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"The Entrance of THY WORDS Giveth Light"

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THE HOLY TRINITY—A DIAGRAM

IN TIME PAST	IN GOSPEL TIMES	IN CHURCH TIMES	IN KINGDOM TIMES
"I AM" Gen. 17: 1. Ex. 3: 14. Christ Promised. JEHOVAH Prominent	"THOU ART" Matt. 17: 5 Christ Presented "Emmanuel" Matt. 1: 23	"HE IS" John 14: 6 Christ Proclaimed "The Comforter"— Jn. 15: 26	THE TRIUNE GOD Rev. 1: 4 Christ Pre-eminent "The Lord thy God" Isa. 60: 9
The Father pro- mises the Son shall be sent Psa. 40: 7-8 Deut. 18: 18	The Son acts as Servant of the Father Jn. 8: 29	The Spirit acts as Servant of the Son. Jn. 15: 26	The Revelation of Jesus Christ which the Father will give Him
1 GOD speaks LAW from SINAI Emphasis on Unity in the Godhead	2 CHRIST'S SALVATION Emphasis on Redemption	3 THE SPIRIT REGENERATES Emphasis on Witnessing	4 ETERNALLY CHRIST COMES AGAIN Emphasis on the Kingdom

EXEGETICAL STUDY OF COLOSSIANS

Chapter 2, verse 3

en hō eisin pantes hoi thēsauroi tēs sophias kai gnōseōs apokruphoi. (in whom are all the treasures of wisdom and knowledge hidden). If the 'mystery' is identified with Christ, it is natural to connect *en hō* with *Christos*, as in A.V. and R.V. (cf. also ch. 1:14; 2:11, 12). Alford, Eadie, Meyer and some others would prefer, on the other hand, to read 'the mystery' as the antecedent. We accept the former, viewing Christ as the "Treasury of all . . ." All *spiritual* truth is essentially *personal*. It is the communion of the mind of God with the mind of man, but realizable only *in Christ*.

Eisin is not a mere copula construed with *apokruphoi* as a direct predicate—"are hid" (merely), but rather as a substantive verb, almost our "lie" or "reside"—"in whom *reside* ('are') all the

treasures . . . *hidden*." The verb is added as a secondary predicate. (See note below.)

Pantes followed by the article is in contrast with *pan ploutos* (v. 2; also vide v. 19) and indicates not merely "all as needed or to suit each circumstance, but all in their totality." Christ is absolutely ALL, apart from HIM *none*.

It is instructive to note the Lord's use of the word *thēsauros* ('treasure') in Matt. 6:19-21. Cf. also its connection with 'wisdom,' etc., in Prov. 2:2-7.

Sophias kai gnōseōs, are genitives of apposition indicating wherein the treasures consist. They occur together in Rom. 11:33; 1 Cor. 12:8. By some they are scarcely to be distinguished here—they share the one article and for that reason may be regarded as "sub-divisions of one faculty"—or, as Moule puts it, "they blend into the one idea of the resources of the Divine mind."

But whilst synonymous, they are not interchangeable. Lightfoot says: "while *gnōsis* is simply *intuitive*, *sophia* is *ratiocinative* also. While *gnōsis* applies chiefly to the apprehension of truths, *sophia* superadds the power of reasoning about them and tracing their relations." Radford argues for a simpler distinction which has come to be recognized between the two English words: "wisdom is wider and deeper than knowledge; knowledge is information, wisdom is inspiration; knowledge is science, wisdom is philosophy." The study of the *gnōsis* brings the *sophia*. Wisdom results from penetration into this knowledge.

Note the relation of *sophia* to *tēs suneseōs*, and *gnōsis* to *epignōsis*, of the previous verse. (Refer again to note on 1:9 for *sophia*.) Moule suggests that the wisdom and knowledge are *of God*, but this seems doubtful.

Apokruphoi is treated by some (e.g. Alford and Meyer) as attributive to *thēsauroi*—"all the hidden treasures," but we follow Lightfoot, Ellicott and Moule in reading it as a secondary predicate to *eisin* (see above). The word may contain some allusion to the esoteric teaching of the heretical Gnostic teachers "who gloried in all alleged possession of inner, esoteric secrets of being and knowing, treasured in books, thence called *apocryphal*," and that the Apostle captured it and turned it to a higher use. This is not accepted by all authorities however. It is used in Isa. 45:3.

Two points stand out in regard to these "treasures," which the Apostle would emphasise: (1) They are to be found in Christ *alone*; and (2) they are *hidden away* in Him, not as the heretical "mysteries" were, in order to be out of the reach of the "uninitiated" crowd, but available for *all* who *seek* Him in sincerity and truth—"hid from the 'wise and prudent' but revealed to babes," and those who "*desire* the sincere milk of the word." Maclaren's simile is apt: "They are hid, as men store provisions in the Arctic regions, in order that the *bears* may not find them and the shipwrecked *sailors* may!" (Cf. Col. 3:1—an apposite appeal.)

In glancing over these three wonderful verses make a note of the *intensity* of the Apostle's prayer for the saints at Colossæ. The danger was real and it required concentrated prayer-conflict to meet it for their sakes and for the cause of the truth. Remark how Epaphras was a partner in this business (4:12). Note the main points of the prayer: (1) Confirmation and encouragement; (2) unity in love in face of a cunning foe; (3) full conviction of understanding of the truth; (4) a full knowledge of God's great "Secret," Christ, wherein resided abounding resources to meet every mental stratagem of the enemy of souls.

