

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

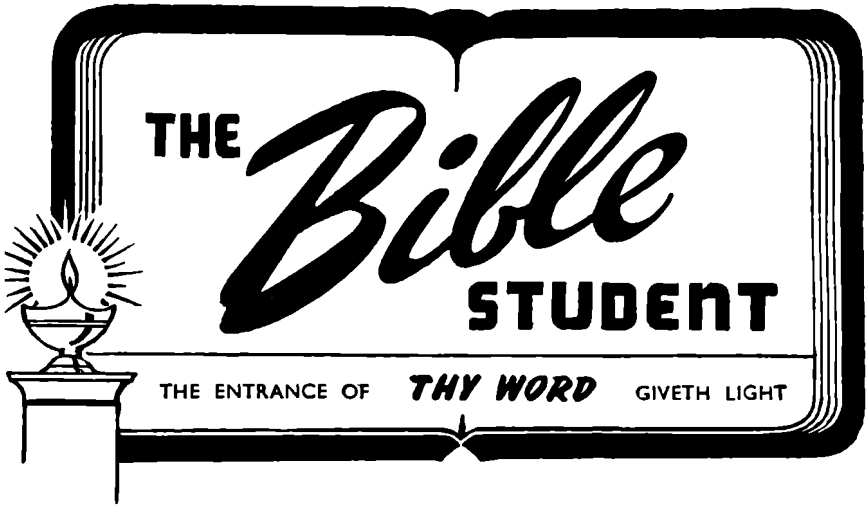
<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

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



New Series
Vol. XXV. No. 3

JULY
1954

CONTENTS

THE PROPHECY OF EZEKIEL	...	...	...	...	105
THE GLORY OF THE UNASHAMED	...		...	...	112
NOTES ON HEBREWS	...	...	...	...	118
AN EXPOSITORY STUDY OF ST JOHN'S GOSPEL				...	125
'THE HEIGHTS OF THE HILLS ARE HIS'				...	131
BIBLICAL HEBREW WORDS	...	...	...	...	137
THE HUMANITY OF THE LORD JESUS				...	141
SEVEN OLD TESTAMENT FEASTS	...			...	144
NEW TESTAMENT WORD STUDIES				...	150

Editor: A. McDONALD REDWOOD

“And so o'er face and brow he drew the veil;
They did not see the glory pass away;
And yet that heavenly brightness might not stay.
It vanished quickly, like a twice-told tale.”

EDWARD HAYES PLUMPTRE

For the Christian in this age of grace, redeemed by the blood of Christ from the curse of a broken law, there is the possibility of such a transfiguration and radiance of face and life. We can formulate our request for this radiance in the words of the prayer of Moses the man of God (Ps. 90:17)—‘And let the beauty of the Lord our God be upon us’! In like manner we too may be transfigured, ‘not as Moses—but we all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord’ (2 Cor. 3:18). The metamorphosis takes place by constantly gazing on the effulgent moral glory of Him Who now sits beyond the clouds, Who magnified the whole law and made it honourable, and by mirroring back His radiance of grace and character. Nor need we veil this beauty before the world, for it will not fade if we live in constant communion with our Lord.

BIBLICAL HEBREW WORDS

H. L. ELLISON, B.A., B.D.

Words of Relationship (*continued*)

The derivative uses of *ben* and *bat* are interesting and are often far from obvious to the English reader.

'adam, man (or Adam), is normally used as a collective, and in the English versions is often correctly translated as a plural. Should a plural be needed in Hebrew, this is provided by the phrase *bene 'adam*, i.e., sons of man, e.g., Gen. 11:5; Dt. 32:8, 2 Sa. 7:14, Is. 52:14, Mic. 5:7. Had the English, instead of sons or children of men, rendered ‘men’, or ‘mankind’, it would have accurately expressed the meaning. The singular *ben 'adam* is used in a number of poetic passages, e.g., Num. 23:19, Job 16:21, Ps. 8:4, Is. 51:12, Jer. 50:40; here it is purely in parallelism to some other

word for man. It is obviously merely an extension of the plural use and means no more than man.

