

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

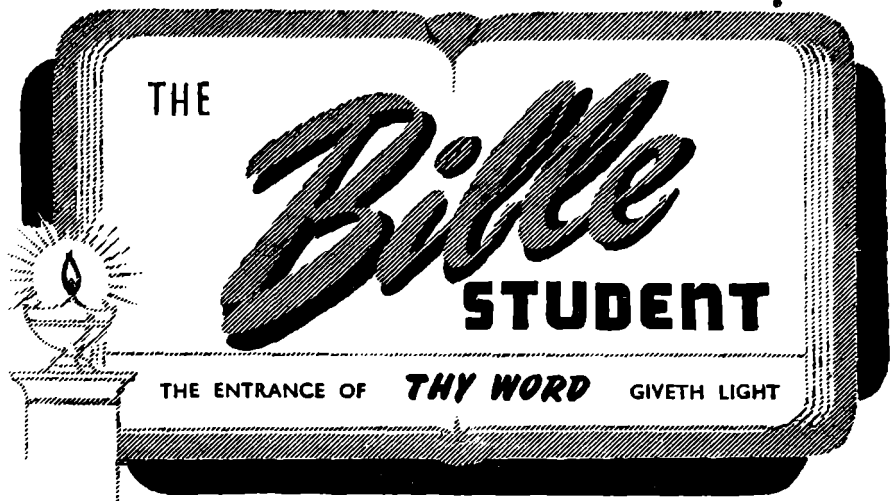
<https://patreon.com/theologyontheweb>

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. XXIII. No. 1

JANUARY
1952

CONTENTS

'GIVE HEED TO READING . . .'	...	...	...	1
THE WISDOM LITERATURE OF THE BIBLE	...	...	...	5
THE THEOPHANIES OF THE OLD TESTAMENT	...	...	...	9
NOTES ON HEBREWS	...	...	...	14
WORD STUDIES IN THE N.T.	...	...	...	22
THE HEBREW PSALTER	...	...	...	25
WITNESS TO THE WORD	...	...	...	29
SEVEN OLD TESTAMENT FEASTS	...	...	...	31
CHRIST AND THE BIBLE	...	...	...	37
EXEGETICAL STUDY OF COLOSSIANS	...	...	...	43
POINTS FOR YOUNG PREACHERS	...	...	...	Cover 2-3

Editor: A. McDONALD REDWOOD

dominated by its own evil bent. How harmful are such in the world, even among nations: how much more harmful when they get a footing in an Assembly of God's people!

(c) *Absence of the Spirit.* These 'have not the Spirit'—the only Person and Power that could direct and keep them. They may think and even openly declare that others are deprived of many pleasures and attractive, harmless pursuits; but they themselves are really the deprived ones, for they have not the Spirit of God. A. T. Robertson says, 'The man possessed of mere natural life is opposed to regenerate life'. Herein lies the absolute need for conversion, for a complete change of outlook, for a displacement of self as the dominating power and the indwelling of the Spirit to guide and garrison the heart.

THE HEBREW PSALTER

By E. W. ROGERS

The N.T. usage of the Psalms (*contd.*)

Psalm 16

Of this Psalm very little need be said. It is a 'golden' (Michtam) Psalm—or as the LXX has it—it is a 'stylographic writing, a Pillar writing.' It is certainly outstanding, speaking throughout of the Lord Jesus Christ.

The student should examine it carefully in the light of the synoptic Gospel records. Here is mentioned Christ's dependence (v. 1); humility (2); companions (3); separation (4); contentment (5); obedience (7). Verses 8 to 11 speak in proper sequence of His life, death, resurrection and ascension.

Peter uses this Psalm on the day of Pentecost in proof of his arguments. He emphasizes that, while David was the author of the Psalm, he certainly could not have been its *subject*. David was dead and buried, and his sepulchre was still to be seen in that day. But the facts attendant upon the resurrection of Christ were indisputable and in perfect accord with the statements of the Psalm.

The expression in the Creed that, 'He descended into hell'

for further offerings. The cleansing having taken place once for all, the consciousness of guilt would have been removed (not the recollection of having been guilty). That is to say, the pardon would have removed the apprehension of penalty.

WORD STUDIES IN THE N.T.

By W. WILCOX

'Natural' (or *Sensual—Psuchikos*)

Trench says, 'the word occurs six times in the New Testament, three of which it cannot be said to be ethically employed, but the meanness of the "*natural* body" which the faithful now bear about is contrasted with the glory of the "*spiritual* body" which they shall bear' (1 Cor. 15:44, 46). On the other occasions a moral emphasis rests on the word and in every instance is most deprecatory.

1. Paul declares the *psuchikos* receiveth and cannot receive the things of the Spirit of God as having no organ for their reception, (1 Cor. 2:14).

2. James characterizes the wisdom which is sensual as also 'earthly' and 'devilish' (Jas. 3:15).

3. Jude explains the 'natural' as 'those *not* having the Spirit' (v. 19). The 'natural man' of Scripture is one for whom the flesh is the highest motive power of life and action in whom the spirit, as the organ of the divine Spirit is suppressed, dormant, for the time as good as extinct; whom the operations of the divine Spirit have never lifted into the region of spiritual things.

Psuchikos—'soulish.' Wyclif rendered it 'beastly', 'animal', having the nature and characteristics of the flesh, i.e., of the principle of animal life; the sensuous nature with its subjection to appetite and passion. Soutter defines the word as 'the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life; emotional or sensuous'.

