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which is for His own, but in that exertion of His power which characterises His kingdom, when all the enemies are to be put under His feet, the last of those to be annulled being death. The unjust are no longer, even seemingly, under that power of death or Satan; for they must be raised, Satan punished, and death annulled. It is strictly 'the end', when eternity in the fullest sense begins, the new heavens and new earth, wherein dwelleth righteousness." (Wm. Kelly). What a dawning eternity will have when in heaven and earth righteousness dwells!

CONCERNING THE HOLY SPIRIT

C. F. HOGG

(Continued)

2. The Epistle to the Ephesians

is addressed to 'the saints . . . and the faithful in Christ Jesus'. 'Saints' or 'sanctified persons', are those who have been made fit for the presence of God, here and hereafter, 'through the offering of the Body of Jesus Christ once for all', and is therefore a comprehensive term including all the children of God (Heb. 10:10). The added words, 'and the faithful', are a further description of the whole number of the 'saints' at Ephesus; compare Col. 1:2, 'the saints and faithful brethren in Christ which are at Colossae'. The double description does not distinguish two classes of Christians; they were saints because of what God had done for them, they were faithful, or believing, because they had responded to the Gospel. Dr Moule writes, 'the adjective is used for Christians frequently; see (in the Greek) 2 Cor. 6:15, for example, 'a believer with an unbeliever'.

In contrast with the Epistle to the Colossians, wherein the Holy Spirit is not once mentioned, in that to the Ephesians He is mentioned ten times. The first of these mentions is in ch. 1:13, 14. They had heard the word of the truth, the Gospel of (their) salvation, and 'on believing' (better than 'after believing', Moule) they 'were sealed with the Holy Spirit of promise'. In harmony with every relevant passage in the New Testament

it is plainly stated here that the moment of believing is the moment at which the sinner passes out of death into life, and at which 'the Spirit of life in Christ Jesus' enters into, and makes of his mortal body a temple of God. (Rom. 8:2, 1 Cor. 6:19.) Cp. 2 Cor. 1:21, 22, 'He that stablisheth us with you in Christ, and anointed us, is God; Who also sealed us, and gave us the earnest of the Spirit in our hearts'.

The second mention of the Spirit in Ephesians is in ch. 2:18, 'through Him (that is, Christ) we both (that is, believing Jews and Gentiles alike) have our access in (by) one Spirit unto the Father,' This access (or 'introduction', Moule) to the Father dates from the beginning of the life of faith, neither here nor elsewhere in the New Testament is there any suggestion of an initial interval during which the youngest believer, the veriest babe in Christ, is shut out from the Father's presence. Of ch. 4:30, 'grieve not the Holy Spirit of God in (by) Whom ye were sealed unto the day of redemption' it needs only to say that if 'the flesh' were not present in the believer there would not be anything in him to grieve the Holy Spirit, just as would be the case also were not the Holy Spirit indwelling him. The context, before and after describes the things that grieve Him, things that too often do not grieve us, or that we fail to discern in ourselves, or that we excuse or justify to ourselves, but which are none the less hateful to God. Self-delusion is an activity of the flesh that makes us unconscious victims if we are not vigilant against it.

The earlier part of the Epistle to the Ephesians is devoted to a concise yet comprehensive statement of Christian Doctrine, the latter part is devoted to detailed instruction in the life that pleases God. The former is the foundation on which alone the latter can be built. Because of what God in grace has done for us by the death of His Son, and because of what He is doing in us through His indwelling Spirit, that life is a blessedly possible experience to every Christian. Nevertheless the grace of God does not relieve us from responsibility; having begun in faith and in the obedience which is inseparable from it, we must continue therein. Cp. Col. 1:22, 23, 'You hath He reconciled . . .

to present you holy and without blemish and unproveable before Him: *if so be* that ye continue in the faith grounded and steadfast, and not moved away from the hope of the Gospel which ye heard' (the italicized words bear 'a certain emphasis in the Greek', Moule). Compare also John 15, 6, 10, 1 Cor. 15:2, Heb. 3:6, 14. Submission to and co-operation with God are necessary to 'the sanctification without which no man shall see the Lord' (Heb. 12:14). We are not left to the imagination of our own hearts as to what constitutes a life that pleases God. 'It is not in man that walketh to direct his steps' (Jer. 10:23). The Spirit that indwells us is the same that gave the Scriptures 'for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work' (2 Tim. 3:16, 17). Hence the exhortation in Eph. 5:16, 17 'look carefully how ye walk, not as unwise but as wise . . . be not foolish, but understand what the will of the Lord is'; only by close adherence to the Scriptures can we be saved from folly. This exhortation is followed by a warning against introducing into the body the wine that takes control of a man and throws his whole life into confusion. Rather the Apostle goes on, let us—

