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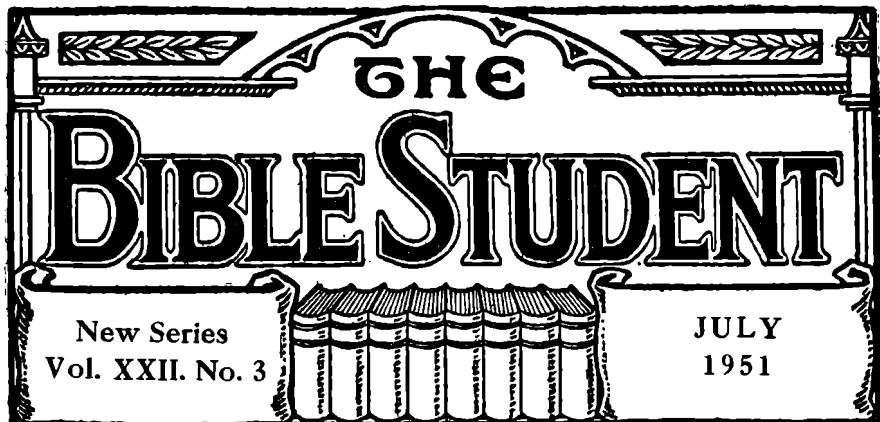
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“The Entrance of THY WORDS Giveth Light”

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(Rom. 9:23). And every believer who in one way or another yields himself to the indwelling Spirit of God to be a channel of blessing to a soul, helps to spread that glory, and fulfils God's purposes of glory (John 15:9). If only we have eyes to see through and into the present darkness, we shall see the glory of God shining in many a life, to the praise of His glory, and the glory of His grace (Ephes. 1:4, 5).—A. McD. R.

GENUINE

A Word Study

BY W. WILCOX

Paul's conception of the Christian Life was ever of something that was genuine, true, open, sincere. He could not conceive of anything in it of a spurious or hypocritical nature, for such would be essentially contrary to the nature of his Lord, who always lived with "open face" before His Father. Every believer should be as "genuine" as was his Lord, and all activities in which he engages should exhibit truth and should pursue righteous ends.

To convey this idea Paul uses the adjective *gnēsios* four times, and the adverb *gnēsios* once. The former is thrice translated by "true", Phil. 4:3; 1 Tim. 1:2; Tit. 1:4, and (with the article) by "sincerity", 2 Cor. 8:8, and the latter by "truly" in Phil. 2:20. The word means "legitimately born", "not spurious," hence genuine, true, sincere. Paul uses it in four different connections.

1. *Genuine Love.* (2 Cor. 8:8).

Paul had been assured of the faith, utterance, knowledge and earnestness of the Corinthian saints, but while he longed to be similarly assured of their love, he was somewhat uneasy in his mind as to its true nature. Having exhorted them to "see that they abound in love more and more," he proceeds to tell them that through the earnestness of others he seeks to prove whether their love is genuine or not. Love which is not genuine has been born out of a wrong source and is used for wrong ends. It is spurious, and wrongs both lover and loved.

To enforce his point he turns to the great example of Christ

and reminds his readers that genuine love gives, even to death, for the sake of the one loved. Impoverishing himself in order that he might enrich others, the Lord Jesus shewed the genuine nature of His love. Has the believer learned to follow in his train? Let us notice:

(a) *Love which is not genuine will fail in the test.* The Apostle could say that they abounded "in faith, in utterance and knowledge", and "in all earnestness and in your love to us". But love bears fruit; it reaches out to others; it ministers good to those loved; it spares neither self nor possessions in its manifestations of regard for others. Now had not *their* love failed? It had been put to the test. A call had been made on its bounty and in this the 'apostle had a special interest. Was their love such that their purse strings would be loose?

Titus was to urge them to maturity in this grace of giving also. Does genuine love need the urge of the spur? Will she not run to perform those acts of bounty unbidden, unabashed by reproof, or unmoved by examples of rival groups?