Godet comments as follows, 'The term *psychical* man, which we render by *natural* man, does not therefore exclude the presence of spirit in such a man, it only implies the latent and inactive state of this element, so long as the divine Spirit has not awakened it to enter into union with Himself, and to become through it master

of the soul and thereby of the body. In this state man possesses only the natural intelligence with which his soul is endowed, and by means of which he judges things of the present life and is guided in this sphere: it is in this sense that Paul calls him *psychical*.'

Denney in the Expositor's Greek New Testament says, 'the term is, in effect, *privative*, positive evil being implied by consequence'.

We may note the three occurrences of the term in which this ethical idea is prominent:

(1) 1 Cor. 2:14. where we see the natural man's—

(a) *Non-acceptance of the things of God*, because he is 'unspiritual' (Moffat) he does not give a 'welcome' (*dechomai*) to the things of God. When such things are presented to his mind there is no corresponding element within him to receive and enjoy them. We sometimes wonder why the natural man finds nothing to enjoy in the things of God which give us so much pleasure. Surely here is the reason. There is no response to the spiritual stimulus; he is, as it were, dead to all that belongs to the spiritual order.

(b) *Their apparent foolishness to him*. Because they belong to a different order to the sphere which he understands and in which he so regularly moves, they appear to be foolishness to him, and, hence, as being unworthy of his notice, or possibly as meriting only his contempt. He treats them as such and dismisses any claim upon him that they may advance. He does not recognize any accountability to God and hence moral sanctions are loosely held and deteriorating influences may begin their corrupting work in the life. The things of God cannot be reckoned as foolishness and the ethical standards of the spiritual man accepted and lived up to at the same time.

(c) *Lack of spiritual discernment*. The things of the Spirit of God require spiritual discernment. But these are quite outside the range of his experience—'he cannot come to know them'. He is worldly, for, as Lias says, 'the term "worldly" as used by divines, seems most nearly to approach to the precise meaning of the Apostle'. As worldly-minded he is not 'other-worldly' and is incapable of discerning 'other-worldly things.'

(2) Jas. 3:15. 'Natural wisdom'—wisdom so-called, but mingled with earthly emotions and passions is not the *true* wisdom.

(a) *Its origin* is of the earth, it cometh not down from above, hence it can only bear the characteristics of the earth. 'That which is of the earth is earthy'. Springing from the earth, it is limited, for it cannot reach beyond its earthly conditions. Hence it can never reach the heights of spiritual knowledge and wisdom. Man may boast of his attainments and achievements, and rightly so when viewed by earthly standards, but the spiritual is of a higher order and reaches to things 'in the heavenlies'.

(b) *Its scope*: It is 'sensual'—natural—belonging to the order of things which is dominated by the natural, rather than to that order which is centred in and ruled by the spiritual. Its whole interest is in that which appeals to and pleases the senses. The area of its operations is thus limited and it cannot pass outside its own sphere. A complete regeneration is needed if there is to be anything within it that can please God.

(c) *Its attainment*—it is 'devilish'. It finds its true kinship in that which is rebellious against God. It exalts itself and detracts from the Glory of God; it reaches out to an end which is opposed to the declared purpose of God; it seeks to enthrone itself and dethrone God. So much of the wisdom of this world is devoted to the perfecting of destructive forces rather than the constructive, and so is 'devilish' in character; exalting Force above Good.

This earthly wisdom is contrasted with that which is from above; ethically, socially, morally, and spiritually it is different; its origin, scope, and attainments are different in every respect. The earthly wisdom is non-Christian while the wisdom from above has its source and fount in Christ. It is the latter wisdom which the Christian delights in and to attain to for the glory of God. 'Christ, Who of God, is made unto you wisdom, etc' (1 Cor. 1:30).

3. *Jude 19*. 'These are they who make separations, *sensual* having not the Spirit'.

(a) *Appetite for evil desires*—they 'walk after their own ungodly lusts' (v. 18). Their whole mode of conduct is regulated by the 'natural', the 'sensual'. These 'strong desires' (lusts) are described as 'ungodly', not according to God's will, hence are *evil*.

(b) *Activity producing separation*. Their works produce disunity, separating men into opposing groups, each group being

dominated by its own evil bent. How harmful are such in the world, even among nations: how much more harmful when they get a footing in an Assembly of God's people!

(c) *Absence of the Spirit.* These 'have not the Spirit'—the only Person and Power that could direct and keep them. They may think and even openly declare that others are deprived of many pleasures and attractive, harmless pursuits; but they themselves are really the deprived ones, for they have not the Spirit of God. A. T. Robertson says, 'The man possessed of mere natural life is opposed to regenerate life'. Herein lies the absolute need for conversion, for a complete change of outlook, for a displacement of self as the dominating power and the indwelling of the Spirit to guide and garrison the heart.

THE HEBREW PSALTER

By E. W. ROGERS

The N.T. usage of the Psalms (*contd.*)

Psalm 16

Of this Psalm very little need be said. It is a 'golden' (Michtam) Psalm—or as the LXX has it—it is a 'stylographic writing, a Pillar writing.' It is certainly outstanding, speaking throughout of the Lord Jesus Christ.

The student should examine it carefully in the light of the synoptic Gospel records. Here is mentioned Christ's dependence (v. 1); humility (2); companions (3); separation (4); contentment (5); obedience (7). Verses 8 to 11 speak in proper sequence of His life, death, resurrection and ascension.

Peter uses this Psalm on the day of Pentecost in proof of his arguments. He emphasizes that, while David was the author of the Psalm, he certainly could not have been its *subject*. David was dead and buried, and his sepulchre was still to be seen in that day. But the facts attendant upon the resurrection of Christ were indisputable and in perfect accord with the statements of the Psalm.

The expression in the Creed that, 'He descended into hell'