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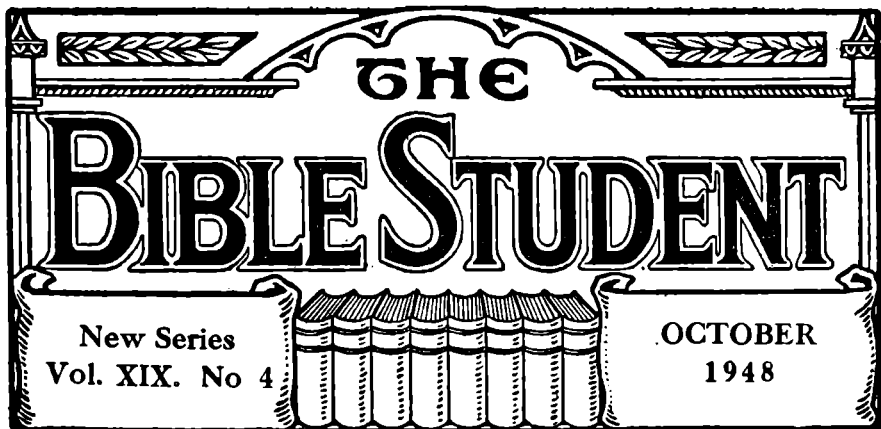
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"The Entrance of THY WORDS Giveth Light"

CONTENTS

	PAGE
THE HOLY SPIRIT AND THE MIND	145
THE BIBLICAL DOCTRINE OF THE TRINITY	152
NOTES ON HEBREWS	157
AN INTRODUCTION TO THE PENTATEUCH	163
OLD WORDS WITH NEW MEANINGS	170
THE FIRST EPISTLE TO THE CORINTHIANS	177
TRANSFORMATION vs. EVOLUTION	184

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THE HOLY SPIRIT AND THE MIND¹

The Christian's redeemed faculties are, in the Bible's estimate, of altogether "stellar importance" (to use a term of Emerson's). Not only for his own well-being but as much because of the place he holds in the Christian Society, and of course in the World, to both of which he belongs, though in different senses, as a "life-member". No effort should be spared, therefore, to obtain a true understanding of the character of these faculties, and how they are intended to function. We live in strangely impressive days, full of intellectual, moral, and spiritual opportunities *and* perils, such as compel us to pause and consider our ways—if we would be enlightened as well as warned. St. Paul was not wasting words when urgently appealing to Timothy to "take heed to *thyself*" (1 Tim. 4:16)—first and foremost; for, his "teaching" and "conduct" would be effectual only if it issued from the well-spring of a pure heart and a clean mind. "Keep thy heart² with all diligence", pleads the Wise Teacher, "for out of it are the issues of life" (Prov. 4:23).

¹ This is *part* of chap. X of the Editor's recent book *Let The Bible Speak*, which is now *available in India on special terms*: See the advt. on inside of back cover for full particulars. You will want to read the book.

² In the Old Testament the Hebrew words *lēhv* and *lēvhāv* (heart) have a wide connotation, and do not primarily refer to the emotions, but include the activities of the will and the intellect. Similarly the Greek *kardia*, is "in a psychological sense, the seat of man's *collective* energies, the focus of personal life, the seat of the rational as well as the emotional and volitional elements in human life; hence, wherein lies the moral and religious condition of the man" (Abbott-Smith's *Manual Greek Lexicon of the New Testament*. See e.g., such passages as Mk. 7. 21; Lk. 2. 35; 24. 38.

Before proceeding it will be relevant to introduce the discussion by two very apposite statements by Dr. Samuel M. Zwemer, of Princeton, U.S.A.:

“We live in an age that needs clear thought and decisive leadership . . . Paul’s thirteen Epistles, if they had no other use or purpose, would at least condemn forever all shallow-minded and narrow-visioned Christianity. Think what those early Christians must have been to read and appreciate Ephesians and Romans on a hot Sunday morning, crowded in an upper room! Early Christianity did not follow cunningly devised fables. It did not minimise the facts of revelation to escape mental difficulties. It did not linger in the shallows of Deism but plunged into the depth of the mysteries of the Trinity, the Incarnation, the Resurrection, the Restoration of a Universe, the solution of all its riddles by Redemption.”

