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letters which anticipated the technical vocabulary of the Arian period. From the letters, we turn naturally to the history of the martyrdom, and are led to apply the same tests to it which have been already suggested in the case of the epistles themselves.

R. C. JENKINS.

(To be continued.)

Notes on Bible Words.

NO. VIII.—“EDIFICATION.”

IN that admirable work, “The Metaphors of St. Paul” (military, agricultural, architectural, and metaphors derived from the Greek games), Dean Howson writes: “Architectural phraseology is inwoven into the texture of his Epistles.”

A Concordance to the A.V. shows that “edify” or “edification” occurs, in some form or other, about twenty times in the N.T., and in every instance, except one,¹ it is used by St. Paul. But the Greek word² is found in other passages, and all in the same Apostle’s writings.³ See e.g., Rom. xv. 20: “that I might not build upon another man’s foundation.” Gal. ii. 18 . . . “build up the things which I pulled down” (κατέλυσα. This verb—pull to pieces—is the opposite of “build”; see Rom. xiv. 20: “destroy,” A.V.; “overthrow,” R.V. “Destroy” in verse 15 is ἀπόλλυε).

Dean Howson shows the bearing of all this (1) On *Christian Evidence*. The same prevalent metaphor is used, and in the same kind of way, in several of the Epistles which bear the name of St. Paul. Unity of style tends to favour unity of authorship. (2) On *Christian Doctrine*. To the word “edify” is now given an individual application: this or that, we say, is edifying to the individual Christian. But “edify” with St. Paul is always a social word, having regard to the mutual improvement of members of the Church and the growth of the whole body in faith and love. “The Churches . . . were edified,” *builded up*; Acts ix. 31. “Edify one another”; 1 Thess. v. 11. So 2 Cor. xii. 9, Eph. iv. 12 and 16. (3) On *Christian Practice*. We see the “duty of respecting scruples and prejudices . . . when we think of those around us as parts with ourselves of a building which ought to be advancing in beauty and solidity.”

¹ That exception is in the Acts (ix. 31), a book written almost certainly under St. Paul’s superintendence. See Acts xx. 32.

² οἰκοδομῶ, to build (Luke xi. 48; Matt. xxi. 42), edify; introduced from the Vulgate by Wycliffe. (St. Paul uses “build up” in a bad sense in 1 Cor. viii. 10: A.V. embolden).

³ In Hebrews iii. 3, 4, ix. 11, and xi. 10, the Greek is not that usual with St. Paul when he speaks of building.

1 Cor. x. 23 ; Rom. xv. 1, 2 ; 1 Cor. xiv. 3, 5 ; "buildeth up the church."

On Ephes. iv. 12, "for the edifying of the body," Mr. Moule (in his valuable commentary) writes :

Each true believer is, by the spiritually enabled ministry, to be "equipped" to act as a "builder up" of the Lord's Body (see v. 4), to gather in new "living stones" . . . and to compact and consolidate the cohesion.

Reviews.

The General Epistles of St. James and St. Jude. By the Rev. ALFRED PLUMMER, M.A., D.D. Hodder and Stoughton.

IT is often said that the busiest men have most leisure, and the present admirable contribution of Dr. Plummer to the valuable series of the "Expositor's Bible" is certainly a proof that one who is engaged in academical duty can still find time for the study he loves to cultivate.

Many years ago it was well said of the present Bishop of Durham that he was a debtor to Germany, but not a slave. Dr. Plummer has shown in his complete control of the many writings which have been issued in late years upon the subject of these two epistles, how thoroughly he has mastered the contending theories, and how capable he is of assuming a position of real judicial authority. This volume, as well as its predecessor on the Pastoral Epistles, will be a real delight to all those who are anxious to see a living spirit and an acquaintance with the newest phases of modern thought introduced into popular commentaries. We would point to the way in which Dr. Plummer delineates in his eighth chapter the reality of sin, and its bearing upon the positions of the Positivist school, as an admirable specimen of the way in which he brings out of the treasure-house of Scripture the old truth so potent still in overcoming new error. The discussion on the authenticity of the epistle of St. James and its authorship is extremely interesting. In a note of great interest, Dr. Plummer gives a specimen of the candour of Dr. Döllinger, who, in 1877, told Dr. Plummer that he had at last determined that the Apostle James was a different person from James, Bishop of Jerusalem, and brother of the Lord. Dr. Plummer himself assigns the epistle to James the Just; and whatever opinion may be formed as to his conclusion, there will be but one as to the admirable temper in which he conducts this and the whole critical portion of his commentary. In the consideration as to any supposed difference between the teaching of St. James and St. Paul, Dr. Plummer follows Dr. Salmon, and disposes most effectually of the ingenious but baseless criticism of Tübingen. We have been greatly pleased with the careful treatment Dr. Plummer bestows on the whole question of the "anointing of the sick," and the well-balanced and carefully-written pages upon the subject of "prayer for change of weather" afford a complete answer to those who have asserted that "effectual prayer interferes with the regularity which seems to characterize Divine action."

We have one criticism to make. In page 23 we regret to see that Dr. Plummer has said "that Luther's famous criticism on the epistle, that it is a veritable epistle of straw, is amazing, and is to be explained by the