Genuine love when put to the test, shines in the brilliance of its own true character, while that which is spurious flashes for a moment in burning out, leaving but the blackened embers of a hatred ready to be fanned into life.

(b) *Love which is not genuine will contain flaws which it will attempt to hide.* It listens to the idle prattle of those possessed of a like character to itself. "There is no need to impoverish yourself, others will give more than is needed"; do not disturb yourself, it will do them good to go without for a while", and such-like plausible reasons are given for withholding of this virtue. It commiserates with itself that when in straitened circumstances others did not give to supply its needs, so now why should it help others. It argues that the case is not nearly so urgent as was supposed.

These are evidences of pride, of miserliness, covered by specious argument and unpleasing comparisons. Genuine love knows no flaws, and knows no reservations. It gives freely without restraint and not by constraint.

(c) *Love which is not genuine will never emulate the love of the Lord Jesus.* As usual the apostle refers his readers back to the great example of Christ, who, in his great love, suffered

impoverishment that we might be enriched. There is the supreme Example; and all genuine love will take its example from this great Lover of our souls.

2. *Genuine Care.* (Phil. 2:20).

In his concern for the state of the Philippian saints Paul was desirous of sending to them one who would be able to declare to them the whole counsel of God. To do so he needed the right man. Who could that be? He laid down the conditions requisite to the man he would like to send.

(a) *He must be likeminded, or equal-souled with himself,* and the special feature of that like-mindedness he here mentions is a "genuine care" for their state. He must be one who had a real concern for them both as individuals and as members of the Christian community in Philippi. Those saints were of infinite value to the Lord, and so they were of much worth to Paul as the servant of the Lord. Similarly they must be worthy of real care to one who was likeminded with Paul.

Has our work for God ceased when the evangel has been preached and the convert won? Assuredly not; it has just begun. The constant care for the state of the convert, his growth, his continuance in the things of God, his intelligent appreciation of the truths of Scripture, are to be our daily care. That this may involve some personal inconvenience or even loss is not to be counted a sufficient cause to hinder the exercise of this "genuine care" for the spiritual state of such a convert.

(b) *He must be one who seeks the things of Christ.* Paul had to mourn that all were seeking their own things, not the things of Christ. To him such an attitude was unthinkable. For him to live was Christ. This low spiritual state did not fit them to be messengers on this special errand to Philippi. Neither will such a low spiritual state fit us to be special messengers of God. Only such as have their heart's focus on Christ, as have their one ambition to be pleasing to Him, as have a genuine care for the Lord's people, can be used of God like Timothy was used by Paul.

Those who "take careful anxious thought" (Moule) for the saints are necessarily those who at the cost of a holy disregard for their own affairs, will be concerned for the interests of Christ, as they are related to His people. May we ever cultivate such intimacy

with our Lord as will lead to our being "sanctified and meet for the Master's use."

(c) *He must be one who labours for the furtherance of the Gospel.* Referring to Timothy again he says: "With me he did bond-service in furtherance of the Gospel". His was no idle hand or lagging foot. Eager, incited by a holy desire, and accompanied by the Apostle, Timothy pressed on into the service and laboured for the Gospel's sake.

Have we similarly laboured with full intent and undeviating purpose that the work of the Gospel might proceed without impediment or lack of supply? It is here that there is so much of failure. Failure to seize the opportunity, failure to serve only the interests of Christ, failure to supply the means wherewith such as reach out to other lands with the Gospel may effectively pursue their task and carry the Word everywhere. Will our service stand the scrutiny of such as Paul? Do we come up to such a standard as he sets? Do we labour in the true spirit of devotion to Christ's interests?

3. *Genuine Yokefellow.* (Phil. 4:3).

Who this genuine yokefellow was we have no means of telling, and it is therefore idle to conjecture. He is:

(a) *Unnamed*, and content to be so. His is the highest praise; he was a true yokefellow of the apostle, enlisting in every type of service in which the Apostle was engaged, expending his energy to keep alongside, to tread according to the measure set by his colleague. And yet he does it unheralded, unnamed; he is content to be known as a fellow-labourer with Paul.