The frequent use of *ben 'adam* in Ezekiel (2:1 *et passim*) and the isolated case Dan. 8:17 are probably different. Here the meaning probably is that the prophet is not merely man, but that he owes his origin to man, i.e. it stresses the weakness of his humanity. This may be the meaning as well in Dan. 7:13 of the Aramaic *ke-bar 'enash*, one like unto a son of man (the A.V. is exegetically and linguistically impossible) where not only the humanity of the figure is stressed, but possibly also the contrast between his humanity and the glory he receives. This is not the place to discuss the New Testament term, 'the Son of Man'; there is now fairly general agreement that it cannot be interpreted simply as 'a man', though many who heard our Lord may so have understood it, but that it is a deliberate reference to Dan. 7:13.

An entirely different use is seen in *bene 'elohim*, or *bene 'elim*, sons of God, e.g., Gen; 6:2, Job 1:6; 38:7; Ps. 29:1 (R.V.mg.); 89:6 (R.V.mg.). Since a son may be expected to display his father's qualities, at least in part, metaphorically *ben* (or *bat*) may mean 'displaying the qualities of'. These angelic beings display the power of God—note *'elohim* and not *Jehovah* is used—and in this sense they may be called His sons.

Just as our Lord's use of Son of Man was Messianic but yet left the average hearer in doubt as to the precise meaning intended, so was His much rarer use of Son of God. To most it will have implied no more than an exceptional sharing in the Divine power, and that this was the way in which He wished them to understand the title is suggested by John 10:31-38. Though the crucifixion and resurrection gave the term for the believer a much deeper meaning, it never conveyed to the early Church what it has to many uninstructed believers since, the idea of physical relationship. It was understood as meaning that our Lord is the perfect expression of all of the Father's attributes.

A similar use to *bene 'elohim* seems the best explanation of *bene ha-nebi'im*, sons of the prophets. The usual modern tendency is to explain it as 'members of a prophetic guild' who were themselves full prophets. This overlooks the fact that no canonical prophet

is ever called a son of the prophets, while only once do we find one of the sons of the prophets acting in a full prophetic capacity (1 Kings 20:35-43). Further it seems impossible to equate it with prophet in Amos' disclaimer, 'I am no prophet, neither am I one of the sons of the prophets' (7:14, R.V. mg., R.S.V. mg.). It is quite inconsistent with what we know of Amos to picture him here dealing in merely elegant parallelism. They were sons of the prophets because they were learning the externals of prophecy and were able to show something of the spirit of prophecy. As Pedersen says, 'In order to be one of the prophets one must normally become a member of their societies . . . It is possible that some few individuals might receive the spirit and see visions without associating themselves with others . . . But everything . . . would seem to indicate that the prophet belonged to or had issued from a society in which he was taught the prophetic experience as an art . . .'*

This sense of 'possessing the attributes of' is found in a number of expressions, of which we only give those capable of being misunderstood.

When in 2 Kings 6:32 Elisha calls the unnamed king 'this son of a murderer', he does not mean that his father had been a murderer, though he may have been, nor even that the king had been, but that he had murder in his heart and will. For this reason Moffatt's translation, 'this murderous creature' is better than the R.S.V. 'this murderer'.

A common term of opprobrium in the Old Testament is 'a son of Belial' (1 Sam. 2:12), or 'a daughter of Belial' (1 Sam. 1:16). This simply means a worthless man or woman. Belial is not a proper name but a compound word meaning 'worthlessness'. The misunderstanding arose because in certain Jewish pseudepigraphic writings from around the beginning of the Christian era, especially *The Testaments of the Twelve Patriarchs* (1st cent. B.C.), Beliar, a slightly changed form of Belial, was used as a name for the Devil. Note that in all the best MSS of 2 Cor. 6:15 we find Beliar.

