted by Griesbach, Tischendorf (in his 7th ed.), De Wette, Alford, and some more modern commentators.*

* Darby adopts this reading in his New Translation.

(2) *Tou mustēriou tou Theou Patros* (some, with *tou Christou*) = “. . . of God the Father of Christ.” This reading is the best attested as far as documentary evidence goes, and is considered the probable source of the other readings which contain reference to “the Father” (e.g., A.V.). All authorities combine, however, in rejecting its real authenticity on various grounds, as being an attempt in all probability to remove certain acknowledged difficulties in the simpler readings (i.e. the other two mentioned in this note). The rejection is not on any doctrinal grounds, for we get similar expressions in e.g., Eph. 1:3, but purely on critical textual reasons.

(3) *Tou mustēriou tou Theou Christou*. This is accepted as the probable original of all the others by the greater number of conservative scholars, e.g. Tischendorf (in his 8th and last ed.), Tregelles, Wordsworth, Westcott and Hort, Lightfoot, Scriviner, Ellicott and R.V. But the difficulties are not ended even then, for it can be rendered in three ways at least!

(a) “*The mystery of God, even Christ*”—taking *Christou* in apposition with *mustēriou* as given in the R.V.

(b) “*The mystery of the God Christ*”—*Christou* in apposition to *Theou*. Whilst Scriviner inclines to this rendering, Moule, Abbott and some others argue against it on the strength that it has no precise parallel in any of the Apostle’s writings. Moule says, “to Paul Christ is indeed absolutely Divine, coequal in nature with the Father; but this truth is always seen, so to speak, through His Sonship, so that He is designated rather ‘the Son of God’ than simply ‘God’. (See however Acts 20:28; Tit. 2:13.)”

(c) “*The mystery of the God of Christ*” is favoured by Meyer and von Soden, the somewhat close parallel in Eph. 1:17 being cited in support. The addition of “of Christ,” Abbott says, is explained by “the consideration that it is only through Christ that God’s plan in this mystery is carried out; it is only because and in so far as God is the God of Christ that this ‘mystery’ could exist and be revealed.” On the other hand, Ellicott thinks it “hopelessly hard and artificial.”

On the whole it appears to us most in keeping with the whole context, including that in ch. 1:27ff., to accept the R.V. rendering, as in (a) above, which is also favoured by A. T. Robertson, Moule, Maclaren, Lightfoot, Radford and Ellicott, etc.

(Concluded on page 17)

re-ignite a wholesome spirit of enquiry, a keener adventuring into the realm of the basic tenets of the Christian faith. We need to do so with positiveness and definiteness. "Think what the early Christians must have been to read and appreciate (Paul's great Epistles)! (Even) *early* Christianity did not minimize the *facts* of revelation *to escape mental difficulties*. It did not linger in the shallows but plunged into the depth of the mysteries of the Trinity, the Incarnation, the Resurrection the Restoration of a Universe, the solution of all its riddles by Redemption" (Samuel Zwemer). The repeated positive affirmation of vital Truth is contagious! If it challenges thought, it does so in order to create a vigorous reaction in healthy spiritual experience and knowledge. The whole order of life is changed. Is it *too late* in the day **TO READJUST OUR EMPHASES?**

A.McD.R.

(Article concluded from page 48)

Christ is thus the Father's "Secret" and all-blessed Resource of all divinely treasured blessings for His saints—the One *in* Whom, as the next clause states, lies hidden the wealth of "wisdom and knowledge." "As the Son of God and the Eternal Word, Christ is the mystery of mysteries, the source and sum of revelation". To "thoroughly know" HIM, therefore, is to attain unto the full knowledge of this "Mystery," this "Secret." Elsewhere the Apostle says he had set his heart and mind to "know Him" (Phil. 3:10), and he counted all things to be loss "for the excellency of the knowledge of Christ Jesus my Lord" (verse 8). It is not necessary to turn to human speculations and theorisings, therefore, for knowledge of the divine—for to know Christ is to be at the Fountain-head of all wisdom and knowledge.

(To be continued)

To think for oneself is the sign of manhood. Spiritual maturity comes by spiritual life producing spiritual activity in all our faculties, particularly our thinking. This life is fed by the direct application of the Word of God to the mind by the operation of the Holy Spirit. He is the 'channel,' the 'medium,' the 'bridge,' between doctrine and experience, between the mere letter and the spirit. We grow by thought, and we think by allowing Him to "think in" us, and into us, the Word of Life.