“On the very threshold, however, you will find a host of lurking demons to lure you away from the task. Lassitude and love of ease will bid you loosen your ‘girdle’. The superficiality of the masses will also tempt you to be satisfied with surface knowledge—to become an echo and not a voice. The Apostle Peter, however, entreats us to do hard thinking, not primarily because we are men endowed with mind, but because we are Christians endowed with the Spirit of Christ . . . No man should think so much, so hard, and so highly as a Christian because he has so wide a range of thought open to him.”

These are words worth pondering. They express what so many are conscious of today—the danger of allowing the powers of mind to drift aimlessly, carried along by the prevailing moral tides, and turned to unproductive ends. The enemies of the Bible, both within and without the visible Church, have ever been eager to harness these powers against the truth of God and the Bible. Most surprisingly, the Christian has often reacted by blindly decrying the “intellectualism of an evil age”, or on the other hand, by ignoring the need of cultivating a *spiritual* intellectuality of his own. Whilst the danger of a mere carnal “intellectualism” (such as Paul rebukes so sternly in Col. 2:18) remains and must be

fought, yet there is the greatest possible necessity of gaining a right sense of the dignity and spiritual value of a well-cultured mind, devoted to the service of Christ and His Word. The crisis in world affairs, the state of the Church, and the personal challenge of the hour demand it. Thank God the Word is at hand, replete with the *whole* effective equipment of the Spirit for the mind, heart, will, and conscience of every individual Christian.

The subject is a large one and all that we can attempt here is to deal with the one special aspect of the renewed *mind*. We shall try to examine something of the teaching of the Bible regarding the importance of the mind and its functioning as related to the spiritual life. The student is advised to make special note of the Biblical references given. They form the essential features of the discussion, and should be carefully studied in their context. No attempt is made to be "technical" or "scientific", but we deal none the less accurately with the facts as they are known to be.

Each personality functions in a threefold capacity—in *feeling*, in *thinking*, and in *willing*. Using popular and well-understood terms, we speak of these as the faculties of heart, mind, and will. It may not be that these are three separate "parts" of the personality, for personality is (from all we can know of it) an indissoluble *unity*. Yet undoubtedly these terms express definite and different *modes* of activity within the personality, and *each* mode reacts and is reacted upon by the others. It is the subtle combinations of their varied activities in daily life that determine character and produce conduct. We *are* their "resultant", in a very real sense, therefore. Hence they are formative, regulative, and determinative of the individual life of every person.

But the crucial point of the teaching regarding the redeemed faculties is reached only when we understand correctly the work of the HOLY SPIRIT *in relation to the mind*; for, in all matters of the soul, the Holy Spirit uses the mind as the means of communication and impression. If the Word is to reach the soul it is by the Spirit addressing Himself to the mind. The psychology of the day is often exploited to no good ends, but we are apt to forget that the New Testament in particular has much and valuable instruction to impart regarding the mind and its workings. It

is high time, therefore, that the Student of Scripture should acquire for himself some better understanding of such a vastly important subject, related as it is to every department of personality and life.

The N.T. indicates a threefold method of the Spirit in relation to the mind. Incidentally, the references occur almost entirely in St. Paul's writings.

(a) *The Renewing of the Mind* (Titus 3:5). The central fact in the verse is—"He saved us", and the verb is in the aorist tense, implying one definite act, as a result of the Cross. In experience it becomes true the moment faith is exercised in the Saviour. Then there is given the twofold aspect of the saving work: First, "through the washing of regeneration". In salvation there is *cleansing* from the defilement of sin; we are "washed in the blood of the Lamb". Secondly, salvation involves "the renewing of the Holy Spirit"; the work of the Spirit upon the darkened intellect, dispelling its blindness, opening the mind's eye to the Light. (Read carefully and compare 2 Cor. 4:6; 1 Jn. 2:8, 11; Eph. 5:8). This *renewing* is based upon the cleansing, and is a result of it; not two acts, necessarily, but two aspects of the divine work of salvation. Sin is removed and put "far away", the mind is fitted to understand the truth and rejoices in the things of God to which before it was utterly blind. All through his letters the Apostle emphasizes this: more probably because his own commission was: "To *open* their eyes, that they may turn from darkness to light" (read Acts 26:18).