Too often the work of the servant of God is spoiled by the evident desire to be known and praised by the public, to have his name blazoned in large letters so that all may see and applaud, to be in the limelight. Ought we not rather to be content so long as the true service for our Lord is rendered, even though our name be unknown and unhonoured by men? Though unknown of men we are yet assured that God is not unmindful of our labour of love.

(b) *Unsophisticated*, "true", not spoiled by other motives; "genuine", not a mere pretence.

There was a true ring about all that he did and hence he was

a real help to the apostle and one who could ever be relied upon to measure up to the apostle's standards in labour for the work of God. He sought nothing for himself, but only their good, and so earned the commendation of Paul. Wherever the Christian worker seeks his own things there he will fall short of the example of his Lord, as also of the great apostle. There may be nothing spectacular in what he achieves, but the Divine assessment made upon his work will manifest its true worth. The step up in the world's estimation may be a step down in that of his Lord. Oh! to be true; to be those whose motives are unmixed, to have but a single eye to the Lord's glory, and so to be a true yokefellow with such as Paul.

(c) *Unselfish*,—helpers of others, i.e., those "who had laboured with him in the Gospel". Again there is the concern for others, instead of a selfish seeking for his own things. Paul is a striking example. Imprisoned and knowing not what awaited him, he needed the help of others one would have thought. Instead he is concerned for the welfare of these women and commends them to the care of his true yokefellow.

We know not in what direction this help would be given. Genuine helpers do not think of such queries; their one object is to give help wherever it is needed and not to look at the consequences to themselves.

These women had striven together with Paul in the work of the Gospel and now they needed help. The true yokefellow would not withhold it, but willingly render it to the utmost of his ability.

4. *Genuine child*. (1 Tim. 1:2; Tit. 1:4).

Paul speaks of both Timothy and Titus as his true *children* in the faith.

(a) *Legitimate*. They were converts through Paul's witness. They had not been brought in by any other means, and so he could claim them as his very own. As such he had a special affection for them, and a special concern for them. There was a light in his eyes and a song in his heart as he spoke of them, and as he remembered their joy in labour with him.

The Christian worker will have a like affection for those who have been saved through his ministry, and may with real joy speak of such as his true children in the faith.

(b) *Learning* of the faith, and in the faith; such will find new adventures day by day in which faith may be tested, its qualities discovered, its endurance tried, and its powers strengthened. As their guide they had a real pioneer in the path of faith, one who had blazed the trail, and had found in every adventure One Whose grace was sufficient, and Whose help was ever at hand.

Are we without a "leader" in the race of our faith? Surely not, we have One ready and able to show us the way, for has He not trodden it before?

(c) *Loving*. There could be no reality in their relationship without love. Between the master and his disciples, between the teacher and his pupils, between the pioneer and his followers there springs up a real and lasting affection which manifests itself in so many ways. "Love seeks not her own", and in the seeking of the good of the other finds its finest expression. It is that expression that Paul seeks and finds in his "true child". May we, too, give love its fullest expression in our relationships with fellow-believers and so show our "genuine" character and call forth a manifestation of theirs also.

THE HEBREW PSALTER

BY E. W. ROGERS

The word *Selah*

This is a most interesting word that recurs throughout the Psalter. It cannot be ignored without the most serious loss. Whatever its original meaning or significance it is plain that it is intended to indicate a pause, so that the reader (or the singer) may have time to meditate upon that which he has just uttered. It can best be represented in the English phrase "think of that!" Only examples can be given. In verse 2 of Psalm 3 attention is called to the fact that many are prepared to discredit the idea that God can or that God will help His servant when in trouble. Think of that suggestion! But verse 4 is the response: experience is undeniable; it cannot be gainsaid, and in this verse the Psalmist recounts how that he cried to the Lord and secured an answer; think of that!

Or, consider Psalm 32. Think of the mental and physical