Part II. Polemic (2:4-23)

- A. General Warning against Deceivers (2:4-7)
- B. Warning against Speculative Philosophy (2:8-15)
- C. Warning against Practical Error (2:16-23)

From this point (ch. 2:4, according to the Analysis we adopt) the apostle launches into the polemical portion of his letter. Though comparatively brief in length it is outspoken and uncompromising in its warnings. "What I am about to say", he begins, "is intended to prevent you being led astray."

It is worth noting how gradually he works up to this new subject of the existence of deceivers and their heretical philosophy, against which he utters his warnings. The full note is ultimately sounded out at verse 8 and onwards, but he prepares their minds by what he has previously written, both the personal and the doctrinal.

He has thus intimated: What *thanks* he offers for them; what persistent *prayer* he presents for their deeper illumination and

constancy in the truth; what *sufferings* he has endured for their sakes, and what *sympathy, joy* and spiritual *contemplation*, in view of their godly order and unswerving faith, fill his heart.

Besides this he has eulogized that Gospel which had produced so abundant fruit in their hearts. He refers to it as the Truth; as a fruit-bearing principle; as a wonderful disclosure of the Divine nature, exalted dignity, and saving work of the Son of God, Who is the Father's "Secret", long-hidden, but at length revealed, 'and comprising in Himself the deep, inexhaustible treasures of all spiritual wisdom and knowledge.

Since, therefore, they had received Christ Jesus the Lord, the Provider and Subject of this Gospel, it was surely their sacred obligation, their highest privilege in life, to "walk in Him, rooted and builded up in Him".

Chapter 2, verse 4

Touto hina mēdeis humas paralogizētai en pithanologia. (This I say, that no one may delude you with persuasiveness of speech.) Cf. A.V. also. Several ancient MSS. add *de* after *touto* (= 'now,' or, 'and this I say') as in Gal. 3:17. The same phrase occurs with *oun* in Eph. 4:17, and (as in Gal.) refers to what follows, whereas here, with *hina*, to what *precedes* in vv. 1-3 (not merely to v. 3).

The Apostle now indicates the precise reason for the general warning given in verses 1-3. The danger the Colossians were open to was very real and subtle, put forth in a persuasive style with a show of reasoning. He pointedly warns against these "enticing words", and repeatedly in this chapter—see verses 8, 18, 23.

paralogizētai, present subjunctive of *paralogizomai*. Its first usage = "to cheat by a false reckoning", and later, "to lead astray by false reasoning", as here. Way renders it, "victimise you". The only other occurrence is in Jas. 1:22, though not uncommon in the LXX, e.g. Josh. 9:22; 1 Sam. 28:12.

Pithanologia, only here, and occasionally in classical writers. It is a discourse in which probable arguments are dexterously adduced, as opposed to reasoned evidence based on facts, though not necessarily in a bad sense. Its juxtaposition with *Paralogizētai*,

however, gives it a bad sense here, and reveals the subtle undermining influence of the heretical teaching at work. It indicates a striving not to convince by the *force* of truth, but to *persuade away from* the truth by a *show* of truth! Moule quotes Quesnel: "The subtlety of human reasonings has always been the stumbling-block of faith". Cf. 1 Cor. 2:4, 5, where the Apostle repudiates such a use of "persuasive speech" in the preaching of the Gospel.
A. McD. R.

DOES ANTICHRIST ARISE FROM DAN?

The omission of Dan from the list of the tribes in Rev. 7 has given rise to much speculation as to the reason. Not a few have found in it a suggestion that Antichrist will arise from Dan. Irenæus found a confirmation of this inference in Jeremiah 8: 16, though it seems beyond doubt that the reference there (as also in Amos 8: 14) is to the far northern city of Dan, or Laish. Is it possible, that, after all, Dan *is* included and should be read instead of Manasseh? In many of the Greek copies of the New Testament names are abbreviated. *Petros* (Peter), for instance, is written *ps*. Some copyist may have taken Dan for Man., an abbreviation for Manasseh, and others have copied the error. The reasons for thinking that Dan should be read instead of Manasseh are as follows:—

1. The statement in Rev. 7: 4 that 144,000 were sealed of *all* the tribes would hardly be consistent with the omission of *one*.
2. The prophecy of Ezekiel 48 shows that Dan is certainly to have a place in the latter day blessing of the tribe.
3. In the various lists of the tribes in the Old Testament Manasseh *and* Joseph never occur. The former is included in the latter. The supposition that in Rev. 7 "Joseph" is synonymous with "Ephraim" lacks Scriptural support.
4. Manasseh is omitted by four cursives. The Bohairic version reads "Dan" in its place.
5. In the groupings of the tribes in Genesis 30 and 49, Exodus 1, Numbers 1, and Deut. 33, *four* tribes are named in juxtaposition thus—

Dan,	Naphtali,	Gad,	Asher.
Dan,	Gad,	Asher,	Naphtali.
Dan,	Naphtali,	Gad,	Asher.
Dan,	Asher,	Gad,	Naphtali.
Gad,	Dan,	Naphtali,	Asher.

When therefore we find in Rev. 7:

Gad, Asher, Naphtali,

we should take it as a matter of course that Dan would be the fourth name.

That Antichrist will spring from Dan *may* be a legitimate inference from Genesis 49: 17. But Rev. 7 seems to offer *no support* for this belief.—*Selected.*