'Be filled in Spirit'

(so lit, see R.V.M.). This is the only relevant passage in the New Testament in which the word 'fill' is found in the imperative mood, that is, in which it is a command. In the phrase 'filled with the Spirit' found in the earlier chapters of Acts (the last occurrence is ch. 13:52) 'filled' is in the indicative mood, that is, the fact is simply stated, nor is there any suggestion of initiative or responsibility on the part of the persons said to be filled. No mention is made of anyone praying for, or otherwise seeking the 'filling', nor of anyone 'waiting' for it. In all these passages, except ch. 6:10, 'Holy' appears with 'Spirit', in Eph. 5:18 it does not. Moreover, the Greek word translated 'filled' in Eph. 5:18 (*pleroo*) is not that used of the Holy Spirit in Acts (*pletho*) save in 13:52 where 'joy' is the immediate object of the verb. In Acts the words 'Holy Spirit' in Greek are in the

genitive case, *Pneumatōs Hagiou*, in Eph. 5:18 they are in the dative case, *en pneumatī*, 'in spirit'. In ancient Greek manuscripts capital letters are not used, hence there is nothing in the original text to indicate whether the Divine or the human spirit is intended here, that must be determined from the context. Were this a command to Christians to be filled with the Holy Spirit we would expect to be told how it is to be obeyed, on what conditions the filling might be experienced, but none are given. If on the other hand, as seems highly probable, the reference is to the believer's own spirit the question, 'Filled with what?' demands an answer.

Mention is made above of a striking difference between the Epistle to the Ephesians and that to the Colossians, in the many references to the Holy Spirit in the former, and the complete absence of such references in the latter; the resemblances are not less striking. Written at the same time, apparently, and carried by the same messengers, they were intended to be read by the same people. See Col. 4:16, where 'the Epistle from Laodicea' is probably that called 'Ephesians', and compare ch. 4:7, 8 with Eph. 6:21. Since they are complementary one to the other, mutually interpreting each other, and together presenting truth full-orbed, parallel passages in them should be read together. Eph. 5:15-6:9 is parallel with, and contains the substance of Col. 3:12-4:1; v. 18 of the former corresponding with v. 16 of the latter passage. 'Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another, with psalms and hymns and spiritual songs, singing with grace in your hearts unto God*, provides the answer to the question left unanswered in Eph. 5:18, Filled with what? with 'the word of Christ', No labour of ours can procure the infilling of the Spirit; no prayers of ours can procure for us the word of Christ to dwell in us, only patient and continuous reading of and meditation upon the Scripture can effect that. In each

* Adopting the punctuation of Conybeare and Howson and of the Greek text issued by the B. & F.B. Society, which brings the verse into harmony with the teaching of 1 Cor. 12 and 14, and with such passages as Rom. 12: 6-8; 14: 19, 1 Thess. 5: 11, Heb. 13: 15 and 1 Pet. 4: 10, 11.

epistle the words quoted introduce instruction covering the same ground. First, there is a call to mutual edification and thanksgiving, both of which are to be based on, and informed by Holy Scripture, then follows the reminder that the Christian in all his doings and in all his speech is to speak and act as one bearing the name of the Lord.

In their social gatherings men of the world seek stimulus for the flesh in alcohol; Christians in their gatherings are to be filled with, stimulated and controlled in spirit by the word of Christ. Such occasions are to be used for mutual edification, and for thanksgiving and praise to God. Then follow, in each epistle, instructions concerning the primary relations of the home; wives and husbands, children and parents, servants and masters (or employees and employers, in modern phraseology) for this is where the Christian life begins and where faith is most severely tested, although we are often unconscious of the testing.

The answer to our question then is that the Christian is to be filled in his spirit with 'the word of Christ' his Lord, in order that his everyday life may be regulated thereby; but of the more spectacular things, such as gifts of healing or of tongues, in this context no word is said.

