







# THE HOLY SPIRIT

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## PREFACE

Fort Worth Christian College Lectureship is forming an image in the minds of our constituency as a "preaching lectureship." We have always had outstanding speakers and noteworthy themes. Two of our lecture series are now in the third printing. The 1964 lecture series on "The Holy Spirit" will be an outstanding volume too. Pre-publication sales have already out-strided all our other lecture books. There is very little in print by our brethren on this subject and I predict that this book will find a very worthy place in the libraries of churches, colleges, Bible chairs and individuals.

We extend our thanks to Brother George Tipps and his untiring efforts in directing the lectureship, proof-reading the manuscripts, and bringing to a fruitful conclusion this series. He has been on the Board of Trustees from the very beginning of Fort Worth Christian College. He has actively served and is now a very active Chairman of the Board.

Fort Worth Christian College is also gathering into its faculty and student body an emphasis on preaching and world evangelism. We will be most happy to have the preacher boys from Fort Worth Christian College going to "the University of hard-knocks" with the burning desire to tell the story of the cross. The need is too great and souls are too precious to wait with the saving message. Thirty percent of our male students plan to be preachers or missionaries. Your son or daughter will find a wholesome atmosphere for Christian growth and service on the campus of Fort Worth Christian College.

—CLAUDE A. GUILD  
President, Fort Worth  
Christian College



## FOREWORD

It would be difficult adequately to express the sincerity of my appreciation to the thirteen men of God who have made possible this contribution to the knowledge and edification of a great brotherhood of Christians. That there is a paucity of uninspired material on the subject of "The Holy Spirit" is evidenced, in part, by the fact that our brethren have not published a major work on the subject in our generation. This volume fills a great need, and its adaptability for class work will make it even more valuable.

No human work is infallible. The reader will discern that differences of opinion are expressed; no attempt was made to shape the thinking of our authors. Everyone who reads this material will come away impressed with its Bibliocentric emphasis.

Genuine appreciation is expressed to Mrs. Joe Huber, who handled most efficiently the great volume of correspondence necessary to the completion of this work, and to Leroy Brownlow, Claude A. Guild, Foy Kirkpatrick, and Ralph Starling, all of whom served with me on the Lectureship Committee.

—GEORGE TIPPS, Chairman  
Lectureship Committee

# THE HOLY SPIRIT

By ROY DEEVER

## OUTLINE

### INTRODUCTION:

1. The New Testament makes frequent reference to the Holy Spirit.
2. These references are suggestive of the nature, personality, and works of the Holy Spirit.

### DISCUSSION:

- I. This is an important study.
- II. The Bible is our source book.
- III. The present task.
- IV. The Holy Spirit is called by various names.
- V. The Holy Spirit is a member of the Godhead.
- VI. The Holy Spirit had (and has) a vital part in the material creation.
- VII. The Holy Spirit had (and has) a vital part in the spiritual dispensation.
- VIII. This is the Spirit's dispensation.
- IX. The Holy Spirit has had a special role in redemption.

### CONCLUSION:

1. The present study is designed to prepare the way for the subsequent lectures.
2. Summary of material covered.
3. Our hope and prayer.

## INTRODUCTION

The New Testament makes frequent references to the Holy Spirit. Following are some of the more familiar passages: "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away

privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit," Mt. 1:18-20; "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him," Mt. 3:16; "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come," Mt. 12:31, 32; "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the Kingdom of God," John 3:5; "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure," John 3:34; "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life," John 6:63; "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen;" Acts 1:1,2; "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit," Acts 2:38; "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him," Acts 5:32; "For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is dead; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of

God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through the Spirit that dwelleth in you. So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him," Romans 8:5-17; "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye," I Cor. 3:16, 17; "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father," Gal. 4:6. These references, though but a few among many, are sufficient to suggest the nature, personality, and works (varied and numerous) of the Holy Spirit. These verses are sufficient to suggest the complexity of the subject of this lectureship, and thus to point up the importance of and the need for this series of studies.

## DISCUSSION

### AN IMPORTANT STUDY

The study of the Holy Spirit is one of tremendous importance. On this subject there is much confusion and mis-

understanding. There are many popular notions, ideas, and doctrines which are in obvious conflict with the Bible teaching. Preachers seldom preach regarding the Holy Spirit. Many have concluded that the subject is so "shrouded in mystery" that there is no need to make the effort to understand. Yet, the Bible plainly declares that the Holy Spirit has an important relationship to man's salvation, and it is necessary that we understand the understandable about that relationship. Every step that one takes in becoming a Christian is a step directed by the Holy Spirit. Every step that one takes in living the Christian life is a step directed by the Holy Spirit. It is essential, therefore, that we study the Holy Spirit.

### OUR SOURCE BOOK

In studying the Holy Spirit our only source of information is the Bible. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge," Ps. 19:1,2. In declaring "the glory of God" the heavens also declare the existence of God. Through study of the heavens, nature, and natural laws we can learn *much* about God. However, we cannot learn *satisfactorily* about God without studying the Bible. Through the study of the heavens, nature and natural laws we learn nothing about the Christ, and we learn nothing about the Holy Spirit. Our only source of information regarding the Christ and the Holy Spirit is the Bible. We must be willing and anxious to lay aside pre-conceived notions, superstitions, feelings and prejudices — and study the Bible to see what it says about the Holy Spirit. Everything that we know, or can know, about the Holy Spirit comes from the Bible — which is a product of the Holy Spirit.

### THE PRESENT TASK

The task of the present speaker is to lay the groundwork for the subsequent lectures. It is our obligation to set the foundation upon which others shall build. Other speakers

and lectures shall deal with particular aspects of the nature and work of the Holy Spirit. The present lecture is designed to be a general study. There are some things of a *general* nature which must be understood before one can properly appreciate those matters of a more *specific* nature.

According to the "Rationale" furnished each speaker the present lecture (1) must consider the Holy Spirit in both old and new Testaments, (2) must consider the various *names* given to the Holy Spirit, and (3) must *correlate* the themes of the entire lectureship.

Who (or what) is the Holy Spirit? Is the Holy Spirit a distinct personality? If so, what is the nature of that personality? Is the Holy Spirit simply an influence? What is the relationship of the Holy Spirit to the written word? What is meant by "verbal inspiration"? In what sense, and for whom, is (or was) the Holy Spirit a "comforter"? What is the relationship of the Holy Spirit to man? What is the work of the Holy Spirit? How does the Holy Spirit perform this work? What was (and is) the relationship of the Holy Spirit to Christ? How does the "incarnate" word compare to the "written" word? What about the baptism of the Holy Spirit? What is meant by "the gift of the Holy Spirit"? What about the "indwelling" of the Holy Spirit? What about the miraculous measure of the Holy Spirit in the early church? Is there any such miraculous measure in the church today? What is the relationship of the Holy Spirit to baptism? What about the Spirit as our "intercessor"? How does the Spirit enable the Christian to grow? What is the sin against the Holy Spirit?

These are questions and thoughts that will be dealt with specifically in the subsequent lectures. The present study therefore (1) must carefully avoid getting into the areas to be dealt with in other lessons, (2) must lay the foundation for the further studies, and (3) must contribute to a better understanding of and deeper appreciation for the Holy Spirit.

## NAMES OF THE HOLY SPIRIT

The Old Testament uses eighteen different names in referring to the Holy Spirit. The New Testament uses thirty-nine different names in referring to the Holy Spirit. Five names are common to both Old and New Testaments, which means there are fifty-two different names used in the Bible in referring to the Holy Spirit.<sup>1</sup>

These different names, when properly grouped together, indicate various significant facts and relationships. Seventeen names refer to the Spirit's relationship to God. Five refer to his relationship to the Lord. Five refer especially to the Spirit's divine nature. Seven names describe the character of the Holy Spirit. Seventeen names show the Spirit's relationship to man, and one refers to his peculiar relationship to the apostles.<sup>2</sup>

This sacred being is generally called the Holy Spirit, the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of the Lord, the Spirit of Jesus, the Spirit of Truth, the Spirit of Grace, the Spirit of Glory.

## A MEMBER OF THE GODHEAD

The Holy Spirit is a member of the Godhead. In Acts 17:29, Paul refers to the "Godhead." In Col. 2:9, Paul says, ". . . for in him dwelleth all the fulness of the Godhead bodily . . ." The Godhead is composed of three members: God the Father, God the Son, and God the Holy Spirit. In his relationship to the Father and the Son, the Spirit is usually mentioned last. The Lord said, ". . . baptizing them into the name of the Father and of the Son and of the Holy Spirit," Matt. 28:19. Paul prays, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all," II Cor. 13:14.

Another speaker shall discuss the nature and personality of the Holy Spirit, but here it is important that we under-

1. Sweeney, Z. T., *The Spirit And The Word*, (Cincinnati: The Standard Publishing Company), p. 6.

2. *Ibid*, p. 7.

stand that the Holy Spirit is characterized by the attributes of deity. The Holy Spirit is *eternal*: “. . . how much more shall the blood of Christ, who through the *eternal* Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?” (Heb. 9:14). The Holy Spirit is *omniscient*: “But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God” (I Cor. 2:10, 11). The Holy Spirit is *omnipotent*: “But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin” (Mic. 3:8). The Holy Spirit is *omnipresent*: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence?” (Ps. 139:7).

### IN THE MATERIAL CREATION

Gen. 1:1 states plainly that “In the beginning God created the heavens and the earth.” The word God, “Elohim” in the Hebrew, is plural because, as we have in Jno. 1:1, the second member of the Godhead was there, and — the clear contextual evidence is — the Holy Spirit was there. The plural is used again in verse 26, when God said, “Let *us* make man in *our* image, after *our* likeness.”

When we are first introduced to the earth (in Gen. 1:2) it is “waste and void.” Isaiah (45:18) states plainly that the earth wasn’t created that way. If it wasn’t *created* that way, and if it *was* that way in verse 2, then something happened to cause it to *become* that way. How much time elapsed between the “creation” of verse one and the earth’s becoming “waste and void” we have no way of knowing for certain, and the Bible is silent on this point.

As God begins the work of the six days — the work of bringing cosmos out of chaos, the work of renovation —



“the Spirit of God moved upon the face of the waters,” Gen. 1:2. The word “moved” is literally “brooded” upon. The picture is that of the Holy Spirit hovering over the chaotic condition, with the objective of bringing about order and beauty. It was the Spirit’s work here to produce order and beauty — to organize.

Thus it is clear: (1) God was the *creator*, (2) the Lord — the word — was the *agent* of the creation, Jno. 1:1-3; Col. 1:16, 17; Heb. 1:2; I Cor. 8:6; and (3) the Holy Spirit was the *organizer*. This work of organization would inherently include the laws governing the material universe. The laws of nature are the laws of the Holy Spirit. “By his Spirit he hath garnished the heavens,” Job. 26:13.

### IN THE SPIRITUAL CREATION

There was a material creation; there was a spiritual creation. In Mt. 16:18 the Lord promised that he would build his church. The Lord was careful in specifying the time and place of the establishment of his church. In Mk. 9:1 and Acts 1:8 he definitely connects the establishment of his church with the coming of the Holy Spirit. In Lk. 24:46, 47 and Acts 1:8 he specifies the place as being Jerusalem. The Lord kept this great promise, and we have the sacred record of its fulfillment in Acts 2. According to verse 4 (of Acts 2) the Holy Spirit came upon the apostles as had been promised. With the Holy Spirit came “power,” and with the power came the Kingdom of God — the Lord’s church.

The New Testament church was involved in *God’s* “eternal purpose,” Eph. 3:10, 11. God had purposed it, the Old Testament promises had included it, the prophets had spoken regarding it, Old Testament history was preparation for it. The Lord lived to show men how to live. He taught and exemplified the lessons which were to find application in his church — his kingdom. The Lord died — to manifest the Father’s love, to manifest his own love, to make possible forgiveness of sins, and to make possible the establishment and

existence of his church. He "gave himself for it," Eph. 5:25; he "purchased" the church "with his own blood," Acts 20:28. The *Holy Spirit* came upon the apostles on Pentecost, and through them preached the gospel of the risen Lord. The Holy Spirit himself, as a gift, was promised to those who would ". . . repent and be baptized . . ." Acts 2:38. The Holy Spirit thus performed (and continued to perform) his work as organizer. Thus, in connection with both the material creation and the spiritual creation we have (1) God, the *creator*, (2) the Lord, the *agent* of the creation, and (3) the Holy Spirit, the *organizer*.

The New Testament church is a "creation." In Eph. 2:14-18 Paul says, "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father." In II Cor. 5:17 we have: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." The word "creature" is the Greek "creation." If each Christian is a "new creation" then the totality would be a "new creation." In Rom. 8:19 Paul says, "For the earnest expectation of the creation waiteth for the revealing of the sons of God." The "creation" is characterized by the "earnest expectation" and "waiteth for the revealing" which belongs to the sons of God. This is the "glory which shall be revealed to us-ward," Rom. 8:18. The only thing that can wait for and expect to receive that "revealing" is the church. Hence, the church is "the creation." In Rom. 8:21 we have: ". . . that the creation itself also shall be delivered from the bondage of corruption into the liberty

of the glory of the children of God.” The creation shall experience the “liberty of the glory of the children of God.” This fact can be asserted only with reference to the church. Hence, the creation is the church.

As God through the Holy Spirit gave the laws governing the material creation, He also through the Holy Spirit gave the laws governing the spiritual creation. In Jno. 16:13 the Lord had said to the apostles, “Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.” In Mt. 10:20 we have: “For it is not ye that speak, but the Spirit of your Father that speaketh in you.” The New Testament (as well as the Old) is the product of the Spirit, I Cor. 2:10-13. The word of God is the “Sword of the Spirit,” Eph. 6:17. The word is “inspired of God,” and is infallible and all-sufficient, II Tim. 3:16, 17. By the word of God the new creation must be governed, II Jno. 9; I Cor. 4:6; Gal. 1:8, 9.

### THE SPIRIT'S DISPENSATION

Brother H. Leo Boles emphasizes that each member of the Godhead has had his dispensation with man upon the earth.<sup>3</sup> “Dispensation” is used to mean a distinct period of time, marked off by certain events. Throughout the history of God's dealings with man the three members of the Godhead have worked together for man's benefit. Yet, each member of the Godhead has involved himself in a unique or special relationship to man.

God's dispensation spans the time from the creation to the coming of Christ. God was concerned about man, loved man, worked for man. God often spake directly to man. He communicated through angels, through visions, through law. He powerfully made known his will through the prophets

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3. Boles, H. Leo., *The Holy Spirit* (Nashville, Tennessee: Gospel Advocate Company), p. 51.

— the prophets spake “as they were moved by the Holy Spirit.” The second and third members of the Godhead were not absent during this time, but the first member of the Godhead was prominent.

The second member of the Godhead took upon himself the form of man, and came to live as man among men, Phil. 2:5-8. “And the Word became flesh and dwelt among us . . .” Jno. 1:14. The Lord’s life and ministry upon the earth constituted his dispensation with man. The Lord is the only member of the Godhead to dwell in the flesh. During his ministry the Lord labored to accomplish the Father’s will: “For I am come down from heaven, not to do mine own will, but the will of him that sent me;” “We must work the works of him that sent me, while it is day: the night cometh, when no man can work,” Jno. 9:4. The Spirit was present with the Lord, Jno. 3:34. God and the Spirit cooperated with the Son, but during this period the Son was predominant.

Beginning with the first Pentecost after the Lord’s resurrection we have the Holy Spirit’s dispensation. The Lord has told his apostles to go to Jerusalem and “to wait for the promise of the Father,” Acts 1:4. On Pentecost of Acts 2 “They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance,” Acts 2:4. The Spirit guided the New Testament writers into all truth (Jn. 16:13), and by the Spirit we have the complete written word, the Sword of the Spirit, Eph. 6:17. The church is God’s temple, the dwelling place of the Spirit, I Cor. 3:16; Eph. 2:21, 22. Our entire lives must be directed by the Spirit, and the Spirit directs us by the word. We live in the time in which the Spirit is uniquely related to man — the Holy Spirit’s dispensation. The fact is most likely involved in the Lord’s statement in Mt. 12:31, 32: “Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be

forgiven him, but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Many who *rejected* the Christ did come to receive forgiveness, later, by accepting the instructions of the Spirit. To reject the Spirit is to reject God's only plan for man's redemption. To die in a condition of rejection of the Spirit is to be guilty of an "eternal sin," Mk. 3:28, 29.

### A ROLE IN REDEMPTION

The Holy Spirit, from the first, has occupied (and does occupy) a very unique role in God's plan for human redemption.

God *purposed* this sacred plan, and Paul frequently speaks of that purpose. In Eph. 3:8-11 we have: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church and manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." In Rom. 8:28 Paul says, "And we know that to them that love God all things work together for <sup>God</sup>god, even to them that are called according to his purpose." In II Tim. 1:8, 9, Paul refers to God "who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal . . ."

This plan reached its full fruition in Jesus Christ — in the church, in the gospel. The spiritual blessings contemplated in Old Testament promises and prophecies are found in Jesus Christ. In his life the Lord taught and exemplified the sacred principles which would find application in his kingdom. In his *death* he made possible forgiveness of sins. He is the propitia-

tory sacrifice (Rom. 3:25), and by his stripes we are healed, I Pet. 2:24. He "was delivered up for our trespasses, and was *raised* for our justification," Rom. 4:25. Thus, the Lord made the divine plan effective.

The word of God frequently asserts its miraculous inspiration. In Mt. 10:19, 20 the Lord said, "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." In Jno. 16:13 the Lord promised the apostles: "Howbeit when he the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." In I Cor. 2:10-13 we have: "But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth; but in words which the Spirit teacheth, combining spiritual things with spiritual words." In II Tim. 3:14-17 Paul says, "But abide thou in the things which thou hast learned and has been assured of, knowing of whom thou has learned them; and that from a babe thou has known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable 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." "Sacred writings" is a specific reference to the Old Testament. ". . . no prophecy of scripture is of private interpretation. For no

prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit," II Pet. 1:20, 21. When the prophets "testified beforehand the sufferings of Christ, and the glories that should follow them" they did so by "the Spirit of Christ which was in them," I Pet. 1:11. The original preachers of the gospel preached "by the Holy Spirit sent forth from heaven," I Pet. 1:12.

Thus, from the beginning, it has been the special responsibility of the Holy Spirit to keep the record straight and clear — to record God's dealings with man. Suppose God had purposed the plan, and the Lord had made it effective, but that we knew nothing about it! Our information is made possible because the Holy Spirit did his work well in providing the record. The Holy Spirit has functioned at the wonderful Secretary in the "Eternal Life Insurance Company." He has performed a unique role in redemption.

### CONCLUSION

The present lesson is designed to prepare the way for the subsequent lectures. We have stressed the fact that this is an important study. We emphasized that in this study the Bible is our Source book. With reference to the present task we mentioned that (according to assignment) (1) we were to consider the Holy Spirit in both Old and New Testaments, (2) we were to deal with the various names given to the Holy Spirit, and (3) we were to correlate the themes of the entire lectureship. Attention has been directed to the names used in designating the Holy Spirit. Emphasis has been given to the fact that the Holy Spirit is a member of the Godhead. We have considered the Holy Spirit in the material creation, and in the spiritual creation. We have discussed the Holy Spirit's dispensation, and a special role in redemption which the Holy Spirit has performed.

It is our fervent hope and sincere prayer that these thoughts will contribute to a better understanding of and deeper ap-

preciation for the Holy Spirit and his relationship to man's redemption.

### QUESTIONS FOR CLASS DISCUSSION

1. Quote from memory at least three of the scripture references cited in the introduction.
2. The scripture references cited in the introduction are sufficient to suggest what?
3. Why would you say that the study of the Holy Spirit is important?
4. In the study of the Holy Spirit what is our source book?
5. What is the particular task of the present study?
6. What is the significance of the various names used with reference to the Holy Spirit?
7. The Holy Spirit is characterized by what attributes of deity?
8. What was the Holy Spirit's unique function in the material creation?
9. What is meant by "the spiritual creation"?
10. What was the Holy Spirit's unique function in the spiritual creation?
11. What is meant by "The Spirit's dispensation"?
12. What special role in redemption has the Holy Spirit performed?

### BIBLIOGRAPHY

In preparing the present lecture we have depended mainly upon the Bible itself, and especially upon the New Testament. In addition to the Bible we have considered carefully and have profited greatly from the following:

1. *The Holy Spirit*, H. Leo Boles.
2. *The Spirit and the Word*, Z. T. Sweeney.
3. *The Holy Spirit and the Human Mind*, Ashley S. Johnson.
4. *The International Standard Bible Encyclopaedia*.



# THE PERSON OF THE HOLY SPIRIT

John 16:12-14

By GEORGE H. STEPHENSON

## OUTLINE

- I. Introduction.
  - A. Much confusion and misunderstanding in regard to the Holy Spirit.
  - B. In answering question, "Who is the Holy Spirit?" must appeal to the Scriptures.
- II. A Divine Person.
  - A. Not a glorified "it" or merely some mysterious influence or power.
  - B. One of members of the God-head. I John 5:7; John 15:26.
    - 1. All three persons in God-head present at Baptism of Jesus. Mark 1:9-11.
    - 2. All three persons connected with baptism of believer today. Matt. 28:19, 20.
    - 3. The Holy Spirit therefore closely related and closely associated with both God, the Father, and Christ, the Son.
  - C. Language of Jesus shows the Holy Spirit to be a person.
    - 1. Personal pronoun, masculine gender, singular number.
    - 2. Jesus did not say, "When *it* is come," but "when *he* is come."
- III. Names Given the Spirit.
  - A. Various Designations for Deity. "God," "Lord," "Jehovah," "Jehovah God," "Our Father in Heaven."
  - B. Many Designations for Christ. "Son of man," "Son of God," "Messiah," "Immanuel," "Saviour," "Mediator," "High Priest," "Judge," "The Word," "The Lamb of God," the "Prince of Peace," "Light of World," "The Way, The Truth, The Life," "Lord of Lords, King of Kings."
  - C. Fewer Designations for the Holy Spirit. "The Spirit," the

“Spirit of God,” the “Spirit of the Lord,” the “Spirit of truth,” “My Spirit,” “Comforter,” the “Holy Spirit.” The “Holy Ghost” used in King James Version.

#### IV. The Holy Spirit *Is Not*.

- A. Some mysterious power or feeling designed to produce emotional excitement.
  - 1. Has divine intelligence for intelligent people.
  - 2. Men spoke as they were moved by Holy Spirit.
    - a. II Peter 1:21.
    - b. Apostles on Pentecost.
- B. The Bible or the Word of God.
  - 1. Bible contains message of the Spirit, but not same as the Spirit.
  - 2. Word of God is sword of Spirit, Eph. 6:17; soldier not same as his sword.

#### V. Holy Spirit has Divine Attributes.

- A. Power of Thinking and Knowledge.
  - 1. Mind of the Spirit. Rom. 8:27.
  - 2. Knows the things of God. I Cor. 2:9-12.
- B. Power of Volition.
  - 1. Divides gifts as He *will*. I Cor. 12:11.
  - 2. Paul and Silas forbidden by Spirit to preach in Asia. Acts 16:6.
- C. Power of Love. Romans 15:30; Romans 5:5.

#### VI. Some things Spirit does.

- A. He speaks. I Tim. 4:1; Acts 8:29.
- B. Testifies or bears witness. John 15:26, 27; Acts 20:23; Romans 8:16.
- C. He makes intercession. Romans 8:26.
- D. May be grieved. Eph. 4:30.
- E. May be lied to. Acts 5:3.

#### VII. Conclusion.

- A. Spirit A Divine Person. Interested in Welfare of Man.
- B. Let us bear fruit of Spirit. Galatians 5:22, 23.
- C. May benediction of Paul be meaningful to us. II Corinthians 13:4.

## THE PERSON OF THE HOLY SPIRIT

"I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:12-14).

It is needless to say that there is much misunderstanding and confusion in the world in regard to the Holy Spirit. It is good that we may study together the teaching of the Bible in regard to this most important subject. Before we can have an understanding of the work of the Spirit, it is important that we consider the question, "Who is the Holy Spirit?"

You will observe that our question is not, "What is the Holy Spirit?" We have heard this question, "What is the Holy Spirit?" asked many times. This question suggests that which is in the minds of many people concerning the Holy Spirit. The idea is that the Holy Spirit is some mysterious influence or power; that it is a glorified "it." But the Holy Spirit is spoken of as a person, as one of the three persons of the God-head. Of course, in answering the question, "Who is the Holy Spirit?" we must search the Scriptures. We can find no answer to the question except as we find it revealed in our Bibles.

The Bible very clearly teaches us concerning the three members of the God-head; that these are three persons and yet they are one. "For these are three that bear record in heaven, the Father, the Word, and the Holy Spirit: and these three are one" (I John 5:7). Jesus mentions all three members of the God-head in John 15:26: "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Christ, the Son, is speaking. He promises the coming of the Spirit, and declares that the Spirit proceeds from the Father. It is significant that all three, God, the

Father, Christ, the Son, and the Holy Spirit were present at the baptism of Jesus. Jesus was baptized at the hands of John in the river Jordan; the Spirit like a dove descended upon Him; and God spoke from heaven saying, "Thou art my beloved Son, in whom I am well pleased" (Read Mark 1: 9-11).

It is also significant that all three members of the Godhead are mentioned in connection with the baptism of a believer today. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20).

The close association and relationship existing between the Holy Spirit and God and the Holy Spirit and Christ suggests to us that the Holy Spirit has a similarity in nature and attributes to God and Christ. It is doubtful if any of us can understand all the mysteries connected with the Bible teaching concerning the Sacred Three and how these three are one and yet manifest themselves in three persons. Of course, it is not our purpose in this lecture to discuss this doctrine, but merely to note that the Bible does suggest something of the nature and person of the Holy Spirit in view of the fact that He is related to God the Father and Christ the Son.

That the Holy Spirit is a person is indicated by the very language used by Jesus when he gave the promise of the coming of the Spirit to His apostles. Christ used the personal pronoun, masculine gender, and singular number when He spoke of the Spirit's coming. He did not say, "When *it* is come, but rather "when *He* is come."

There are a number of designations given to the Holy Spirit, just as there are some various designations for God and for Christ. In the Bible, Deity is sometimes spoken of as God, and sometimes, particularly in the Old Testament, as Lord

Again He is spoken of as Jehovah or as Jehovah God. Of course, we know that Jesus taught us to call Him, "Our Father who art in heaven." Christ is given many more titles and designations than either God or the Holy Spirit. For example, He is called the Son of man and also called the Son of God. He is the Messiah, He is called Immanuel, or God with us." He is the Saviour, our Mediator, and our High Priest. At the end of time He will appear as the Judge. He is the Word who was with God and was God. He is the Lamb of God, the Prince of Peace, and the Light of the World. He is the Way, the Truth, and the Life. He is Lord of Lords and King of Kings. The many titles given to Jesus suggest something of the nature of His mission and His work.

There are fewer titles given to the Holy Spirit. Some of the names given include the "Spirit," the "Spirit of God," the "Spirit of the Lord," the "Spirit of truth," "My Spirit," "Comforter," and of course, the "Holy Spirit." Our King James Version uses the term Holy Ghost. I have not used this term, because the word "Ghost" suggests something mysterious, and in the minds of many, something frightening.

When some think of the Holy Spirit or the Holy Ghost, they think of some mysterious power of feeling which comes upon people and produces some sort of emotional excitement or hysteria. But we should know that the Holy Spirit has divine intelligence and has caused people to act in a sane, intelligent manner. The Bible tells us that "holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21). The men who wrote for us the Bible were guided to write in an intelligent manner. The apostles on Pentecost were baptized in the Holy Spirit not that they might have some unusual emotional experience, but rather that they might make known the will of God to men who were lost in sin. The great men of the New Testament, such as Peter, Paul, and John were guided by the Holy Spirit. They were intelligent men, guided by Divine intelligence.

Another mistake which has been made by some in regard

to the Holy Spirit is that the Spirit is the same as the Bible or the Word of God. While the Holy Spirit inspired men to write the word of God, which we have in our Bibles, we should not say that the Holy Spirit is the Word. Surely, we do have in the Word the message of the Spirit for our souls and when we reject that message we are guilty of rejecting the Spirit of God. However, the Word is no more the same as the Spirit than a sword is the same as the soldier who operates the sword. In presenting the Christian armor, Paul says, "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Ephesians 6:17).

The Holy Spirit partakes of the very essence and nature of God. In the Bible, the Holy Spirit is shown to have the power to think, the power of knowledge, the power of volition, and the power of love.

The Bible speaks of the mind of the Spirit and the knowledge of the Spirit. We are told in Romans 8:27, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Then we are told in I Corinthians 2:9-12 that the Spirit knows the things of God, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things which are freely given to us of God."

The Holy Spirit has the power of volition and the power to forbid. Concerning the various gifts of the Spirit, Paul wrote, "But all these worketh that one and the selfsame Spirit, dividing to every man, severally as *He will*" (I Corin-

thians 12:11). Then the Bible tells us how on one occasion that the Holy Spirit did not permit Paul and Silas to preach in Asia, that they were "forbidden of the Holy Spirit" (Acts 16:6).

The Holy Spirit also possesses the power to love. Paul wrote, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for *the love of the Spirit*, that ye strive together with me in your prayers to God for me" (Romans 15:30). The Bible also tells us that "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Romans 5:5).

Furthermore, we are told that the Holy Spirit speaks, according to I Timothy 4:1, "Now the Spirit *speaketh* expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then, it is interesting to observe that in the record of the conversion of the Ethiopian eunuch, that the Bible tells us that "the Spirit *said* to Philip, Go near, and join thyself to this chariot" (Acts 8:29).

The Holy Spirit also is capable of testifying or bearing witness. Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26, 27). On Paul's journey to Jerusalem he declared, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:23). We also read in Romans 8:16, "The Spirit himself beareth witness with our spirit, that we are the children of God."

Another thing which the Bible tells us that the Holy Spirit does is the making of intercession on our behalf. Let us read these encouraging words: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as

we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26). Have not all of us felt at times that we can not express ourselves in prayer as we should? Have we not sensed our need for God's help, and somehow we could not find the proper words? It is wonderful to know that the Spirit helps us and that as we pray through Christ, our High Priest, that God is able to bless us more than we could ever know.

One of the emotions attributed to the Holy Spirit is that of grief. Paul wrote to the Ephesians, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30). Just as we are grieved when our children or other loved ones may not live as they should, even so the Spirit is grieved when we fail to serve God and when we wander into the paths of sin. Let us learn to be responsive to the pleadings of the Holy Spirit in God's Word in order that we may not be guilty of grieving the Spirit.

The Bible also speaks of individuals who lied to the Holy Spirit. Ananias and Sapphira pretended to give all that they had to the Lord, but kept back part of their possessions for their own use. They lied about the matter, and Peter asked Ananias the question, "Why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3). It was not compulsory for Ananias and Sapphira to give all they had, but they sinned in that they were lying to the Holy Spirit. God wanted His people to know in that time and in our time that He will not tolerate hypocrisy and pretense among His people. When we make false pretenses, and when we fail to keep the promises we make to God, we too may be guilty of lying to the Spirit.

Other speakers will tell more of the work accomplished by the Spirit. The Scriptures we have noticed tell us of the Divine Nature of the Spirit. We know that He loves us and is interested in us. If we allow Him to dwell in us, even as God



and Christ dwell in us, then we shall bring forth in our lives the fruit of the Spirit, which Paul declares to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

May we close with these beautiful words from Paul, and may they have greater meaning for us than ever before:

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all" (II Corinthians 13:14).

### QUESTIONS FOR CLASS DISCUSSION

1. Why do we have misunderstanding in regard to the Holy Spirit?
2. Where can we learn about the person of the Holy Spirit?
3. At what significant event in the life of Jesus were all three members of the God-head present?
4. How would you prove that the Holy Spirit is a Divine Person?
5. What designations are given to God in the Bible?
6. List some of the titles and names of Christ.
7. What designations do we have for the Holy Spirit in the Bible?
8. How did holy men of old write the Scriptures?
9. Was the Holy Spirit given to the apostles on Pentecost to fill them with some sort of emotional excitement?
10. What is the relation of the Spirit to the Word of God?
11. What attributes do the Spirit possess which are similar to those possessed by God?
12. What are some of the things the Spirit is capable of doing?
13. How is the Spirit of God grieved?
14. Who was guilty of lying to the Spirit?

# THE HOLY SPIRIT AND THE WRITTEN WORD

By RONALD MILTON

## OUTLINE

### INTRODUCTION

- I. Greatest legacy of man.
- II. Of Man or from God?

### DISCUSSION

#### I. Assertions of Inspiration.

- A. The bold statement of II Timothy 3:16, 17.
  1. Arndt and Gingrich on "scripture."
  2. Partial inspiration?
  3. Theopneustos.
- B. Peter's declaration. II Peter 1:19-21.
  1. Made more sure.
  2. Term "borne."
  3. Glass illustration.
  4. Sense or sentence?
  5. The oral word and written word.
  6. Bibliolatry?
- C. Definition.

#### II. Proof of Inspiration.

- A. Jesus and apostles' attitude toward O.T.
  1. Gen. 2:24; Matt. 19:4-6.
  2. References to O.T. and to own writings.
- B. Unequaled Unity.
- C. Unexampled Brevity.
- D. Unexpected Accuracy.

#### III. Into All Truth.

- A. Jesus' promise. Matt. 10:19, 20; Jno. 14:26, 16:13.
- B. Unity of the faith. I Cor. 13:8; Jude 3; II Pet. 1:3.

#### IV. "Extra" Operations of the Spirit.

- A. Modern Day Revelations.
  1. Only three bases of possible support.
  2. Gatewood-Farnsworth Debate.

## B. Direction Operation.

### CONCLUSION.

- I. Bible is the word of God.
- II. Campbell's quote.
- III. Matt. 24:35, Jno. 10:35.

The greatest legacy ever received by man is the Bible. Nowadays it is claimed that the Scriptures must undergo modifications because of the scientific approach. This infers that the Bible as we have viewed it in the past is inadequate and morally defective. We are challenged from many quarters to arise from our blurred and distorted views of God. This brings us to a basic question, Is the Bible a produce of human reasoning or a volume uniquely inspired? It seems to follow immediately that if the Bible is merely of man rather than from God we have on our hands an even greater miracle.

### ASSERTIONS OF INSPIRATION

One of the most challenging statements regarding inspiration is the bold and sensational assertion:

Every scripture inspired of God is also profitable 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 (II Tim. 3:16, 17).

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:14, 15).

What had Timothy known from a child and told to continue in? The sacred writings meant, undoubtedly, the Jewish Scriptures. The word "scripture" (v. 10) has in the Bible a definitely technical meaning. Arndt and Gingrich say that it is used in the New Testament always to denote the sacred writings of a religious nature and the Old Testament Scriptures in particular. The idea is that of canonicity, and an es-

stantial point in that conception is that such canonical Scriptures are inspired. The passage could be correctly translated, "Every God-inspired Scripture is also profitable."<sup>1</sup>

The phrase *pasa graphē*, "every scripture," has reference to every scripture inspired in the same manner as the Old Testament. The phrase admits of no exceptions and of no restrictions. There may be degrees of revelation but there are no degrees of inspiration. To every word and all words, every part alike is true, thus full or plenary inspiration. Nothing is here declared about the mode of inspiration but partial inspiration is ruled out. Even the disputed passage in I Corinthians, chapter seven supports, the claim, for Paul says he had the "Spirit of God" (v. 40).