'Children of wickedness' (2 Sam. 3:34, R.V.; 7:10, 1 Chr. 17:9, Hos. 10:9) obviously means wicked men. 'Children of rebellion'

* *Israel III-IV*, p. 108.

(Num. 17:10, R.V.) means rebels. If the R.V. is correct in Num. 24:17 as against A.V. and R.S.V., 'the sons of tumult' are tumultuous men, i.e., 'proud creatures' (Moffatt). In Zech. 4:14 R.V. gives the literal translation, A.V. and R.S.V. the sense. In Is. 14:12 'son of the morning' is probably neither mythology nor poetry, but simply stressing that the day star—the true meaning of Lucifer—is inseparably bound up with the dawn; Moffatt renders well, 'O shining star of the dawn'. 'Sons of pride' Job 41:34 almost certainly means 'proud beasts'. 'The daughter of a strange god' (Mal. 2:11) means an idolatrous woman, here a collective. If the Hebrew text of Mic. 5:1 is correct (both R.S.V. and Moffatt think not), 'daughter of troops', which must refer to Zion, will mean a warlike city. 'The daughters of music' (Ec. 12:4) means no more than songs. We have not considered those cases where English idiom has compelled the English versions to give the sense rather than the literal translation of the Hebrew. It should be noted that the Hebrew idiom implies that the quality mentioned is a fundamental and not an accidental quality of the person or thing concerned.

There is no need to write much on '*ach*', 'brother', and '*achot*', 'sister'. Most of their usages can be easily paralleled in English. Since, however, father and mother can refer to more distant ancestors as well as to one's parents, it is quite natural that brother and sister may be used of more general relationship, e.g., Gen. 13:8; 29:12, 15. Hence they are used far more widely than in English of membership of the same tribe or people. The use of sister in the Song of Songs (4:9, etc.) is a common one in Oriental lovers' language.

Owing to the wider circumference of the average family and the feeling of a sense of kinship where it would not be felt by us, words defining a more distant kinship are scarcely found in Hebrew. The chief exceptions are *dod* and *dodah*, uncle and aunt on the father's side. The words in themselves mean 'beloved', *dod* being used mainly of a friend or lover. The reason for there being no words for one's maternal uncle or aunt is probably the structure of society at the formative period of classical Hebrew. On the one hand brothers would tend to live as close to one another as

possible, for they would share a common ancestral property. On the other the wife was looked on as leaving her own relations on marriage (cf. Ps. 45:10), and without facilities for easy travel the children might often never meet their maternal relatives. That is probably the reason why only marriage with the paternal uncle's wife is prohibited (Lev. 18:14; 20:20); the opportunity for marriage with the maternal uncle's wife would be much less. Doubtless, however, the extension of the prohibition in rabbinic tradition to the latter case as well is entirely in conformity with the spirit of the law.

(To be continued)

THE HUMANITY OF THE LORD JESUS

E. W. ROGERS

The Person of the Lord Jesus Christ, God manifest in flesh, will ever remain inscrutable to us. No man knoweth the Son but the Father. While the Father may be known by those to whom the Son will reveal Him, because He is deity alone, the Son is only knowable by the Father, because in Him are united eternally full and perfect deity and sinless humanity. This implies the co-existence in the one Person of all the attributes of deity and all the sinless corollaries of humanity. How this can be is beyond our understanding. They superficially appear to be mutually contradictory and mutually exclusive each of the other. But the Scriptures reveal these truths, and faith will accept them though reason cannot explain.

In conversation recently with a believer he raised a difficulty as to whether the Lord Jesus possessed a human spirit. He frankly said he could not understand how He could have two spirits. 'God is Spirit', he reminded me, and enquired how then could the Lord Jesus, Who is God, have in addition a human spirit?

We must be careful against arguing in circles or according to human logic. It was this that led to the invention of the unscriptural phrase 'mother of God'. In speaking of the person of the