In the section of the

First Epistle to the Corinthians

extending from chapter 11:2 to the end of chapter 14, the Apostle speaks of Christian people 'coming together in (the) church', which, failing subordination to the Lordship of Christ may be 'not for the better but for the worse' (Ch. 11:17, 18). Correcting abuses that had grown up among them, principally due to their schisms and factions, he first of all deals with the Supper of the Lord. There is no evidence in the New Testament of any regular gathering of Christians in the Apostolic Age save one, the primary object of which is stated in Acts 20:7, 'Upon the first day of the week, when we gathered together to Break Bread'. This was also the occasion for the exercise of those gifts of the Spirit which the Lord, risen and exalted, had provided for the edification of His people (See Eph. 4:7-16). Chapter

12 is devoted to the nature and purpose of these spiritual gifts, chapter 14 to their exercise, and to the regulation and discipline necessary if they are to be profitable, while chapter 13 is concerned with the 'greatest' gift of all, without which other gifts are vain, the 'more excellent way' open to every Christian, the way of love. Chapter 12 opens with the general statement that dumb idols have dumb devotees, but since God has spoken to men, His voice has evoked the voices of His worshippers. But the flesh also can use the tongue, of which the Holy Spirit, through James, has many scathing things to say in His solemn warning against its mischief-making powers, a warning all too little heeded, alike within and without the churches. See James 3:1-12. In every church the condition of prime importance is that Christ Himself should be Lord 'in the midst' (Matt. 18:20). Now man in the flesh cannot say 'Jesus is Lord', that is possible only by the enabling of the Holy Spirit (ch. 12:3). Not 'tongues', nor indeed any 'gift', is the evidence of the indwelling Spirit, but the practical acknowledgement of 'Jesus as Lord' by implicit obedience to His word.

The Giver is One the gifts are many: the gifts are to be held and exercised in subordination to the Lord; they are made effectual to the edification of the churches only as they are energized by God. The Giver, the One Spirit, distributes the various gifts 'to each one severally even as He will' (ch. 12:4-11). This section is largely a dead-letter today, for although something is said currently about the filling of the Spirit in individuals, there is an all but complete silence regarding His activities in the 'churches of the saints' (ch. 14:33). The assumption that all gifts can be concentrated in one man, which is the common feature of Christendom, effectively closes this large and important area to the activities of the Spirit; yet had the 'liberty of prophesying' been preserved God would surely have vindicated His wisdom in the provision of the variety of ministry necessary to the welfare of His churches.

In chapter 12:28 the gifts for the maintenance of the Christian testimony in the world, and for the well-being of the churches, are enumerated, with 'apostles' opening and

'Kinds of Tongues'

closing the list; evidently the order of their value. Notwithstanding the subordinate place allotted to it in this Epistle, and the depreciatory manner in which the Apostle speaks not of the gift itself indeed, but of the value of its exercise, it is more than strange that now it should be esteemed so highly by some that it is even said to be 'the hall mark of the filling of the Holy Spirit'. In chapter 13 the Apostle repudiates as of no account whatever the loveless oratory, whether in a 'tongue' or in plain language, which is not aimed at the edification of the church. Chapter 14, where the subject is more fully discussed, opens with an assertion of the superiority of the gift of prophesying over every other 'spiritual' exercise. From what he writes here we learn how little value Paul set upon 'tongues'. So far from assessing this gift highly, so far from urging his readers to seek it, he consistently deprecates its use as a violation of the greatest of all gifts, love which 'seeketh not its own' (ch. 13:5, cp. 10:24). 'Tongues' do not edify the church; speaking in 'tongues' had become a purely selfish exercise, save where it was accompanied by the gift of interpretation. Yet there are to be found here and there today those who, by implication, charge the Apostle, and the Spirit Who inspired him, with faulty judgment in condemning the use of 'tongues'! The Apostle argues that love prefers the edification of the church to private gratification, even though that gratification be found in the realm of the spirit. For himself he was thankful that he 'had rather speak five words with (his) understanding that (he) might instruct others also, than ten thousand words in a tongue'. Ten thousand to five, such is the relative value of 'tongues' and 'prophecy'! (ch. 14:14-19). With those who extol the emotional and disparage the understanding and who exalt 'tongues' at the expense of 'the greater gifts' (ch. 12:31) he expostulates, 'Brethren, be not (do not become) children in mind; howbeit in malice be babes, but in mind be men (become mature).' 'Tongues' belong to the infantile and not to the mature, beware then of the child's love of display and 'put away childish things' (chs. 13:11; 14:20).

'Tongues' were intended as a sign to draw the attention of unbelievers, and yet, the Apostle continues, when the whole church is assembled together, 'if all speak with tongues' the effect upon unbelievers who come in, and to whom the 'gift' was intended 'for a sign', would be to cause them 'to say ye are mad', and thus the very purpose of the gift would be defeated. On the other hand if the understanding is in exercise, as in prophecy, the unbeliever will be convicted by the word of God, his true state will be revealed to himself, 'and so he will fall down on his face and worship God, declaring God is among you indeed' (ch. 14:25). Thus the word of the Lord will be fulfilled. 'He (the Holy Spirit) will convict the world . . . of sin, because they believe not on Me' (John 16:8, 9).