The word *theopneustos*, translated "God-breathed" is wonderfully connotative and powerfully suggestive. If we see it as used in the book of God it takes on new beauty and additional strength. It is a compound which begins with an explicit recognition of God as the author. So, the distinctive hallmark is that the Scriptures owe their very existence to the direct creative activity of God. The human agents in the production are not even here mentioned. Warfield points out that "inspired of God" is a clumsy translation since the phrase in the Greek says nothing of *inspiring*.<sup>2</sup> What it does say is not that it is "breathed into" by God but that is "breathed out by God."

The first portion of Genesis 2:7 tells us, "And the Lord God formed man of the dust of the ground . . ." So far man is no higher than the beasts of the field but the next part, "and breathed into his nostrils the breath of life and man became a living soul," speaks of man as a finished product — a little lower than the angels. Man is the product of God's

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1. J. W. Roberts, "Every Scripture Inspired of God," *Restoration Suarterly*, Vol. 5, No. 1 (First Quarter, 1961), p. 34.
  2. Benjamin Warfield, *The Inspiration and Authority of the Bible* (Philadelphia: The Presbyterian and Reformed Pub. Co., 1948), p. 133.

breath. So is the Bible! "Breath of God" is the symbol of His almighty power. "By the word of Jehovah were the heavens made and all the host of them by the breath of his mouth" (Psalm 33:6).

### *Made More Sure*

The classic passage in II Timothy is enforced and extended by another:

And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first that no prophecy of scripture is of private interpretation. For no prophecy every came by the will of man: but men spake from God, being moved by the Holy Spirit (II Pet. 1:19-21).

The readers had been assured that what had been known to them of "the power and coming our Lord Jesus Christ" did not rest on "cunningly devised fables." Peter says we have something better — the testimony of eyewitnesses of Christ's glory. He does not stop here but goes another step by intimating that they have better testimony than even that of eyewitnesses. "We have," he says, "the prophetic word" (v. 19). This term has indisputable reference to the Scriptures but does Peter mean the whole of Scripture or just that portion we particularly call prophetic? Well, in a real sense the whole Old Testament is written prophecy (I Cor. 14:21).

There is more in Peter's statement than a simple assertion of the divine origin of Scripture; we are advanced in our understanding of HOW God has produced the Bible. There is a supporting clause that contains first a negative and then a positive declaration. "For no prophecy ever came by the will of man:" This is an emphatic denial of human initiative in the relationship to the written revelation. The prophetic word of God did not come simply by any man's desire, determination or decision. Man was not the prime mover "but

men spake from God, being moved by the Holy Spirit." In a positive manner there is equal emphasis that its source lies in God. As I heard brother Paul Southern say recently, "The penmanship is human but the authorship is divine."

The point is not just that "men spake from God" but also that the Holy Spirit is declared as "bearing" them. The word is from *pherein*, "to be borne," not *agein*, "to be led" or *odee-gein*, "to be guided or directed." The term goes beyond all others in assigning the effect produced to the active agent, so what is "borne" is taken up by the "bearer" and conveyed by the "bearer's" power to the "bearer's" goal. It must have been a knowledge of this passage that induced some writer to say, "Inspiration is a breath which fills the sails of the mortal being while revelation is a telescope bringing into range objects the eye could not discern."

I do not think it out of order to ask, Can not the Holy Spirit have more than one style? If you can understand how the multi-colored panes in a glass window can refract the rays of the sun, so as to exhibit a beautiful light of perfectly blended colors, then you should have no trouble in understanding how God could make use of different types of men to express His will in the peculiar style of each writer.<sup>3</sup> He used *their* voice and manner, did He not?

### *Sense or Sentence?*

Paul wrote that he "came not with excellency of speech or of wisdom, declaring the testimony of God" (I Cor. 2:1). He claimed that the apostles of Christ "speak the wisdom of God in a mystery" (v. 7), that "by His Spirit" God "revealed them" unto the apostles so that they spake those things "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (v. 13). Foy Wallace, Jr. once wrote in the *Torch*: "It was not ancient wisdom *in* these men; it

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3. L. R. Wilson, *The Never-Failing Scriptures* (Tampa: Life Line Printing and Book Co., 1948), pp. 18, 19.

was divine revelation *to* these men.”<sup>4</sup> Paul contends for inspiration in *sense and sentence*. It was this kind that Jesus promised:

When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what he shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you (Matt. 10: 19, 20).

The “what” is the thought and the “how” means the manner of expression. If Paul had intended to affirm the fact of verbal inspiration so explicitly that it would be impossible to misunderstand him, he could not have better or more clearly expressed himself than he did. J. W. McGarvey, in a brisk argument with Isaac Errett recorded in the *Missouri Christian Lectures* of 1893, wrote:

If the sacred writers were left to their own choice of words, and their own construction of sentences, we know that some uncertainty attaches to their writings, and what is worse, we know not how to locate this uncertainty in any given place but are compelled to let it spread like a mist over the whole Bible. The conception robs us of certainty in regard to anything.<sup>5</sup>

### *The Oral and Written Word*

The oral and written word are both on the same level of divine inspiration. “So then, brethren, stand fast, and hold the traditions, which we were taught, whether by word, or by epistle of ours” (II Thess. 2:15). Form criticism rests upon the basic assumption that there was an oral tradition which was later solidified into the Scriptures, more or less accurately. But why not assume that the same Spirit that guided the apostolic preaching also bore the writers of Scripture? “It is incredible,” says Gregory, “that they who were assisted by the Holy Spirit in their pleadings when they

4. *Torch*, Vol. 1, No. 5, p. 5.

5. *Torch*, Vol. 1, No. 1, p. 15.

preached, should be deserted by that spirit when they committed what they preached to writing.”<sup>6</sup>

### *Bibliolatry?*

The charge is often made that the fundamentalist is “in bondage to the Biblical,” that the Bible is an idol and we are its slaves. Who has not felt scandalized by the term “bibliolater” and by statements calling the Bible the paper pope of protestantism? I really find it difficult to think these are justified charges against people who are sincerely seeking to bring their lives to the light of the Word as to the judgment of God Himself. The assertion of modern theologians that “God’s word is petrified in a dead record” cannot stand when inspiration itself says, “For the word of God is living and active.”

### *Definition*

We should be cautious in defining inspiration. The term has been used in many senses and sometimes with no sense at all. Of the many definitions available I suggest this one:

Inspiration is that supernatural influence of the Holy Spirit exerted on the minds of selected men which rendered them organs of God for the infallible reception and communication of His will.

In the *Millennial Harbinger* of 1846 its editor wrote that the promise of “leading into all truth,” and of “bringing all things before known to remembrance” by the Holy Spirit includes all that was understood by inspiration. Campbell suggests that this precludes the selection of incorrect or unsuitable words and sentences.<sup>7</sup> In another work he wrote:

The Spirit of God inspired all the spiritual ideas in the New Testament, and confirmed them by miracles; and he is

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6. Olinthus Gregory, *Evidence of the Christian Religion* (London: George Bell & Sons, 1890), p. 205.
  7. Alexander Campbell, “The Bible — Principles of Interpretation.” *Millennial Harbinger*, Vol. III, No. 1 (January, 1846), p. 15.



ever present with the word that he inspired. He descended from heaven on the day of Pentecost, and has not formally ascended since. In the sense in which he descended he certainly has not ascended; for he is to animate and inspire with new life the church or temple of the Lord . . .

We cannot separate the Spirit and the Word of God and ascribe so much power to the one and so much to the other; for so did not the apostles. Whatever the word does, the Spirit does; whatever the Spirit does in the work of converting men, the word does . . .<sup>8</sup>

Without inspiration the works of Paul and Peter, John and James and Matthew, Moses and Mark possess no more value than works of Augustine, Luther and Calvin. Keyser has mentioned, "We hesitate to use such language but it cannot be avoided. If the Bible is not inspired of God it is a bad book."<sup>9</sup>

## PROOF OF INSPIRATION

Are we guilty of circle reasoning when considering internal evidences? No one would accuse the *New York Times* book reviewers of circle reasoning because they judge books on the basis of content. A music critic is not criticized who evaluates a new symphony from hearing the work.

### *The Lord's Attitude toward the Old Testament*

To the omniscient Son of God, Adam and Eve were not mythical characters but historical persons. He not only quoted Genesis 2:24 as an authoritative statement about marriage but introduced it as a statement made by the creator Himself:

Have ye not read, that he who made them in the beginning made them male and female, and said, "For this cause shall a man leave his father and his mother, and shall cleave to his wife: and the two shall become one flesh?"

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8. Alexander Campbell, *The Christian System* (St. Louis: Christian Board of Publication, n.d.), p. 68.
  9. Leander S. Keyser, *A System of Christian Evidence* (Burlington: The Lutheran Literary Board, 1950), p. 131.

So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder (Matt. 19:4-6).

This passage does not give us a saying of God's recorded in Scripture but just the Word of Scripture itself. It can be treated as a declaration of God's only upon the hypothesis that all Scripture is a declaration of God's!

### *The Apostles' Use of Scripture*

It was the basic assumption with New Testament writers that Old Testament Scripture had God as its author. Inspiration was never a question. For instance, Old Testament words in Romans 9:17 and Galatians 3:8 are quoted with the formula, "the Scripture saith," yet in the passage quoted God as the speaker. The book of Hebrews is another good example. It identifies the written doctrine with the word of God and rather than referring to the human authors, it introduces quotations of the Old Testament by referring to God or the Holy Spirit as the speaker. In Hebrews 3:7, the quotation is from Psalm 95:7 and is introduced by, "even as the Holy Spirit saith." The same statement which is quoted in the next chapter, Hebrews 4:7 is assigned this time as coming through David. Both statements are true. David was the mouthpiece of the Holy Spirit.

### *Attitude Toward Own Writings*

If, as is claimed by the New Testament authors, their writings are on a par with the Old, we can expect them giving instructions with the authority of heaven behind them. This is the case exactly. Paul "commands" the Thessalonians three times in one paragraph and concludes, "And if any man obeyeth not our word by this epistle, note that man that ye have no company with him, to the end that he may be ashamed" (II Thess. 3:14). He had commended them for receiving his word "not as the word of men, but as it is in truth, the word of God" (II Thess. 2:13). It is little wonder

that Paul should quote in the same verse a passage from Deuteronomy and one from the gospel of Luke and refer to both by the simple term "scripture" (II Tim. 5:18)). Peter confesses to the writing of two epistles to stir Christians up and places Paul's writings on a par with "the other scripture" (II Pet. 3:1, 15, 16).

### *Unequaled Unity*

The distinct unity of the Bible argues eloquently for its divine inspiration. The sage of Bethany wrote:

The skeptic or the infidel might as well argue that King Hiram's 30,000 woodsmen and builders and King Solomon's 150,000 hewers, stonecutters and carriers of burdens, with his 3,000 supervisors and directors were severally and individually working each after a plan of his own: and that without concert or pre-arrangement, all their materials were fitted up into a temple the most splendid and magnificent that ever stood upon this earth — as that shepherds, husbandman, fishermen, artisans, historians, lawgivers, kings, living in different countries, in ages remote, speaking diverse languages could have, either by accident or design, got up such a volume as the Bible . . .<sup>10</sup>

### *Unexampled Brevity*

Before the University of Missouri YMCA in May of 1893, J. W. McCarvey proposed some questions. He asked, for example, who could have been with Jesus for three and a half years and confined himself to sixteen short chapters, or to eight hundred lines in the history of the whole of that life? Who could have refrained from writing of that life? Who could have refrained from writing of the first thirty years? Consider the many kindnesses and not one exclamation. So many miracles and yet no reflection on them. So many sublime thoughts without emphasis, sufferings without complaint and acts of injustice without bitterness. If it were said

10. Alexander Campbell, *Christian Baptism* (Bethany: A. Campbell, Publisher, 1852), p. 30.

of Jesus, "Never man so spake," we must say of the Bible writers, "Never men wrote like these men!"

### *Unexpected Accuracy*

Luke is very accurate in the use of political titles. This is important because of the frequent interchanges of provinces. The governor of Cyprus in Acts 13 is called an *anthupatos*. Some contend Luke used the wrong word. The term refers to the governor of a senatorial province. *Antistrategos*, the term for proprætor, referred to the governor of an imperial province. You see, when making arrangement of the empire Caesar Augustus divided provinces into two classes: one to the senate and the other he retained for the emperor. A province in peaceful times would be placed under a procounsul and was senatorial in nature. If martial law were in force it would be transferred to the charge of a proprætor who was answerable to the emperor. So then, these frequent interchanges rendered the provinces alternately senatorial and imperial. To be strictly accurate a writer would have to know of these changes as well as being acquainted with the terms employed by the two types. Since Luke refers to Sergius Paulus as a proconsul he is the same as saying that Cyprus was then a senatorial province. Up till 22 B.C. the island had been among the imperial provinces but afterwards was awarded the Senate. There are many more cases of Luke's accuracy but this will have to suffice.

## INTO ALL TRUTH

The promise of Jesus to his apostles of supernatural guidance was addressed to them on at least two different occasions: first, when they were sent out the first time to preach the kingdom of God (Matt. 10:19, 20), and secondly, during His last address (Jno. 14:26; 16:13). No language could express with greater force the most absolute inspiration and complete revelation. John Calvin, who held that this promise was in a peculiar sense limited to the apostles, asked: "If

they were guided by the Spirit of truth when they published their writings, what prevented them from embracing a full knowledge of the Gospel, and consigning it therein?"<sup>11</sup>

Just prior to his going to the Father Jesus said, "But ye shall receive power, when the Holy Spirit is come upon you:" (Acts 1:8). Did the apostles live to receive Him? Ten days hence would see the fulfillment. They did not come to the whole truth all at once (Acts 10:16); but if language means anything at all, within their lifetime the Holy Spirit was bearing the writers by revealing to them truths they did not know and bearing them in recording with infallible accuracy what they had seen and heard or had learned from human sources.

### *Unity of the Faith*

This is why Paul wrote, "When that which is perfect is come, then that which is in part shall be done away" (I Cor. 13:8). That is how come we are able to read in Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints" (v. 3). The author here is not speaking of the act of believing but that which is believed. He asserts the existence of a formal body of truth under the title of "the faith." The word "once" asserts furthermore that this organized body of truth is complete. Neither change nor addition can take place without a violation of the eternal order. "Once" does not mean twice. "Once" means it is complete. Inspiration ceased when the last inspired writer laid his pen down. "Seeing that His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue" (II Pet. 1:3). "All" does not mean some. The Bible is the complete, final and sufficient will of God to man (James 1:25; Eph. 4:11-13).

11. John Calvin, *Institutes of the Christian Religion*, II, p. 399.

## “EXTRA” OPERATIONS OF THE SPIRIT

### *Modern Day Revelations*

Some religious bodies justify their existence on the contention that their founders received one or more revelations from God. Only one question is necessary: Why did God give them the purported message? It may be claimed that God gave such revelations in order to change what had already been written in the Bible. But surely this cannot be for the Word of God teaches us not to go “beyond the things which are written” (I Cor. 4:6). (cf. II Jno. 9; Gal. 1:8, 9). The religious teacher who claims to have a special revelation that changes what is written contradicts God.

Some say they received their revelation to tell us additional truth. This cannot be taken seriously for the Lord promised the apostles the Holy Spirit to “guide you into all the truth” (Jno. 16:13). If the apostles were guided into all truth it is impossible that modern claimants could be guided into any truth (Acts 20:27; Jude 3). Mr. Farnsworth in his debate with Otis Gatewood claimed that Job 32:8 helped support the doctrine of continuous revelation. He maintained that “one must be inspired by the Spirit to understand the inspired word. The inspired writers revealed nothing to the uninspired. The Bible is not a revelation, a revealing of the mind of God to man, to anyone except one who is inspired.”<sup>12</sup> Well, if the word when written by inspired men could be understood only by an inspired audience. Peter, instead of saying, “Hear these words” (Acts 2), should have said, “Ye men of Israel, be inspired so that you can understand what I am talking about.”

It is further claimed by advocates of progressive revelation that leaders received special revelation to a correct interpretation of the Scriptures. This says that the Holy Spirit originally either could not or would not guide the writers of the Bible into thoughts and words to unlock the Scriptures for under-

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12. *Gatewood-Farnsworth Debate*, p. 150.

standing. If God *could not*, where did He get the power to enable someone else to write plain enough so people could use it to explain one not understood at first? On the other hand, if it is argued that God *would not*, one is faced with a contradiction as to the all-sufficiency of the Scriptures (II Tim. 3:17). It is the rankest fraud to claim the necessity of another revelation to unlock the meaning of the Bible. It would be no more absurd to ask God to give us another plan of salvation than to ask the Holy Spirit to come down and do His work again. As bad to ask the Spirit to add to what He has done as to ask Christ to repeat his suffering upon the cross.

### *Direct Operation*

Even though the Holy Spirit and the word are not identical, they are so intimately joined that in His witness, the Spirit never goes beyond the written word. Luther said, "The Spirit never enlarges the area of divine revelation, he merely conveys to the individual hearts what the words declare that proceed from Christ's mouth." William Barclay put it accurately: "The Holy Spirit does not gate-crash into any man's heart." The theory of direct operation of the Spirit upon the sinner's heart makes the Bible as useless and senseless as a boy who writes a letter to his girl-friend and goes to explain it to her.

## CONCLUSION

We recognize and reverence the Bible as the word of God. We bow before its author. In so doing we think we are following the example of our Savior who interpreted His mission, waged His conflicts, comforted His heart, and guided His steps, in dependence upon the written word.

"The Bible is to the intelligent and moral world of man what the sun is to the planets in our system — the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race that is not drawn

from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK."<sup>13</sup>

## QUESTIONS FOR CLASS DISCUSSION

1. Is it proper and reasonable to allow the Bible to speak on its own behalf regarding inspiration?
2. What does the word inspiration mean?
3. What is meant by inspiration? How far does it go?
4. Name some objections to inspiration.
5. Is there a need for later revelations? Why?
6. Could men have written the Bible? Give reasons for so answering.
7. What to you seems the best proofs of inspiration?
8. How would you answer the charge that the Bible could not be from God because of the immorality recorded?
9. How did the authors of the New Testament view their own work?
10. How would you show that Biblical authors were assisted in *writing* as well as *speaking*?
11. Explain how both God and men can be spoken of as authors of the Bible.
12. Discuss the possible "proofs" of progressive revelation.

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# CHRIST AND THE HOLY SPIRIT

By WINSTON ATKINSON

## OUTLINE

### INTRODUCTION:

1. Jehovah God, a Triune Being.
2. Cooperation between the three personalities of the Godhead.
3. Man should seek to know the three personalities of the Godhead.
  - a. The role each played in redemption.
  - b. The relationships they sustained.
4. In the present study, attention is focused on:
  - a. Christ—The Word of God.
  - b. Holy Spirit—the Spirit of God.

### I. HOLY SPIRIT FORETELLS THE COMING OF CHRIST.

- A. Prophecies of Christ's coming.
- B. Spirit foretells of His birth.
- C. Prophecies of His life and ministry.
- D. The Spirit foretells His last days.

### II. THE HOLY SPIRIT IN INCARNATION.

- A. Meaning of incarnation and the necessity of it.
- B. Gabriel's promises to Mary.
- C. Gabriel's explanation to Joseph.
- D. Christ, begotten of the Father through the Holy Spirit.

### III. THE HOLY SPIRIT AND THE LIFE OF CHRIST.

- A. Holy Spirit as a constant companion.
  1. Holy Spirit at Christ's baptism.
  2. Holy Spirit at the temptation.
  3. Holy Spirit given without measure.
- B. A two-way subjection.
  1. Christ and the Holy Spirit subject to each other.
  2. Each with a function to perform.

### IV. THE HOLY SPIRIT AND THE WORK OF CHRIST.

- A. Worked miracles by the Holy Spirit.

- B. Rejoiced in the Spirit.
- C. Anointed by the Holy Spirit.
- D. Gave commandments through the Holy Spirit.

#### V. HOLY SPIRIT WITH CHRIST IN DEATH.

- A. Offered Himself through the Holy Spirit.
- B. Resurrected by the Holy Spirit.

#### VI. OBSERVATIONS WORTH CONSIDERING.

- A. The Holy Spirit worked through the incarnate Word.
- B. The Holy Spirit's analysis of Christ.
- C. The Spirit is upon Me.

### INTRODUCTION

The Bible unveils many truths about God, about the things of God, and about the Persons of God. Though we, as finite beings, are not able to fully fathom all the mysteries that yet shroud the Godhead, we can believe what is written.

Jehovah God is revealed in the Bible as a Triune Being. To the Corinthians Paul said, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all" (II Corinthians 13:14). In this verse God, the Father, Christ, the Son and the Holy Spirit are presented to us as working together, just as they always have from the "beginning." But, that does not mean there were three independent persons who were in co-existence from Eternity. Only God, as an independent Being, has always existed (Psalms 90:1,2).

The other two, which go to make up the Trinity, are His Spirit and His Word. These two are integral parts of God, and can no more be separated from Him than the spirit and means of expressing himself can be divorced from a normal living man. Christ was a manifestation of God in the flesh. He was the Word that became flesh and dwelt among us (John 1:14). The Holy Spirit is a manifestation of God in the Spirit. Christ was the Eternal Word of God; the Holy Spirit the Eternal Spirit of God.

It should be emphasized that God, His Spirit, and His Word

are fundamentally one, while they are, at the same time, regarded as three distinct personalities. Admittedly, these truths are difficult of comprehension; but, we must believe them because that is what the Bible teaches.

Since the three personalities of the Godhead have planned their work together, for the redemption of man, it behooves man to seek to know the role each has played and the relationships sustained to each other as they perform their individual duties. In this study, we are primarily interested in Christ and the Holy Spirit.

Just as it is difficult to separate, in one's mind, the three members of the Godhead, in the work of redemption, it is equally difficult to separate Christ and the Holy Spirit during His earthly ministry. This is true because of the complete cooperation between the two, a fact clearly set forth, not only in Old Testament prophecies, but in the New Testament teachings of the life of Christ as well.

## HOLY SPIRIT FORETELLS THE COMING OF CHRIST

The first and very obvious work of the Holy Spirit, relative to Christ the Eternal Word, was to tell of His coming to earth and of the mission He would seek to accomplish. Speaking of Old Testament holy men, Peter tells us, ". . . . men spake from God, being moved by the Holy Spirit" (II Peter 1:21). The Holy Spirit foretold, through these prophets, the major facts in the life and death of Christ, even before He came to earth.

### *Prophecies of Christ's Coming*

In the Old Testament, there are numerous references to His coming. Sometimes, in a very general way, the Holy Spirit predicted the nature of His advent; and, sometimes He was more specific, revealing even the time of His coming, facts about His earthly lineage, etc. Consider these:

- (1) Seed of woman (Genesis 3:15)
- (2) Descendant of Shem (Genesis 9:26,27)

- (3) Seed of Abraham (Genesis 12:3; Genesis 18:18; Genesis 22:18; Galatians 3:16; Hebrews 2:16)
- (4) Of the tribe of Judah (Genesis 49:10; Micah 5:2)
- (5) Of the stock of Jesse (Isaiah 11:1,2; Isaiah 11:10)
- (6) Of the lineage of David (Isaiah 9:7; Jeremiah 23:5)

### *Spirit Foretells Of His Birth*

Even without the New Testament accounts of the birth of Christ, a student of the Bible would not be at loss to know the main facts involved. The Holy Spirit frequently mentioned, not only His coming, but often revealed bits of information about His birth. Consider:

- (1) Born of a virgin (Isaiah 7:14)
- (2) Place of birth (Micah 5:2; Matthew 2:5,6)
- (3) Flight into Egypt (Hosea 11:1; Matthew 2:15)
- (4) Killing of the male children (Jeremiah 31:15; Matthew 2:17,18)

### *Prophecies Of His Life And Ministry*

To God's people in Old Testament times, the Holy Spirit proclaimed the nature of the man would be the Messiah. Through a careful study of these prophecies, much can be learned about His life and ministry.

- (1) A prophet like Moses (Deuteronomy 18:15)
- (2) A priest like Melchizedek (Psalms 110:4)
- (3) His ministry in Galilee (Isaiah 9:1,2; Matthew 4:15, 16)

### *The Spirit Foretells His Last Days*

The price of atonement was the death of Christ. Hence, the tragic scenes of Calvary and His victorious resurrection becomes the very focal point of His life. The Holy Spirit foretold more events of the Last days of Christ than of any other period of His life. Let us consider these:

- (1) His triumphant entry into Jerusalem (Isaiah 62:11; Zachariah 9:9)

- (2) His betrayal by a friend (Psalms 41:9)
- (3) Sold for 30 pieces of silver (Zachariah 11:12,13)
- (4) Details of His trial and crucifixion
  - a. His silence when accused (Isaiah 53:7)
  - b. His many sufferings (Isaiah 53:4-6)
  - c. The piercing of His hands and feet (Psalms 22:16; Zachariah 12:10)
  - d. The insults and mockings (Psalms 22:6, 7; Psalms 109: 25)
  - e. Offered gall and vinegar (Psalms 69:21)
  - f. Lots cast for His garments (Psalms 22:18).
  - g. Not a bone to be broken (Psalms 34:20; John 19:36).
  - h. His burial with the rich (Isaiah 53:9; Matthew 27:57-60).
- (5) His resurrection (Psalms 16:10; Acts 2:27-31).
- (6) His ascension (Psalms 68:18; Psalms 110:1; Ephesians 4:8-10).

## THE HOLY SPIRIT IN INCARNATION

### *Meaning Of Incarnation And The Necessity Of It.*

Since man had sinned and thus, by Sin, had forfeited life God planned, from the very beginning, to send His Son, the Eternal Word, that man by Him might be reconciled to God and regain the life which he had lost. Speaking of this event, John said, "And the Word became flesh, and dwelt among us (and we beheld his glory, as the only begotten from the Father), full of grace and truth" (John 1:14). Thus, the Eternal Word of God became the Incarnate Word. The literal meaning of "Incarnate" is to embody in flesh; and so, when we speak of the Incarnation, we refer to the process, whereby the Eternal Word of God appeared in history as the man Jesus Christ. Incarnation, the union of one in the Godhead with humanity, was necessary to reveal God to man in the fullness of His love and to make possible a way of salvation.

(See John 3:16 and II Cor. 5:18-21). Just as the Holy Spirit had clearly foretold, through the prophets, the coming of Christ, His work, his betrayal, and His trial and crucifixion, we would surely expect Him to have a part in the Incarnation.

### *Gabriel's Promises To Mary.*

In Luke's account of the Incarnation, the evidence is undeniable. An angel named Gabriel was dispatched from Heaven to the city of Nazareth with a message for a virgin named Mary. The angel informed her that she was "highly favored" of the Lord. Being "greatly troubled at the saying," the angel bid Mary, "Fear not, for thou hast found favor with God" and then further explained, "thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus." Mary was confused as to what was meant and asked the angel "How shall this be, seeing I know not a man?" The angel Gabriel answered her and said, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore the holy thing which is begotten, shall be called the Son of God" (Luke 1:35). This was to be in fulfillment of two of the Spirit's prophecies concerning the coming of Christ: (1) That He was to be the seed of woman (Genesis 3:15); (2) That He was to be born of a virgin (Isaiah 7:14).

### *Gabriel's Explanation To Joseph.*

Now let us look at the same story again and this time from Matthew's account. A man named Joseph was engaged to be married to Mary when "she was found with child of the Holy Spirit." Joseph "being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shall call his

name Jesus; for it is He that shall save his people from their sins" (Matthew 1:18-21). In these two accounts of the birth of Christ, we clearly see the divinity of Christ set forth through the relation of the Holy Spirit to Him in the Incarnation. While there will always be unanswered questions relative to this mysterious event, the fact remains that the Holy Spirit played a part in the Incarnation.

### *Christ, Begotten Of The Father Through The Holy Spirit.*

In John 1:14 Christ is called, "The only begotten from the Father" and in John 3:16 He is mentioned as "His only begotten Son." We see now that Christ was begotten of the Father but that the begetting was through the Holy Spirit. It seems that when God is the outstanding one, Christ is spoken of as having been begotten of Him; but, when the Holy Spirit is prominent, Christ is mentioned as the begotten of the Holy Spirit. So once again, we see the full cooperation of the three personalities of the Godhead, this time in the Incarnation.

## THE HOLY SPIRIT AND THE LIFE OF CHRIST

### *Holy Spirit As A Constant Companion.*

We have seen that the Holy Spirit, playing his usual role of organizer, had a part in organizing the plans for Christ to come to earth and make possible the scheme of redemption. Through the prophets, he revealed, in parts, these plans to God's people over a period of over 4,000 years. Finally in the fullness of time, he assisted the Eternal Word in becoming the Incarnate Word. However, His work in the scheme of redemption did not end with the Incarnation. He was always with Christ as Comforter and ever accompanied Him and was subject to Him throughout His life.

#### (1) *Holy Spirit At Christ's Baptism.*

The Holy Spirit was present at the baptism of Jesus. Matthew said, "And Jesus, when He was baptized went up straightway from the water: and lo, the Heavens were opened unto



Him and He saw the Spirit of God descending as a dove, and coming upon Him" (Matthew 3:16). Mark's record reads like this, "And straightway coming up out of the water, He saw the Heavens rent asunder, and the Holy Spirit as a dove descending upon Him." Luke records this event in these words, "And the Holy Spirit descending in a bodily form, as a dove, came upon Him, and a voice came out of Heaven. thou art my beloved Son; in thee I am well pleased" (Luke 3:22). John the Baptist told the people that he did not know Christ until God said, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit." Then John declared, "I have seen, and have borne witness that this is the Son of God" (John 1:33, 34).

So, at the baptism of Jesus, the Holy Spirit came upon Him and manifested Himself in the form of a dove. The Holy Spirit then remained with Him throughout His earthly life.

### (2) *Holy Spirit At The Temptation.*

Very soon after Jesus was baptized, we find the story of His temptation and again the Holy Spirit was present. Matthew says, "Then was Jesus lead up of the Spirit into the wilderness to be tempted of him" (Matthew 4:1). In Mark's gospel we read, "And straightway the Spirit driveth him into the wilderness" (Mark 1:12).

### (3) *Holy Spirit Given Without Measure.*

Thus far in our study, we have seen the Holy Spirit as He clearly foretold many of the events involved in the coming of Christ. Through the scriptures we have witnessed His role in the Incarnation. By faith we have seen His abiding presence throughout the life of Christ. This abiding presence of the Holy Spirit, with Christ, is further described as His being "full of the Spirit" (Luke 4:1). In Luke 4:14 we read, "And Jesus returned in the power of the Spirit into Galilee." Perhaps the clearest term used to describe the existence of the Spirit's

presence with Christ is. "without measure." It was used by John the Baptist in John 3:34, "For He whom God hath sent, speaketh the words of God: for He giveth not the Spirit by measure." God gave the Holy Spirit to Christ in the fullest possible degree. Just as the Holy Spirit was given in a limited or modified degree to the Apostles and others, He is also given to Christians today. But, to the Messiah, He was given "without measure." The truth is now very clear. At His baptism, Christ was given the witness of the Spirit and now He is "full of the Spirit."

(1) *Christ And The Holy Spirit Subject To Each Other.*

At this point it should be emphasized that a two-way subjection existed between Christ and the Holy Spirit. As has been previously indicated, the earthly life of Christ was under the influence and close supervision of the Holy Spirit. In a very real sense, Christ was subject to the Holy Spirit. Yet, on the other hand, there was a sense in which the Holy Spirit was subject unto Christ. When He promised the Apostles another Comforter, the Holy Spirit, He said, ". . . whom I will send unto you from the Father" (John 15:26). Again He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you" (John 16:7). Evidently then, the Spirit was also subject unto Christ; however, let us not stumble at this fact. How could these two be subject unto each other? The answer is simply that this is further evidence of the very intimate relationship and close cooperation which existed between these two manifestations of God.

(2) *Each With A function To Perform.*

The Holy Spirit was the Eternal Spirit of God; and as such, had certain functions to perform, just as He has always done from the creation even to the present. Likewise, Christ, the Eternal Word of God, now manifested as God in the flesh, had certain duties to discharge. As these two faithfully carried

out their part in the scheme of redemption, their cooperation was so complete that they were subject to each other and to God the Father. Notice that the Comforter, the Spirit of Truth, was to be sent by Jesus; but, He was to proceed from the Father (John 15:26). Notice again, the Spirit did "not speak from Himself." He was to speak only those things which He would hear. Jesus said, "He shall take of mine, and shall take of mine, and shall declare it unto you." Again Jesus said, "All things whatsoever the Father hath are mine: therefore said I, that He taketh of mine, and shall declare it unto you" (John 16:13-15).

### THE HOLY SPIRIT AND THE WORK OF CHRIST

We have seen that during the life of Christ on earth, He "was full of the Holy Spirit" and that He had the Spirit's help in the fullest possible degree — "without measure." The Spirit was subject to Him; but, at the same time, His whole life was under the influence of the Spirit.

#### *Worked Miracles By The Holy Spirit.*

Now let us examine Christ's life more closely and see the Holy Spirit as He aids Him in His work. The Holy Spirit was Christ's constant companion, partner and co-worker during His personal ministry. God, through Isaiah had said, "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit upon Him, and He shall declare judgment to the Gentiles" (Isaiah 42:1). In chapter twelve, verse twenty-eight, of his book, Matthew declared the fulfillment of this promise. Christ also announced its fulfillment when He acknowledged, "But if I by the Spirit of God cast out demons, then is the Kingdom of God come unto you" (Matthew 12:28).

#### *Rejoiced In The Spirit.*

Another interesting passage is Luke 10:21 where it is said, "In that same hour He rejoiced in the Holy Spirit." While

we may not fully understand how, nevertheless, it is plainly stated that the Holy Spirit aided Him, even in His rejoicing.

*Anointed By The Holy Spirit.*

Perhaps the most interesting story involving the Spirit's assistance, is found in Luke, chapter four. Here we see the Holy Spirit with Him as He begins His ministry of preaching. Jesus, like most any other young preacher, apparently desired to preach one of His first sermons in His hometown. Luke records, "And he came to Nazareth, where He had been brought up: and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read." We are told that He chose a passage from the book of Isaiah (Isaiah 61:1-2) in which the prophet had foretold the nature of the preaching of the coming Messiah. Jesus read, "The Spirit of the Lord is upon me; because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4:18, 18).

In the verses He read, Isaiah had vividly depicted His mission with four striking statements. He would (1) "Preach the Gospel to the poor;" (2) be sent to "heal the broken hearted;" (3) "Preach deliverance to the captives, sight to the blind, and liberty to the bruised," and He would (3) "Proclaim that a year of Jubilee to all the world, had come." With these words, Isaiah had pictured Him as an Evangelist and Emancipator, a Physician and as a Herald of better times. After the reading, Jesus sat down to deliver His sermon. The complete sermon is not recorded, but He, no doubt, stunned His audience with these opening words, "Today hath this scripture been fulfilled in your ears" (Luke 4:21).

In this statement, He boldly claimed to have been anointed by the Holy Spirit. Anointing was the method by which prophets, priests and kings were consecrated and set apart to their several offices. The prophet had said Christ would be

anointed, not with the "anointing oil" as usual, but with the Holy Spirit. So when Jesus closed the book and said, "Today is this scripture fulfilled," He was openly announcing Himself as the "promised one," evidenced by the Spirit's close association with Him in His ministry of preaching and healing.