(b) *The Enlightened Mind* (Eph. 1:17, 18). The Apostle's prayer takes the form of a single request for a definite end: "That the Father . . . may give you a spirit of wisdom and revelation . . . having the *eyes of your heart enlightened* . . . that may know". Note the three clauses thus lifted out of the body of the text. Note how they are linked together, how descriptive they are and with what pointedness they stress the intellectual and spiritual enlightenment for which he prays.

Probably the "Spirit of wisdom and revelation" refers to the Holy Spirit. "All true wisdom comes from the Spirit, who dwells in us and teaches us. It is a teaching Spirit, rather than a teachable spirit, which the Apostle asks that they may have . . . The Spirit thus specially given will make them wise:

He will be the 'Spirit of Wisdom'; yet more, as the 'Spirit of revelation' He will lift the veil, and shew them the secret of God" (J. A. Robinson). Paul had already spoken of the "sealing of the Spirit" (v. 13), which in its simplest sense means union with Christ in a new and better intelligence.* He not only purifies but liberates the powers of the mind, giving them a relish for the knowledge of the Word. Thus He refines and equips our faculties, which unite in *discovering*, *perceiving* and *feeling* the truths of divine revelation.

The second clause, "the eyes of your heart being enlightened", deals more directly with the *medium* of the divine communications. As already noted, the heart here is the centre of the mental and spiritual life, with special reference to the *intelligence*—"where the stores of experience are laid up, and the thoughts have their fountain". How dark the intelligence *can* be is revealed in such passages as Jn. 12:40, Rom. 1:21. How essential is its enlightenment if truth is to be apprehended! The only Source of such Light is the Spirit—whence came the Revelation and the Wisdom, whence came also the Book that holds the Light. The result of enlightenment is not mere "intellectuality"—an idea which is not in view here at all, and only expresses "brain-power"—but moral excellence, prepared to serve its appointed end by the grace of the Spirit. So the writer of Hebrews can say: "Call to remembrance the former days, in which, after ye were *enlightened*, ye *endured* a great conflict of sufferings" (Heb. 10:32). Enlightened senses give enlightened convictions—which the powers of hell cannot easily shaken.

The final clause "that ye may *know*" introduces the main object of the enlightenment—"the knowledge of Him" (God). The Apostle is not asking that we may "understand everything in the Bible", but that our knowledge shall be of such quality as will help us to *know God*, to do His will, to bring us into close intimacy with Himself. So he prays elsewhere that, "I may know *Him*" (Phil. 3:9, 10).

* It is of practical interest to remark that many expositors hold that the phrase applies to the *effect* produced by the Holy Spirit in the believer's mind and spirit. It is not possible to dogmatize, and quite possibly *both* aspects are in view. In any case, both the Agent and the effect are unmistakable in actual experience.

(c) *The Transformed Mind* (Rom. 12:1, 2). There is logical sequence in these passages, of which this is the third: In the first, *Renewal* of mind is the Spirit's work, changing it from a state of darkness to light. The second, *Enlightenment*, is His work of equipping the renewed mind with insight to receive and perceive the things of God. Now we are to view the mind as a means by which character and conduct are being transformed. It will be the highest profit to take a little care in following the Apostle's argument.

In verse 1 we have the dedication of the body in service to God. In verse 2, we have the transformation of the personality for fellowship with God—to know His will. Verse 1 has one great primary appeal, opening with the most solemn entreaty, "by the mercies of God". Verse 2 contains three main clauses: the central and principle one being an earnest injunction. "Be ye transformed by the renewing of your mind"—this is the real motive in the writer's mind. Yet they are all important. Let the student note them briefly in turn:

Verse 1. "Present your bodies a living sacrifice"—is the first call of God to a devout heart. The verb, "present", is the same as in ch. 6. 13, "present yourselves to God" (see also v. 19). Even the tense (the aorist) is expressive, implying a definite and decisive act of faith, which shall have abiding results. We hand over to God what really belongs to Him, for He "purchased us by the blood of His own" (Acts 20:28). It is a "living" sacrifice because now we are "alive from the dead". And though spoken of the body, that just means the complete man, including that which we are now dealing with—the faculties. This sacrifice is *holy*; it is *well-pleasing* to God; and in presenting it we perform a "reasonable service", or better, an "intelligent service"—for *logikos* is the reasoning of a sound mind. We respond because the Spirit-taught mind enters into the reasonableness of the appeal, and we know it is due to Him who has "given Himself" first as our "ransom". Besides, it is the offering of a worshipping spirit,* the highest functioning of a redeemed soul. It *costs*—but who shrinks from the price in view of Calvary? "I will not offer

* 'SERVICE' here is *latreia*, really meaning priestly service, the same word Paul uses in Rom. 1. 9, "Whom I *serve* in my spirit".

burnt offerings unto Jehovah my God of that which doth cost me nothing"—David declared!