What was happening at Corinth apparently, was not the abuse of the gift, but rather pretence to its exercise. The Spirit divides 'to each one severally even as He will', and that 'to profit withal'; yet he says their present exercises were the reverse of profitable (v. 23). The spectacular attracts the flesh, which covets the limelight, so that some to whom it had not been given attempted to imitate it. In the same way it still attracts. In the meetings of the church, too, several seemed to have been speaking at the same time (v. 27) throwing the assembly into confusion and disorder, always the negation of the presence of the Holy Spirit, and the evidence of the activity of the flesh, 'for God is not a God of confusion but of peace', that is, of harmony. Where the Spirit of God is in control all things will be done 'decently and in order' (ch. 14:33, 40). Moreover, had these persons been moved by the Spirit, had their utterances been from Him, not even an apostle would have reprov'd them, however greatly the exercise might seem to him to be in excess of what was profitable. 'Healings; and 'workings of miracles', can be tested whether they are real or otherwise, but whether what purports to be a 'tongue' is true or false is incapable of proof by those who hear; as it is not understood so it cannot be tested as the Apostle commands in 1 Thess. 5:21. Of one thing we may be certain, the Holy Spirit will never lead, or move anyone to act or speak contrary to His own word, written for our learning and preserved to us by the providential

over-ruling of God, 'that we may be no longer children, tossed to and fro and carried about with every wind of doctrine' (Eph. 4:14). And when we know on other grounds (see below), that such supernatural manifestations in the material sphere are out of harmony with the general plan of the Divine operations revealed in Scripture, we are driven to the conclusion that the professors of this modern cult are self-deceived.* It seems reasonable to ask whether a 'tongue' could be profitable now that the Canon of Scripture is complete? We are warned alike at the beginning and at the end of the volume, as well as elsewhere in its pages, of the risk incurred in adding anything to God's words; let the reader consult Deut. 4:2, Prov. 30:5, 6, Rev. 22:18. In apostolic days messages were apparently given to churches directly through interpreted 'tongues', and by prophecy (forthtelling) but now all that either a 'tongue' or a 'prophet' could do would be to repeat what is already on record, in which case the utterance would be superfluous, or to say something contrary to Scripture, which would be its condemnation.

The Lord Himself declared that the word must be understood in order to be profitable, that where it is not understood the Evil One snatches away the Seed. Philip's question to the Ethiopian was, 'Understandest thou what thou readest?' for the word of God appeals to the intelligence directly, and only indirectly to the emotions; it affects the emotions rightly only as these are kept under the control of the intelligence (Matt. 13:19, 23; Acts 8:30). The only way to the heart is through the head. 'The fruit of the Spirit is . . . self-control', yet our responsibility is also recognized for Peter writes, 'In your faith supply . . . self-control' (Gal. 5:22, 23; 2 Pet. 1:5, 6). In tongues there is sound without sense; self-control and intelligence alike are

* A word of personal testimony may be in order here. It was the writer's hap to be present on an occasion when a person, male, interrupted the course of a meeting to speak in what was alleged to be a 'tongue.' An interpreter was present. The interpretation was given in English, or it would be more accurate to say, English words were used, but without coherence, a mere jumble of religious phrases. As the interpretation did not carry any sense to the hearer, it is clear that neither did the 'tongue' to the interpreter.

suspended, whereas 'the spirits of the prophets are subject to the prophets' (ch. 14:32).

The common identification of the gift of

Tongues at Pentecost

with the gift as described in Corinthians does not find support in Scripture. The fruits of Babel were seen at Pentecost in a great multitude of 'Jews and proselytes,' speaking a variety of languages. It was necessary that these should learn the meaning of this new thing that God had begun to do in the earth, hence the Spirit's endowment of the Apostles with the ability to speak in languages which, though strange to the speakers were familiar to the hearers, each hearing his own 'wherein he was born'. Moreover, the appeal of these 'tongues' was to the intelligence of the hearers, in them the speakers declared 'the wonderful works of God'. In contrast, the 'kinds of tongues' spoken at Corinth were, apparently, unintelligible in any country; without an interpreter they were of no value to others at all. Neither is there any indication that they were used to enable Christians to preach the Gospel, nor is there any evidence that those who claim to exercise its alleged modern counterpart use it for this purpose, whereas it was expressly for this purpose 'tongues' were given at Pentecost.

If indeed 'speaking with tongues' were the indispensable and indisputable evidence of the receiving of the Holy Spirit it is at least strange that after ch. 19:6 it is nowhere mentioned again in the Acts. Full as the epistles are of instruction necessary to Christian life and testimony, the gift of 'tongues' is not mentioned in any of them save one, and in that to discourage its exercise.

(Concluded in next issue)