### *Gave Commandments Through The Holy Spirit.*

As further evidence of the Spirit's work with Christ, let us consider Acts 1:2 where it is stated that Christ "had given commandment through the Holy Spirit unto the Apostles whom He had chosen." Here we have Luke stating that Christ was speaking by the Holy Spirit. This was after Jesus had been crucified, buried, resurrected and was just before His ascension. The Spirit was still His co-laborer. These Apostles were soon to be guided by the Holy Spirit, as they preached, but even now as He gave them the commission, Christ was speaking by the Holy Spirit.

## HOLY SPIRIT WITH CHRIST IN DEATH

From the beginning the Holy Spirit cooperated fully with Christ. He was a part of His Incarnation. Christ was filled with His power and influence during His preaching career. The Holy Spirit was with Him in the working of miracles. He felt the Holy Spirit's assistance in training and commissioning the Apostles.

### *Offered Himself Through The Holy Spirit.*

Now Christ has one more function to perform. He must pay the price for man's reconciliation to God. "Apart from shedding of Blood there is no remission" (Hebrews 9:22) and so, He must shed His blood as an atonement for sin. Here again, the Spirit enters the picture. The Bible teaches that His blood, through the Holy Spirit, became the cleansing power of sin. "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctifieth unto the cleanness of the flesh: how much more shall

the blood of Christ, who through the Eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (Hebrews 9:13, 14).

*Resurrected By The Holy Spirit.*

But the story does not end with the death of Christ. With His body in a borrowed tomb and His soul in the Hadean world, the Spirit did not cease to function. The Holy Spirit was present and had something to do with His resurrection. Paul said, "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you" (Romans 8:11).

## OBSERVATIONS WORTH CONSIDERING

*The Holy Spirit Worked Through The Incarnate Word.*

Since the Holy Spirit, as the Eternal Spirit of God, is the Third Member of the Godhead, we would naturally expect to find Him working in the interest of the redemption of human souls. God, the Father, manifested a deep and abiding concern for lost souls even before "times eternal" (Titus 1:2), evidenced by His "eternal purpose which He purposed in Christ Jesus our Lord" (Ephesians 3:11).

Christ, the Eternal Word, who became Emmanuel, "God with us," was equally anxious to bring about man's redemption and His reconciliation to God. As the Incarnate Word, He "gave himself for us, that He might redeem us from all iniquity" (Titus 2:14).

Even so, the Holy Spirit was no less interested in the eternal destiny of lost souls. His primary objective was to assist in bringing about man's restoration to his rightful and proper place with God. To that end, He fully and completely dedicated himself to every act of His work, from His predictions of the coming of Christ through His role in the Incarnation and even in His part of raising Christ from the dead.

While it is true that the Holy Spirit constantly worked with the other two members of the Godhead, for the benefit of lost souls, it is equally true that all of his activities were channeled through Christ the Incarnate Word. He never once operated in a direct manner to the end that a soul might be saved. During our Lord's earthly life, all the work done by the Holy Spirit was done through the divine person of Christ. Only those persons were moved upon by the Holy Spirit, who came into personal contact with the Incarnate Word or to whom He personally imparted His influence and power. He who would benefit from the operation of the Holy Spirit must come to know Jesus, the Eternal Word of God now manifested as the Incarnate Word.

The Holy Spirit is still anxious that souls be saved. His interest has not decreased nor has His method of operation changed. He still operates for man's redemption, but never directly upon man, the sinner. Just as all that He did for man's salvation, during the earthly life of Christ, was through the Incarnate Word, so all that He does now for human redemption is through the "written word."

The Hebrew writer said, "The Word of God is living, and active, and sharper than any two-edged sword" (Hebrews 5:12). To the Ephesians Paul said the Word of God is, "the sword of the Spirit" (Ephesians 6:17). Jesus had promised the Apostles, "Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth" (John 16:13). Paul later said, "We speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth" (I Corinthians 2:13).

As a result, today, we have in our possession the written word of God. The Spirit still operates, but just as He did operate through the Incarnate Word, now He operates through the "written word." He who would know God and be saved, must come to know Him through Christ and through the Spirit's revelation of Christ in the "written word."

## THE HOLY SPIRIT'S ANALYSIS OF CHRIST

We should observe, for another thing, in Luke four, where we find Christ claiming to be anointed by the Spirit, what a striking account our Lord gave to the congregation at Nazareth, of His own office and ministry. In His message He revealed the Spirit's analysis of Him and His work. The Spirit anointed Him to preach the Gospel to the poor; to heal the broken hearted; to preach deliverance to the captives; sight to the blind and liberty to the bruised; and, to proclaim a year of Jubilee to all.

Let us, today, be very careful that we know in what light we ought to chiefly regard the Christ. Here we often fail. We can learn much from the Spirit's view of Him. Of course, it is right and proper to think of Him as God, for truly He is. It is good that we know Him as a Great Prophet, as the head of all things, as the King of Kings and as the Judge of the earth. But, we must know Him as the Spirit anointed Him and revealed Him. We must know the Christ as the friend of the poor, the physician of diseased hearts, the emancipator of enslaved souls.

These are the principal offices He came to earth to fulfill. He was not a foreign dignitary who could not be touched by the common needs of man. He was a man; in fact, He was God clothed in human flesh; and, consequently full of compassion for human needs. How miserably we fail, as His ambassadors, when we fail to hold Him up to the world in the light in which He was regarded by the Holy Spirit at Nazareth and throughout His earthly life.

## THE SPIRIT IS UPON ME

As a concluding observation, consider the statement of Christ to the congregation assembled at Nazareth. He quoted the prophecy "The Spirit of the Lord is upon me." And then said, "Today is this fulfilled." When Christ spoke, He could truthfully say, "The Spirit is with me." The Spirit had proph-



esied of His coming, had begotten Him in incarnation, had assisted in the working of miracles and in other acts of His ministry; and now He could say "he guides me when I speak." No doubt the success of Christ, as a teacher, may be attributed to this fact. When He spoke, He touched the heart. The words which fell from His lips had the power to move and motivate His audience.

Yes, there is power in the words which are spoken, if they are directed by the Spirit. And, today, without that spiritual consecration, in the pulpit as well as in the pew, preachers may preach and people may hear, but in vain. Have you ever wondered why well educated, polished and experienced preachers can deliver a whole series of sermons and yet not move one single soul?

Doubtless there are many reasons, yet I am confident that often our preaching is without fruit because our words are not truly from the Spirit. Our words return void and empty because they are not God's words. When we speak, we are not so "full of the Spirit" and His words, that we can say, as Jesus did, "the Spirit is upon me." Unconsciously we often expect results based upon our own initiative, our own ability and our own experience in the art of handling words. We fail to recognize the impossibility of our task without the power of the Spirit's words. We often are not cognizant of His power and influence upon us and our hearers. Hence, our words become powerless because they are purely of human origin and devised of human wisdom.

A story is told of a young Christian lady who was visiting a lunatic asylum. As she made the rounds, her soul was filled with sadness and pity at the sights she saw. By and by she was led into a room where there was but one patient, a young girl of the same age as herself. She was standing in the corner of the room, her face almost touching the wall. In stony hopelessness she stood, immobile and rigid as a statue. She neither looked nor spoke. She might have been as dead

as the statue she represented but that she still stood on. It was a heart-breaking spectacle. "Will you speak to her?" asked the doctor, "we can do nothing with her. She has been thus for days; but one like yourself might move her." The young lady, trembling with emotion, with one upward cry to heaven for help, stepped forward, gently laid her hand on the listless form and, with tears in her eyes, spoke one sentence of yearning sympathy and compassion. The poor patient turned, gazed for one moment, her form quivered, and she burst into tears! The doctor exclaimed, "Thank God, she may be saved!" The visitor could never recall the words she had used; but they had done their work. Oh! The power of words if they are of divine origin!

Brethren, our words today can have the same influence and lasting<sup>1</sup> effect upon our hearers, if we are confident of their source and aware of their power. As Christ was ever guided by the Spirit, let us be equally willing to be guided by the Spirit as we use His words in written form. Every time we speak, let us resolve to be "full of the Spirit" in the sense that our message is His message. This we can accomplish through a diligent study of the Bible and by and by our sermons will become almost totally filled with scriptures.

Lord help us to ever be guided by Thy Spirit even as Thy Son was during His earthly life. Amen.

### STUDY QUESTIONS

1. Why should man seek to know the relationship which existed between Christ and the Holy Spirit?
2. Why is it difficult to separate the work of Christ from the work of the Holy Spirit, during the earthly ministry of Christ?
3. Explain the process of incarnation.
4. Why was the incarnation a necessary step in God's plan for redeeming fallen man?
5. What role did the Holy Spirit play when the "Word" became flesh?
6. Why is Christ spoken of as having been "begotten" by both the Father and the Holy Spirit?
7. The Holy Spirit was closely associated with Christ during his

personal ministry. List at least five times specifically mentioned.

8. What is the meaning of "full of the Spirit" (Luke 4:1) and "he giveth not the Spirit by measure" (John 3:34)?
9. In what way was Christ, as the "incarnate Word," subject to the Spirit?
10. Was the Spirit's influence over Christ limited or complete? Think!
11. Explain how the Spirit was subject to Christ.
12. What does the close cooperation between Christ and the Holy Spirit prove?
13. Compare the relationship of the Holy Spirit and the incarnate Word, with the Holy Spirit and the written word.
14. In the Holy Spirit's analysis of Christ's life and work (Luke 4:18-19) He did not think of Christ as some foreign dignitary or as an untouchable potentate. Identify the Christ as He was revealed in the Spirit's view of Him.
15. As a teacher of God's Word today, is there a sense in which I can say, as Jesus did, "The Spirit of the Lord is upon Me?" May our failures be attributed to our lack of consciousness of this?

# THE BAPTISM OF THE HOLY SPIRIT

By ELTON D. DILBECK

## OUTLINE

### INTRODUCTION:

1. Subject takes us where controversy reigns.
2. Disagreement found in denominational world.
3. We stand in disagreement.

### DISCUSSION:

#### I. One Hundred Years Ago.

1. Brethren were studying our subject during restoration days.
2. Attitudes expressed in writings good for our consideration.
3. Quotations from Lard's Quarterlies.

#### II. Sermons Heard in the Past.

1. Facts established from previous studies.
2. Unanswered questions didn't keep "the sermon" from being accepted and preached.

#### III. The influence or Work of the Holy Spirit.

1. Subject introduces us to a deep subject.
2. Work of Holy Spirit at different periods of the past.

#### IV. The Lord's Promises.

1. Promises made in John, chapters 14-16.
2. Two-fold work of Holy Spirit described in these promises.

#### V. The Promise of Acts 1:5.

1. Consider the promise in John and Acts in the light of a definite rule of grammar.
2. Antecedents are the apostles.

#### VI. Another Promise Considered.

1. Joel 2:28 to be studied.
2. Questions we must face.
3. Baptism of Holy Spirit defined by Jesus.

### VII. Who Has Been Clothed With Power?

1. The Lord's promises included the apostles.
2. Three miracles are in the setting described in Acts 10 and 11.
3. Reasons given for these miracles.

### VIII. Was Cornelius Baptized in the Holy Spirit?

1. Have had difficulty applying the promises Jesus made to the apostles.
2. Questions that must be answered.

### IX. Other Questions.

#### X. Reasons for Experiences in Jerusalem and Caesarea.

#### XI. Why the Influence of the Spirit?

#### XII. Is Spirit Baptism the Baptism Christ Commanded in Matthew 28?

#### XIII. One Baptism—Water Baptism.

1. The rule of elimination used.
2. The baptism of commission was a command.
3. Water baptism commanded in Acts 10 and administered in Acts 8.

### CONCLUSION:

1. The Lord has kept his promises related to Spirit baptism.
2. The Lord has commanded water baptism.
3. Keep the blessings related to obedience to the gospel before us.

## INTRODUCTION

Need I tell this audience I have been assigned a most difficult task? Need I remind you my assignment takes us into the realm where controversy reigns? Differences of opinion related to our subject for tonight's study can be found throughout the denominational world — Protestant and Catholic. We stand in great disagreement before them. We do not agree with them and we do not stand in agreement among ourselves. We do not see "eye to eye" on the subject.

## ONE HUNDRED YEARS AGO

A study of literature identified with the early days of the Restoration Movement in America will reveal brethren disagreed with Baptists, Methodists, Presbyterians, etc., on subjects related to the theme of this lectureship. The same study will introduce one to disagreements among "ourselves."

I believe a quotation from Lard's Quarterly, Vol. I, No. 4, June, 1864, would serve two purposes for us at this time: First, it will show brethren can be in disagreement, have been in disagreement and will no doubt continue to be in disagreement on the subjects we are studying this week. Secondly, the quotation expresses some attitudes which were healthy in 1864 and which I believe should be considered by us in our dedication to the studies we are making at Ft. Worth Christian College one hundred years later.

Here is the quotation: "An article in the last number of the Quarterly entitled, 'Baptism in one Spirit into one Body' has struck the public mind as quite a novelty in the literature of Reformation. It is not only novel, but it is contradictory to some conclusions very generally received among us, and upon a subject which the brethren have studied with great diligence. Of this the author was fully conscious, and in anticipation of the reception which awaited his article, very justly remarked that 'no view is to be rejected merely because it is new.' The lover of truth should never be a dogmatist: nor conclude, that on any subject he has nothing more to learn. But he should stand ready, whenever his conclusions, even those of which he is most confident, are challenged upon the basis of new reasons, because the mere reiteration of old and oft refuted arguments against any proposition can impose no such obligation." Thus J. W. McGarvey expressed himself one century ago, and went on to say, "I have for some years been convinced that the immersion in the Holy Spirit is not fully understood, and that it needs investigation and discussion *de novo*. The same may be said of the entire sub-

ject of the Holy Spirit and his work in human salvation. Although there are some propositions upon this subject which are well defined, and well settled among us, yet on no other subject are there so many points in which we feel distinctly and painfully the want of certainty."

As the studies of our subject were being made through Lard's Quarterly in 1864-65, Thomas Munnell aptly wrote, "The sensation produced by the appearance of an article in the March number of the Quarterly, on the baptism of the Holy Spirit, has been equaled only by that experienced by the agitation of the Communion question during the last two years. The writer of said article should be credited both for originality, boldness, and caution. He neither dogmatizes as to his views, nor falters in expressing them. He does not write as a sensationist; but as a seeker for truth. All who have capacity enough to admit that some of our views on this subject may have been erroneous, will no doubt be benefited in reading up the discussion; those who are too weak to make such admission would do as well perhaps to spend their time some other way. The world has always had its men who, too weak to discuss fairly, have spent their little force in denouncing. This has always been the unfailing source of division among good people; for the reformer, never desiring to leave the church to which he belonged, but to reform it, has nevertheless been uniformly driven out of the church because of his newly developed truths. This was the case with Luther, Wesley, Campbell, and all others such as these. Let us, then, never be chargeable with an imbelicity that disqualifies us for a reinvestigation of any subject that fairly commands our attention." (Lard's Quarterly, Vol. II, No. 2, January, 1865).

### SERMONS HEARD IN THE PAST

As a boy I heard the same sermon on the baptism of the Holy Spirit most of you heard. Early in my life I learned John the Baptist declared he baptized in water but Jesus would

baptize in the Holy Spirit and in fire. Other points in the stereotyped sermons were: (1) Jesus promised to baptize in the Holy Spirit, (Acts 1); (2) The apostles were baptized in the Holy Spirit, (Acts 2); (3) All flesh — Jews and Gentiles — were to be baptized in the Holy Spirit according to Joel's prophecy in chapter 2:28ff; (4) The Gentiles were baptized in the Holy Spirit according to the records given in Acts, chapters 10 and 11; (5) We have two and only two examples of Holy Spirit baptism.

Even though some unanswered questions were carried in my mind from childhood until this night, I accepted that sermon as "*the sermon*" to preach on Holy Spirit baptism and I have preached it many times.

I hesitate not to confess that I almost prepared myself to rehash that sermon with you tonight. When Brother Tipps first contacted me about my having a part on this year's lecture program he asked me to prepare myself for a study of blasphemy against the Holy Spirit. I assured him the subject was acceptable to me even though I knew I was going to get myself in hot water. After receiving that request, he notified me he had been guilty of assigning Brother Wallace and me the same subject, and since the program called for blasphemy against the Holy Spirit to be the closing lecture, and since I preferred to appear on the lecture program the first of the week he would give me the subject for tonight. I felt quite relieved when I learned I wouldn't be expected to speak on Brother Wallace's subject. I knew what I was going to do. I had some outlines which had been handed me just like they have been placed in your files, so I would pull one of them out for quick study and this would be the easiest time I ever spent in preparing myself for a lectureship. But that isn't the way things developed. I am almost tempted to say I wish I had Brother Wallace's subject.

## THE INFLUENCE OR WORK OF THE HOLY SPIRIT

To study the baptism of the Holy Spirit is to be introduced



to what many of us believe is an almost infathomable theme — “The Influence of the Holy Spirit.” Throughout the Bible we learn of the Spirit’s influence. Possibly we would be helpful to some if we worded this last sentence as follows: Throughout the Bible we learn about the work of the Holy Spirit.

A review of facts at this point might be profitable. In the Patriarchal and Jewish dispensations the Spirit was given to the prophets so that through them the people might receive the knowledge of the Lord. During Christ’s personal ministry on earth the Spirit’s powers were given to chosen persons for special purposes, as to the twelve and to the seventy. After the church was established we know that through laying on of the hands of the apostles gifts of the Holy Spirit were received by brethren in order that the Spirit could do his work.

### THE LORD’S PROMISES

As we consider the work or influence of the Holy Spirit because of Holy Spirit baptism, we must remember what our Lord had promised before his death and before his ascension.

Three chapters in John — numbers 14, 15 and 16 — give us a record of a conversation Jesus had with his apostles. At that time he made a promise to send the Comforter. His promise was not made in a general way for it was a promise made to the apostles. The Holy Spirit was to take the place of Christ. Take the place of Christ where? With the apostles! Jesus promised to send the Comforter to the apostles because of his absence. He had been teaching the apostles from the days they first became identified with him. Now that he will be leaving them they will be needing this Comforter, the Paraclete. Why? Because when Jesus was in their midst he was their teacher. In his absence, Jesus said the Holy Spirit would be their teacher.

Looking at the promises of Christ in the fourteenth, fifteenth and sixteenth chapters of John we hear Jesus promise the

Holy Spirit would be sent to the twelve apostles to guide them into all the truth; show the things to come; instruct and bring to remembrance the things he had spoken; and to reveal things to come. Without Jesus sending the Holy Spirit these men could not have done what we find them doing in the church. Their fallible memories were not capable of performing the tasks they would be facing with their remembrances. And how could they know the "things to come" without the Lord or the Comforter he has promised will come after his departure giving them revelation?

The two-fold work of the Holy Spirit described in the book of John was to give the apostles an infallible memory of their teaching while in the Master's presence, and to reveal additional truth during the period of divine revelation.

### THE PROMISE OF ACTS 1:5

Before we complete our examination of the promises of our Lord made in the book of John, let us take a look at his promise in Acts 1:5. There he said, ". . . John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence."

Now let us think of our Lord's promises about his sending the Holy Spirit for the purposes specified in John 14-16 and his promise to baptize in the Holy Spirit in the light of a rule of grammar which declares: "Pronouns must agree with the nouns for which they stand, in gender, number, and person." If we respect this rule at all, we cannot make the pronouns our Lord used include persons other than their antecedents. And the antecedents are none other than the Lord's apostles.

### ANOTHER PROMISE CONSIDERED

"And it shall be in the last days, saith Gcd, I will pour forth of my Spirit upon all flesh, etc." Thus is the promise of Joel 2:28. Peter quoted this promise on the day when the apostles were "all filled with the Holy Spirit, and began

to speak with other tongues, as the Spirit gave them utterance," (Acts 2:4). How many times have we read these passages and declared here is a record of Holy Spirit baptism? Denominational preachers hear us in this declaration and they are moved to ask a reasonable question like this: "If 'pouring out of the Holy Spirit' was 'baptism in the Holy Spirit,' then 'pouring' is 'baptism.' If 'pouring' was baptism when the Holy Spirit was the element, why isn't 'pouring' baptism when water is the element?" What are you going to tell a person when he presents that question to you?

Facts are facts, so let's face them. The baptism of the Holy Spirit was defined by Jesus when he said, "Ye shall be clothed with power from on high." Where there is no "clothing with power" there is no Holy Spirit baptism. Pouring has never been the act of baptism — Holy Spirit or water — but the overwhelming or the clothing with power is baptism in the Spirit.

### WHO HAS BEEN CLOTHED WITH POWER?

We know the apostles were clothed with power — baptized in the Holy Spirit. If not, then the Lord's promise to them was not fulfilled. Were there others who enjoyed the fulfillment of the promise to be baptized in the Holy Spirit? According to the stereotyped sermons I referred to in our introduction, Acts, chapters ten and eleven, contains another example of Spirit baptism. But is Cornelius and his family brought before us as an example of Holy Spirit baptism?

Studying Acts, chapters ten and eleven, reveals three miracles are in the setting. They are: (1) The appearance of the angel to tell Cornelius where he might locate a preacher to tell him what to do to be saved (11:13, 14). (2) The vision to show Peter he should go to the Gentiles because God is no respecter of persons (10:9-16, 26-35). (3) The descent of the Holy Spirit upon "them that heard the word" to prove to the Jewish disciples that Gentiles are subjects of gospel requirements and blessings (10:45-47, 11:17-18).

## WAS CORNELIUS BAPTIZED IN THE HOLY SPIRIT?

Since boyhood days I have entertained nothing but difficulty in my efforts to find an example of Holy Spirit baptism in Acts, chapters ten and eleven. I have tried to apply the promises Jesus made about Holy Spirit baptism to Cornelius and have failed. He was not "clothed" with power, nor endowed with power as were the apostles. What did he do which Holy Spirit baptism enabled the apostles to do? Are there degrees in Holy Spirit baptism? Didn't the apostles have equal measure of Spirit baptism? Are there different measures of Holy Spirit baptism? Wouldn't the persons baptized in the Holy Spirit receive the same powers and enjoy the same benefits such baptism imparted? In what respect was one apostle inferior to another apostle after being baptized in the Holy Spirit? If Cornelius and those who heard the word with him were baptized in the Holy Spirit, then were they inferior to any of the apostles respecting the benefits and powers such baptism brought? If so, why?

## OTHER QUESTIONS

Why did our Lord promise to send the Comforter to the apostles? Wasn't it to bring to their remembrance his teaching and to reveal further teaching? Did Cornelius receive what the apostles received? There is no evidence he received anything but the power to speak in tongues. This he received to convince the Jews that the gospel was for the Gentiles. If Cornelius was baptized in the Holy Spirit, then did he not receive what the apostles received? And if he received what they received, why did another Holy Spirit baptized man, Peter, have to preach to him? How can one Spirit-inspired man teach another Spirit-inspired man? If he had what the apostles had, why did he need to be taught words whereby he might be saved? How do we know that no man today has the baptism of the Holy Spirit? In somewhat the same way a doctor knows a man does not have a certain disease if he does not have the symptoms. The apostles were given the

Holy Spirit and promised "he shall teach you all things." Was Cornelius given the Spirit for this reason? If not, why not?

There is no doubt about Cornelius being identified with a Holy Spirit miracle. See chapters ten and eleven of Acts. The "gift of the Holy Spirit" was "poured" out on the Gentiles (10:45). And Peter said that the Holy Spirit "fell on them, even as on us at the beginning" (11:15). And Peter "remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" (11:16). And Peter asked, "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God" (11:17)? But does this prove the Gentiles were baptized in the Holy Spirit? Let's examine the facts carefully.

Who believes the expression "poured" means "baptized?" Since the "gift of the Holy Spirit was "poured" on the Gentiles, am I to understand they were baptized in the Holy Spirit? Do those who are baptized "in water" have water "poured" on them?

When Peter said that the Holy Spirit "fell" on the Gentiles, was he saying they were baptized? If the Holy Spirit has fallen on a person, is he baptized in the Holy Spirit? When Peter and John went to Samaria and "prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them" (Acts 8:16), were they praying for a baptism of the Holy Spirit? If the falling of the Holy Spirit on Cornelius was a baptism in the Holy Spirit, then wouldn't the falling of the Holy Spirit on the Samaritans be Spirit baptism?

When Peter remembered the word of the Lord — the promise to baptize in the Holy Spirit — are we to conclude Cornelius was baptized in the Holy Spirit? Didn't the occurrence in Caesarea *remind* Peter of what had happened in Jerusalem? He remembered the word of the Lord — the promise to baptize with the Holy Spirit — but did his word include

Cornelius? One faces many difficulties when he tries to apply the promise of Holy Spirit baptism to the Gentiles. What did Cornelius have that Spirit Baptism gives?

Does the "like gift" received by the Gentiles mean they received Spirit baptism? A careful study of the reception of the Spirit from Pentecost to this day in Caesarea will reveal this is the first time since the day Christ's kingdom was established that the Holy Spirit had fallen directly from heaven. Surely the statement "the Holy Spirit fell on them, even as on us at the beginning" means Peter is telling how the gift came. "As in the beginning" must be a reference to the manner of the Spirit's falling.

Another question about the reference to "like gift" is what was this gift? It was the Holy Spirit. And upon receiving the gift of the Holy Spirit they spake with tongues" (10:45). That is all they did in respect to activities related to their Holy Spirit miracle. In this connection we might be provoked to profitable thinking if we would remember what happened when Paul, an apostle, went to Ephesus. See Acts 19. He asked certain disciples, "Did ye receive the Holy Spirit when ye believed?" After learning they did not know about the Holy Spirit and that they had been baptized into John's baptism the apostle persuaded them to be baptized into the name of the Lord Jesus. Paul then "laid his hands upon them" and the "Holy Spirit came on them; and they spoke with tongues, and prophesied." Note these facts: The Gentiles in Caesarea and the twelve men in Ephesus received the Holy Spirit. The gift they received enabled them to speak in tongues. The Gentiles were described as being able to "speak with tongues, and magnify God." The Ephesians "spake with tongues, and prophesied." The notable difference is in the manner in which the two groups received the Holy Spirit. The Ephesians received the gift through the laying on of an apostle's hands. The Gentiles received the gift directly from heaven.

Let us not leave the Ephesians of Acts 19:1-7 without fur-

ther considering the significance of the laying on of an apostle's hands. Through an apostle we learn the Holy Spirit was sometimes imparted. An example worthy of notice in a setting outside of Acts 19 is in Acts 8:14-17. There we read "when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. They laid their hands on them, and they received the Holy Spirit." Apostles could and did lay hands on disciples and they received the Holy Spirit. We say the disciples thus received a "miraculous measure" of the Holy Spirit. We say the apostles had received the "baptismal measure" of the Holy Spirit and because of this measure they could impart a "miraculous measure" through the laying on of hands. Did Cornelius receive a "baptismal measure?" He must have if he was baptized in the Holy Spirit. Or do we want to claim the Bible teaches about two kinds of baptisms in the Holy Spirit?

### REASONS FOR EXPERIENCES IN JERUSALEM AND CAESAREA

Possibly it would be good for us to recall not only what happened in Jerusalem (Acts 2) and in Caesarea (Acts 10), but also the reasons for these events. Do you remember the amazing, astonishing and confounding event of the tongues parting asunder like as of fire and sitting on the heads of the apostles, and how Luke exhausted his vocabulary trying to describe it? Later Luke tells us about the supernatural event at the house of Cornelius, and it was so great a display that Peter and the other Jews present knew it was the working of God. After the apostles were "filled with the Holy Spirit" they spoke with other tongues. After the "Holy Spirit fell on them that heard the word" the amazed Jews "heard them speak with tongues, and magnify God."

Let us remember Paul has said in 1 Cor. 14:22 that speaking in tongues was a sign to unbelievers, but who were the unbelievers at Jerusalem and Caesarea? In Jerusalem the unbelievers were the Jews from every nation. The Spirit-filled apostles spake with other tongues to convince the Jews that God was with them and they were preaching the truth that Jesus was the Christ. When the Holy Spirit fell on the Gentiles they spake with tongues to convince the Jews that Gentiles were to share the blessings of the gospel. Without the Spirit on the day Peter and certain ones of the circumcision visited "Cornelius, his kinsmen and near friends" (Acts 10:24), the Jews would not have believed the Gentiles were to hear the gospel and be baptized in water. Let's be as cautious in determining who was baptized in the Holy Spirit as we are in determining the reasons for the Lord's promises, what transpired when the spirit "worked" at Pentecost, in Caesarea and other places, how long he would work in these ways, etc.

### WHY THE INFLUENCE OF THE SPIRIT?

We know why the Holy Spirit was given to the Gentiles. Reference has been made to the reasons for the Holy Spirit's being given to other disciples. These reasons will be studied more fully in another lesson to be presented this week. Verses will be studied from time to time during this lecture series to show that because of the apostles being baptized in the Holy Spirit, and the Holy Spirit's coming directly from above to Cornelius, and the apostles laying hands on brethren in different localities men and women came to believe the facts of the gospel, the word of the Lord was confirmed, and the infant church received its helps as needed in a supernatural way. These truths need to be remembered. But there are some other truths which need to be underscored for quick reference in our studies of the subject of Spirit baptism.

What was Holy Spirit baptism? Was it a command or a promise? John, the immerser declared that Jesus would baptize in the Holy Spirit (Matthew 3:11). In the verse he



contrasts himself with Christ. And in contrasting himself with our Lord he makes reference to his baptizing in water and the Lord's going to baptize in the Holy Spirit. In Acts 1:5 we hear Jesus making the promise to baptize in the Holy Spirit. Never did Jesus command men to be baptized in the Holy Spirit. He promised to baptize his apostles with Spirit baptism. They were baptized in keeping with the Lord's promise. No man was ever commanded to be baptized in the Holy Spirit. Men were commanded to be baptized in water. Jesus commanded his disciples to baptize in water. But Holy Spirit baptism was never a command. It was a promise, a promise of the Lord, and our Lord has fulfilled his promise. No man today has been included in the Lord's promise to be baptized in the Holy Spirit. No man today need look for such baptism.

Who was to receive Holy Spirit baptism? According to the promises of Jesus, the apostles were to receive Spirit baptism. Sometimes we spend considerable time in trying to determine who is included in John's statement that Jesus is going to baptize with Spirit baptism. Is there a better way to make this determination than to let Jesus identify whom he shall baptize in the Holy Spirit? Did he make a promise to anybody other than the apostles? Do we have any examples of anyone other than an apostle demonstrating he had been baptized in the Holy Spirit? Find the answers to these questions and you learn who was to be baptized by the Lord with Spirit baptism.

Where were the apostles to receive this baptism? According to Luke 24:29 and Acts 1:4, 8 the place designated by the Lord was Jerusalem. Cornelius was not included in our Lord's promise. The Holy Spirit miracle identifiable with the Gentiles (Acts 10) is not to be confused with Spirit baptism because we all know he did not possess the power the apostles possessed after being baptized in Jerusalem in keeping with the Lord's promise.

When were the apostles to receive this baptism? In Mark 9:1 Jesus declared that the kingdom would come with power during the life of some in his audience. In Luke 24:49 our Lord said the apostles would be clothed with power from on high in Jerusalem. And in Acts 1:5 he told these brethren that this power would be received "not many days hence." The kingdom came with power and the power came with the Holy Spirit on the first Pentecost following the resurrection of Jesus Christ. We are removed from that time by more than 1,900 years.

Why were the apostles to be baptized in the Holy Spirit? So that they could be witnesses for the Christ. That is the reason given by James in Luke 24:48 and Acts 1:8. These apostles witnessed for our Lord (Acts 2:32) and confirmed the word by the miraculous demonstrations which followed their Spirit baptism (Mark 16:20; Acts 3:1-10; 9:36-42).

### IS SPIRIT BAPTISM THE BAPTISM CHRIST COMMANDED IN MATTHEW 28?

Just before the ascension of Christ he made the promise of Acts 1:5: "... John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." In Matthew 28:18-19, again just before his ascension and in the presence of his apostles, we learn he said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Several years after the events recorded in Acts, chapters two and ten, the apostle Paul declared there is "one Lord, one faith, one baptism" (Eph. 4:5). There can be no doubt but what the "one baptism" is either water baptism or Spirit baptism. It cannot be both. We all understand two different, distinct baptisms cannot be the same. Hence, Holy Spirit baptism or water baptism is the "one baptism" of Eph. 4:5.

Surely it is significant for us to note the commission recorded in Matthew 28:18-20, along with Luke 24:47-49 and

Mark 16:15, 16, was the commission under which the apostles served from the beginning of their preaching the gospel (Acts 2) until the close of their ministry on earth. They were to teach, baptize and teach baptized ones to observe all that our Lord had commanded. In promising to be with them "unto the end of the world" (Matthew 28:20), he thereby promised to be with that which commanded them to teach "unto the end of the world."

### ONE BAPTISM — WATER BAPTISM

A careful study of the scriptures will reveal the baptism of the Lord's commission to the apostles was not Spirit baptism. It was of necessity water baptism. Why do we make this statement? Because of a rule which we sometimes call "the rule of elimination."

Paul has said there is "one baptism." Since inspiration says there is but one baptism, we can safely conclude that if the baptism of the Lord's commission — and this must be the one baptism Paul mentions in Eph. 4:5 — is Spirit baptism, then there is no water baptism in force today. If the "one baptism" is water baptism, then Holy Spirit baptism is eliminated as a possibility of being the reference made by Paul in Ephesians. To establish one of these baptisms as the "one baptism" is to eliminate the other.

If Holy Spirit baptism has been continued until this day, then its results and accomplishments should be evidenced. Is Spirit baptism the "one baptism?"

The baptism of the commission of our Lord was a commanded baptism. The baptism of the Holy Spirit was a baptism of promise. Is Spirit baptism the "one baptism?"

The Lord told men to teach and baptize. What man can administer Spirit baptism? What man ever administered the baptism of the Holy Spirit? Is Spirit baptism the "one baptism?"

Why did Peter ask, "Can any man forbid the water, that these should not be baptized, who have received the Holy

Spirit as well as we" (Acts 10:47)? And why do we read ". . . he commanded them to be baptized in the name of Jesus" (Acts 10:48)? Aren't the answers to these questions found in the facts that Jesus promised salvation to those who believed and were baptized in Mark 16:16, and such was administered in water as described in Acts 8:34-39?

As long as the Lord's commission to teach, baptize and teach continues, just that long water baptism, the "one baptism," will remain a requirement of heaven.

### CONCLUSION

The Lord has kept his promises related to Spirit baptism. Let us ever be thankful for the blessings identified with it. The Lord has commanded water baptism. May we never lose sight of the blessings related to our obedience to his commands is my sincere prayer to Christ Jesus. See Mark 16:16; Acts 2: 38; 1 Peter 3:21; Acts 22:16; Romans 6:3, 4; Galatians 3:27; Romans 8:1.

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# THE HOLY SPIRIT IN CONVERSION

By MACK LYON

## OUTLINE

### INTRODUCTION:

1. The need for re-stating Bible doctrine of this subject.

### I. WHAT IS CONVERSION?

1. It is a change.
  - a. Change of heart by faith.
  - b. Change of behavior by repentance.
  - c. Change of relationship with God by baptism.