Verse 2. (i) "And be not *fashioned* according to this world"; this is preparatory to the main appeal, negatively expressed, just as we get elsewhere by the same writer: "*denying* ungodliness and worldly lusts" (Tit. 2:12). We are to *refuse* (by a deliberate act of will, in faith) to be *moulded* by worldly fashions of thought and principles of conduct. Once only again does that word occur—"not *fashioning* yourselves" (read 1 Pet. 1:14). That is what Moses did—"refused" Egypt and all its allurements and luxuries, for he had something better (Heb. 11:24). The wholehearted dedication of ourselves to God paves the way for this, and this paves the way for the next step—what is it?

(ii) "But be ye *transformed* by the renewing of your mind": The fashioning lays stress on the externals, but the transforming is something essentially inward, radical and continuous. Whilst belonging to the world we wanted to be like the world. Now we are "of God", His children, He wants us to be like Him. Life's greatest ambition is to bear His image in our character, to have His mind, to do His will. "We all with unveiled face (with renewed vision) beholding . . . the glory of the Lord are *transformed* into the same image" (2 Cor. 3:18). And the more we become like Him the more shall we understand Him.

But how can this change be effected? "By the *renewing* of your mind". It is upon this that stress is laid. It is the same work of renewal by the Holy Spirit as in Titus 3:5, but here it is viewed as the constant readjustment of our moral and mental insight to the will of God. From one point, salvation is an accomplished fact—blessed be God! Yet, when viewed from another, it is a *daily transforming* of our thoughts, desires, wills towards God. We are *being saved*. "Ye *have* put on the *new man*, which is *being renewed* unto knowledge after the image of Him that created him" (Col. 3:10). Remarkable indeed! A progressive renewing *unto knowledge*, into a closer *likeness* of Him Who saved us.

(iii) Very briefly—the final clause: "That ye may *prove* what is . . . *the will of God*". This is the outcome, the end in view. "The will of God"—the Christian whose renewed mind functions

as He willed it to, tests,* or intelligently discerns, the reality and power of the truth as expressed in that will.

But what the Apostle means by discerning the will of God is not a mere intellectual understanding of the contents of the Bible, wherein that will is expressed, though it includes that, necessarily. But it is the enlightened mind making deliberate choice of what *He reveals* in the Book, and acting on it as the *rule of life*. "All perfection", says the sainted Madame Guyon, "consists in doing the will of God." It must be accepted as the *only* rule, the sole arbitrator, the supreme motive of the Christian life—without exceptions. What He wills is ever like Himself—good, acceptable, perfect. And we shall prove it to be such as we obey it. And the very act of obedience can open the wellsprings of joy, because harmony of wills removes every obstacle to perfect communion. "How can two walk together," asked the prophet, "except they be agreed?" May we go direct to the Supreme Example, the Perfect Ideal—both Son and Servant—and as we behold Him, listen to the Apostle's wooing word: "Have *this mind in you* which was *also in Christ Jesus*!"

* The present continuous tense implies "habitual proving". Other occurrences of the word are Eph. 5. 10; Phil. 1. 10; Gal. 6. 4, etc.

THE BIBLICAL DOCTRINE OF THE TRINITY†

ROWLAND H. C. HILL

The importance of the doctrine of the Trinity has been emphasized. The Scriptures themselves emphasize it. The doctrine is found everywhere in the Bible by implication or declaration though there is no statement to the effect that the Trinity subsists in three Persons. All Christian doctrines require it. The statement that it is a logical necessity to the right understanding of both God and His universe has been demonstrated. When all has been gathered up that the Scriptures reveal we still have but a partial

† This is Mr. Hill's final article on The Trinity. The two previous ones will be found in Nos. 1 and 2 of "B.S."