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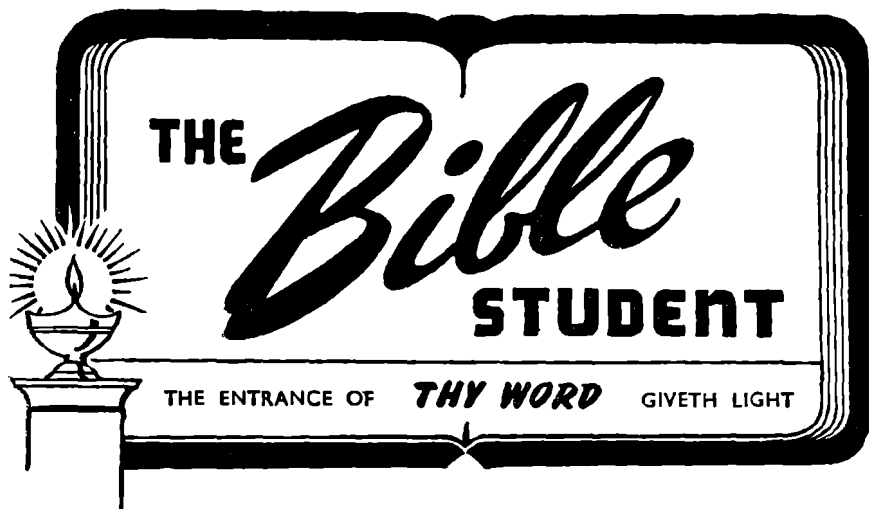
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Editor: A. McDONALD REDWOOD

in view of the needed comfort, and the title Lord because of the assurance of His authority.

In Titus the double title is used four times, two in each order, and in Philemon 'Christ Jesus' twice.

In the two Epistles to Timothy 'Christ Jesus' is used twenty times, indicating that as the Apostle draws to the close of his association with him in service, his heart is especially occupied with his Heavenly calling, standing and hope, as well as with Timothy's continued responsibilities and spiritual resources. The order 'Jesus Christ' is especially noticeable in the R.V. of 2 Tim. 2:8, where the command is given: 'Remember Jesus Christ', indicating the need of keeping Him in mind in all circumstances as the One who fulfilled the Father's will in the days of His flesh, and is exalted and glorified in consequence.

PURPOSE, POWER AND PURITY

By JOHN SMART

Ex. 3: 1-8; 4-1-8

'My heart is fixed'. So sang the Psalmist in the long ago. Blessed is the man whose course of life springs from fixity of purpose because God is before him. There is a sharp and beautiful contrast between the vacillations of Pharaoh, threatening one moment and pleading the next, and the quiet, firm insistence of Moses, whose heart was fixed on the purpose of God. There stands the changeful, opportunist monarch; here, a purposeful shepherd who will be satisfied with nothing less than the deliverance of Israel. What a picture! A blustering Pharaoh, holding the mace of empire; before him the imperturbable Moses, with a rod in his hand! Nothing moves him. What is the secret of his power? His heart is fixed.

This fixity of purpose was not the fruit of arrogant self-will. Moses had not drawn up for himself a blueprint of life which he would carry through at all costs. Much less was he a cheap adventurer or 'gentleman of fortune'. His course of life had been set by the word of the living God.

Moses heard the voice of Him that dwelt in the bush. The mind of God concerning Israel had been revealed. God would redeem His people and had chosen Moses as His instrument in

this great undertaking. Nothing gives stability to a man like hearing the voice of the Lord. Moses' courageous ministry in Egypt and his forty years' leadership of Israel through the wilderness arose from conviction of the deepest possible character.

Moses heard the voice of God speaking from the bush. A bush afire, yet unconsumed, had attracted his attention. He turned aside to see and God spoke out of the bush. The hour of Israel's redemption was at hand and God called Moses specifically to this great undertaking. The servant did not run unsest. Indeed, he would not assume the responsibility involved until his call was proved beyond all controversy. Once convinced, Moses fulfilled his task without flinching. Nothing gives stability and purposefulness to a man like hearing the voice of the Lord.

God-given resolution is a splendid quality, but it is by no means sufficient, in itself, for His service. There must be authority also. Not the authority of schools or ecclesiastical boards, but the authority which makes it evident to all that the servant is invested with something from God. Pharaoh might greet Moses with derisive laughter on his first appearance at court. But soon the haughty king is brought to his knees and all Egypt with him. Moses held a rod in his hand. It was probably all that he possessed, but he yielded it to God. Moses' rod became the rod of God. Thus invested with power from on high, Moses soon overwhelmed Egypt, buried their proud armies in the Red Sea and led Israel triumphantly out of slavery into the service of the Lord.

Here again is seen the inter-dependence of things spiritual. Moses' authority did not arise solely from yieldedness to God in giving up what he had in his hand. He was also called upon to examine what was in his bosom. Placing his hand in his bosom, it became leprous as snow. How could he serve God in such a condition? Leprosy of the bosom is suggestive of those hidden things in the servant's life which would sap his vital force. Moses brought all this into the light and was cleansed of it. 'Cleanse Thou me from secret faults. . . .'

Thus called, yielded and purified, Moses, the man of God, began the mightiest ministry presented in the Old Testament Scriptures. 'These things are written for our learning', that we, too, may become servants marked by purpose, power and purity.

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“He Began”

Fitting reverence and gratitude for the Authorized Version do not forbid recognition of its occasional failures to render the full and accurate meaning of the original, and one instance of this is in Luke 3:23, ‘Jesus Himself began to be about thirty years of age’. Earlier translators had started the faulty version. Tyndale saw the proper intention and put down: ‘He was about thirty years of age *when He began*’, but that leaves the idea incomplete. Began what? The Revised Version adds in italics ‘*to teach*’; Goodspeed has ‘began His work’; the American Revised Standard Version prefers ‘began His ministry’, whilst Wade’s translation gives: ‘at the outset of His Messianic mission’.

Some object of the word for ‘began’ has to be supplied, and any one of these suggestions has probability. The Evangelist obviously regards this part of the narrative as indicating a new era, the inauguration of a fresh chapter in the divine activity for man’s redemption. This beginning is related to the Baptism of our Lord, the descent of the Holy Spirit upon Him, and the voice heard from the heavens, ‘Thou art My Son, the Beloved, in Thee I am well-pleased’. He had consecrated Himself to His task, He had received the divine equipment and the divine accrediting; that is how ‘He began’.

* * * * *

ERRATUM

Our readers will have noticed an unfortunate transposition of a whole line of type, which marred the clarity of meaning in the Editorial appearing in the last (January) issue. The tenth line (as there printed) should follow the words, “Of course. . .”, fourth line from foot of page 1, and thus the sentence should have read, “Of course their subsequent reaction of rage against Him was aroused not by His reading, but by His unthinkable claim. . .”.