### II. WHAT IS THE WORK OF THE HOLY SPIRIT IN CONVERSION?

1. Conviction—John 16:7-14
  - a. Of sin because they believe not on Christ.
  - b. Of righteousness because He ascended to the Father.
  - c. Of judgment because the prince of the world is judged.

### III. HOW DOES HE ACCOMPLISH IT?

1. Not by force—not by miracles apart from the word.
2. Not by providence, though it must not be discounted.
3. But by the Word of truth.

### IV. THE NEW BIRTH.

1. Two essentials, but one birth.
  - a. Begetting—work of Holy Spirit.
  - b. The origin of source of Life is in Holy Spirit and conveyed to spirit of man by the word.

### CONCLUSION:

1. Direct operation of Holy Spirit is a dangerous doctrine.
2. No conversion without the word, Christians ought to be stirred out of lethargy to preach the word to the whole creation.

## THE HOLY SPIRIT IN CONVERSION

For centuries the subject before us has been shrouded in

superstition and veiled in controversy. In view of the fact that the masses associate great mystery with the Holy Spirit and likewise with conversion, it is no small wonder that this subject comes in for a double portion of fanaticism and misunderstanding. While multitudes hold strongly to their "experiences," sentimental impressions, and rapturous delusions, others, not being so firmly set on such workings as the operation of the Holy Spirit in conversion, are earnestly seeking further enlightenment. So that in every generation there is a great need for re-emphasizing the teaching of the word of God on this subject. No study of the Holy Spirit of the magnitude approached by this lectureship committee would be complete without an investigation into His work in man's conversion. May we approach it with open hearts and a desire that is sincere to know what God has said of this matter in His revelation. The study can be greatly simplified if we first examine the question,

### WHAT IS CONVERSION?

Preachers speak often about "conversion," "redemption," "regeneration," and similar terms, the meaning of which though quite clear to us may be somewhat hazy to others, if they are understood at all. It is also apparent that these terms do not always mean the same thing to all preachers.

Funk & Wagnall's Desk Dictionary defines "conversion" as "The act of converting or being converted in any sense." "Convert" is defined thusly, "To change into another state, form or substance; transform." Now there is nothing really difficult about what is there? We convert or change cotton into wearing apparel. We change or convert wheat into bread. The complete change may involve many minor changes; but the process by which these raw materials are changed into the manufactured or consumable state is called "conversion." When this principle is applied to man it is the same, with the exception that man having been created with

a free will is not passive in the process. He is a responsible creature, therefore, he must be active. Conversion, when it is applied to man is merely the process by which he is changed.

Just as there are several minor changes in the process of converting cotton into wearing apparel, or wheat into bread, there are several minor changes in converting man. Christ seeks to control the person from the inside outwardly, therefore, the beginning place for his conversion is in the heart. There must be a change of heart, which is wrought by faith. However, one is not wholly converted at the point of faith without any other works of obedience, any more than cotton is completely converted into a shirt when it passes the ginning process. There must also be a change of behavior in conversion. This is accomplished in repentance. Likewise there must be a change of relationship with God. This change is brought about in baptism. One is not wholly converted until he has undergone all of these changes. It is conceivable that a person could believe but never change his behavior. It is possible for one to change his behavior in repentance but never come into Christ by baptism. The question before us now is,

### WHAT IS THE WORK OF THE HOLY SPIRIT IN CONVERSION?

There has never been any controversy over the fact that the Holy Spirit does exercise an influence in bringing about these changes. There has never been a conversion to Christ since the events of Pentecost ushered in the Christian era in which the Holy Spirit was not active. Men are in almost universal agreement on these truths. The conflict has been upon *what* His word is and *how* he accomplishes it. What say the Scriptures? This ought to settle all controversy.

No single passage so nearly perfectly sets forth the mission of the Holy Spirit as John 16:7-14, wherein our Saviour says, "Nevertheless I tell you the truth: it is expedient for you

that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all the truth: for he shall not speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." From this reading it may be concluded that the Spirit's work is to be fourfold: (1) to abide with and comfort the disciples, (2) to reveal the truth, (3) to glorify the Son, and (4) to convict the world. It must be observed from this reading also, that the promise of the Spirit was to the disciples, and any influence upon the world (the unconverted) would be indirect, as through the disciples. They will be the instruments through which He will work. Jesus had previously said that the world (the unconverted) could not receive the Spirit (John 14:17).

Lest we should venture into areas to be discussed by others in this series and thereby be the cause of unnecessary and inexcusable repetition; and that we might utilize all of our time in a discussion of the influence of the Spirit in conversion of the sinner, we shall forbear any comment upon the first three and concentrate upon the fourth — *His work of convicting the world. This is His work in conversion!* So far as the Scriptures teach, He has no other. Listen!

He will "convict the world in respect of sin . . . because they believe not on me." The idea is not that unbelief is sin. It is, of course, but this is not the idea of this passage. Man is convicted as a sinner because of his rejection of Christ. He is holy and just and pure and to reject Him is to oppose



righteousness. Furthermore, every institution, civil, religious, or others, is founded upon some fundamental fact held as truth. Christianity, the church, is founded upon the fact that Jesus Christ is the Son of God. "When Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matthew 16:13-18). Centuries before Isaiah had written, "Thus saith the Lord Jehovah, Behold I lay in Zion for a foundation stone, a tried stone, a precious cornerstone of sure foundation: he that believeth shall not be in haste" (Isaiah 28:16). Both Paul in Romans 9:33 and Peter in I Peter 2:5-8 reach back over the centuries, lift this passage from Isaiah's prophecy and apply it to Christ Jesus. They declare Jesus to be the "tried stone, the sure foundation." He was tried in His death and resurrection. Had He died and revived not "the gates of hades" would have surely prevailed; and Jesus would have been tried and found wanting. But now is he "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). As Isaiah's foundation stone, He stood the test. But the world has rejected Him. In rejecting Him, it has rejected God. In the process of conversion, the Spirit operates upon the heart of the individual convicting him of sin in the rejection of the Savior.

He will "convict the world in respect . . . of righteousness because I go to the Father." As the Son of God, Jesus Christ

existed in the beginning with God; "by him were all things made and without him was not anything made" (John 1:1). While our Lord did not consider equality with God a prize to be grasped (Philippians 2:5-10), He repeatedly affirmed His deity. To Thomas He declared, "If ye had known me, ye would have known my Father also . . . He that hath seen me, hath seen the Father" (John 14:7, 9). Another time He taught, "I and the Father are one" (John 10:30). Because of His persistent claims to deity, the Jews demanded His crucifixion on the charge of blasphemy, in that He made himself equal with God. But upon His ascension to the right hand of the majesty in the Heavens, His claims were vindicated. His righteousness established forever and He reigns as King of kings, because He was received of the Father. In the process of conversion the Holy Spirit works in the heart of the man convicting him of the righteousness of Christ because He sits at the Father's own right hand.

He will "convict the world in respect . . . of judgment because the prince of this world hath been judged." When Jesus had completed His earthly ministry He was betrayed into the hands of sinful men. He was condemned and crucified. His friends removed His body from the cross and with tender hands and aching hearts placed it in the tomb hewn out of a rock in a nearby garden. Disappointment and sorrow filled their hearts as they wearily turned and walked away. Their fondest hopes faded amid tears and gloom when the Savior dropped His head and said, "It is finished." The deed was done. The world had rejected its Savior. Wicked men rejoiced believing that "the gates of hades" had prevailed. Satan had had his field day. But early in the morning upon the first day of the week, an angel descended from heaven and rolled away the huge stone before the door of the sepulchre. The earth trembled. The soldiers became as dead men. Death yielded up her prey. "The gates of hades" were overcome. And Satan was vanquished — conquered on

his own battlefield. At the cross he had marshalled all his forces. There he suffered his eternal defeat. His doom was settled and his sentence was pronounced. In conversion the Holy Spirit will yield influence upon the heart of man as to convict him of judgment because the price of this world has been judged.

Thus His work in conversion is defined. "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." The next question is,

### HOW DOES HE ACCOMPLISH IT?

Again we are entering upon an area of great controversy. The question is not one of *power* but of *fact*. It is not a matter of what He *can* do; but what He actually *does*. The question is not one of determining the power of the Holy Spirit, for only Heaven itself is able to fully know it, but what is the power by which He influences man in his conversion. To be sure, we have no purpose in limiting the work of the Spirit; neither do we propose to ascribe to Him operations upon the heart of man which He does not exercise.

So far as we are able to determine there are only two possible avenues through which He may operate upon man in order to convict him of sin, righteousness and judgment.

First, He may employ argumentation and persuasion. He may convict the world by the presentation of evidence. In which case He would employ the word of Truth to convict the world.

Or, He might employ physical power or *force*. In this case He would employ miracles, separate and apart from the word of Truth. But miracles cannot convert. They can only obtain a favorable hearing of the word of Truth! They were never used except for this purpose even in New Testament times. Listen! "And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard and saw the signs which he did"

(Acts 8:5-6). The miraculous appearance of our Lord to Saul of Tarsus on the Damascus road prepared him for a hearing of the gospel, then he was commanded to "rise and enter into the city, and it shall be told thee what thou must do" (Acts 9:6). The appearance of the angel to Cornelius did not convert him but it prepared him for a receptive hearing of the gospel, so that after rehearsing the incident to Peter he declared, "Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord" (Acts 10:33). Then Peter opened his mouth and began to preach the gospel to him and his relatives and friends. The miracle of the earthquake that midnight in Philippi set the stage for a receptive heart in the jailor, so that he heard the word of God as preached by Paul (Acts 16:16-40). The idea of a miraculous, direct operation of the Holy Spirit in conversion cannot be sustained by the Scriptures. It is significant that of all the conversions recorded for us in the word of God, none was achieved without the instrument of the word. No one since that time has ever been known to be converted to Christ without hearing and learning of Him.

One thing more needs to be said before we proceed further. There is always present in conversion, as in the Christian life, the providence of God, which must never be discounted. The Lord provides the circumstances in which the gospel is preached, which in many cases, make it less difficult for one to become a child of God. We may never know just how long or to what extent He has worked in the events of our lives to bring us to the proper place, time, and disposition for hearing the gospel, as in the instance of Lydia and her household (Acts 16:1-16). Being conscious of the workings of Providence one will surely be more attentive to the gospel. But here again we must emphasize that providence apart from the gospel is not a converting power. Such events,

whether miraculous or providential, can only incline our hearts to seriously consider the teachings of the Spirit.

All of this leads us to the conclusion that the Holy Spirit operates upon the hearts of men in order to bring about their conversion through the gospel, the word of God. He convicts the sinner by argumentation and persuasion, by the presentation of evidence and appeal to motive. I know of nothing which more clearly demonstrates this than events of Pentecost day when about three thousand were converted to Christ. God, in His providence, set the stage. He chose a time and place wherein there would be gathered devout men from every nation under heaven. He further prepared them for reception of the truth by the miraculous manifestations of the Holy Spirit, who also guided Peter in his preaching. After telling of Christ's death, burial, and triumphant resurrection, Peter charged his audience, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, what shall we do?" (Acts 2:36-37). Here we see miracles, providence, and the word of God preached by Peter. The people were convinced of sin, of righteousness, and of judgment. But this is the Holy Spirit at work in converting souls. What was the instrument used in conviction? Of course, it was the word of God. The providence of God and the miracles inclined the ears of the great audience so that they heard the word and received it, but they were not the power of salvation.

Hear the word of the Lord! "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me" (John 6:44-45). In this passage the Lord shows the impossibility of being converted separate and apart from the gospel message.

Those who come to Christ must be taught; they must learn of Him, and when they do the Spirit employs the gospel to draw them.

Furthermore the apostle Paul declared, "I am not ashamed of the gospel; for it is the power of God unto salvation to everyone that believeth; to the Jew and also to the Greek. For therein is revealed the righteousness of God from faith to faith: as it is written, But the righteous shall live by faith" (Romans 1:16-17). This passage emphatically declares the power employed by the Lord in bringing men to salvation is in the gospel. The gospel is adapted to man and it is suitable to saving him. It is sufficient in itself, without the aid of any other power super-imposed upon it, for the heart is purified by faith (Acts 15:7); and faith comes by hearing the word of God (Romans 10:17).

In Psalms 19:9 we read, "The law of the Lord is perfect, restoring the soul." This verse is too plain to be misunderstood. But what is here said of the law, the word of the Lord, is also said of the Spirit. It is evident, therefore, that the Spirit accomplishes the work through the instrumentality of the word. Remember now that we established the work of the Spirit in conversion as that of convicting the world of sin, of righteousness, and of judgment. The word of God is sufficiently able to do this. As a matter of fact, Paul said, "I had not known sin except through the law" (Romans 7:7). And James wrote, "Receive with meekness the implanted word, which is able to save your souls" (James 1:21).

No sir! The spirit does not operate upon the heart of the unconverted independent of the Word of God. This is further sustained by Jesus' conversation with Nicodemus concerning

### THE NEW BIRTH.

The process of conversion is pictured to us by Christ as a birth. In His conversation with Nicodemus Jesus said, "Verily, verily, I say unto thee, Except one be born anew, he

cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God (John 3:3-5). In this spiritual birth, as in the natural, there are two essentials — but one birth. It is not that Jesus said one must be born again and again, as of water and of the spirit; but one must be born again — of water and Spirit.

The first essential to the birth is the begettal, and under this figure, this essential is the work of the Spirit in conversion. Notice the words of James on this subject, "Of his own will He brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures" (James 1:18). Thus we are "begotten," or "brought forth" *by the word of truth*. To this Peter adds these words, "Seeing ye have purified your souls in obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently; having been begotten again, not of corruptible seed, but of incorruptible, *through the word of God*, which liveth and abideth" (I Peter 1:22-23). In the use of the preposition "by" James attributes to the word of truth the origin of the source of life; while Peter employs the word "through" to ascribe to another (the Holy Spirit, John 6:63) the origin of the source of life, and denotes the word of God as the medium through which it is imparted to the spirit of man. In either case it must be apparent to all of us by now that it is foolish to talk about being born again — converted — separate from the word God.

In the light of these passages, we have no difficulty with Paul in I Corinthians 4:15: "In Christ Jesus I begat you through the gospel." The Corinthian Christians are examples of how men are born of the spirit — it is through the gospel.

Finally in I John 5:1 we read the following: "Whosoever

believeth that Jesus is the Christ is begotten of God." But we have already seen that "belief cometh by hearing, and hearing by the word of Christ (Romans 10:17). The word of God is the incorruptible seed when planted in the heart will produce faith, and herein one is "born of the Spirit."

### CONCLUSION

The doctrine of the miraculous, mysterious operation of the Spirit in conversion, separate and apart from the word of God is a dangerous one. It declares the word of God a dead letter. It makes God a respecter of persons by dispensing such power to some and withholding it from others. It places the responsibility of the lost upon the Holy Spirit. It deprives man of the freedom of his will. It encourages man to await, pray for, and anticipate a power to his salvation which God has not promised; and in this delusion and disappointment he may turn from God in disgust and anger. The work of the Spirit in conversion of man is one of convicting him of sin, of righteousness, and of judgment; and He does it through the word of God.

Therefore my brethren, since there is no conversion apart from the gospel, how really important it becomes for us to accelerate and intensify our efforts to preach it to the whole creation. Literally millions of the earth's inhabitants this very day have never once heard the name of Jesus, and millions of those who have heard of Him have never heard the truth about him. Unless they are converted to Christ by the gospel, eternity holds little for them. But what of us who hold the truth in folded hands? In view of these facts, the command of King Jesus, "Go ye into all the world and preach the gospel to the whole creation" must surely stir us from our lethargy. God may well be saying to us what He said to the prophet in the long ago, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his



blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezekiel 3:18-19).

### QUESTIONS FOR CLASS DISCUSSION

1. Discuss the need for conversion.
2. What are two main areas of controversy on this subject?
3. Is it important to you to know what His work is in your conversion and how He performs it?
4. In a word, what is the work of the Spirit in conversion of man?
5. Why does He convict the world of sin? Of righteousness? Of judgment?
6. What of the use of miracles in inspired accounts of conversion?
7. Do you think "providence" is to be considered in conversion?
8. Name two essentials to a birth. To the new birth.
9. In the figure of a birth, what is the work of the Spirit in conversion.
10. Why is the doctrine of the direct operation of the Spirit a dangerous one?
11. Since no one can be converted apart from the word, what of the responsibility of every Christian?

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# THE GIFT OF THE HOLY SPIRIT

By WILLIAM S. BANOWSKY

## OUTLINE

- I. INTRODUCTION: The "gift of the Holy Spirit," (Acts 2: 38) was promised by Christ and given first on the day of Pentecost to the thousands who "gladly received the word."
- II. Two Promises, Two Commands.
  - A. Repent and be baptized.
  - B. Every baptized believer should have received the gift of the Holy Spirit.
  - C. The second promise has been frequently neglected in our preaching.
- III. "Unto them that obey him" (Acts 5:32).
  - A. Obedience is prerequisite to a reception of the Spirit.
  - B. Every baptized believer should receive the gift of the Holy Spirit.
- IV. The Indwelling Spirit.
  - A. The "gift of the Holy Spirit" is not equivalent to miraculous "gifts of the Spirit."
  - B. The heart of every Christian is a temple of the Holy Spirit.
  - C. Jesus sent the "Comforter" to dwell within the believer.
- V. The Spirit Dwells Through Faith.
  - A. Relation of the Spirit to the Word.
  - B. "That Christ may dwell in your hearts through faith" (Ephesians 3:17).
- VI. The Seal of Pardon.
  - A. The Spirit is the certificate of redemption.
  - B. The Spirit is an earnest of our inheritance.
- VII. Led by the Spirit.
  - A. Put to death the deeds of the body.
  - B. Produce the "fruit of the Spirit" (Galatians 5).
- VIII. Conclusion.

“For the *promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39). There is no more thrilling message in all the Bible than these words of a *promise*. With this *promise* the Apostle Peter concluded his epoch-making address at Pentecost. And with this *promise* the Christian religion ceased to be mere theory and became reality in the lives of several thousand who “gladly received the word.”

What was this crucial *promise* to which Peter’s sermon so movingly pointed? Ten days prior to Pentecost, when the Lord met for the last time with his little band of believers, he had instructed them to wait in Jerusalem “for the *promise* of the Father, which, saith he, ye have heard of me” (Acts 1:4). Whatever the *promise* was, Jesus had apparently talked of it often. And lest there be any confusion as to the nature of the *promise* and the reason for their waiting, the Lord clearly explained with his next breath: “For John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence” (Acts 1:5). Yes, the *promise* concerned the Holy Spirit!

## TWO PROMISES, TWO COMMANDS

When the day of Pentecost was “fully come,” Peter finally revealed the glorious *promise* of the ages with the familiar words: “Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children . . .” (Acts 2:38, 39). Peter’s answer to the multitude’s query, “Brethren, what shall we do,” contained two specific commands and two *promised* blessings. For years we have reorganized and adequately stressed the vital relationship between the two commands, repentance and baptism. Scores of public debates have been staged in defense of the premise that both repentance and baptism are essential in order to receive the first blessing — remission of

sins. This emphasis has been justified. But what of the second blessing?

The two blessings promised by Peter are also vitally related to the two commands — and to one another! We have urged men to accept Christ through repentance and baptism that they might receive remission of sins. We have not always, however, caused them to desire nor prepared them to receive God's second gift — the Holy Spirit. While we have stressed the relationship between the two commands, we have neglected the relationship between the two promises.

### UNTO THEM THAT OBEY HIM

The Holy Spirit, as well as the remission of sins, is given by God to all those who become His children through obedience. By means of the first blessing, remission of sins, God demonstrates His concern for us as sinners. But with the second blessing, the gift of the Holy Spirit, He demonstrates His love to us as sons. Our Father has not remitted our sins only to leave us to our own resources following baptism. The gift of the Holy Spirit is the sacred promise of God's continuing presence in the lives of the obedient.

The Spirit of God can only make its abode in the heart of a believer cleansed by the blood of Christ. Repentance and baptism are just as essential in the reception of the Spirit as in the remission of sins. Peter, speaking after Pentecost before the Jewish council, declared: "We are witnesses of these things; and so is the Holy Ghost, whom God hath given unto them that obey Him" (Acts 5:32). John described the "Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him" (I John 14:17). In addition, Jude wrote of those who were sensual, "having not the Spirit" (Jude 19).

The Holy Spirit is intended for God's sons. In fact, the apostle Paul clearly stated that "because ye *are* sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). The same Peter of Pentecost, per-

haps realizing more fully the power of the Spirit, wrote years later of the promise about which he had preached: "According as his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given exceeding great and precious *promises*: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:3, 4). The gift of the Holy Spirit is for those, who through repentance and baptism, have escaped the corruption that is in the world.

### THE INDWELLING "COMFORTER"

What then, is the gift of the Holy Spirit which every Christian receives? J. W. McGarvey wrote of it:

The second blessing promised on condition of repentance and baptism, is the "gift of the Holy Spirit." By this is not meant that miraculous gift which had just been bestowed upon the apostles; for we know from the subsequent history that this gift was not bestowed on all who repented and were baptized, but on a few brethren of prominence in the several congregations. The expression means the Holy Spirit as a gift; and the reference is to that indwelling of the Holy Spirit by which we bring forth the fruits of the Spirit, and without which we are not of Christ.

The "gift of the Holy Spirit" is not to be confused with the special and miraculous "gifts" of the Spirit which were granted to members of the first century church. Although the miraculous manifestations of the Spirit were to pass away, the gift of the Holy Spirit was to be for all Christians for all time to come. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you," asked Paul (I Corinthians 3:16). "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God" (I Corinthians 6:19).

The gift of the Holy Spirit is therefore the help which

comes from the Spirit of God dwelling within the heart of the believer. The heart of every Christian is God's temple, in which He dwells through His Spirit. Shortly before his ascension, Christ promised his disillusioned followers: "And lo, I am with you always, even unto the end of the world" (Matthew 28:20). Earlier he had been even more specific: "Nevertheless, I tell you the truth: it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you" (John 16:7). "And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you and shall be in you" (John 14:16, 17). The very word Jesus used to describe the indwelling gift of God's Spirit sheds light upon the nature of the gift. The Greek term *parakletos*, translated here as "Comforter," comes from two words the thought of which means, "one called to the side of another." It can equally as well be translated, "Advocate," or "Helper." George Knepper wrote concerning this term:

That, unfortunately, is a hard word to translate into English . . . there is only one word in English equivalent to the Greek word *Paraclete* and that is our semi-slang word, "buddy." What Christ said was, "I will send you another Buddy, one who understands, one who cooperates, one who backs; one who is our other self.

Although we recoil a bit from the suggestion that the Holy Spirit is merely a divine "buddy," this idea does stress the closeness of the relationship between the new born Christian and the Comforter. Jesus promised: "I will not leave you comfortless: I will come to you" (John 14:18). The word translated "comfortless" is *orphauos*, from which we get our word, "orphans." Jesus is really saying, "I will not leave you as orphans."

Luke, in Acts 9:31, speaks of the earthly church as walking

in the "comfort" of the Holy Spirit. What was true of the church of the first century should also be true of the church of the twentieth century. Many of us may be living like orphans because the only persons in the Godhead we know and understand are in Heaven. Fellowship with God and Christ, by eternal design, is made possible through a personal, intimate relationship with the Holy Spirit which dwells within us.

### THROUGH FAITH

The "how" of the indwelling Spirit is a great mystery of the faith which must be accepted by faith. There are those who have concluded that the indwelling of the Holy Spirit is nothing more than the presence of the word of God in the mind and memory of the believer. It is obvious that the Holy Spirit works through the word in the process of conversion. In a sense, therefore, the Spirit comes to dwell in the heart and life of the believer through the guidance of the word.

John declared: "Whosoever shall confess that Jesus Christ is the Son of God abideth in him and he in God" (I John 4:15). And again: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: and he that abideth in the teaching hath both the Father and the Son" (II John 9). These passages teach that both God and Christ, through the representation of the Holy Spirit, may dwell within the Christian who confesses Jesus and abides in his teaching. The gift of the Holy Spirit is made possible by the word of God. Jesus said: "The words that I have spoken unto you are Spirit, and are life" (John 6:63).

God's spirit is to dwell in the heart of the believer, however, in a measure beyond the mere 'reception' of the word. Individual Christians may possess the Spirit in varying intensities. Jesus taught that we must ask for the Spirit: "If ye then, being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? To the woman of Samaria the Lord said: "If thou knewest the gift

of God . . . thou wouldst have asked of him and he would have given thee of living water . . . the water that I shall give him shall be in him a well of water springing up unto eternal life" (John 4:10, 14). Later John explained: "But this he spake of the Holy Spirit" (John 7:39).

It is the word of God which brings the believer to the Spirit. But as faith is nurtured by the word, the believer experiences a relationship with the Spirit which transcends the printed page. Paul explained that such faith causes us to be "strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts through faith" (Ephesians 3:16, 17). The gift of the Holy Spirit is received through faith.

### THE SEAL OF PARDON

The gift of the Holy Spirit is the certification before all men that God has granted salvation to the believer. "He that keepeth his commandments abideth in him and he in him. And hereby we know that he abideth in us by the Spirit which he gave us" (I John 3:24). The possession of the Holy Spirit is to be the badge of genuine discipleship. Paul wrote in the Ephesian letter: "In whom, having also believed, ye were sealed with the Holy Spirit of *promise*, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:14). To the Romans Paul declared: "The Spirit himself beareth witness with our spirit, that we are children of God" (Romans 8:16). Paul so clearly announced that the Spirit gives complete assurance of pardon and a pledge of eternal life that he added: "If any man hath not the Spirit of Christ he is none of his" (Rom. 8:9).

The Spirit is thus God's mark of ownership and his pledge to us of future inheritance. Commenting on the word "seal," in II Corinthians 1:22 and II Corinthians 5:5, Thayer says that God "by the gift of the Holy Spirit indicates who are his." In addition to this certificate of pardon, the Spirit is the



“earnest of our inheritance” — God’s assurance to us that our future is sure! Moffatt translates the phrase: “The pledge of our common heritage”; and Goodspeed adds: “The advance installment of our inheritance.”

Seal us, O Holy Spirit,  
Grant us Thine impress, we pray;  
We would be more like the Saviour,  
Stamped with his image today.

Seal us, O Holy Spirit,  
Help us Thy likeness to show;  
Then from our lives unto others  
Streams of rich blessings shall flow.

Seal us, O Holy Spirit,  
Make us Thine own from this hours;  
May we be useful, dear Master,  
Seal us with witnessing power.

—I. H. Meredith

## LED BY THE SPIRIT OF GOD

By means of the indwelling Spirit, the child of God is given incentive and power to put to death the deeds of the body and bring forth the fruits of righteousness. “So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God” (Romans 8:12-14).

In the endless conflict between the flesh and the Spirit, it is the gift of the Holy Ghost which leads to victory. “But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh” (Galatians 5:16). The flesh is conquered by means of the indwelling Spirit. And while accomplishing this negative goal, the Spirit also produces the positive fruits of righteousness. “But,” said Paul, “the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meek-

ness, self-control . . . If we live by the Spirit, by the Spirit let us walk" (Galatians 5:22-23, 25).

Holy Ghost with light divine,  
Shine upon this heart of mine;  
Chase the shades of night away,  
Turn my darkness into day.

Holy Ghost, with power divine,  
Cleanse this guilty heart of mine;  
Long hath sin, without control,  
Held dominion o'er my soul.

Holy Ghost, with joy divine,  
Dwell within this heart of mine;  
Bid my many woes depart,  
Heal my wounded, bleeding heart.

Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol throne,  
Reign supreme and reign alone.

—Andrew Reed

## QUESTIONS FOR CLASS DISCUSSION

1. How does "the gift of the Holy Spirit" differ from miraculous "gifts of the Spirit"?
2. When is the gift of the Spirit to cease?
3. How does the Holy Spirit dwell within the Christian?
4. Can the "gift of the Holy Spirit" be received in differing measures by individual Christians?
5. Is the "gift of the Holy Spirit" synonymous with the working of the word of God?
6. What is meant by the Holy Spirit as a "seal" of salvation?
7. What is meant by the Holy Spirit as an "earnest of our inheritance?"
8. What does the "gift of the Holy Spirit" do in the Christian's life?
9. Discuss the "gift of the Holy Spirit" and the "fruit of the Spirit."
10. How can one know that he has received the "gift of the Holy Spirit?"

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# GIFTS OF THE HOLY SPIRIT THROUGH THE LAYING ON OF APOSTOLIC HANDS

By HERSHEL DYER

## OUTLINE

### I. PRESENCE OF SPIRITUAL GIFTS IN THE EARLY CHURCH.

- A. The Charismata (spiritual gifts) were an integral part of the apostolic church.
- B. The purpose of these gifts is revealed in the use which was made of them.
  - 1. They served as credentials to the apostles.
  - 2. They were the means whereby a divine revelation was established in the world.

### II. SPIRITUAL GIFTS WERE CONFERRED DIRECTLY AND INDIRECTLY.

- A. The Holy Spirit bestowed supernatural powers directly upon a very limited number of persons.
  - 1. The apostles.
  - 2. Cornelius and other gentiles.
    - a. These were *directly endowed* — not equally empowered — with the apostles.
    - b. This was the only exception to a divine rule.
- B. The powers of the Spirit were conferred upon others through a conjunction of apostolic prayers and the laying on of apostolic hands.
  - 1. The Samaritans.
  - 2. The Ephesians.
  - 3. The Romans.
  - 4. Timothy.

### III. SPIRITUAL GIFTS WERE CONFINED TO THE APOSTOLIC AGE.

- A. The New Testament teaches that spiritual gifts were temporary in contrast with the non-miraculous graces.
  - 1. Spiritual gifts were "in part," destined to cease.
  - 2. Pattern for the transference of spiritual gifts determines the time when they became inoperative.

3. Sub-apostolic writings confirm the dissipation of miraculous powers.

#### IV. THE MODERN CLAIM FOR THE POSSESSION OF SPIRITUAL GIFTS.

- A. A continuous apostolate, in relation to "miracle working," is no real issue.
- B. Most, who claim spiritual gifts today, reject the New Testament pattern.

There is in our day a resurgence of interest in the supernatural gifts of the Holy Spirit. We should always rejoice when men turn their attention from the carnal world to the themes and works of God's Spirit. It is believed that a part of this interest has been kindled by the dead forms, the empty ritualism and the resultant feeling that certain existing religious faiths are greatly deficient and wanting.

Men who believe in God and the supernatural dealings of God recorded in the Bible naturally have a longing after these. They want to know more about them and, in whatever way God may choose, to have the closest communion and living experience with the Father of our spirits. However, we must be very careful in our search after an intimate fellowship with God and a joyful experience that we do not, through a misunderstanding of His will, miss completely that for which we so earnestly seek. Some, we believe, have made this very mistake in their modern quest for supernatural gifts.

#### PRESENCE OF SPIRITUAL GIFTS IN THE EARLY CHURCH

*The charismata (spiritual gifts) were an integral part of the early church.*

Several New Testament passages provide lists of these gifts and yet these are obviously not intended to be exhaustive.<sup>1</sup> Those gifts which partook of the miraculous and those which were non-miraculous cannot always be distinguished.

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1. Rom. 12:6-8; I Cor. 12:28-31; Eph. 4:11.

The apostleship, prophethood, gifts of healing, discerning of spirits, gift of tongues and certain others cannot be contemplated apart from supernatural power. However, such things as faith, mercy, giving, ruling, exhorting, etc. may conceivably be possessed and manifested without any association of the miraculous. In the case of these latter dispositions and services supernatural aid may have often been given. Indeed, their placement in the midst of those known to be supernatural would imply their miraculous motivation in at least some cases.

*The purpose of these Spiritual Gifts is revealed in the actual use which was made of them.*

1. They served as credentials for the apostles.

As Warfield has so well expressed it: "But the immediate end for which they were given is not left doubtful, and that proves to be not directly the extension of the church, but the authentication of the Apostles as messengers from God. This does not mean, of course, that only the Apostles in the New Testament as working miracles, or that they alone are represented as recipients of the charismata. But it does mean that the charismata belonged, in a true sense, to the apostles, and constituted one of the signs of an apostle."<sup>2</sup>

The apostleship of Paul had been cast into considerable doubt among the Corinthians. With other proofs which repudiated his being an imposter, Paul cited the miracles which he had performed while he was with them.<sup>3</sup> These he calls "the signs of an apostle." After being empowered by the Spirit the apostles in Jerusalem had worked many wonders and signs.<sup>4</sup> Therefore, it was necessary that Paul likewise be supernaturally gifted, else his apostleship would have been legitimately called into question and denied. These gifts of the Spirit were, then, the authentication of a true apostle.

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2. Counterfeit Miracles, Benj. B. Warfield, p. 21.

3. II Cor. 12:12.

4. Acts 2:43; 5:12.

2. They were the vehicle or means whereby the message of Christ was trustworthily given to man.

Some of the gifts were utilized by the Holy Spirit in making the truth known to the church. Prophecy, tongues, interpretation of tongues and perhaps some others were made to fulfill this purpose. Through such gifts the Corinthian church was exhorted by Paul to edify itself.<sup>5</sup> Paul attributed his own knowledge of Christ's will to the working of the Holy Spirit.<sup>6</sup> That the Holy Spirit was to carry out this vital work of revelation was plainly taught by Jesus in prophecy.<sup>7</sup> It was not only needful that the teaching of Christ be revealed but that it also be confirmed or certified as being divine. Through miracles such as healing the sick, raising the dead and other wonders the Holy Spirit confirmed the word.<sup>8</sup> This mission through His gifts was to reveal or make known the message of Christ, and then to offer such miraculous displays as He deemed wise to establish His revelation to the world.

### SPIRITUAL GIFTS WERE CONFERRED DIRECTLY AND INDIRECTLY

1. The apostles received the Spirit directly according to Jesus' promise: ". . . ye shall be baptized with the Holy Ghost not many days hence."<sup>9</sup>

Subsequent to this reception of the Spirit on the day of Pentecost<sup>10</sup> the apostles had the gifts of tongues, prophecy, healing, knowledge and, most, if not all, of the powers which the Holy Spirit displayed in the early church. Theirs was the mission of being witnesses of the resurrected Jesus, revealing to mankind the way of salvation through Christ, setting in order the infant church and rebuking every species of error that would

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5. I Cor. 14:12-26, 31.

6. I Cor. 2:7-13.

7. Jno. 14:25; 16:13.

8. Mk. 16:20; Heb. 2:3,4.

9. Acts 1:5.

10. Acts 2:1-4.

arise to confuse the disciples. In their multiform task, so urgent and so awesome, they needed a diversity of supernatural aids. For their special work at a special time in the history of the church manifold powers were given to these chosen apostles.

2. Cornelius and other Gentiles were directly empowered by the Holy Spirit.<sup>11</sup>

This Roman Centurion was a choice subject for gospel preaching. He was already a worshipper of God and his unbiased sincerity in religion, his willingness to accept truth, goes far to show why he and his house were divinely selected to be the first Gentile converts. Jewish prejudice until this time had restrained the apostles from preaching to the Gentiles. Gentiles who had first embraced Judaism, proselytes, were received. But to go among those who had not first been "made clean" through the Mosaic ritual was to invite upon oneself the criticism and wrath of influential brethren. Peter was well aware of this when he was approached at Joppa by the messengers of Cornelius. Without the vision on the housetop and the prompt directive of the Spirit,<sup>12</sup> the mission of Peter to the Gentiles would not have occurred. It was needful that the Holy Spirit give Peter the certification which would be demanded by devout brethren for this new experience in evangelism. Hence, the Spirit manifested His power upon the Gentile hearers, in the presence of six Jewish brethren who would act as witnesses,<sup>13</sup> and thus vindicated Peter's mission. With such verified approval of the Spirit what else could the Jewish brethren back in Jerusalem say other than, "Then hath God also to the Gentiles granted repentance unto life."

We are not compelled to believe that Cornelius and his companions had the same extensive powers which were

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11. Acts 10:44-46.

12. Acts 10:19-20.

13. Acts 10:23, 45; 11:12.



possessed by the apostles. That the Gentiles were permitted on this unique occasion to "speak with tongues and magnify God" by *direct endowment*, as the apostles were *directly empowered* on Pentecost, is, in our judgment, the limit of the parallel.

That the experience of Cornelius was not common but uncommon, and even very exceptional, is indicated in Peter's remarks to his Jerusalem interrogators. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."<sup>14</sup> i.e., at Pentecost. If the power of the Holy Spirit had commonly descended on all the converts over the years *as it did upon the Apostles*, and some today insist that it did, why does Peter go back to "the beginning" for a parallel? Why did he not say to those brethren, "It fell on them as it has been falling on our Jewish converts all along?" This language of Peter disputes the plea that genuine converts should expect to be baptized in the Holy Spirit "just as the apostles were."

*The powers of the Holy Spirit were conferred upon disciples through a conjunction of apostolic prayers and the imposition of apostolic hands.*

Aside from Pentecost and the reception of the first Gentiles, the powers of the Holy Spirit were invariably bestowed only when an apostle was present to pray for the particular individuals and to lay his hands upon them. This principle and pattern we may see verified in a number of passages.

#### 1. The Samaritans.<sup>15</sup>

Philip, one of the seven chosen servants in the Jerusalem church, had carried the gospel to the people of Samaria. Great numbers "were baptized, both men and women." Among these converts was Simon, a man who had used sorcery to beguile the people. Hearing of the marvelous re-

14. Acts 11:15.

15. Acts 8:14-19.

sults which had followed the preaching of Philip, the church in Jerusalem sent two of the apostles, Peter and John, to confirm these young disciples in the Faith. We are told that the apostles "prayed for them" and "then laid they their hands on them, and they received the Holy Ghost." Simon was quick to observe "that through laying on of the apostles' hands the Holy Ghost was given." Seeing this apostolic power, he at once — reverting for the moment to his old yen for the marvelous — sought to purchase the divine gift. For this he was sharply rebuked and his very name has been used to designate the crime of simony, buying or selling religious gifts or privileges. While we condemn this crime we at the same time must notice the correctness of his observation, viz., "That through laying on of the apostles' hands the Holy Ghost was given . . ." Luke, the historian, leaves us to infer that without the presence of the apostles the powers of the Spirit would not have been given to the Samaritans.

Why could not Phillip have laid his hands upon the Samaritans and bestowed the Holy Spirit? Was he not working miracles and giving every evidence of a man empowered by the Holy Spirit?<sup>16</sup> Where did he get these powers? These questions may be readily answered. When he was appointed along with the other men to care for the widows at Jerusalem, the consecration to this office involved apostolic prayer and imposition of apostolic hands.<sup>17</sup> We not only read thereafter that Philip possessed supernatural powers, but that Stephen, also one of the seven, performed miracles.<sup>18</sup> It may logically be assumed that all seven were made recipients of Spiritual Gifts by the apostles. Thus, while Philip was able to exercise supernatural powers, not being an apostle, he was unable to transmit these powers to others.

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16. Acts 8:6, 7.

17. Acts 6:5, 6.

18. Acts 6:8.

## 2. The Ephesians.<sup>19</sup>

Apollos or some other preacher knowing "only the baptism of John" had immersed twelve men at Ephesus. They seemed to have known nothing as to the identity of Jesus as the Christ. Apparently, they had heard of neither the Spirit's miraculous work on Pentecost nor the later gifts which He had, through the agency of the apostles, bestowed upon men. Not having believed on Jesus of Nazareth as the Christ, it was impossible for them to have been baptized into Christ.<sup>20</sup> Following their immersion "in the name of the Lord Jesus" Paul laid his hands upon them. This resulted in the Spirit giving them both the ability to speak in tongues and to prophesy. Once again we observe persons endowed with miraculous power through the instrumentality of an apostle.

## 3. The Romans.<sup>21</sup>

Paul longed to visit the Roman Christians and to "impart" unto them "some Spiritual gift." Various scholars seriously doubt that this verse refers to anything more than the fellowship and able teaching of Paul. The "spiritual gift" is not regarded by them as having anything to do with the supernatural gifts of the Spirit.

Admittedly, the wording is inconclusive. There is nothing in "impart" (metado) or "spiritual gift" (neumatikon charisma) which demands, or necessarily implies, the miraculous. Still, if only a general encouragement in the Faith is intended, the language does seem unusual. Paul did use the word "spiritual" (neumatikos) in a number of places where the miraculous is most certainly contemplated.<sup>22</sup> Then, too, he states in the same passage that he is "ready to preach the gospel" to the Romans.<sup>23</sup> If the "spiritual gift" of verse 11

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19. Acts 19:1-7.

20. Rom. 6:3; Gal. 3:27.

21. Rom. 1:11.

22. I Cor. 2:13; 12:1; 15:44.

23. Rom. 1:15.

is no more than his preaching or teaching, does he then repeat himself in verse 15?

Why was the presence of Paul necessary for this spiritual gift or grace to be imparted? The highly salutary influence of Paul's presence among a group of disciples is certainly not to be disparaged, excluding any thought of miracles or signs. But, does it not strike the reader as odd that Paul should refer to the over-all influence of his life and teaching in a community as "some spiritual gift?" Is it not more likely, in accord with what we have already learned, that as an apostle he desired to confer such power upon them as might seem good to the Holy Spirit? Through exercise of such power unbelievers could be turned to Christ and the church be edified. Of course, for the impartation of such gift or grace the personal presence of the apostle would be indispensable.

#### 4. Timothy.<sup>24</sup>

On his second missionary journey Paul selected Timothy, "who was well reported of by the brethren," to be one of his companions and fellowworkers.<sup>25</sup> To equip this young man for preaching and other services Paul laid hands upon him. He is urged by Paul to "stir up" or to utilize this gift to the glory of God.

There are thoughts associated with the selection and charging of Timothy which merit our attention. First, there were prophecies which seem to have been uttered in relation to the life of Timothy.<sup>26</sup> It is not known by whom these prophecies were given. A good supposition is either Paul or Silas, the latter being with Paul at the time Timothy was selected and considering also that he was a prophet.<sup>27</sup> These prophecies, regarding the career of Timothy, were used by Paul to encourage him in the "good warfare." Second, the presby-

24. II Tim. 1:6.

25. Acts 16:1, 2.

26. I Tim. 1:18.

27. Acts 15:32.

tery, probably the eldership at Lystra, laid their hands on Timothy. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."<sup>28</sup> Fitting the pieces together we may suppose the circumstances to have been something like this: The Holy Spirit revealed to Paul or Silas or to both the need for Timothy becoming a part of their company. His future was forecast as being of much advantage to the cause of Christ.

Timothy was counselled with in this matter as were the brethren in that vicinity. At a most solemn meeting the elders laid their hands on Timothy, charging him to go forth, working faithfully in spreading the gospel. Probably on the same occasion Paul laid his hands on Timothy, praying that he might receive the gift of prophecy or such gift as the Holy Spirit in His infinite wisdom might foresee the young man as needing. Hence, it could be said that the gift was bestowed "*with* (meta) the laying on of the hands of the presbytery." The Eldership, or presbytery, did not bestow the gift; this was done by Paul. But both prophecies and the laying on of the elders' hands seem to have accompanied the bestowal of the Spiritual Gift through (dia) the hands of Paul. Here, once again, in the case of Timothy, we see the presence of an apostle associated with the impartation of a spiritual gift.

### SPIRITUAL GIFTS WERE CONFINED TO THE APOSTOLIC AGE

The fact that the church in the time of the apostles was blessed with the presence of Spiritual Gifts is used by some as the basis for assuming that the church for all time to come would have such gifts. The fallacy of such reasoning is not hard to see. The early church was blessed with the presence of the apostles; the ministry of these eye-witnesses of the resurrected Lord was indispensable to the church in their

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28. I Tim. 4:14.

time. Why do men not contend for the continued personal ministry of the apostles in the church today? Think how much the words of these men who lived with Jesus would mean to us? What an inspiration it would be to hear the story of Jesus from the lips of Peter, or James, or John or any of those noble men whom Jesus made His apostles. What an encouragement to our souls to hear Paul tell the story of his conversion, to relate the trials he endured for Jesus and to correspond or visit with him concerning problems and questions that arise to vex our minds. Need we say more concerning the desirability, from our human standpoint, of a permanent apostolate in our midst? Yet, those who insist with the greatest enthusiasm that Spiritual Gifts today are the rightful possession of believers do not consistently insist upon the continued personal ministry of the apostles. Why not? Apostleship was a gift just the same as prophecy or tongues or healing. "And God hath set some in the church, first apostles, secondarily prophets . . . miracles . . . gifts of healing . . . diversities of tongues . . ."<sup>29</sup>

If one can see how that the supernaturally endowed apostolate was confined to the Apostolic age, it should not be difficult to see that the signs of an apostle were also restricted to that era. However, we are not left merely to our own logic in this matter as we will now proceed to show.

*The New Testament teaches that spiritual gifts were transient or temporary as compared to the permanent non-miraculous graces.*

1. Those gifts which were "in part" were destined to soon pass.

"Charity (love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that

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29. I Cor. 12:28; cf Eph. 4:11.

which is perfect is come, then that which is in part shall be done away.”<sup>30</sup> These various gifts were not shared or possessed by all members of the Corinthian church. “Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?”<sup>31</sup> Notice the repetition of “all” in the distribution of these supernatural gifts or callings. Hence, these gifts were “in part,” i.e. they were given to part of the church but not all of it; some possessed the gifts and some did not. The Holy Spirit made the choice, “dividing to every man severally as He will.”<sup>32</sup> Everyone was not an apostle, everyone was not a prophet, everyone did not have gifts of healing and yes, everyone did not speak in tongues. Since these miraculous gifts were not intended for all in the church they were said to be “in part;” those gifts which were “in part” were to fail or cease or vanish away; therefore, Paul taught that spiritual gifts were temporary and of a passing nature.

The doctrine that these gifts were to last until the coming of Christ is at variance with the teaching of I Corinthians 13. The very theme of Paul’s remarks on these gifts is that they were to pass in contrast with the non-miraculous graces which were to abide. “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”<sup>33</sup>

Bear in mind that the apostle is contrasting the *termination* of spiritual gifts with the *continuance* of faith, hope and love. At some time in the history of the church, as here foreseen by Paul, spiritual gifts would terminate while the “three Christian graces” would continue on. Paul’s words can never come true *if* spiritual gifts are to be in operation *until Jesus comes*. Why not? It must be admitted that “faith” and “hope,” two of the abiding graces, will terminate with the

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30. I Cor. 13:8-10.

31. *Ibid.*, 12:29, 30.

32. *Ibid.*, v. 11.

33. *Ibid.*, 13:13.

coming of Christ. Faith will then be turned to sight and hope will be translated into actual possession. “. . . what a man seeth, why doth he yet hope for?” The appearance of Christ will render faith and hope, precious and consoling though they have been, no longer necessary. The one upon whom we have believed and the eternal habitation for which we have hoped will then be ours, in reality, forevermore. Hence, if faith and hope are to outlast, to have a place in the lives of God’s people, longer than the period allotted to spiritual gifts then the time for these miraculous gifts to cease must be placed between the time Paul wrote and *before* the coming of Christ.

2. The pattern by which spiritual gifts were transmitted determines the time when they would cease to operate.

Realizing that the apostles who were baptized in the Spirit died during the first century; also being aware that the persons on whom they laid their hands could not have survived that century in any great number,<sup>34</sup> we are prepared to say spiritual gifts were confined to the general period of the first century A.D.

The process of revelation was certainly completed through the work and influence of the apostles. The promise of Jesus to them was that the Spirit would guide them “into all the truth.” Either that promise came true or it did not. If it came true, there was no further truth to be revealed after their ministry was completed. If revelations of new truth were being given after this time, and if such revelations are still being given, then the promise of Jesus failed. This latter position we cannot accept because of our faith in Christ as the Son of God, therefore we believe the “perfect” or complete

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34. “The great missionary Apostles, Paul and Peter, had passed away by A.D. 68, and apparently only John was left in extreme old age until the last decade of the 1st century. The number of those upon whom the hands of the Apostles had been laid, living still in the 2nd century, cannot have been very large.”

—Benj. B. Warfield, as cited, p. 25.



age was reached in the Spirit-gifted ministry of the Apostles. With Spiritual gifts long departed from the church, faith, hope and love continue to flourish. The very prophetic message of Paul on this subject is being fulfilled today!

3. Sub-apostolic writings confirm the dissipation of miraculous powers in the closing of the apostolic age.

During the first half-century following the close of the apostolic ministry there is little mention of spiritual gifts being exercised. Certainly these powers were found readily in the church of New Testament times. If these marvelous gifts were not somehow tied to the exercises of the apostolic office, if they were meant to continue on and on, why this near silence regarding them by the men who lived in the period just following the apostles?

It should be observed that the few scattered references to such displays of power do not necessarily escape the bounds of the apostolic age. The Didache, a discovery in the latter half of the 19th century, purports to expound certain teachings and practices of the twelve apostles. The value of the document is not here appraised. Our only purpose in referring to it is that it contains references to supernatural gifts of the Spirit. It speaks of "prophets" who spoke "in the spirit."<sup>35</sup> Yet, if the generally accepted date of the Didache be considered, what have we but the discussion of affairs in the late apostolic age. If it belongs between 80 to 120 A.D. its references to supernatural gifts would seem natural since some who possessed such gifts from the hands of apostles could have well been alive. If it be dated a near-century later its references to *supposed* prophets would be understandable as we will presently give reason for.

Papias, according to Eusebius,<sup>36</sup> related a story of one being raised from the dead in his time. However, the information is said to have been received from the daughters of Philip,

35. Ancient Christian Writers, Didache 11:7, p. 22.

36. Ecclesiastical History, Eusebius, bk. 111, ch. 39.

the same evangelist who baptized the Ethiopian eunuch. Here again is a marvel which, if true, is necessarily a part of the apostolic age.

As far as the very early "church fathers" are concerned there is little or no information to show that spiritual gifts continued any beyond the first century. "The writings of the so-called Apostolic Fathers contain no clear and certain allusions to miracle working or to the exercise of the charismatic gifts, contemporaneously with themselves."<sup>37</sup>

In the late second century, during the third and later the references to the miraculous multiply in the ecclesiastical writings. Evidently the men who immediately followed the apostolic age had a better conception of the genuine gifts of the Spirit and the divine way by which they were transmitted. When these powers had disappeared there was a longing for them. Men who had grown up in a new generation, not thoroughly convinced that these gifts were "the signs of an apostle" and that they did not belong in the permanent structure of the church, sought to believe in the abiding nature of such powers. Some of them seem to have given credence to very wild and uncertain claims of the miraculous. Justin, Irenaeus, Tertullian, Origen and Cyprian all make reference to some of these most doubtful miracles. However, it is worthy of notice that none of these eminent men claims to have himself been the means through which miracles were wrought. Further, none ascribes the accomplishment of such marvels to any known person of his times. It is also noticeable that these deeds are related without even a fair degree of circumstantiality. If the evidence were abundant and satisfactory to these men why this reticence regarding the details? Why this vague treatment of such amazing and wondrous phenomena? "Had it only been generally stated by the Evangelists that Christ performed miracles, and had no particular miracle been recorded, how much less satisfactory would the Gospel

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37. Benj. B. Warfield, as cited, p. 10.

narratives have appeared! How greatly their evidence in support of our Saviour's mission been diminished!"<sup>38</sup>

There is, then, a conspicuous lack of evidence in behalf of miraculous gifts immediately following the apostolic age. This but more deeply confirms the belief that spiritual gifts belonged to the apostles and their chosen coadjutors. They were a part of the apostolic age and to that age they must be confined.

### THE MODERN CLAIM FOR THE POSSESSION OF SPIRITUAL GIFTS

It is necessary for those who claim the current operation of spiritual gifts to somehow deal with the evidence which confines those gifts to the apostolic age. They must assume one of two positions: (1) That there is today an apostolate in the church with the identical powers of the first apostles; or (2) that the "pattern" of which we speak, in the transference of spiritual gifts, does not exist in the scriptures.

*There are some religious people who boast of successors to the original apostles.* However, those who hold such an audacious and easily disproved faith are not commonly associated with the "miracle working" segment. True, some in these bodies may claim miraculous powers, but their claim would not ordinarily rest on anything conferred by their hierarchy. The laying on of hands by their ranking ecclesiastics is not made by them the connecting link between them and their supposed gifts of the Spirit. The reception of their gifts is thought of apart from those whom they esteem as occupying the room of Christ's apostles.

*The average person who believes in speaking with tongues, inspired prophets and gifts of healing as permanent endowments just does not accept the pattern for spiritual gifts which we have offered.* They do not believe that such manifestations were restricted to the apostolic ministry. In view of the

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38. Justin Martyr, by John Kaye, ed. 3, 1853, p. 121.

direct statements from the New Testament as well as the cumulative testimony of various passages it will be wondered by many earnest students just what objections could possibly be offered.

### 1. The bestowing of the Holy Spirit upon Cornelius.

This case is pointed to as one that shatters our pattern. Here is one, not an apostle, who received the miraculous powers of the Spirit without the laying on of an apostle's hands. We should like to urge that the direct descent of the Holy Spirit upon this occasion was, indeed, *the exception* and not the rule. Again, we ask, why the language of Peter as he goes all the way back to the day of Pentecost, to "the beginning;"<sup>39</sup> for an illustration of the Spirit's manifestation at Cornelius' house? If the Holy Spirit just as customarily displayed His powers in this direct manner as He did via the apostles, we find the words of Peter without real meaning.

The direct impartation of spiritual gifts to Cornelius seems, with all considerations before us, the only practical way in which the divine purpose could have been accomplished. The Lord was interested in the Gentiles being saved through the gospel. Strong Jewish prejudice against the Gentile dominated the church. This had to be divinely broken down before the Gentiles could ever be received by the Jews. Peter, because of the vision and the Spirit's orders, was prepared to go to the Gentiles and follow thereafter in whatever way the Spirit led. He arrived at Cornelius' house, accompanied by the six Jewish brethren from Joppa. If the Lord had instructed Peter to lay his hands upon the Gentiles and thus impart spiritual gifts we have little doubt that the six brethren would have opposed him on this. But when the power was conferred directly from God there was not the slightest murmur of objection; instead, the glad willingness for the Gentiles to be received. Furthermore, when Peter arrived at Jerusalem to

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39. Acts 11:15.

answer the objectors, the fact that the Spirit's bestowal upon the Gentiles was in no sense effected by the apostle himself gave it all the more impact. Here was the indisputable work of God; who would dare deny brotherhood to men whom God had so signally favored!

However, some today have made the exception the rule and to their rule they admit no exceptions! They, self-confessing, have no apostles present on any occasion; their every alleged impartation of the Spirit is without the laying on of an apostle's hands. How is it that an *understandable exception*, for a special divine purpose, is used now by men to make a *rule*?! What is "apostolic" about this?

## 2. The bestowing of the Holy Spirit on Saul.

"And Ananias went his way and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.<sup>40</sup>

Ananias was certainly not one of the apostles and hence was not baptized in the Spirit on the day of Pentecost. He should not, according to the rule of the scripture, have had the power to bestow the Holy Spirit upon anyone through the imposition of his hands. Yet, we are told that the foregoing text declares that Saul received the Holy Spirit through Ananias laying his hands upon him. This is thought to break the rule that only an apostle could impart the Spirit through the laying on of hands.

A close examination of the text does not bear out the allegation that Ananias conferred the Spirit upon Saul through the imposition of his hands. Ananias did lay his hands on Saul, who was then still blind, and the penitent apostle-to-be received his sight. Jesus had indicated to Ananias when He sent him to Saul that this miracle would occur.<sup>41</sup> If the

40. Acts 9:17.

41. *Ibid.*, v 12.

Holy Spirit was also to be given through the laying on of Ananias' hands there is no intimation of this in the recorded words of Jesus to His disciple. Further, Ananias does not say to Saul that he had come to bestow the Spirit through putting his hands upon him. It was while he had his hands upon Saul that he stated why he had come, viz. that Saul might receive his sight and "be filled with the Holy Ghost." The statement of Ananias does not reveal *how* either of these mercies was to be shown to Saul. It only shows that the coming of Ananias made it possible for both to take place. The statement of Jesus to Ananias plus the recorded healing shows that Saul's blindness was removed through the imposition of human hands. However, there is nothing related as to Saul receiving any miraculous gifts of the Spirit at the time Ananias had his hands upon him. Nothing is said about his speaking in tongues or prophesying or otherwise giving evidence of supernatural gifts. The words of Ananias do contain a *promise* of such power to Saul and we know that the promise was fulfilled. The time this promise was fulfilled is not a matter of New Testament record. Those who say it was fulfilled in the presence of Ananias are saying that which they cannot prove. Those who contend that Saul received the Spirit through the laying on of Ananias' hands are taking a position that cannot be established from anything said or done in the entire episode.

If it be suggested that the direct impartation of the Spirit upon Saul only raises another exception to the rule, we respond that it does not. Saul became the apostle Paul. Being an *apostle* he should, according to the rule, have been given the Holy Spirit with accompanying powers directly. This is the very principle we are contending for: *the apostles received the Spirit directly and all others through the agency of the apostles.* The lone exception is Cornelius and this was for a special occasion that could arise only once in the history of the church.

The acceptance of the position that spiritual gifts were a characteristic of the apostolic age and that these should not be sought after by men today in no way denies or even diminishes their importance. They were an indispensable instrument for the authentication of the apostles and for the giving of an infallible revelation of God's Word to men. When their service had been performed they passed from human possession leaving their beneficent results as the inheritance of all future generations. For their blessed ministry we give thanks to our God, and ask all men to recognize the manner and the sphere in which God selected to use these invaluable gifts.

### QUESTIONS FOR CLASS DISCUSSION

1. Why do men continue seeking the gifts or miraculous powers of the Spirit?
2. Why did the apostles need supernatural credentials? Compare their mission to that of Moses.
3. What powers were possessed by the apostles? Cite instances where such powers were exercised.
4. Why did not Philip impart miraculous powers to the Samaritan disciples? Was the coming of Peter and John necessary for this purpose?
5. Did Ananias confer the Holy Spirit upon Saul? Explain.
6. What supernatural interventions preceded the bestowal of the Spirit upon Cornelius?
7. Was the Spirit's manifestation to Cornelius and the other gentiles a common or uncommon experience? Explain.
8. What is the real parallel between Pentecost and Cornelius?
9. Does I Corinthians 13 teach that spiritual gifts will cease before the return of Christ? Explain.
10. Did the church in the first century possess powers which men obviously do not possess today? Illustrate.
11. What would you say in reply to one who alleges that he has witnessed the gifts of the Spirit in operation?
12. It is contended that the church needs the gifts of the Spirit as fully today as it did in the first century. How would you show that it does not?

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# **DID YOU RECEIVE THE HOLY SPIRIT WHEN YOU BELIEVED?**

By TROY M. CUMMINGS

## **OUTLINE**

**TEXT:** Acts 19:1-7 ASV; compare KJV and RSV.

### **INTRODDUCTION:**

1. Particular function of Holy Spirit in this passage is of first consideration in this series of lessons.
2. Following points will be discussed:
  - a. Proper classification of this incident in the subject of the Holy Spirit.
  - b. Relationship of John's baptism and baptism in the name of Christ, especially as applied to obtaining membership in the church in its beginning period.

### **I. PROPER CLASSIFICATION OF TEXT IN HOLY SPIRIT-FUNCTION.**

1. Introduction: translations and textual matters.
2. Discussion of text; conclusions.

### **II. CONNECTED SUBJECT IN TEXT OF RELATION OF JOHN'S BAPTISM TO BAPTISM IN NAME OF CHRIST, ESPECIALLY CONCERNING MEMBERSHIP IN THE CHURCH IN ITS BEGINNING PERIOD.**

1. Introduction: Interesting, controversial, and only partially-revealed subject.
2. Discussion: Summary of principal views; conclusions and observations of this writer.

*Text:* Acts 19:1-7 ASV 'And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples; and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of

repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And they were in all about twelve men."

*Introduction:* The particular function of the Holy Spirit in this passage is of first consideration since this sermon is a part of a series on the Holy Spirit.

In this study these points will be discussed:

1. The proper classification of the function of the Spirit as revealed in the text; and

2. The relation of John's baptism and baptism in the name of Christ, especially as applied to obtaining membership in the church in its beginning period of history. This will include a summary of the principal views on this point, together with my own conclusions and observations.

One other thing: due to the limitations of time and space, most of the citations of Biblical scholars and their detailed arguments will have to be omitted or at least summarized; but in the bibliography in the book of the lectures these scholars will be referred to, for your own study, if you wish. At this time I can do scarcely more than summarize my own conclusions on the various points, after extended study of a wide range of commentaries, dictionaries, encyclopedias, periodicals, and other works, on our text, Acts 19:1-7, together with the closely related passage of Acts 18:24-28 concerning Apollos.

## I. THE PROPER CLASSIFICATION OF THE ACTIVITY OF THE HOLY SPIRIT AS REVEALED IN THIS PASSAGE: ACTS 19:1-7

*Introduction: Translations and Textual Matters.*

In a careful study of the text one should compare the wording of the three standard translations: the King James, the

American Standard, and the Revised Standard. Scholars of the original Greek will see that the American Standard, including its marginal readings, expresses most accurately the message of this narrative.

One difference among the versions in verse two involves not only a linguistic but also an expository problem. The King James reads: "We have not so much as heard whether there be any Holy Ghost"; while the American Standard has: "Nay, we did not so much as hear whether the Holy Spirit was (given)," with a marginal reading of "whether there is a Holy Spirit." The Revised Standard returns virtually to the King James: "No, we have never even heard that there is a Holy Spirit."

Like nearly every other point in the text, the matter of translation right here is difficult and much controverted. The Greek and the English translations of John 7:38, 39 should be compared with the Greek and English of Acts 19:2.

The question is: Did the Ephesian disciples mean that they did not even know of the existence of the Spirit, or did they mean that they did not know whether the Spirit was yet given to the obedient? Full consideration of the evidence points to the possibility of either position; my own conclusion is that these disciples probably meant that they had not heard that the Spirit was *given*.

#### *Discussion: Classification of Acts 19:1-7*

The various commentaries, encyclopedias, and dictionaries of the Bible present a number of differing views about the function of the Spirit here. Yet, a careful reading of the whole narrative, and a comparison with certain other New Testament passages, make it clear that Paul's question, "Did ye receive the Holy Spirit when ye believed?" had reference not to the common reception of the Spirit by the saved, but rather to the miraculous gifts bestowed by the laying on of the hands of the apostles.

This is clear from two standpoints:

(1) Many passages in the New Testament teach that all believers in Christ who repent and are baptized in the name of Christ for the forgiveness of sin do receive the Spirit, the gift of the Spirit, in a non-miraculous but spiritual manner, and that such Spirit-led children of God are "in" the Spirit, and the Spirit "in" them.

Some of the passages teaching this truth are: Acts 2:38; 5:32; 9:31; Romans 8:1-28; 14:17; 15:13; I Corinthians 3:16, 17; 6:19, 20; Galatians 4:6, 7; 5:16-26; Ephesians 2:18, 21, 22; 4:30; Hebrews 6:4; Jude 20, 21.

This being true, Paul would not have asked the Ephesian disciples if they had received the Spirit in this usual manner when they obeyed the Lord. He must have had some other bestowal of the Spirit in mind.

(2) What Paul intended to do is clear from what he *did* do, as soon as he had handled the matter of their baptism. Immediately through the laying on of his hands the Holy Spirit came in his miraculous power and caused these men to speak with tongues and to use the gift of prophecy.

A similar bestowal of the powers of the Spirit is found in Acts 6:1-8; 8:12-24; and II Timothy 1:6; also, compare I Timothy 4:14.

In the last two passages the Greek should be noted carefully: In II Timothy 1:6 it is "by" or "through" or "by means of" (*dia* with genitive case) the laying on of Paul's hands; while in I Timothy 4:14 it is only "with" or "to the accompaniment of" (*meta* with genitive case) the hands of the presbytery (eldership). The standard lexical authorities support this distinction of meaning in these prepositions.

The Holy Spirit does not say that the gift came "by means of" the hands of the presbytery.

As to the matter of the bestowal of miraculous powers of the Spirit through the laying on of the hands of the apostles,

this phase of the subject was handled in detail by another speaker.

I now come to

## II. THE CONNECTED SUBJECT IN THE TEXT OF THE RELATION OF JOHN'S BAPTISM TO BAPTISM IN THE NAME OF CHRIST, ESPECIALLY CONCERNING MEMBERSHIP IN THE CHURCH IN ITS BEGINNING PERIOD OF HISTORY.

### *Introduction:*

For a long time this has been an interesting and much controverted subject among brethren and also among Biblical students in general. The differences have been caused partly by the fact that on certain points the Scriptures are silent; we can draw conclusions only indirectly, and therefore not positively.

### *Discussion: Summary of Principal Views; Conclusions and Observations of This Writer.*

As to the general relation of John's baptism to baptism in the name of Christ, a number of clear distinctions can be made:

John's baptism was not for alien sinners, but for the Jews: Matthew 3:2; 10:5-7; Acts 13:24; it was not in the name of Christ; it was on confession of sins, Matthew 3:6; it was connected with the temporary, limited commission to the Jews: Matthew 10:5-7 with Matthew 3:1-6, it was a "baptism of repentance unto remission of sins": Mark 1:4; it had no gift of the Holy Spirit: John 7:38, 39; it was not valid after the Pentecost of Acts 2.

Gospel baptism, on the other hand, is for alien sinners, for all nations: Matthew 28:18-20; is in the name of Christ, and "into the name" of Father, Son, and Holy Spirit, Matthew 28:18-20 ASV; it is on confession of faith in Christ; it is to put one into the one body, the church: I Corinthians 12:13; it is connected with the permanent, world-wide commission

of Jesus: Matthew 28:18-20; it is also a baptism connected with repentance, leading to remission of sins: Acts 2:38; it does have the gift of the Holy Spirit: Acts 2:38; it began in Jerusalem, on Pentecost, as revealed in Luke 24:46-49; Acts I and Acts II, and is binding until the end of time.

While some Biblical students think that the two baptisms are basically one, the foregoing facts certainly show a number of important distinctions and contrasts.

Passing by for now many secondary matters, let me focus the remaining discussion by asking this question: Were those who received John's baptism when it was valid required to be baptized again, this time in the name of Christ, in order to be added to the church? Or, were they automatically added to the church, as being saved people and in the preparatory state of the kingdom?

Let this truth stand out: The Bible does not specifically answer this question. Our conclusion, then, must be a deduction, and must consider a number of obscure and difficult points.

Let another truth stand out: No matter what may be the exact truth on these matters, it cannot change what we today are required to do in order to be saved and added to the church of our Lord.

But, even at that, let us see what some of the arguments are on both sides. First, we need to connect the related passage of Acts 18:24-28 about Appollos. Luke tells us that Appollos "spake and taught accurately the things concerning Jesus, knowing only the baptism of John." "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately. And when he was minded to pass over into Achaia, etc. . . ."

Nothing is written about whether he was rebaptized.

On the other hand, remember that specific statement is made that the twelve at Ephesus who had received John's baptism were rebaptized.

Was Appollos baptized again? Since the record is silent, we cannot be positive either way. One might argue for the probability that Apollos was not rebaptized, for this reason: In this solid narrative (only men made the chapter and verse divisions) the baptism of John is discussed, first, as pertaining to Apollos, and second, as pertaining to the Ephesian twelve. Nothing is said about rebaptism concerning Apollos, but definite statement is made of the rebaptism of the twelve. Is it not therefore probable that Luke in writing Acts intended to make this distinction by the contrast in the narrative?

On the other hand, the opposite conclusion has been drawn from this narrative by Reuel Lemmons in an editorial in the "Firm Foundation" of January 19, 1960. He writes: "In these two instances, one following directly upon the other we are first taught, then have the teaching repeated, that those who had received baptism at the hands of John were taught and commanded to be baptized into Jesus Christ." Lemmons further states in a later editorial (March 1, 1960) that the baptism of Apollos on this occasion is "the reasonable and logical conclusion" from the text, "since this point was the one on which he was in error, and upon which they straightened him out."

Writing from a different viewpoint, Gus Nichols in the "Gospel Advocate" of April 14, 1960 states concerning Apollos that "there is nothing to prove he had to be rebaptized."

Many brethren hold to this general position: they point out the fact that the record nowhere specifically states that the apostles on Pentecost were rebaptized, nor the one hundred twenty brethren of Acts 1, nor Apollos in Acts 18:24-28; and that most likely all of these had been baptized with John's baptism, being obedient persons; and that since the apostles and the one hundred twenty were Jesus' disciples and therefore saved people, they were prepared spiritually to become original or "charter" members of the church — or, were "created"

in the church — without rebaptism, when it was fully established on Pentecost.

The rebaptism of the twelve at Ephesus in Acts 19 is explained as “evidently” being a case where people received John’s baptism *after* Pentecost, that is, after such baptism had become invalid and had been replaced by baptism in the name of Christ.

Some of those taking this general position are B. W. Johnson, T. W. Brents, J. W. McGarvey, David Lipscomb, H. Leo Boles, Gus Nichols, and Roy H. Lanier, Sr.<sup>1</sup> (This would not mean that these men agree exactly on every point.)

One phase of this position concerns the degree of preparation which John accomplished by his teaching and baptism. E. G. Sewell<sup>2</sup> agrees with Gus Nichols’ idea that this spiritual preparation for the coming of Christ and his kingdom is advanced enough to be described as the “preparatory state of the kingdom,” or, “the kingdom of Christ existed in a preparatory state before it was established on Pentecost.” Nichols cites the following passages: Matthew 11:12; 12:28; 23:13; Luke 11:20; 16:16; 17:20,21; which conclusively prove that the kingdom existed during Jesus’ personal ministry, *in some way*. (In Matthew 12:28 and in Luke 11:20 the Greek verb is *ephthasen*, aorist indicative, which literally says that the kingdom of God “*came*” upon you.)

Both Sewell and Nichols would agree, of course, with other

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1. B. W. Johnson, *The People’s New Testament*, Vol 1 (St. Louis: Christian Board of Publication: n.d.), p. 499; T. W. Brents, *The Gospel Plan of Salvation* (twelfth ed.; Nashville: Gospel Advocate Co., 1928), pp. 486-489; J. W. McGarvey, *New Commentary On Acts of Apostles*, two vols. in one (Cincinnati: Standard Publishing Co., n.d.), pp. 146-153; David Lipscomb, *A Commentary On the Acts of the Apostles* (Nashville: Gospel Advocate Co., 1896), pp. 170-172; H. Leo Boles, *Acts of the Apostles* (Nashville: Gospel Advocate Co., 1962), pp. 295-299; Gus Nichols, “Queries and Answers,” *Gospel Advocate*, April 14, 1960, pp. 229-230; Roy H. Lanier, Sr., editor, *Teacher’s Annual Lesson Commentary* (Nashville: Gospel Advocate Co., 1949) 1950, pp. 120-121.



brethren that the kingdom or church was *not* established fully until Pentecost in Acts 2.

Some brethren, of course, will not go as far as Sewell and Nichols go in describing the preparatory spiritual state under John's baptism and during Jesus' ministry.

This point has been discussed as bearing upon the matter of whether John's disciples could have been "automatically" constituted as citizens in the fully established kingdom on Pentecost, since they were already in the preparatory stage.

Gus Nichols writes that since John's baptism was "for the remission of sins" (Mark 1:4) that a second baptism would have to be "because of" the remission of sins. This conclusion would not necessarily follow, however, since all of us sin from time to time following our baptism. All of God's acceptable children must continue to confess their sins, and repent, in order to be cleansed: 1 John 1:7-10.

But think of this problem: certainly we all agree that not only the apostles on Pentecost were *saved* people before the Holy Spirit came on that day, but also surely out of the one hundred and twenty disciples (including Mary the mother of Jesus) who were continuing steadfastly in prayer, at least many if not all of them were *saved* people, too. These were all obedient believers in the Saviour, who loved him, followed him, and were now giving themselves in prayer. To believe that these were in a *lost* condition before Pentecost is an unthinkable position. Remember that Jesus during his personal ministry said: "the Son of man hath authority on earth to forgive sins," Matthew 9:6, with parallel account in Luke 5:17-26. In Luke 5:20 Jesus speaks to the palsied man: "Thy sins are forgiven thee." The verb in the Greek here is *apheontai*, perfect passive indicative, which literally means "Thy sins have been forgiven thee."

Any theory that no sins were forgiven until the cross or un-

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2. E. G. Sewell, in *Questions Answered By Lipscomb and Sewell*, ed. by M. C. Kurfees (Nashville: McQuiddy Printing Co., 1952), pp. 25-26.

til Pentecost runs squarely into opposition to Jesus' own words and actions of forgiveness during his personal ministry.

Now for the application: If the apostles and others were in a presently saved condition on Pentecost, could they have repented and been baptized at that time "for the remission of sins"? Was Peter's command in Acts 2:38 for the *saved* or for the *lost*? Gus Nichols comments: "It would be a case of baptizing saved people to get them into the church."

In the editorials previously cited, Reuel Lemmons offers a number of arguments to prove that all of John's disciples (except the apostles) had to be rebaptized in order to enter the church.

Part of his argument reads as follows: "We believe Acts 2:38 proves the re-baptism of John's converts inasmuch as John baptized 'all Jerusalem and Judea'; yet, on the day of Pentecost 3,000 more Jews were added. The number arose to 5000 men (Acts 4:4). Yet John had already baptized more than that number during his lifetime."

It seems that this argument is not conclusive, however, for this reason: On this great annual Jewish feast of Pentecost, where all males were commanded to appear (Exodus 23:14-17), many thousands of Jews from many lands gathered, as is indicated in Acts 2:1-12. Most of the three thousand converts on Pentecost could have been from other places, and may never have received John's baptism.

However, a point to be reckoned with right here is the wording of the Spirit's command in Acts 2:28 ". . . repent ye, and be baptized *every one of you* . . ." No matter how many visitors were there, in all probability there were many Jews present who had received John's baptism, since John did his preaching and baptizing in areas near Jerusalem.

Did this command mean that every Jew regardless of his past actions had to be baptized at the time to be added to the church? Did the command actually make an exception to the Jews who had already been baptized with John's baptism?

The wording of the command, plus the fact that nothing is said about any exceptions, seems to make it probable that *all* were required to be baptized. Even at that, Lemmons and others who agree with him believe that exception *was* made for the apostles, on whom the miraculous powers of the spirit fell. Lemmons makes these two statements about the apostles: "The twelve upon whom the Spirit fell upon the day of Pentecost constituted the New Testament church when Peter preached his sermon. They were God's new creation — as completely so as Adam was God's creation. All others were included in the command to the audience in Acts 2:38."

Acts 2:41 reads: "They then that received his word were baptized; and there were added (unto them) in that day about three thousand souls." The words "unto them" are in italics; they are not in the original Greek. McGarvey's assumption that the one hundred twenty are included in the original group along with the apostles is not necessarily true. The whole context (Acts 1:26—2:14) indicates that the Spirit came upon the apostles only; and Peter stood up with the eleven to speak — not with the one hundred twenty.

The expression: "there were added in that day about three thousand" certainly does indicate, however, an original group that existed before the adding. All agree that this group is or includes the apostles.

Lemmons writes: "It is also contended by some that Apollos was administering John's baptism. This cannot be substantiated. Acts 18:25, we believe, indicates not that Apollos was preaching and practicing John's baptism, but rather that *that was the only baptism Apollos himself had received.*"

But in examining this argument, let us ask: Does this mean that Apollos in his preaching would not teach his converts to submit to John's baptism? Apollos, being a devoted man of God, had certainly been baptized with John's baptism; believed in it; and knew only this baptism, as "he spake and taught accurately the things concerning Jesus." Knowing this

baptism was a command of God for the Jews, *why* would not Apollos in his fervent preaching strive to get his hearers to receive this baptism — the only one he knew?

Lemmons says further: "If John's converts automatically were made members of the Lord's church then the church did not start on Pentecost, but rather at the cross. The blood was shed at the cross. The blood is the cleansing power. If John's converts were ready for it, when it became effective it cleansed them. Therefore they were cleansed immediately upon the shedding of the blood, and the church started at that moment rather than upon Pentecost. The very fact that the church did start on Pentecost is our proof that John's converts could not have automatically become members of it."

These remarks seem clearly to take the position that there was no real forgiveness of sins before Jesus died. But in view of such passages as Matthew 9:1-8; Luke 5:20-24; 7:47-50; and Luke 19:9-10, how can such a viewpoint be correct? Jesus specifically claimed authority "*on earth*" to forgive sins, and several times said to different persons: "Thy sins are forgiven," and in at least two places the Greek is in the perfect tense, meaning literally: "thy sins *have been* forgiven." Also Jesus said: "Thy faith hath saved thee; go in peace." Again he said: "Today is salvation come to this house . . ." Were the *apostles* of our Saviour still in the guilt of their sins during the years they served the Lord during his personal ministry? Can this be possible?

Also, it appears that Lemmons assumes that the church had to start at the moment when the sins of John's converts were actually forgiven. But this is not a correct conclusion. In addition to the preceding passages about when sins were forgiven, remember that from the beginning of John's baptism he preached "the baptism of repentance unto remission of sins," Mark 1:4,5. The people submitted to his baptism, "confessing their sins." This shows two points: (1) That these penitent, baptized Jews did receive "remission of sins"

several years before the cross or Pentecost; and (2) that the time of the remission of their sins was not necessarily the time when the church was fully established.

Again, Lemmons says that if John's converts automatically became members of the church, then the church did not begin in Jerusalem at all, unless "every single one" of John's converts were in Jerusalem on that day.

However, such a strictly-interpreted idea of Jerusalem as the starting place — to the point that not one person could be absent from the city — does not seem to be essential in accepting this main truth.

Time and space forbid further discussion of this difficult question. Personally, I have gained much from a study of both sides of the question, seeing some good arguments on each side, and, in my judgment, seeing some weak or untenable positions in each viewpoint. The question is so complicated, and so little is revealed in Scripture on the specific points, that I have not been able to be positive in my own mind on which position is correct. Also, I do not see how any one else can feel absolutely positive either way when so much depends upon deductions rather than clear revelation.

But remember: the way of salvation and entrance into the church *today* is *not* affected by this controversy.

### QUESTIONS FOR CLASS DISCUSSION

1. Compare the three standard translations on Acts 19:2; give reasons for your preference of the translation which you believe to be most accurate.
2. When Paul asked: "Did ye receive the Holy Spirit when ye believed?" did he have reference to the common reception of the Spirit by the saved, or to the miraculous gifts? Give reasons for your answer.
3. Do all who are saved today have the right to expect the miraculous gifts of the Spirit? Why?
4. After close examination of the translations on II Timothy 1:6 and I Timothy 4:14, and the original Greek if possible, do you believe that the presbytery actually conveyed the gift as much as Paul did? Why?

5. Do the Scriptures specifically answer the question as to whether those who received John's baptism had to be rebaptized on Pentecost?
6. Name five points in which John's baptism differed from the baptism of Acts 2:38.
7. To what extent does this rebaptism question affect the conditions of salvation and church membership to us today?
8. Show how that this whole narrative of Acts 18:24 — 19:7 has been used by both positions, that is, (1) to indicate that Apollos was *not* rebaptized; and (2) to show that he was rebaptized.
9. Would the rebaptism of the twelve at Ephesus prove that all of John's disciples had to be rebaptized in order to be added to the church? Why?
10. After examining Matthew 11:12, 12:28; 23:13; Luke 11:20; 16:16, 17:20, 21, would you say that the kingdom (the church) existed in a preparatory state during Jesus' ministry? If so, to what extent?
11. All agree that the blood of Christ is the actual atoning power to cleanse our sins. Would this truth *necessarily* mean that God and Christ would forgive no one's sins until the moment when Jesus died on the cross? If so, how can the teaching in the following passages be harmonized with that fact: Matthew 9:1-8; Luke 5:20-24; 7:47-50; Luke 19:9, 10; and Mark 1:4, 5?
12. John's disciples were baptized with the "baptism of repentance unto remission of sins" (Mark 1:4); would this make it impossible for them later, on Pentecost, to be baptized" unto the remission of sins"? Why?
13. In Acts 2:38 Peter commanded the multitude to "repent, and be baptized every one of you . . ." Is there anything in the whole narrative to indicate any exceptions to this?
14. Is there any probability that the apostles of Christ received John's baptism? Would Jesus likely choose men for his apostles who had been disobedient to God's command of baptism through John?

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# IF ANY MAN HATH NOT THE SPIRIT OF CHRIST

By RAYMOND C. KELCY

## OUTLINE

### INTRODUCTION:

Meaning of the expression, "Spirit of Christ," in Romans 8:9. In this lesson we are to consider the consequences of a failure to have the Spirit. What shall be said of any man who "hath not the Spirit of Christ"?

- I. He has not availed himself of many promises.
- II. He has not God nor Christ.
- III. He lacks one of the very strongest motivations for Christian Living.
- IV. He lacks a source of spiritual strength.
- V. He does not have the earnest of the eternal inheritance.
- VI. He does not belong to Christ.

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Romans 8:9).

The expressions "Spirit of God" and "Spirit of Christ" both seem to refer to the Holy Spirit. Christ spoke of the Holy Spirit as being one "whom the Father will send in my name (John 14:26), and he also spoke of the Spirit as being one whom he himself would send (John 16:7). Since therefore the Holy Spirit proceeds from both the Father and the Son, we can see why he would be spoken of either as the Spirit of God or as the Spirit of Christ. The word "spirit" is often used to mean "temper" or "disposition," and this passage has been used to show that Christians are to have the disposition

which Christ had. Barnes says that may possibly be the meaning here but maintains that the context seems to demand that it be understood to refer to the Holy Spirit. Erdman believes it refers to the Holy Spirit and says, "To speak of a Christian who has not the presence of the Holy Spirit is a contradiction in terms." Lenski takes the same position and says "The Spirit is equally God's and Christ's; and by naming him thus, all his saving power is indicated." David Lipscomb identifies the Spirit of Christ with the Holy Spirit and says, "The possession of the Holy Spirit is declared to be absolutely necessary to our being acceptable to God." R. L. Whiteside, Moses E. Lard, and practically all other commentators make the same identification. That the Spirit of Christ is the Holy Spirit seems to be generally held and seems to be the view more in keeping with the context. In this lesson we are concerned with that one who does not have the Spirit of Christ or the Holy Spirit. What about such a person?

### HE HAS NOT AVAILED HIMSELF OF MANY PROMISES

If God has not promised the Holy Spirit to that one who becomes his child, it would be difficult to imagine how he could have conveyed such a promise had he so desired. On the day of Pentecost, Peter said that those who would repent and be baptized for the remission of their sins would receive the gift of the Holy Spirit (Acts 2:38). The same apostle later declared that God has given the Holy Spirit "to them that obey him" (Acts 5:32). Paul said to the Galatians: "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Galatians 4:6). Again, Paul declared, "He therefore that despiseth despiseth not man, but God, who hath also given unto us his Holy Spirit" (I Thessalonians 4:8). The gift of the Holy Spirit is one of the precious promises of the Word of God, but it is a conditional promise. It is promised only to those who be-

come children of God. No one can, in harmony with God's word, expect to receive the Holy Spirit before he has obeyed the gospel. Here, then, is a wonderful promise which has not been appropriated by him who has not the Spirit of Christ.

### HE HAS NOT GOD NOR CHRIST

God dwells in the Christian and so also does Christ. The apostle of love declared, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (II John 9). That to have either Christ or God one must have the other is also emphasized by Paul in his epistle to the Ephesians: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Ephesians 2:12). While Jesus was on the earth he promised the abiding presence of himself and of his Father in the hearts of his disciples: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). How comforting the thought that it is possible to have both God and Christ dwelling within us! But how sad to contemplate the condition of that person in whom God does not dwell! But God dwells in Christians through the Holy Spirit. In his epistle to Ephesus Paul thinks of Christians as constituting a house, a temple, and says, "Ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:22). Paul tells the Corinthians that they are the temple of God and then proceeds to say that "the Spirit of God dwelleth in you" (I Corinthians 3:16). Of the same people he asks: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?" (I Corinthians 6:19). God surely does not dwell in a person unless the Holy Spirit dwells in that person, and the Spirit within the Christian is the assurance he has that God does dwell in him. "Hereby we know that we abide in him

and he in us because he hath given us of his Spirit" (I John 4:13).

### HE LACKS ONE OF THE VERY STRONGEST MOTIVATIONS FOR CHRISTIAN LIVING

In a passage already cited (I Corinthians 3:16) in which Paul reminds the Christians at Corinth that their bodies are temples of the Holy Spirit, he is discussing fornication as a sin against the body. He reminds them that their bodies are temples of the Spirit in order to motivate them to purity of life. When one comes to realize that the Spirit dwells within him, he will surely wish to yield his body to righteousness and to glorify God in his body and in his spirit, both of which belong to God.

Further, Paul sees praise and worship as a natural expression of a Spirit-filled heart. "And be not drunk with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things . . ." (Eph. 5:18-20). Riotous and boisterous noisemaking will characterize the person who is filled with wine; praise and thanksgiving will come from him who is filled with the Holy Spirit.

### HE LACKS A SOURCE OF SPIRITUAL STRENGTH

Paul insists that it is through the Spirit that we "mortify the deeds of the body" (Romans 8:13). Here is real help in Christian living. In Paul's great prayer for the Ephesians he prays that they may be "strengthened with power through his Spirit in the inward man" (Ephesians 3:16). The Holy Spirit is a source of strength to the Christian as he deals with the problems, the burdens, and the duties of life.

To realize that the Holy Spirit helps in prayer is a strength to the child of God. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with

groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27). When the Christian is going through dark days and knows that he has great needs, yet does not know how to express his feelings, the Holy Spirit translates these groanings of the heart to God who understands.

### HE DOES NOT HAVE THE EARNEST OF THE ETERNAL INHERITANCE

Earnest money is that which is paid in advance as a pledge that the full amount shall be paid at a later time. The Holy Spirit in the believer is an earnest of the eternal inheritance which he is later to receive. Paul affirms that God "also sealed us and gave us the earnest of the Spirit in our hearts" (II Corinthians 1:21). Again, he says that Christians are "sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory" (Ephesians 1:13, 14). The Christian even in this life has a foretaste of heaven and a down payment which assures him that he can expect God to be faithful in fulfilling that which he has promised.

### HE DOES NOT BELONG TO CHRIST

The text with which we began this study asserts that "if any man hath not the Spirit of Christ, he is none of his" (Romans 8:9). He has not been sealed as being the property of God and so does not belong to the Lord Jesus Christ. This is the same as saying that he is not a Christian. One of the great joys the Christian experiences is that of contemplating standing before Christ in judgment and being owned by him there. But if we are not his, we shall not be owned. To such he will say, "Depart, I know you not." How important it is that we have the Spirit of Christ!

## QUESTIONS FOR CLASS DISCUSSION

1. Name the various usages of the word "spirit" in the New Testament.
2. Do you feel that the expression "Spirit of Christ" in Romans 8:9 indicates that Christians are to have the disposition such as Christ manifested or that it indicates Christians are to have the Holy Spirit? Give reasons for your answer.
3. Which of the two above-mentioned views do commentators whom you have consulted seem to favor?
4. Prove by scriptural citations that one does not receive the Holy Spirit until he becomes a child of God.
5. Show from New Testament passages that one cannot have either God, Christ, or the Holy Spirit without having all three.
6. Show that Christ thought of the Holy Spirit's coming to the apostles as his own coming.
7. Where is the passage that speaks of God's dwelling through the Spirit?
8. Discuss how Paul used the fact of the Spirit's indwelling as a motivation for right conduct.
9. What contrast does Paul make between one who is drunk with wine and one who is filled with the Holy Spirit?
10. Discuss the work of the Spirit in making intercession for the Christian. In Romans 8:26, 27, are the "groanings" those of the Spirit or those of the Christian?
11. How can we maintain that there is one mediator between God and men, as I Tim. 2:5 teaches, since the Holy Spirit makes intercession?
12. Discuss fully the significance of the Holy Spirit as "an earnest of our inheritance." Is there any way that a transaction can fail to take place after an earnest payment has been made?
13. What is the significance of being sealed with the Holy Spirit?
14. What reply would you make to a person who might say that you should be able to work miracles if you have the Holy Spirit?

# THE HOLY SPIRIT IN CHRISTIAN GROWTH

By C. J. HORTON

## OUTLINE

### INTRODUCTION:

Many difficulties surround belief in the Holy Spirit. Such difficulties come more from conjecture than from scripture. The Bible is our source of information on the subject of the Holy Spirit.

#### I. THE HOLY SPIRIT AND MAN.

- A. Work of the Spirit to make us spiritual.
- B. Testimony of the Spirit that we belong to Christ.

#### II. LEADERSHIP OF THE SPIRIT.

- A. Active in revealing the mind of God.
- B. Effective in establishing man in righteousness.

#### III. LIFE IN THE SPIRIT.

- A. Without Condemnation.
- B. Free From The Law of Sin and Death.
- C. Lived According to The Spirit.
- D. Spiritual Peace.
- E. Spiritual Righteousness.
- F. Hope Through the Spirit.
- G. The Spirit of Sonship.
- H. Prayer in The Spirit.
- I. Spiritual Victory.

For many people the Holy Spirit is nothing more than a personalized nebulous abstraction. Faith in God and belief in Jesus Christ seems real enough but they lack any solid foundation for faith in the reality of the Holy Spirit, or the influence he exerts in the lives of people today. Yet it is impossible to structure a sound and meaningful faith without taking into consideration God's expression of Himself, as seen through both Christ and the Holy Spirit.

As we speak of the work of the Holy Spirit in Christian growth we must remember that we can talk of the spiritual at all only because of the existence, effort, and effects of the Holy Spirit. Such expressions as "spiritual guidance," "spiritual living," "spiritual growth" and the thoughts they convey are possible only because of the reality of the Holy Spirit.

One of the purposes of the Bible is to answer our legitimate inquiries regarding things vital to our lives and destinies. And if it is proper to reflect upon the subject of Christian growth, it is also in order to try to ascertain the work of the Holy Spirit in effecting that growth.

The apostle Peter wrote of Christian growth as an ever-increasing participation in the divine nature. "His (the Lord's) divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature."<sup>1</sup> Our lives, to please the Lord must be lived in an ever-enlightening faith. Paul wrote of those "who walk not according to the flesh but according to the Spirit," and added, "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace."<sup>2</sup> There is no possibility of living according to the Spirit, apart from the Spirit. No one can bear the fruit of the Spirit, who does not possess the Spirit, and who is not, in return, possessed by the Spirit of God.

## THE HOLY SPIRIT AND THE INDIVIDUAL

The Holy Spirit's influence in the life of an individual is

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1. II Peter 1:3-4.

2. Romans 8:5-6.



what we see and recognize as proof of that person's belonging to God. "For all who are led by the Spirit of God are sons of God."<sup>3</sup> The Spirit's effect in the life of an individual identifies that person as a Christian. The Christian is a "spiritual" person. In the sense that the Spirit never rules our lives completely we are never "completely" Christian, but only to the extent that the Holy Spirit does direct our lives, are we Christians at all. The sole purpose of the Holy Spirit is to make us spiritual, and this can be accomplished only by our coming into possession of the Spirit himself. The intent of the Spirit is to reveal the mind of God. In II Peter we read, "men moved by the Holy Spirit spoke from God."<sup>4</sup>

The work of the Spirit is to conform us to the likeness of God. The Holy Spirit is God's reach for us. And the climaxing victory of every person's life is that time when his spirit reaches for God as God's Spirit reaches for him. It should be our purpose (whether before or after baptism) to become more Christ-like. The Spirit assists us in our efforts in this direction. The Spirit's work is to guide us into his knowledge and to enable us to live by his guidance.

"Any one who does not have the spirit of Christ does not belong to him."<sup>5</sup> One can no more belong to God's family without God's Spirit than he can belong to the human family without a human spirit. My spirit is what separates me from the rest of creation, and identifies me as a member of the human race. And God's Spirit in my life is what distinguishes me as a child of God, separated from the world about me, and sanctified to the Lord's service. The Spirit's function, above all else is to enable me to live a holy life, a marvelous accomplishment for such a pitifully sinful person. The Holy

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3. Romans 8:14.

4. II Peter 1:21.

5. Romans 8:9.

Spirit does not take the place of Christ, but rather strives to give Christ a place in my life, enabling me to find in my Lord a person to worship, an interpretation of life, and a hope for the future.

### VALIDATION OF THE SPIRIT

The Holy Spirit is God's signature on my salvation. Paul wrote the Corinthians, "For all the promises of God find their years in him. That is why we utter the Amen through him, to the glory of God. But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee."<sup>6</sup> To the faithful saints at Ephesus he wrote, "In him (Christ) you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory."<sup>7</sup> And he advised the Ephesian saints not to "grieve the Holy Spirit of God."<sup>8</sup> Possession of the Holy Spirit is my warranty that I belong to God. I know that I have the Spirit of God only when I evidenced the fruit of the Spirit in my life, when I live peacefully, joyfully and with the serenity which only God's Spirit can give me.

### LEADING OF THE SPIRIT

Apart from the gospel of Christ, and my faith in that word there can be no leading of the Spirit, for "faith comes from what is heard, and what is heard comes by the preaching of Christ."<sup>9</sup> Elsewhere Paul speaks of the Spirit being received by hearing with faith. "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with

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6. II Corinthians 1:20-22.

7. Ephesians 1:13-14.

8. Ephesians 4:30.

9. Romans 10:17.

faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? Did you experience so many things in vain? If it really is in vain. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?"<sup>10</sup> So it is in response to a believing reception to the word that the Spirit is given.

There is then a twofold purpose of the Holy Spirit in our lives. The Spirit reveals the mind of God, making His thoughts and purposes known. In conjunction with this, and as the end result, the Spirit makes us holy. And to make us holy, he must reveal the mind of God. The effect of encountering the word of the Lord is clearly shown in the nineteenth Psalm. "The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the ordinances of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. Moreover by them is thy servant warned; in keeping them there is great reward. But who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression."<sup>11</sup>

## THE SPIRIT'S INTEREST IN AND EFFECT UPON MAN

The Holy Spirit is vitally interested in the affairs of man. The degree of this interest is almost beyond human comprehension. Even the scriptures are merely suggestive when describing the depth of the Spirit's interest in us. There is perhaps no greater concern that man knows how to show for another human being than the love that will extend a helping

10. Galatians 3:1-5.

11. Psalms 19:7-13.

hand at times when it is needed. Paul speaks in this manner about the Spirit's interest in us: "The Spirit helps us in our weakness."<sup>12</sup> When we are weak, the Spirit helps us. As long as we are weak, the Spirit assists us. And for all of us, this means we have the continual assistance of the Spirit! And though I may encounter difficulties in understanding precisely the manner in which the Spirit aids and strengthens me in my attempt to become more godlike, I continue to witness his influence upon my life.

The content of my belief in the Spirit's contribution to my spiritual growth is two-fold.

(1) God's explicit promise in His word. "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"<sup>13</sup>

(2) The fruit of the Spirit in my life. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."<sup>14</sup>

### THE DWELLING OF THE HOLY SPIRIT

"But you are not in the flesh, you are in the Spirit if the Spirit of God really dwells in you. Any one who does not have the spirit of Christ does not belong to him. But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you."<sup>15</sup> It is noticeable in various places in the New Testament that Paul individualizes the dwelling place of the Spirit. "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?"<sup>16</sup> "For all who are led by the Spirit

12. Romans 8:26.

13. Luke 11:13.

14. II Corinthians 13:14.

15. Romans 8:9-11.

16. I Corinthians 6:19.

of God are sons of God.”<sup>17</sup> The Spirit dwells in people individually and it is difficult to attempt to confine the Spirit to the church as some sort of corporate body, and separate the Spirit from the people as individuals. If not cautious we may find ourselves detaching the influence of the Spirit from every day Christian living. The Spirit dwells individually within us, and we in whom the Spirit dwells, who are directed by the Holy Spirit, comprise the spiritual body of Christ, “are sons of God.”

To say however, that the Holy Spirit dwells in Christians individually, is not to deny God’s action, exercised through His spirit, in the church, since the church is a composite body of Christian people. Churches, as well as individuals are known by their fruit. And both individuals and churches may be either taught and strengthened by the Spirit, or exposed for what they are, what they do, and what they pretend to be. The criterion by which we determine the sons of God is the leading of the Spirit. The Holy Spirit was never intended to be a prodder, but a leader. Those who are the children of God have become so by the direction of the Spirit of God. They follow the Spirit. He is their leader, actually, particularly, daily, in all of their experiences.

### THE HOLY SPIRIT AS AN ACTIVE AGENT IN OUR LIFE

Romans is a great chapter on the Holy Spirit. But this chapter is not a definite treatise on the Spirit. More is said in this passage about what the Spirit does than who the Spirit is. When we summarize the content of this reference we have a definition of the Christian life — a product of the work of the Spirit. **Consider the kind of life the Spirit constructs if given the opportunity.**

(1) A LIFE WITHOUT CONDEMNATION: “There is therefore now no condemnation for those who are in Christ

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17. Romans 8:14.

Jesus.”<sup>18</sup> How terrible to have to live daily under the burden of impending condemnation! What a comfort to know that in Christ, we are no longer under this condemnation!

(2) A LIFE FREE FROM THE LAW OF SIN AND DEATH: For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.”<sup>19</sup> From the earliest days of man’s existence he has lived under the shadow of his two greatest enemies, sin and death. How welcome the freedom of the Spirit!

(3) A LIFE LIVED ACCORDING TO THE SPIRIT: “In order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.”<sup>20</sup> Knowing that it is not in man who walks to direct his steps how blessed is the privilege of having the Spirit’s leadership!

(4) A LIFE IN WHICH THE THINGS OF THE SPIRIT ARE SOUGHT: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.”<sup>21</sup> Spiritual living through spiritual thinking—an indestructible combination!

(5) A LIFE OF PEACE: “To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.”<sup>22</sup> What greater joy can man experience than the blessedness of being a peacemaker and its attendant privilege of being called a son of God!

(6) A LIFE THAT BELONGS TO CHRIST: “But you are not in the flesh, you are in the Spirit, if the Spirit of God really dwells in you. Anyone who does not have the spirit of Christ does not belong to him.”<sup>23</sup> Life’s deepest meaning is found in love. The heart’s deepest love is found in Christ.

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18. Romans 8:1.

19. Romans 8:2.

20. Romans 8:4.

21. Romans 8:5.

22. Romans 8:6.

23. Romans 8:9.

(7) A LIFE OF RIGHTEOUSNESS: "But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness."<sup>24</sup> Life, death and destiny will be affected by the right or wrong we do today!

(8) A LIFE OF HOPE: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you."<sup>25</sup> Rob a man of his hope and you have taken his last and most precious possession.

(9) A LIFE OF SONSHIP: "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship."<sup>26</sup> How thrilling that God has shown the extent of his love by calling us his children!

(10) A LIFE OF JOINT HEIRSHIP WITH CHRIST: "When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him."<sup>27</sup> What an exhaltation — to receive a measure of the inheritance provided for God's own son!

(11) A LIFE OF PRAYER: "Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words."<sup>28</sup> Someone has said, "Prayer is so simple. It is like quickly opening a door and slipping into the very presence of God. There is the stillness to listen to his voice; perhaps to petition, or only to listen — it matters not: just to be there, in his presence, is prayer." (Author Unknown)

(12) A LIFE OF ASSURANCE: "We know that in everything God works for good with those who love him, who are

24. Romans 8:10.

25. Romans 8:11.

26. Romans 8:15.

27. Romans 8:15-17.

28. Romans 8:26.

called according to his purpose."<sup>29</sup> In the final analysis faith is the only assurance life offers.

(13) A LIFE OF CONQUEST: "In all these things are more than conquerors through him who loved us."<sup>30</sup> No one in the world but a Christian has the assurance of victory in the last great conflict between life and death. In truth, ours is the victory that overcomes the world.

It would be impossible to speak of life in a more definite, distinct or desirable way than the way in which the scriptures here speak of it. Yet every blessing here enumerated is contingent upon man's willingness and desire for the Spirit to exercise himself in his own life.

### THE FRUIT OF THE SPIRIT

Any discussion of the role of the Holy Spirit in Christian growth calls for consideration of the fruit of the spirit, about which Paul speaks in the book of Galatians. "But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law. Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like . . . I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires."<sup>31</sup> We do not possess the fruit of the Spirit simply because we desire it, but rather because we live, yearn and labor for it. The fruit of

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29. Romans 8:28.

30. Romans 8:37.

31. Galatians 5:16-24.



the Spirit comes not by argument, but action; not by reason but by reception. Paul in this passage speaks boldly of the good things that need assistance as well as the evil things which need resistance. There is spiritual power in participation, and each described fruit of the Spirit implies our participation.

It is but natural to assume that such a power as the Spirit will evoke opposition, and this opposition Paul described as he saw it in his own life. "For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin."<sup>32</sup> From this passage we learn that it is not enough to simply condemn the works of the flesh with the mind, while mentally condoning the fruit of the Spirit. Rather, while condemning the works of the flesh, we must actively cultivate the fruit of the Spirit — "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."<sup>33</sup>

A critical examination of the contrast between the works of the flesh, and the fruit of the Spirit shows us how the fruit of the Spirit is designed to defeat every work of the flesh. The vices to which Paul refers in his description of the works of the flesh are more than minor character deficiencies. *They are sins.* The virtues which he enumerates are more than dream world fantasies. *They are realities,* in the life of the

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32. Romans 7:18-25.

33. Galatians 5:22-23.

person who is fully dedicated to Christ. What, but genuine love for God in a person's heart can do away with the spirit of idolatry (self-love and its various expressions, all or any of which bar one from the presence of the Lord)? In what area of life can joy and enmity co-exist? Do peace and strife walk hand in hand? Is there a virtue termed "patient anger"? Can immorality, impurity, and licentiousness dwell in the light of goodness? Where kindness, gentleness, faithfulness and self-control are in power, do you ever find jealousy, selfishness, dissension, envy, drunkenness, and carousing reigning? The works of the flesh and the fruit of the Spirit are, by their very nature antipodal.

In our efforts to overcome the works of the flesh we must be cautious lest through too rigid an emphasis on the negative side we thwart the cultivation and growth of the spiritual fruit. It is true that we, as Christians have certain duties to fulfill — to self, to others, to God. But Christian responsibility was never meant to becloud Christian joy. The Lord intends that our lives be joyful, in a deep, meaningful way. Have some of us become so absorbed in our battle with the world and the flesh as to lose our sense of joy in Christian living? Assuredly, spiritual living is possible only through faithful adherence to God's commandments. But is it conceivable that we may become faithful in a perfunctory manner? It is possible for us to respond to our obligations not out of faithfulness to the Lord but out of faithfulness to "faithfulness." It may even be possible to "obey the commandments" without genuinely desiring to obey — to be obedient, not because we want to, but because we are afraid not to. And in fighting against the flesh and the devil we must not limit ourselves to a negative definition of Christianity. For Christianity is a great deal more than simple negative morality. When we spend less time fighting each other and more time fighting Satan and the powers of wickedness, perhaps the world will begin, for the first time, to make some sense from the things about which we contend. Meanwhile, let us concentrate upon

our service to God — a worshipful devotion that originates in an appreciative heart that is grateful that God cares, and loves, and saves: for, that any man is able to live the Christian life is a gift of the Spirit's energy striving within him. And among the Spirit's greatest gifts to man are these:

- (1) POWER TO REPLACE WEAKNESS,
- (2) FREEDOM TO BREAK LOOSE FROM BONDAGE TO SIN,
- (3) RIGHTEOUSNESS TO OVERCOME WICKEDNESS,
- (4) LIFE TO ABOLISH DEATH.

The attainment of power, freedom, righteousness and life is to be directly attributed to God's love for us. "And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us."<sup>34</sup>

### LIFE ACCORDING TO THE SPIRIT

The Spirit then is that guiding, supporting, controlling power in the Christian's life. In this sense the Christian lives under the "law of the Spirit." His new life in Christ is life "in the Spirit" as his human life is a life "in the flesh." Paul wrote to the Corinthians, "Such is the confidence that we have through Christ toward God. Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life."<sup>35</sup> We may say we live "in the flesh" but not "according to the flesh." We are in this life still subject to the temptations and weaknesses of all human beings, yet our inner man is directed by the Spirit which we have received. And there is a constant struggle in our bodies between the Spirit, and his efforts to rule

34. Romans 5:5.

35. II Corinthians 3:4-6.

completely, and the flesh and the limitations it imposes upon the Spirit's reign.

Spiritual growth is a product of human remoulding. But we cannot be moulded by that which we can neither see nor hear. Over and over again the Bible speaks of the use of man's senses in his development and growth, or lack of it. In the sixth chapter of Isaiah, the prophet spoke of his marvelous vision of the Lord in the year that King Uzziah died. Note he said, "I *saw* the Lord sitting upon a throne, high and lifted up."<sup>36</sup> "And I *heard* the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am; Send me.' And he said, 'Go, and say to this people: "Hear and hear, but do not understand; see and see, but do not perceive." Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."<sup>37</sup> This passage is quoted over and over again in the New Testament. The book of Acts closes with this comment about Paul teaching the Romans during his imprisonment in Rome. "When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. And some were convinced by what he said, while others disbelieved. So, as they disagreed among themselves, they departed, after Paul had made one statement: 'The Holy Spirit was right in saying to your fathers through Isaiah the prophet: "Go to this people, and say, You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people's heart has grown dull and their ears are heavy of hearing, and their eyes they have closed; lest they should perceive with their eyes, and hear with their

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36. Isaiah 6:1.

37. Isaiah 6:8-10.

ears, and understand with their heart, and turn for me to heal them." Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen'. And he lived there two whole years at his own expense, and welcomed all who came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered."<sup>38</sup> Paul reminded the Romans that "as it is written, 'They shall see who have never been told of him, and they shall understand who have never heard of him'."<sup>39</sup>

The insight of scripture-related visions was usually climaxed by the hearing of a voice. Moses saw the burning bush, and God called to him out of it.<sup>40</sup> There came a voice to Elijah the prophet.<sup>41</sup> Saul of Tarsus heard a voice.<sup>42</sup> The voice of God has been heard in various ways in past days. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world."<sup>43</sup> In making known his thoughts, we grant that God spoke in various ways. But the final word of God was through Christ, and we must consider seriously what this means. Basically it suggests that if we are going to get to know God, we'll have to get to know His Son, Jesus Christ. Everything centers around Jesus Christ, and the question of spiritual growth ultimately resolves itself to the question of whether or not we are going to become acquainted with Christ. If we are, then we must do more than talk about him or quote scriptures about him. We must learn to see as he did, and act as he did, because we feel as he did. We must sit at his feet, and listen attentively to what he has to say, and then apply the principles he teaches in our daily

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38. Acts 28:23-30.

39. Romans 15:21.

40. Exodus 3:4.

41. I Kings 19:13.

42. Acts 9:4.

43. Hebrews 1:1-2.

lives. It is relatively easy to quote Jesus' words. It is the task of a life time to put them into practice.

### QUESTIONS FOR CLASS DISCUSSION

1. Relate the Holy Spirit to spiritual living, spiritual guidance and spiritual growth.
2. Name some ways in which Christians may participate in the "divine nature" of which Peter speaks.
3. What are some of the works of the Holy Spirit in the life of an obedient believer?
4. Discuss the testimony of the Holy Spirit and its significance in respect to the sons of God.
5. How may one know he possesses the Spirit of God?
6. What are some of the characteristics of a life structured by the Spirit?
7. In what type of life can the Holy Spirit best perform his work?
8. Name some ways in which man has been blessed through the agency of the Holy Spirit.
9. Does the Spirit provide guidance for people today? In what way?

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# THE INTERCESSION OF THE HOLY SPIRIT

By HARDEMAN NICHOLS

## OUTLINE

### I. INTRODUCTION:

A. Text: Romans 8:26, 27.

B. The Spirit Is Interested In Man!

1. His affairs. "Helpeth . . . infirmity"
2. His prayers. "Maketh intercession."

### II. DISCUSSION:

A. What Is Intercession?

1. Derivation.
2. Greek word occurs eight times in New Testament.
3. Definition: Seeking presence and hearing of God.

B. Examples of Intercession to God.

1. Man for man. Genesis 18:23-32; Exodus 32:7-14; Job 42:8, 9; Romans 10:1-4; I Timothy 2:1-3; James 5:16; Acts 12:5; 7:60.
2. Christ for saints. Romans 8:34; Hebrews 7:25; I John 2:1, "Advocate" (intercessor).
3. Holy Spirit for the saints. Romans 8:26, 27; John 14:16, "Another Comforter" (intercessor).

C. Holy Spirit Intercedes, Not Mediates.

1. Christ does both. Hebrews 7:25 and I Timothy 2:5.
  - a. Many intercessors, only one mediator.
  - b. Mediator was "himself man, Christ Jesus."
2. *Mediation of Christ Distinguished From Intercession of Spirit.*
  - a. Stands in middle.—I Tim. 2:5 "between."  
By side of — Definition.
  - b. Belongs to two parties — Gal. 3:20.  
Represents one party to another.
  - c. Must give surety — "Gave himself," I Tim. 2:5.  
Hebrews 9:12; 12:24.  
Entreats without giving another surety.



- d. For enemies — “world.” II Cor. 5:19-21.  
For the saints. Rom 8:27. Not characteristic of all intercessions.
  - e. Ratifies covenant. Heb. 9:15. — Offers salvation, if come to truth ratified by mediator, I Tim. 2:4-6.  
Pleads according to terms of Christ’s ratified covenant. “According to will,” Romans 8:27.
3. Example of difference between intercession and mediation.
- a. Debtor owes million dollars. Can’t pay.
  - b. Friends plead (intercede) to banker. No collateral.
  - c. Rich man signs note! (Mediates: interests of banker and debtor represented.)
- D. We Learn From The Text About:
1. The Holy Spirit.
    - a. Personality — not essence. “Mind.” Intercedes, verse 26, 27.
    - b. His character.
      - 1) Loves his work. John 14:16, “another” (Greek, *allos*, “of the same sort;” hence, like Christ who “*liveth* to make intercession” (Heb. 7:25) — chief aim. Example: Mother *lives* for her family. Her joy.
      - 2) Concerned about man. Helps and intercedes. v. 26,27.
      - 3) He is constant. “—eth” (present indicative) of verbs, “helpeth” and “maketh intercession,” v. 26.
      - 4) Respects God’s will. “According to the will,” v. 27.
  2. We Also Learn About Affliction.
    - a. Saints not exempt from suffering and affliction. Rom. 8:17-25.
    - b. Heaven’s attitude toward sufferings of present time.
      - 1) Alleviates, not eliminates. “Helpeth,” v. 26.
      - 2) Afflictions have purpose.
        - a) Keep humble. II Cor. 12:7.
        - b) Avenue of grace. II Cor. 12:9.
        - c) Give strength. II Cor. 12:10.
        - d) Develop patience. Rom. 5:3; 8:19-25.
      - 3) Godhead seeks our *good*, not our *ease*.

c. Saints' attitude toward affliction.

- 1) David saw good in it. Psalm 119:67, 71.
- 2) Paul took pleasure in it. II Cor. 12:10; Rom. 5:3.
- 3) All saints should rejoice in it.
  - a) Matthew 5:12.
  - b) Because it works for us. II Cor. 4:17, 18; Rom. 8:28.
  - c) Because Holy Spirit helps us. Rom. 8:26.
- 4) Suffering not to be compared to glory. Rom. 8:18.

d. Groanings in Afflictions.

- 1) Not complainings. Forbidden, I Cor. 10:10.
- 2) But sighs. II Cor. 5:4.
- 3) "Cannot be uttered," v. 26.
  - a) These groanings are ours, not the Holy Spirit's. If were his, would be sympathy, not intercession.
  - b) Grief often suppresses sound. We groan.
  - c) Spirit has great power of expression.
    - 1) Gave Word of God. II Peter 1:21. If he can express the mind of God to man, he certainly can express our desires to God!
    - 2) Has "mind," v. 27.
    - 3) "Knows," I Cor. 2:11.
    - 4) Intercedes, v. 26, 27.
  - d) Spirit helps even our mute sighs. Not have to cry aloud before he becomes interested.
    - 1) Loud crying and tears not condemned.
    - 2) A time for such. Jesus, Heb. 5:7.

3. We Are Enlightened About Prayer.

a. Acceptable prayer does not depend on ability of suppliant to express all needs in words.

- 1) Limited in our wisdom. Not know "what" (AV) or "how" (ASV) to pray as we ought. Rom. 8:26.
  - a) Not know what *want*.
  - b) Not know what *need*.
- 2) Limited in words. "Not uttered," v. 26.

b. Spirit helps by interceding in prayer, v. 26, 27.

- 1) Translates our groanings into wise and good requests.

- 2) *Fact, not details*, of Holy Spirit's intercession revealed.
  - a) Walk by faith, II Cor. 5:7. Believe it!
  - b) Something he does *for* us, not *to* us.
- c. Acceptable prayers are not limited to what we ask or think.
  - 1) We pray to a God who is not limited. Dan. 3:17; Eph. 3:20.
    - a) Answers our own requests. Luke 11:9.
    - b) Accepts others' prayers in our behalf. Philemon 22. If man's intercessions are this powerful, we can have confidence in the Spirit's intercessions.
    - c) Hears Christ, I John 2:1.
    - d) Spirit helps and intercedes for us, v. 26, 27.
  - 2) Should pray always in Spirit, Eph. 6:18.

### III. CONCLUSION:

- A. Man Without Prayer Is Like Seeking Refuge In Own Shadow!
- B. Church today can be like it was in Acts 9:31: ". . . walking in the fear of the Lord and in the comfort (soothing which comes through intercession) of the Holy Spirit, was multiplied."
- C. Blessed consolation! While we face tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or any common frailty of man, the Holy Spirit intercedes for us, allays our groans, and strengthens us for the remainder of the journey home.

## THE INTERCESSION OF THE HOLY SPIRIT

When approaching a study of the magnitude of this lectureship, one is led into a fuller knowledge of all the Godhead and into a richer appreciation of all that is provided for us by grace, especially that which pertains to the person and work of the Holy Spirit. Our lesson focuses attention upon one of the most encouraging of all the "exceeding great and precious promises" revealed in the Book of God:

"And in like manner the Spirit also helpeth our

infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" Romans 8:26-27.

Whatever the meaning of the details of this declaration, one thing is evident from a casual reading: the Holy Spirit is deeply interested in the prayers and affairs of men. He is concerned about burdens and helps to bear them. Careful of the weaknesses of saints, the Spirit expresses their needs and pleads their cause before the Father. This intercession by the Holy Spirit is surely one of the most remarkable works performed in behalf of Christians.

## WHAT IS INTERCESSION?

### *Derivation.*

Intercession has its origin in a Greek word meaning, properly, ". . . to light upon a person or a thing, fall in with, hit upon."<sup>1</sup> This term was derived from a word which meant, ". . . to happen, chance."<sup>2</sup> Vine says the noun came to be a "technical term for approaching a king."<sup>3</sup>

(Westwood, N. J.: Revell, 1957), *enteuxis*, *Intercessions*, p. 267.

### *Occurrences in Scriptures.*

The Greek word for intercession occurs in the New Testament in all its forms eight times. It is translated "prayer" in 1 Timothy 4:5 and "intercessions" in 1 Timothy 2:1. The other six times it occurs in verb form and is translated "dealt with" in Acts 25:24, the remainder of times in the King

1. Joseph H. Thayer, *A Greek-English Lexicon of the New Testament* (New York: Harper and Brothers, 1889), *entunchano*, p. 219.

2. Thayer, *ibid.*, *tunchano*, p. 632.

3. W. E. Vine, *Expository Dictionary of New Testament Words*

James it is "make intercession" (the American Standard has "pleadeth against" in Romans 11:2). The intercessory works of Christ and the Spirit are mentioned twice each: Romans 8:34 and Hebrews 7:25 and our text.

### *Definition of Intercession.*

Intercession means ". . . seeking the presence and hearing of God on behalf of others."<sup>4</sup> The verb means ". . . to meet with in order to converse; then, to make petition, . . . plead with a person, either for or against others; (a) against, Acts 25:24, . . . against Paul; in Rom. 11:2, of Elijah . . . against Israel; (b) "for," in Rom. 8:27, of the intercessory work of the Holy Spirit for the saints . . ."<sup>5</sup> Romans 8:26 uses the same word from the Greek for intercession, but prefixes it with "huper," "on behalf of," to show that the petition of the Holy Spirit is on behalf of and not against the saints. Bullinger<sup>6</sup> says intercessions means, ". . . requests concerning others and on their behalf."

### *Examples of Intercessions to God.*

#### (1) Man for Man.

One of the earliest examples of man's interceding for man is recorded in Genesis 18:23-32. Upon hearing of the Lord's plan to destroy the cities of the plain, "Abraham drew near, and said, Wilt thou consume the righteous with the wicked? Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked: that be far from thee: shall not the Judge of all the earth do right? And Jehovah said, If I find in Sodom fifty righteous within the city, then I will

4. W. E. Vine, *ibid.*, *enteuxis*, p 267, Intercessions

5. W. E. Vine, *ibid.*, *entunchano*, p 267, Intercessions B Verbs

6. Ethelbert W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament* (London: Lamp Press, 8th ed., 1957), p. 416.

spare all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for the lack of five? And he said, I will not destroy it, if I find there forty and five." With persistent pleading, Abraham lowers the figure of righteous "salt" to forty, then thirty, and twenty, to ten. Thus Abraham, the father of the Jews, demonstrates a quality which has often been attributed to his seed as one of their outstanding traits. Could it be that the phrase, "jewing down," originated upon the occasion of Abraham's persuasive intercession for Sodom? If God was willing to spare wicked Sodom through another's intercession if ten righteous could be found there, we are convinced from the beginning of this study that such is beneficial.

Another example of intercession by man for man is found in Exodus 32:7-14 when the Israelites made a golden calf while Moses was receiving the law on Mount Sinai. God was ready to consume that "stiffnecked people;" but Moses pleaded for their lives and God accepted his entreaty.

Job interceded for his "friends" in Job 42:8, 9 at the command of God and Paul made a plea for Israel in Romans 10:1-4.

The New Testament commands Christians to make requests concerning others. "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men . . ." I Timothy 2:1. James 5:16 commands, ". . . pray one for another."

When Peter was imprisoned by Herod, "Prayer was made earnestly of the church unto God for him" Acts 12:5. Their prayers were intercessions. Stephen even interceded for his murderers in Acts 7:60, beseeching, "Lord, lay not this sin to their charge."

(2) Christ for the saints.

In addition to man's intercessions for man, the Bible tells

of the work of Christ for the saints in this respect. Besides His other functions, Christ “. . . also maketh intercession for us” Romans 8:34. Hebrews 7:25 declares “. . . he ever liveth to make intercession for them” (who “draw near unto God through him”).

John uses another term which is synonymous to intercessor, when, in 1 John 2:1 he calls Christ our “Advocate.” Literally, this word means, “. . . called to one’s side, i.e., to one’s aid. . . . It was used in a court of justice to denote a legal assistant, counsel for the defence, an advocate; then, generally, one who pleads another’s cause, an intercessor . . .”<sup>7</sup>

### (3) Holy Spirit for the saints.

A similar intercessory work is performed for us by the Holy Spirit. Besides the statements in our text, the Spirit is called the “Comforter,” (John 14:26), where the same Greek word is used which is translated “Advocate” in 1 John 2:1. Since the word means an intercessor we can see why Jesus chose to call the Spirit “another Comforter,” for both the Spirit and Jesus do the work of a Paraclete.

Some have been inclined to limit the work of the Holy Spirit as Comforter to the apostles through His miraculous influences upon them; but Jesus said, “I will pray the Father, and he shall give you another Comforter, that he may be with you for ever” John 14:16. Luke also says that following the conversion of Paul, the church “throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied” Acts 9:31. “Comfort” in this passage is from the same word meaning “an intercessor” which is translated “Comforter” in John 14 and “Advocate” in 1 John 2. Hence, the intercession of the Spirit was known by the early church as a source of comfort and aid to them in their rapid growth. The assistance of the Spirit’s intercession can help us in the same way now.

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<sup>7</sup>. W. E. Vine, *ibid.*, *parakletos*, p 208, Comforter

## MEDITATION DISTINGUISHED FROM INTER- CESSION

### *Holy Spirit Intercedes, Not Meditates.*

The Holy Spirit performs the work of interceding for the saints, while Christ both intercedes and mediates. "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all; the testimony to be borne in its own times" I Timothy 2:5,6. There can be many intercessors; but there is only one mediator and He is Christ.

### *Mediation of Christ Distinguished from Intercession of Holy Spirit.*

Let us not confuse the work of the Spirit in intercession with the work of Christ as our one mediator. There are at least five distinctive features which will help us to see the difference.

First, our Lord as mediator stands "between God and men" 1 Timothy 2:5. Mediator is derived from a Greek term whose root means, "middle."<sup>8</sup> Hence, a mediator is "one that acts between two parties; . . ."<sup>9</sup> The intercessor stands by the side of one to plead his case to another. We have already seen this idea is inherent in both *intercede* and *Comforter*.

Second, a mediator belongs to two parties while an intercessor represents one party to another. Paul argued, "Now a mediator is not a mediator of one" Galatians 3:20. Jesus perfectly qualified in this respect and one of His favorite expressions to denote himself was, "Son of man" Matthew 16:13, yet he was also "Son of God" v. 16.

Third, a mediator "is a sponsor or surety;"<sup>10</sup> hence he

8. Greek, *mesos*.

9. *The Analytical Greek Lexicon* (New York: Harper and Brothers), *mesites*, p. 264.

10. Thayer, *ibid.*, p. 401, *mesiteuo* 2.



must interpose some offering of surety or guarantee. Christ "gave himself" as a ransom for all (1 Timothy 2:6). "Through his own blood" (Hebrews 9:12), he serves as the "mediator of the new covenant" (Hebrews 12:24). An intercessor pleads and makes petition on behalf of another; but his work does not include making a surety.

Fourth, a mediator is for enemies, while the intercession of the Holy Spirit is "for the saints" (Romans 8:27). Thayer defines a mediator as "one who intervenes between two, either to make or restore peace and friendship . . ." <sup>11</sup> The apostle Paul defines this work of our one mediator in 2 Corinthians 5:19-21: "To wit, that God was in Christ reconciling the world unto himself . . ." To reconcile means to restore to friendship and God was doing this through Christ's meditation.

Some intercessions are made by man for those who are lost, as Paul prayed for Israel in Romans 10:1-4, not that they would be saved in their sins or that the gospel would be ignored, but that they would accept God's plan for making man righteous. Man makes intercessions for all men (1 Timothy 2:1); but this is not true of the Holy Spirit. He "maketh intercession for us" — "for the saints" Romans 8:26, 27.

Fifth, a mediator must ratify his covenant. Thayer says in defining it, ". . . one who intervenes between two, . . . to form a compact, or for ratifying a covenant . . ." <sup>12</sup> The book of Hebrews emphasizes that Christ is the mediator of the new covenant. <sup>13</sup> Salvation is offered upon the terms of His covenant and He "would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus" 1 Timothy 2:4, 5.

The intercession of the Holy Spirit is according to the

11. Thayer, *ibid.*, p. 401, *mesites*.

12. Thayer, *ibid.*, p. 401, *mesites*.

13. Hebrews 8:6; 9:15; 12:24.

terms of Christ's ratified covenant. Romans 8:27 says, "He maketh intercession for the saints according to the will of God."

*Example of Distinction Between Intercession and Mediation.*

Having seen these five distinguishing factors, may we over-simplify the matter, and present an example which will help us to see the difference between intercession and mediation. Let us suppose that a man owes a debt of one million dollars and he cannot repay the sum. His friends are interested in him and they approach the banker and entreat him to lend the needed capital. When asked if they are able to supply collateral, they must say they do not have the ability to guarantee the note. A rich man sees the debtor's plight, goes to the banker and furnishes his own possessions as surety, declaring, "I'll sign the note." While the other friends could only plead his cause and thus intercede for him, this rich man had represented the interests both of the banker in providing the collateral and of the debtor by signing his note. He was therefore serving as a mediator.

Our illustration will not fit every detail of the distinction; but it will help us to see there is no contradiction in the Scriptures when it declares there is only one mediator and many intercessors.

### SOME DEDUCTIONS FROM THE TEXT

Turning now from these things for a closer examination of the passages upon our subject, let us notice some valid conclusions which will define the great work of the Spirit about which we are concerned.

*We Learn About the Holy Spirit.*

(1) His person.

Plainly, the work of the Holy Spirit and His nature require that we see Him as a personality and not a mere essence. Romans 8:26, 27 tells two things about Him which require

personality. It is stated that He has "mind." Also we see that the Spirit is not the same personality as the Father although they are united in purposes; hence, "one" in harmony and nature while distinct in person. "He that searcheth the hearts" (one personality) "knoweth what is the mind of the Spirit," (another personality) "because he maketh intercession for the saints." The Father and Spirit are distinct persons, for the Spirit certainly is not interceding to Himself!

## (2) His character.

This intercessory work performed in behalf of man by the Holy Spirit tells us about the great qualities of His divine character.

Rather than looking upon this office of intercession as a drudgery, the Holy Spirit loves His work. Jesus performs a similar work for us with joy. The book of Hebrews says, ". . . he ever liveth to make intercession" 7:25. That is, Christ enjoys interceding for us. When a mother *lives* for her children, it means they are her chief joy in life. Even the Greek term has this connotation. One of its definitions is, "to enjoy real life . . . this life in the absolute fullness Christ enjoys . . ." <sup>14</sup> And Christ said, ". . . he shall give you another Comforter" John 14:16, meaning, "another of the same sort" <sup>15</sup> and possessing the same interest in interceding as does our Lord.

It should give us confidence to know that the Spirit is concerned about man and desires to help him with his weaknesses and intercede for him to God. The "-eth" ending on the verbs shows that the Spirit is constant in this aid. He "helpeth our infirmity" and "maketh intercession for us" (both present indicative) showing that we can depend

14. Thayer, *ibid.*, p. 270, *zao*.

15. W. E. Vine, *ibid.*, p 208, Comforter, *parakletos*: "another (*allos*, another of the same sort, not *heteros*, different) Comforter."

upon him, who, like the Father, is "a very present help in trouble" Psalm 46:1.

He respects the will of God. If he were devoid of this trait, he would not be flawless; so verse 27 says, "He maketh intercession for the saints according to the will of God." It is God's will to hear saints and reject the prayers of the rebellious as "abomination" (Proverbs 28:9). Sin separates us from God so that He will not hear (Isaiah 59:1, 2). "If I regard iniquity in my heart, the Lord will not hear," said David in Psalm 66:18. In the New Testament, Peter quotes, "The eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon (against, AV) them that do evil" 1 Peter 3:12. With full respect of God's will upon this and every matter, the Spirit makes intercession for those who have likewise respected God's will. He intercedes for the saints.

### *We Are Taught About Affliction.*

The entire context is about the Christian and affliction. In the seventeenth verse, we read of the wonderful privileges belonging to saints with an inheritance of Heaven before them. But he no sooner describes this prospect than he presents the condition, . . . if so be that we suffer with him."

#### (1) Saints not exempt from suffering and affliction.

Even saints, who compose the new creation of God, are not exempt from present woes and common frailties as long as they are in this world. They are surrounded by trials, encompassed by reminders of their own weaknesses, exposed to the bombardments of temptation, attacked by disease, and anguished by death and calamity. Even of the apostles, "who have the first-fruits of the Spirit," Paul said, "Even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body," verse 23.

#### (2) Heaven's attitude toward our sufferings.

If we were left to bear all these things alone, we would

be doomed; but our text declares that we receive help from the other side. "And in like manner the Spirit also helpeth our infirmity." This teaches us that the Holy Spirit *alleviates*, not *eliminates*, our infirmities. Of "helpeth," Guy N. Woods says, "This word is a compound verb, from *lambano*, to take hold of, *syn*, together, with and *anti*, on the opposite side, over against. It is of interest to observe that this verb occurs only one other time in the Greek Testament — in the narrative of Luke 10:40, when Martha, vexed and cumbered with much serving, and annoyed because of Mary's uncooperativeness, asked Jesus to bid Mary to help, *synantilabetai*, literally, to "Stand over on the opposite side from me, and take hold of the work, so that the two of us working together can get the job done!" Was Martha attempting to move a heavy table at the very moment she addressed these words to the Savior? Did she also point to the table when she requested Jesus to bid Mary to take hold on the other side and help her? We may well believe that such was so, for this is the picture drawn for us in the Greek verb. The Spirit helps us — he stands over against us, as it were, and lifts with us until by our united efforts our burdens are lifted."<sup>16</sup> Thus are our burdens lightened.

Afflictions have a purpose and God can turn them to benefit us. The Spirit realizes this and we should notice his teaching in the Scriptures upon this truth. Although the affliction may originate as a "messenger of Satan," God can make it work in such a way that its result is for good, as in the case of Paul's affliction in 2 Corinthians 12:7-10. Its purpose, said Paul, was "that I should not be exalted overmuch." It kept him humble. Although he besought the Lord three times to remove it, the answer to his prayers was, "My grace is sufficient for thee: for my power is made perfect in weakness." It was then that Paul learned the reason why afflic-

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16. Guy N. Woods, *How To Use The Greek New Testament*, (Memphis, Tenn.: 1951), p. 61.

tions are not entirely eliminated: "When I am weak, then am I strong."

Afflictions also develop patience and the eighth chapter of Romans stresses this virtue. Young's transliteration of verse nineteen pictures saints "on tiptoe to see the wonderful sight of the sons of God coming into their own."<sup>17</sup> But they must wait it out. "If we hope for that which we see not, then do we with patience wait for it" verse 25. Our waiting is not in indifference, but one which suggests "welcoming"<sup>18</sup> — the way a child waits for a ship on which his mother is to arrive. In the meanwhile, saints patiently bear their infirmities in hope of better things, knowing "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" verse 18. This prompted Paul to describe it as "light affliction, which is but for a moment" 2 Corinthians 4:17 (AV). "We also rejoice in our tribulations: knowing that tribulation worketh patience," (Romans 5:3), when we see that the Godhead is seeking our *good*, not our *ease*.

### (3) Saints' attitude toward affliction.

When taken into proper perspective, affliction is seen as a blessing in disguise. David said, "Before I was afflicted I went astray; but now I observe thy word. . . . It is good for me that I have been afflicted; that I may learn thy statutes" Psalm 119:67, 71. Paul rejoiced in his suffering and he said, "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake" 2 Corinthians 12:10. All saints should rejoice, even in persecution, (Matthew 5:12); because "our light affliction which is but for a moment, worketh for us more and more exceedingly an eternal weight of glory" 2 Corinthians 4:17. The Holy Spirit has promised to make life's sum and total

17. J. B. Phillips, *Letters To Young Churches*, (N.Y: MacMillan), p. 18.

18. Thayer, *ibid.*, p. 131, SYN., *dekomai* with *apek-*

good: "And we know that to them that love God all things work together for good" Romans 8:28. Besides all this, we have the blessed promise of help from the Holy Spirit of God as he intercedes. Let us never allow temporal adversity to make us forgetful of our spiritual prosperity.

#### (4) Groanings in affliction.

What are these groanings? They cannot be complainings, for that is forbidden. "Neither murmur ye, as some of them murmured, and perished by the destroyer" 1 Corinthians 10:10. These are, rather, "mute sighs, the expression of which is suppressed by grief, Romans 8:26, . . . which (from their nature) cannot be uttered . . ." <sup>19</sup>

These groanings are ours, not the Holy Spirit's. Man, in grief with an oppressed and burdened heart, does not, and often cannot, transform the desires of his own soul into audible words of prayer. Perhaps you have heard one with emotions too deep for words only cry, "Oh, Lord!" while others, with hearts swollen by grief, can not give vent to any outward expression, and suppress all sound. If the Holy Spirit could do no more than groan also, it would be sympathy, perhaps, but not intercession.

The Holy Spirit has great power of expression. He gave us the Bible (2 Peter 1:21): surely he who inspired the apostles and expressed the mind of God to man has no difficulty in expressing the desires of man to God! He has "mind" which means "to have understanding, be wise."<sup>20</sup> He knows the things of God (1 Corinthians 2:11). Therefore, he is able to intercede with the eloquence and wisdom of God when we sigh.

Twice Paul states that these groanings are not uttered, but are "within ourselves." This is not to condemn audible crying and tears: there is a place for such. Even our Lord ", . . in the days of his flesh, . . . offered up prayers and supplications

19. Thayer, *ibid.*, p. 25, *alaletos*, unutterable.

20. Thayer, *ibid.*, p. 658, *phroneo*, mind.

accompanied strong (loud) crying and tears" Hebrews 5:7. But Paul is emphasizing that our afflictions do not have to be accompanied with audible words or loud stentorian wails before the attention of the Holy Spirit is attracted to our needs. He lends his assistance and sustains us, even when we inwardly sigh.

### *We Are Enlightened About Prayer.*

(1) We are limited. That is a reason for prayer.

Man, in the midst of all his limitations, should be encouraged to know that acceptable prayer does not depend on the ability of the suppliant to express all needs in words. We are limited in *wisdom* and often we do not know "*what*" (AV) or "*how*" (ASV) "to pray as we ought." Sometimes we do not know what we *need*; but there are times when we see we are in deep need of help from the Lord, and we do not know what we *want*. The heart, at these times of deepest extremity, may not be able to break forth into ardent desires clothed in eloquence. The shell of words is removed and we only sigh. These unuttered groans the Spirit of God understands perfectly and translates into wise and good requests in our behalf, adequate for all our needs.

The *fact* of the intercession of the Holy Spirit is revealed in the Bible, but the *details* of how he does it are not. Suffice it for mortal mind to accept the fact, knowing that we are not equipped to understand all about the Godhead. If we did, we would be Gods ourselves. Ours is a life of trust: "we walk by faith, not by sight" 2 Corinthians 5:7. And we have complete confidence in the Spirit to fulfill his work. Remember, the intercession of the Holy Spirit is a work done *for* us, not *to* us. It is not something that is "better felt than told."

(2) Our *limitations* are not the *limits* of our prayers.

Acceptable prayers are not limited to what we ask or think. We pray to God who is not limited. Let us declare with the Three Hebrews, "Our God whom we serve is able" Daniel



3:17. He is "able to do exceeding abundantly above all that we ask or think" Ephesians 3:20. He answers our own requests (Luke 11:9); but he is able to do exceeding abundantly above that! He accepts others' prayers in our behalf. Paul knew this and he wrote Philemon from prison to get him a room ready for he had that much confidence in the effectiveness of Philemon's intercession for him: "But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you" Philemon 22. If the intercessions of a man meant that much, how much more powerful must be the intercession of Christ and the Holy Spirit! This should cause us to pray "at all seasons in the Spirit" Ephesians 6:18.

### CONCLUSION

There is an old Western tale of a man who came out of the desert with his lips parched and dry and his tongue swollen, crying for water. As they cared for him and looked at his blistered skin, one man inquired if he had found no shade out in the desert. "Yes," he replied, "but I couldn't get into it." When asked why he couldn't get into it, he sagely said, "Did you ever try to get into your own shadow?" And so, many a man, away from his Maker, is traveling the barren wastelands of sin and materialism, seeking refuge in his own shadow, and finding no help, no aid. In the blistering day of suffering, he cries out and is mocked by the echo of his lonely wail. In search of some shelter, he crouches on the edge of his own shadow for protection from the blasting of the wind-borne sand of retribution and judgment, and finds no escape. Yet here, within reach of all humanity, is a place of refuge, like an oasis in the desert, where man, deluded by mirages of allurements in sin and degradation, can find shelter in the shadow of the cross of Christ and the constant care of his love. Revived and forgiven, encouraged by the knowledge of help and intercession on every side, he is ready to go forth anew toward that city which hath the foundations,

whose builder and maker is God. "The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" Psalm 121:5-8.

The church today can be like it was in Acts 9:31: "... walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." Comfort is the result of intercession, and Luke declares that the Spirit's interceding comforted and blessed the church. No wonder it grew!

What a blessed consolation! While we face tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or any common frailty of man, the Holy Spirit intercedes for us, allays our groans, falls in beside us and helps us lift our burdens, and strengthens us for the remainder of the journey home.

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## STUDY QUESTIONS

1. Define intercession and give one passage which tells of the Spirit's performing this work.
2. List two sources of intercession besides that of man for man.
3. Give two examples in the Bible of intercessions being made where the petition of the intercessor was not granted.
4. Name a similar work done for, not to, the saints by both Christ and the Holy Spirit. List three words from the Bible which describe either the one performing this work or the work itself.
5. Determine whether or not the work of the Spirit as Comforter was limited to the apostles.
6. Name five features of the mediatorial work of Christ which distinguishes it from the intercessory work of the Holy Spirit.
7. Tell of one distinct difference between man's intercession for man and that of the Holy Spirit for man.
8. What is there about the Spirit's intercession which shows he is a distinct personality from the Father?
9. What is the difference between alleviating and eliminating infirmity? What does the Spirit do?
10. Name three good purposes served by affliction. Give Scriptural reasons for your answer.
11. What should be the saints' attitude toward infirmity?
12. What is the difference between groanings and murmurings? Whose are these groanings? Give reasons for your answer.
13. Name three traits of the Holy Spirit's character which we learn from studying about his intercession.
14. Prove in three ways the Holy Spirit's power of expression.
15. List three truths which intercession of the Holy Spirit teaches you about prayer.

# **THE BLASPHEMY AGAINST THE HOLY SPIRIT**

By FOY E. WALLACE, JR.

## **OUTLINE**

- I. THE ANTECEDENT CONSIDERATIONS.**
- II. THE HOLY SPIRIT AND THE KINGDOM.**
- III. THE DISPENSATION OF THE HOLY SPIRIT.**
- IV. THE SPIRIT AND THE WORD.**
- V. THE SIN AGAINST THE HOLY SPIRIT.**

The phase of the theme of this lectureship assigned to me, "The Blasphemy Against The Holy Spirit," cannot be properly approached apart from the whole mission of the Holy Spirit, and his entire policy of operation. It is therefore necessary in the premises to make some important notations of the scope of questions relating to the conclusions that are implicated in this facet of the Holy Spirit's operations.

### **I. THE ANTECEDENT CONSIDERATIONS**

The system of religion commonly called Christianity differs from and exceeds all human systems in that it claims the presence of a divine spiritual entity which immediately inspired the prophets of God and the apostles of Jesus Christ, and through them inspired the Word of God; which also through the inspired Word converts alien sinners, animates believers and stirs within their hearts the spiritual motions that are essential to the Christian's life and conduct. This divine Being is incorporeal and invisible in essence, and is represented in Matt. 3:16 and John 1:15-26 as proceeding from the Father, and as possessing the attributes belonging to a person: such as mind, understanding, will and actions: and in Rom. 8:1, 14, the function of counsel and direction are ascribed to him. In the order of existence and subsistence this

divine Being is the third member of the Godhead, into which threefold name gospel subjects are said in Matt. 28:19 to be baptized: the Father, the Son and the Holy Spirit.

The name of the Holy Spirit is sometimes put for temper, for mind, for disposition and thus designates the qualities that proceed from or are imparted by him. This includes such passages as Gal. 4:6, Rom. 8:9, and Phil. 2:5 which refer to implanted spiritual attitudes of heart and mind and which belong to the spirit of man, the inner man. The operations assigned to the Holy Spirit and the influences ascribed to him, are twofold: first, immediate or direct, without medium, as upon the minds of the apostles of Christ for the necessary inspiration in the revelation of the divine plan of redemption; second, the mediate, or indirect — through medium — operation and influence upon the minds of others than the inspired men, as stated in Jno. 17:20, through the *words* of inspiration.

Time was when the divine scheme of redemption was concealed in the depth of the Omniscient Mind, unknown to men or angels. It was reserved for the Holy Spirit to reveal this great and grand, supremely magnanimous and superbly magnificent plan of the ages. This gracious revelation of God's plan to save man is the theme of the first and second chapters of First Corinthians. After contrasting the weakness and imperfections of the Grecian philosophy with the perfection and infallibility of divine revelation, the apostle declared that the things of the Spirit were not within the means of natural knowledge to discover, but must be revealed. The apostle averred that it required the *words* of the Spirit to teach the *things* of the Spirit (1 Cor. 2:7-13). The apostle then added, in verse 14, "but the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." Theology has long taught that the natural man is the unregenerated man who cannot *understand* the things of the Spirit until a direct operation removes his

depravity of mind — he can then understand the things of God. But the passage says nothing about the unregenerated man, and makes no mention of inherent depravity, total or otherwise. Neither does the passage assert that the natural man cannot *understand* the things of the Spirit of God — it declares that the natural man cannot *receive* the things of the Spirit, and cannot *know* them through the natural channels of knowledge. The passage simply affirms that the things of the Spirit do not belong to the realm of the philosophical and cannot be discovered by human wisdom — they must be revealed. The natural man is the man of natural knowledge. We are all natural men, depending on natural means for knowledge and information, men of natural resources. The scientist is a natural man, but the things of the Spirit are not scientific subjects, and the scientist cannot explore them through scientific apparatus. The astronomer is a natural man, and he can peer into the heavens through his telescopic equipment and ascertain things astronomical and astrophysical, but he cannot *receive* the things of the Spirit through any instrument of astrophysics. The geologist is a natural man, and as he examines the records of the rocks, and observes the strata laid upon strata, the things of geology may be ascertained, but not the “things of the Spirit” — they belong to the realm of revelation. The chemist is a natural man, but he cannot ascertain the things that belong to direct divine revelation through his chemical experiments. The apostle declares the reason: “But God hath revealed them unto us (the apostles) by his Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . which things also we (apostles) speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth.” That apostolic declaration is verbal inspiration with a vengeance! And it compares with the instructions of the Lord to his apostles: “Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that

speak, but the Holy Spirit" (Mark 13:11). The Holy Spirit revealed the *things* of inspiration to the apostles, and the Holy Spirit provided the *words* of inspiration to the apostles by which to express the things of revelation. Thus *revelation plus inspiration equals the Word of God*.

One of the most glaring perversions of the so-called new versions of the Bible is the deliberate mistranslation exhibited in the paraphrase of this Corinthian passage. The new book, which bears the title of the *Revised Standard Version*, prints 1 Cor. 2:14: "The unspiritual man does not receive the gifts of the Spirit of God . . . and he is not able to understand them." The other book, which bears the name *The New English Bible*, makes the passage read that "the unspiritual man . . . cannot grasp it." So these two new Bibles make the apostle Paul teach the doctrine that an unregenerate man cannot understand God's revelation to man — and thus they insert the old cobwebs of false theology that an alien cannot understand the gospel without an operation to remove his *unspiritual* nature. It is a premeditated mutilation of the doctrine of the Holy Spirit. The apostle's use of the phrase "the natural man" has no reference to an alien or unregenerated or unspiritual man — it is the man of natural knowledge; and the passage does not assert that he *cannot understand* or *cannot grasp* the things of God's revelation to man; it states that he cannot *receive* them through his natural channels, or *know* them from his natural resources. It is folly to make the word natural mean *unspiritual* or unregenerate, for a very spiritually minded man may be among men of scientific research, yet it would be as true of him as of any other that he could not discover the things of revelation through the mediums of natural knowledge. On the other hand if the alien unregenerate cannot *understand* or *grasp* divine revelation there could be no purpose in preaching the gospel to sinners, it would be useless and wasted endeavor.

I have spent much time in the perusal of the so-called new

Bible, and there are hundreds, many hundreds of passages that have been so rephrased as to reverse the meaning of the inspired Word, and these committees of men who have rewritten the Bible come under the condemnation of apostolic days: "who changed the truth of God into a lie." The further a textual examination of these new versions is pursued the more apparent is the perfidy of their perversions. They are not *new translations* at all — they are *no translations*. And there are young preachers by the scores peddling these new Bibles in their preaching and berating the Bible with which the battles for the truth against all donominational error has been fought through all generations of the church on this continent. These young preachers are hurting the churches and ruining themselves. This is the real modernism confronting the church today; and if the colleges to which our people in the church have entrusted their sons and daughters replace the Bible with these purported new versions, it portends two things: the schools will go the way of Bethany College, and the churches will succumb to modernism. It is, indeed, time to cry, "Watchman, what of the night?" and to call all preachers of the gospel and elders of the churches to arms who hold in regard the integrity of the Bible, "not as the word of men, but as it is in truth, the word of God" (1 Thess. 1:13).

Reverting now from this preliminary excursion to another facet of the Holy Spirit's mission, as we approach slowly but surely the principles involved in the blaspheming of the Holy Spirit.

## II. THE HOLY SPIRIT AND THE KINGDOM

The mission of the Son of God in the world was the establishment of the kingdom of heaven. His first announcement was in the words of Mark 1:15: "The time is fulfilled, and the kingdom of God is at hand." The people of Galilee and Judea were familiar with the word kingdom and knew what it meant. From the time of the Babylonians, the Persians,



the Grecians and then the Romans, the people had lived under the rule of kings and kingdoms, and they knew the word. But here is One who announced a *kingdom of heaven*. It meant the *reign* of heaven in the hearts of men, a kingdom "not from hence"; it was to be here, but not *from* here, its character was heavenly. The spiritual nature if it was expressed in the words of Luke 17:20: "The kingdom of God cometh not with observation," and of verse 21, "For, behold, the kingdom of God is within you." It would not be possible to measure its geographical boundaries with the transit of the surveyor, nor with the theodolite by which the astronomer measures celestial regions — this kingdom would not be conspicuous by outward splendor, but would be "within" its subjects — the reign of heaven in the hearts of men. The establishment of this kingdom was the sum total of the mission of Christ into the world. He came "to seek and to save the lost," but by the establishment of the reign of heaven in the hearts of men.

The inauguration of this kingdom was identified with the dispensation of the Holy Spirit, as stated by the Lord himself in Mark 9:1: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." In the preparation of his disciples for Pentecost, after his resurrection, recorded in Acts 1:8, Jesus said: "Ye shall receive power after that the Holy Spirit is come upon you"; and in Acts 2:1-4 the descent of the Holy Spirit upon them is narrated. These passages link the establishment of the kingdom with the coming of the Holy Spirit; and the text of Matt. 12:28-31 links the blasphemy of the Holy Spirit with the coming of the kingdom: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you . . . Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men." It is evident that the Lord here anticipates the dispensation of the Holy Spirit and identifies the establishment of the kingdom

with it, and associates with it the blaspheming of the Holy Spirit. At the time of the words spoken by Jesus in Matt. 12:24-32 and Mark 3:22-29 the Holy Spirit had not been offered to men to accept or reject. The exercise of the Spirit of God by the Lord in casting out devils was in evidence that the kingdom of God was about to be established; but the apostle John said in the gospel record of Jno. 7:39 that "the Holy Spirit was not yet given; because that Jesus was not yet glorified." The gospel of Luke records in chapter 24:46 that Jesus was glorified after his sufferings, and Paul affirms in 1 Tim. 3:16 that he was "received up into glory." The actual sin of blaspheming the Holy Spirit could not have been committed before the Holy Spirit was offered, and Matthew's record connects this sin with the Kingdom-Spirit dispensation in the words: "Then is the kingdom of God come unto you . . . wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men." The warning shall not be forgiven unto men" was made in anticipation of the rejection of the Holy Spirit's dispensation after the kingdom was established. In the record of Mark 3:29 it is referred to as an eternal sin: "But he that shall blaspheme the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." This is not the language of a thing that had been done, but of something concerning which they were in danger — "he that shall blaspheme," and "in danger of eternal damnation." It is hardly a thing to believe that an unpardonable sin was committed by a party of Pharisees before the death of Christ, of which men could not repent, and therefore a segment of humanity cut off from the human race for whom Jesus Christ could not have died. It is not compatible with the redemption declaration of Heb. 2:9 "that he by the grace of God should taste death for every man."

The sayings of Christ all the way from the river of Jordan where he was baptized, to the hill of Calvary where he was

crucified, were kingdom principles, gospel previews and Pentecost pointers. After his baptism, having descended from the Mount Of Temptation, the record of Matt. 4:23 states that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom," He preached the good, glad news of the kingdom which was announced in Mark 1:15. The discourse with Nicodemus reported in the third chapter of John, "Except a man be born again, he cannot see the kingdom of God" and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," pointed to Pentecost. The message of the twelve and of the seventy, during the Lord's personal ministry, "And as ye go, preach, saying, the kingdom of heaven is at hand," was pointing to Pentecost. The Lord said in Luke 16:16 that "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The phrase "until John" means until John's order ended. At the house of Cornelius, in Acts 10:37, Peter used the phrase "after the baptism which John preached." These statements mean *after the cross*, and "since that time" means since the cross, the kingdom of God was preached, and all men pressed into it under the Great Commission. These are all Pentecost pointers, and in the light of these comparisons it becomes more evident to me that the blasphemy against the Holy Spirit, connected as it was with another of the Lord's saying concerning the kingdom, is included also in the Pentecost pointers.

These are some of the previews of the gospel and principles of the kingdom which come within the range of this discussion, but before a further analysis of various passages bearing on what has been regarded as the unpardonable sin against the Holy Spirit, it is necessary to bring into perspective the mission of the Holy Spirit and the nature and scope of his operations.

### III. THE DISPENSATION OF THE HOLY SPIRIT

There was, first of all, the Lord's promise to his apostles of the Comforter, which he would send after his departure from them and his return to the Father. This Comforter was the *Paracletos* for which term there is no English correspondent. It might have been anglicized, or "english-ized" to read *Paraclete*, which still would have been the promise of something to the apostles alone, which would fill the place of Jesus with them. Because Jesus said, in the text of John 14:16-26, "I will not leave you comfortless," the noun "Comforter" was applied to this promise as the name for it. But we are not left to surmise what it designates: "I will pray the Father, and he shall give you another Comforter . . . even the Spirit of truth; whom the world cannot receive." The Comforter therefore was the measure of the Holy Spirit possessed by the apostles for the revelation of the truth — "the Spirit of truth," or complete inspiration, and was promised only to the apostles of Christ.

The clause "whom the world cannot receive" does not refer to the alien sinner not receiving a direct operation of the Holy Spirit. There are numerous passages by which to disprove that contention, without using a passage that does not refer to it. The term *world* here has reference to men in general as opposite to the *apostles* of Christ, and it means that this promise was *special* and not *general*; It was a promise to the apostles alone, and to no one else. The proof of this affirmation is seen in the functions ascribed to the Comforter in chapter 14:26, and 16:13. The Comforter would "bring all things to your remembrance, whatsoever I have said unto you" and "he will guide you into all truth." Here is stated the two-fold office of the Holy Spirit Comforter in the apostles: first, the *reminding* office of the Holy Spirit in them—"bring all things to your remembrance"; and second, the *revealing* office of the Holy Spirit in them — "he shall teach you all things" and "he will guide you into all truth." The Lord did not teach his apostles

“all things” or “all truth” while he was with them — this he said in chapter 16:12: “I have yet many things to say unto you, but ye cannot bear them now” but when “the Spirit of truth is come, he will guide you in all truth.” It was therefore reserved for the Comforter, the Holy Spirit of inspiration, to reveal to the apostles the things that the Lord had not Himself told them, and thus complete the gospel plan of redemption. It is apparent, therefore, that the promise of the Comforter was made to the apostles alone.

It must here be further postulated that this Comforter was synonymous with the baptism of the Holy Spirit, which also was a promise to the apostles only. Properly defined the Holy Spirit baptism was *the clothing with power* which came to the apostles on Pentecost. In the promise of Luke 24:49 the Lord said they should “be endued with power from on high,” otherwise translated, “clothed with power”; and in Acts 2:4 on the day of Pentecost the waiting apostles “were all filled with the Holy Spirit.” It was not the manner of the Holy Spirit’s descent from heaven that constituted the baptism in the Spirit, but their being *filled* or *overwhelmed*, or *endued* and *clothed* — it was the result, not the manner of descent, that defines the Holy Spirit baptism, which the apostles only received. If any power of the Holy Spirit was lacking, it could not have been the *overwhelming*, or the baptism, and it is therefore a mistake to assume that others than the apostles, who received certain measures, or were subjects of certain manifestations of the Spirit, were thereby recipients of the Holy Spirit baptism.

It is sometimes insisted that 1 Cor. 12:13, “For by one spirit are we all baptized into one body,” makes the baptism of the Holy Spirit general. But the preposition *by* expresses the agency, not the element of the baptism of this verse. The agent of baptism cannot also be the element, and the Spirit — that is, teaching of the Spirit — was the agent of the baptism. The passage is this: By one Spirit (the teaching) are we all baptized (immersed in water) into one body (the church) . . .

and have been all made to drink into (participate in the blessings of) one Spirit." There is no Holy Spirit baptism in this or any other passage referring to others than the apostles of Christ.

The bearing of the conversion of Cornelius on the subject of Holy Spirit baptism has been much discussed, with the generally prevailing idea that Cornelius was the recipient of Holy Spirit baptism. A study of *what* the Holy Spirit *was*, the purpose of it, and the power it imparted, will substantiate, I believe, my own conviction that the manifestation of the Holy Spirit at the house of Cornelius, as recorded in the tenth and eleventh chapters of Acts, was not Holy Spirit baptism. The statement of Peter, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit," indicates only that this occurrence *reminded* Peter of what had occurred on Pentecost; and he continued to say, "Forasmuch as God gave unto them (the Gentiles) the like gift as he did unto us (apostles)." It was a *like gift*, not the same thing, and was *like* it only in the manner in which it had descended upon them as a manifestation of Gentile acceptance. Chapter 10:45, as well as 11:17, refers to this outpouring as a "gift" and not as the baptism, and it is nowhere directly called the baptism. When Peter declared that he remembered the word of the Lord, "Ye shall be baptized with the Holy Spirit," it was the promise made to the apostles which, according to Acts 1:5, was to have been fulfilled and completed on the day of Pentecost. The statement of Peter in Acts 11:15, "as upon us at the beginning" is indicative of *manner* and not of the *measure* of the reception — the passage says *as*, a comparison; *like* it in the manner by which the incident occurred, descending directly from heaven, which reminded Peter — he "remembered" the Pentecost occasion. Cornelius did not receive what the apostles had received; he did not know what the apostles knew; he could not do what the apostles could do; and he was

therefore not *endued* nor *clothed* with the power which the Holy Spirit bestowed. He had no inspiration that the Holy Spirit baptism imparted; the gift that he received was an outward manifestation only, and did not continue with him, but was designed only to demonstrate to the Jews that the Gentiles were acceptable to God as gospel subjects. There was no reason why the Holy Spirit baptism should be employed for that end and purpose.

There can be no degrees in Holy Spirit baptism. Any two men baptized in the Holy Spirit would have equal measure of it. The apostles, including Paul, all had the Holy Spirit baptism, but they possessed equal measure of inspiration; one apostle did not have more of the baptism than another, and one was not less inspired than them all. On the point of receiving the apostolic powers and credentials, Paul declared in 2 Cor. 11:5 that he was "not a whit behind the very chiefest apostles." There was no such thing as measures of Holy Spirit baptism, or of a limited Spirit baptism. If Cornelius had been baptized in the Holy Spirit he would have possessed all powers imparted by it and belonging to it, and he would not have been inferior to the apostles of Christ in any respect; he would have known all that the apostles knew, and could have done all that the apostles could do, and it would not have been necessary for Peter to have told him anything.

In answering the claims of men now, who claim the Holy Spirit baptism, gospel preachers challenge them to do what the Spirit baptized apostles did, and demonstrate their claim. *As goes the proposition, so must be the demonstration.* In my own experience in debate with a leading proponent of the Holy Spirit baptism, he had difficulty finding and reading his scripture passages, and became confused in his use of the notes prepared for his speeches. It was my pleasure to chide him about it: if he had what he claimed he could have discarded his notes, and he could have surely quoted his scripture passages. The men who had the Holy Spirit baptism *wrote the Bible,*

and if men had the Spirit baptism today they could write it again.

Now, apply these powers of Holy Spirit baptism to the case of Cornelius and see the argument for it vaporize. It has been a wonder to me that some denominational preachers have not replied to the challenge for a demonstration of their claim by applying this inconsistency to some of our preachers, and thereby put them "over the barrel" in the case of Cornelius, for of certainty he did not possess the powers of the Holy Spirit baptism, nor could he have demonstrated what our own preachers have challenged the denominationalists to do in proof of the claim. The fact that Cornelius was enabled to speak with tongues was not a demonstration, because the mere existence of tongues was not a sign of Spirit baptism, but of a gift, such as prevailed among members of the churches during the time of spiritual endowments. There are numerous examples of the use of tongues for special purposes which had no connection at all with the Holy Spirit baptism. The Old Testament records that Balaam's ass employed the tongue of a man, but I dare say that no one would claim that the ass was baptized in the Holy Spirit. In a final word on the point, the proof of the Holy Spirit baptism does not consist in the special endowments such as the spiritual gifts, or in the outward manifestation for special purposes as in the case of Cornelius; but it applies to the possession of the Comforter which the Lord Jesus Christ promised to his apostles, the plenary and verbal inspiration imparted to the apostles and to them alone. Any claim of Holy Spirit baptism by others than the apostles must be subject to demonstration, for *as goes the proposition, so must be the demonstration.*

The established fact that the baptism in the Holy Spirit was an endowment of inspiration, restricted to the apostles and confined to the apostolic age, does not imply that its benefits were thus limited; its effects include all who accept the teaching of the apostles, in that the blessings of the gospel which



result from it are universal. There is, therefore, the relation of the Holy Spirit and the law of conversion to be considered in the conclusions to be reached regarding the sin against the Holy Spirit.

It has been difficult for people in general to make the proper discriminations between the special influences of the Holy Spirit by the special endowments of New Testament times, and the general working of the Holy Spirit through the word of God in the mind and heart. The effect of the Holy Spirit upon the apostles was its *baptism*. The direction of the Holy Spirit in the apostolic churches during the completion of the revealed word was called *spiritual gifts*. These provisional impartations were the tugboats of Christianity serving the purpose to guide the ship of the church out of the channel into the open sea, where it sails on its own strength with the revealed word. These miraculous powers were the scaffolding necessary to the building of the structure, but when the structure was completed the scaffolding was no longer needed and was removed. This was the argument of Paul in the thirteenth chapter of First Corinthians, in which the apostle explained that "when that which is perfect" should come, that which was "in part" should be done away. The "perfect" was God's completely revealed word; that which was "in part" was revelation in its incomplete stage. The revelation of the word of God was not brought into its completion at once. No one apostle delivered the whole of divine revelation; it was delivered in part, fragmentary, not all at one time. When the parts were gathered, and brought together into one perfect whole, into the perfect revelation of the divine plan, then "that which is perfect" had come, no longer "in part" but in the whole. The provisional order then ceased.

The thirteenth chapter of First Corinthians is an inspired treatise on the end of the special gifts and immediate operations of the Spirit within the church and its members. The

conclusion of the chapter in the last verse reads: "And now abideth faith, hope, love, these three; but the greatest of these is love." This passage does not refer to heaven, and does not mean that "faith will be lost in sight, and hope will end in glad frustration." It refers to what would remain in the church when the order of special and provisional gifts had passed out. The exercise of special tongues, and direct knowledge, and inspired prophesying were all ready to end; but faith (the gospel system), and hope (in the promises of God), and love (the common bond) — all these would remain as the permanent order when the temporary and provisional endowments had all come to an end and vanished away.

#### IV. THE SPIRIT AND THE WORD

The proposition that in the conversion of an alien the Holy Spirit operates *only through the word* has long withstood the crucial test of polemics. This was the effective phrase which was given such forceful emphasis by Alexander Campbell in the *Campbell-Rice Debate* on the operation of the Holy Spirit in conversion — *only through the word*. The record of the Lord's prayer in the seventeenth chapter of John included a petition for the apostles and them which should believe on him *through their word*. This mediate operation of the Spirit is not a limitation of power — it is not a question of *power* but of *fact*. It is not what God or the Spirit *can* do, but what God has ordained that the Holy Spirit *does*. The question involves the character of conversion, and the mental and moral change effected by faith in the word of God, and the rational nature of man. Aside from there being no necessity for such an extraordinary influence, the direct operation would be an infringement upon the freedom of the will and would, therefore, destroy the nature of man. Such spiritual force would be divine coercion instead of voluntary obedience.

There are a multitude of points and passages which sustain the affirmation that conversion comes *only through the word*,

but only a few citations of some axiomatic scriptural postulations which are relevant to the deliberate rejection of the Holy Spirit's work may be used for the present purpose.

First: The declared mission of the Holy Spirit is proof that he operates *only through the word*. In the discourse with his disciples in the fourteenth, fifteenth and sixteenth chapters of John, Jesus declared the mission of the Holy Spirit: He was the "Spirit of truth"; and his function would be to *testify* and *teach* and *guide* and *convict* with the instrument of the truth. In Ephesians 6:10 Paul referred to this instrument of truth as "the sword of the Spirit, which is the word of God" — that is, the *word* is the sword which the Holy Spirit forged as the weapon to be used in his work of conviction. It is not the Holy Spirit who uses the sword — the word of God is the sword which the Spirit forged for us to use, the same as the truth which would teach and guide, and that is the policy of the Holy Spirit's mission.

Second: The cases of conversion recorded in the book of Acts, from Peter's sermon to the Jews of Jerusalem in Acts 2, to Paul's preaching to the Jews of Rome in Acts 28, prove that the Holy Spirit operates *only through the word*.

Third: The fact that every action or influence upon the mind or heart of man, which the Bible ascribes to the Holy Spirit, is also affirmed of the word of God, constitutes irrefutable proof that the Holy Spirit operates *only through the word*.

The category of these things is inclusive of all that the *Spirit and the Word* are said to do for us: to give faith; to be begotten; to be born again; to be quickened; to be cleansed; to be purified; to be saved; to be filled, and to dwell in us; to be led; to have witness; to grow; to have the working within; to walk; to be strengthened, built up and established; to be comforted; to be raised up at the last day; and to resist, grieve and quench. All of these things the Holy Spirit is said to do and to be done by him, yet there is chapter and verse *for every single one* that the word of God accomplishes it. These

actions are not a dual process; it means that the work of the Holy Spirit is a mediate and not an immediate operation.

Fourth: The consequences of the theory of the direct influence and operation of the Holy Spirit are the proofs that it is a false doctrine.

In every case of New Testament conversion the preacher of the word was present. If the Spirit operates independent of the word, there would be no necessity for the presence of either the word of God or the preacher; nevertheless all the denominational preachers who teach the direct operation still want to do their own preaching. It is a matter of fact that there are no believers in Christ where evangelists with Bibles have not gone.

If the Holy Spirit operates independent of the word, all men should be converted. Men can resist arguments, and exhortations, but they cannot resist the application of naked omnipotence, and since God is no respecter of persons, the direct operation theory would consistently require universal salvation.

The New Testament repeatedly represents the Holy Spirit as *saying* and *speaking* and *revealing*, showing that words are the medium of influence, a rational influence addressed to the mind, the intelligence of the hearers. God does not circumvent the faculties of his creatures. Nothing is produced without seed. If the Spirit works independent of the word of God, what seed does it plant? If the Spirit plants a seed different from the gospel, then the gospel is cancelled; but if the Spirit plants the same seed, then the direct operation is cancelled.

If the Spirit operates without the word, then man cannot act until the Holy Spirit operates; but the New Testament teaches that all men are to be judged by the word. This kind of theory sets up one plan for salvation and another plan for judgment, and if any man is not saved and ready for the judgment the Holy Spirit would be responsible. These fundamental facts have a conclusive application to the actions that

are involved in the blaspheming of the Holy Spirit, the sin which Mark declares will result in "eternal damnation."

Fifth: The apostolic references to the indwelling of the Holy Spirit in the one body, the church, and its members, afford proof that the Spirit's influence within us is a mediate result, not an immediate work, and that it is *only through the word*.

It has been established that everything the Bible says that the *Spirit of God* does for us or in us it also says the *Word of God* does. The New Testament in numerous passages affirms that the Spirit dwells in us, and we all believe it; but it is necessary to distinguish between the statement of what the Spirit *does* and the *how* it is done. The *fact* is indisputable but the *how* has been subjected to discussion. It is my conviction that the indwelling of the Holy Spirit within the Christian's heart is a mediate influence and not an immediate possession. A direct operation of the Holy Spirit on an alien would of necessity be miraculous; but the direct indwelling of the Spirit in a Christian would be no less miraculous, as it would be without medium in both cases. The two actions would involve direct operations, the only difference being in the persons acted upon. We cannot accept any direct, immediate action of the Holy Spirit, to do so is a doctrinal error. It is not consistent with arguments made against donominational claims of direct spiritual workings, and we cannot maintain the argument against such in one case and admit it in another. And consistency requires the same demonstration. The denominationalist is challenged, to the point of bantering, to show any effect of a direct operation that the word of God will not produce, and a demonstration is demanded. It applies with equal force to the claim of direct indwelling — *as goes the proposition, so must be the demonstration*. There is nothing that the Holy Spirit is said to do as an influence upon or in us that the inspired word is not also said to do.

But it is urged with much animation that it plainly *says* the Spirit dwells in us. Truly so, and it just as plainly *says*

that God and Christ dwell in us. In terms just as plain 2 Cor. 6:16 and Rev. 21:3 *say* that God dwells in us, and there are many Old Testament passages that so state. And with statements no less plain such passages as Jno. 6:56, Eph. 3:17, 1 Jno. 3:24, 2 Jno. 9, and Rev. 3:20 all *say* that Christ dwells in us. When these statements are made concerning the indwelling of God and Christ, it is understood by all to mean not a personal entrance of God and Christ into one's heart, but a representative indwelling. God was said to *dwell in* and *walk in* the Corinthians on the condition of their obedience to the command of separation in life from idolatry. Christ was said to dwell in the hearts of the Ephesians by faith — a representative indwelling, a mediate, not an immediate indwelling. The same principle is true in reference to the Holy Spirit. There is no reason in applying this principle to the former and denying it of the latter.

An example of the mediate indwelling of the Spirit is seen in the parallel passages of Eph. 5:18-19 and Col. 3:16. The apostle exhorted the Ephesians to *be filled with the Spirit* in their singing of psalms and hymns and spiritual songs. But he admonished the Colossians to *let the word of Christ dwell in them richly* in their singing of psalms and hymns and spiritual songs. The apostle did not exhort the Ephesian church to possess one thing and the Colossian church another — it was merely two ways of stating the same thing: that is, the rich indwelling of the *word*, is the indwelling of the *Spirit*. The indwelling of the Holy Spirit is the infusion of the word — and infusion of the Spirit — but the word of God is the *fuse*. It means that the teaching of the Holy Spirit possesses the heart and controls its actions.

There is no policy in the New Testament for any direct action of the Holy Spirit upon the heart of man. The Creator made man a rational being, and he influences him only through rational processes. God does not circumvent the faculties of man, either in the conversion of the sinner, or the

subsequent experiences of the Christian. If an inquiry is made as to the difference between the influence of the Holy Spirit on an alien and a Christian, the answer is that the action of the Holy Spirit is mediate in both, the difference is in the effect. In the operation of the Holy Spirit through the word upon the heart of an alien, the effect is belief and conviction; the working of the Spirit in the heart of the Christian is the rich indwelling of the word to form within him the mind and disposition of Christ, the temper that should control every Christian, and the growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ," as stated in 2 Pet. 3:18. If any one thinks otherwise, let him name any effect of the Holy Spirit in the Christian's heart that *the word of Christ* in Col. 3:16 does not engender. The one who attempts to name it will resort to an inner consciousness of feelings in that sort of "something better felt than told" of all denominational imagination and falsehood. That is why the claims of the direct possession and indwelling of the Holy Spirit after conversion is a doctrinal error.

The New testament passages brought into use to teach the personal indwelling of the Holy Spirit fall short of the applications made of these scriptures. There is a failure to distinguish between the *does* and the *how* of the indwelling. The same statements are made concerning God and Christ dwelling within us, but no one has ever applied these passages to the *personal* indwelling of God and Christ in us. But the same principles apply to the Spirit that apply to God and Christ.

In Luke 11:13 Jesus said that the heavenly Father will give the Holy Spirit to them that ask him; but the parallel passage in Matt. 7:11 the Lord puts *good things* in the place of *Holy Spirit*, and this is the Lord's own commentary on the passages, that the gift of the Holy Spirit meant the good things of the Spirit. This is also the meaning of Acts 5:32, that God had given the Holy Spirit to them that obey him. The

Spirit is here put for the blessings proceeding from him. The parallel between Acts 2:38 and Acts 3:19 will show that "the gift of the Holy Spirit" referred to all the blessings of the Spirit's dispensation, the gospel age, as further indicated in Eph. 1:3 in the expression "all spiritual blessings in heavenly places in Christ."

The case of the twelve at Ephesus, in Acts 19:1-6, does not apply to the present time. Paul inquired: "Have ye received the Holy Spirit since ye believed?" The statement of verse 6 shows that it was a reference to the bestowal of the *Spiritual Gifts* by the hands of the apostles: "And when Paul had laid his hands upon them, the Holy Spirit came upon them." The apostle's question was intended to ascertain if the special endowments of the *Spiritual Gifts* had been imparted to them *since they believed*, that is, subsequent to the time of their baptism, as stated in verse 3. But as they knew only the baptism of John, they had no knowledge of the Holy Spirit's dispensation — they had "not so much as heard whether there be any Holy Spirit" — that is, whether the Holy Spirit had come, or had been given. After instructing them in the gospel dispensation, Paul baptized them "in (*eis* — into) the name of the Lord Jesus," and when he "had laid his hands upon them, the Holy Spirit came upon them." This passage, therefore, cannot be pressed into use for the present reception or indwelling of the Holy Spirit, as it provides neither precept nor example for the influence of the Spirit in this day and time, either direct or indirect, ordinary or extraordinary. The passage clearly referred to the impartation of the *Spiritual Gifts* by the laying on apostolic hands, belongs to that classification, and is not applicable to any reception or influence of the Holy Spirit since the era of inspiration.

The references to the indwelling Spirit in Romans the eighth chapter have two applications: First, the spirit, mind and disposition of Christ; and second, the spirit of adoption and sonship in contrast with the spirit of the slave or servant.



In the statement of verse 9 the expressions "the Spirit of God" and "the Spirit of Christ" are interchangeable, and the clause "if any man have not the Spirit of Christ, he is none of his" is followed by the phrase, in verse 10, "and if Christ be in you." This is Paul's own commentary that the indwelling of the Spirit means the same thing as "Christ in you" — and the one can be no more personal than the other. The verses that refer to the witness of the Spirit apply to rendering service to God as sons of God, and not as slaves; and the spirit of sonship in which we serve God, agrees with the witness or testimony of the Holy Spirit regarding our sonship. In verses 26 and 27 the apostle refers to the intercession of the Spirit on our behalf "with groanings which cannot be uttered," and it has been urged that this is something the Holy Spirit does which is not ascribed to the Word. But the exception is not valid, for the reference here would describe the Spirit's influence upon God in heaven, not upon us. It was suggested to me some years ago by R. L. Whiteside, the ablest teacher of the Bible known to me, that the *Spirit* in Rom.8:26-27 could refer to the human spirit and not to the Holy Spirit, and the meaning of the text, therefore, would be: that our own spirit groans or yearns in intercession to God for that which cannot be uttered, or put into words. Whether that is the meaning of the verses or not, it is provocative of thought — but the passage does not refer to any action of the Holy Spirit upon or in us and, therefore, does not offer an exception to the proposition that every influence upon us that the Bible ascribes to the Holy Spirit, it also affirms of the Word of God. This does not minimize the Holy Spirit, it magnifies the Word of God.

The apostle in Eph. 1:13 and 14 refers to being sealed with the Holy Spirit, as an earnest of our inheritance, and it is claimed that this assurance teaches an influence of the Spirit separate from the Word. That is a complete misconception of the passage. The seal of the state on a legal document places the

authority of the government on the warranty deed. The apostle had made reference to "the word of truth, the gospel of your salvation." The seal of the Holy Spirit's authority was on *the word of truth*, and was the warranty and earnest of the promises of the inheritance offered in the *gospel of our salvation*. There is no greater earnest of our title to the inheritance promised in the gospel than the authority of the Holy Spirit which it contains. In reference to these same things the other apostle said in 1 Pet. 1:12: "Which are now reported unto you by them which have preached the gospel unto you with the Holy Spirit sent down from heaven." Thus the Holy Spirit's seal and earnest are stamped upon the Word of God.

It is urged that when Paul said to the Galatians, in chapter 4:6, that "because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father," it means the personal indwelling of the Holy Spirit. The "Spirit" of this passage is the spirit of sonship whereby we are entitled to say "abba Father," that is "Father, Father." As the son has the spirit, the disposition of his father, the child of God has the spirit of sonship; he is a son, not a servant or slave. The seventh verse makes this point clear: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Because God is our Father this spirit of sonship, in contrast with slavery, is sent into our hearts. We, therefore, serve God with the spirit of an heir, the disposition of a son, and not of a slave. This is not a direct indwelling but is received in the same way that we become sons, or children of God. However, if it is to be insisted that the passage means the Holy Spirit in the heart, it would still remain that the *sending* of the Spirit into the heart is one thing, and *how* it is sent is another, and the passage still would afford no proof for the direct personal indwelling of the Holy Spirit.

Finally here, it is claimed that "the anointing which ye have received of him abideth in you," mentioned in 1 John 2:27, is an indwelling of the Spirit which is not produced by the

Word. The anointing of this passage in other translations is called an "unction," and has evident reference to the spiritual gifts that still remained in the church when the first epistle of John was written. In the same verse it states the result of this unction or anointing: "And ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth." This unction is described as an impartation, a special endowment belonging to the Spiritual Gifts era, so that those possessing it need not be taught — that is, on the particular things that pertained to the unction. It appears to have bearing on discerning false teaching and judging the deceivers, and as thus guided they could reject the deceivers who were described as *antichrist*. This anointing did not continue, but passed out with all other spiritual gifts of the apostolic age. It appears altogether infeasible to apply this passage to the indwelling of the Spirit now, in the light of the statement that the one possessing it had no need of teaching, but were taught by the anointing.

During the apostolic age the specially endowed teachers were necessary to the teaching and edifying of the church, but these indwellings did not continue, and to apply this and other passages to a personal indwelling of the Holy Spirit in the Christian today is a complete misfire. MacKnight's commentary renders this passage in this paraphrase: "Although I know that the gift of discerning spirits, which ye have received from the Holy Ghost, remaineth in you, and that ye have no need that any one should teach you how to judge of these deceivers and their doctrines, unless to exhort you to judge of them, as the same gift teacheth you concerning all things . . . wherefore, as it hath taught you that these teachers are antichrists, reject their doctrine, and abide in the truth concerning him." That is the exact meaning of 1 Jno. 2:27, and it has no reference to the influence of the Holy Spirit upon or in us.

As in the case of the claim of Holy Spirit baptism, the claim

for the personal indwelling of the Spirit calls for proof in the form of demonstration: Let them name an effect or an attribute of a personal indwelling which is not produced by the word of God within the hearts and lives of all true Christians.

## V. THE SIN AGAINST THE HOLY SPIRIT

There are two citations in the gospel records that deal with blaspheming the Holy Spirit: Matthew and Mark. The Matthew text covers connecting verses from the twenty-fourth to the thirty-second, and the shorter passage in Mark includes verses twenty-two to twenty-nine. The power to deliver a victim from demon possession was considered by the Jews as the ultimate proof of divinity, but the scribes and the Pharisees had ascribed this power of Christ to the head of the demon world, Beelzebub. Jesus answered this charge by convicting them of inconsistency in having "Satan cast out Satan" or, as stated in Mark, having "Satan rise against himself, and be divided," and thus bring an end to himself. Then Mark sounded this note of warning to the Jews: "He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." Matthew puts it in the statement: "But the blasphemy against the Holy Spirit shall not be forgiven unto men." These words sound a note of the future from the then present, pointing to a time when the Holy Spirit would be offered to men to accept or reject. It is my considered opinion and conviction that these words of Christ take their place among the Pentecost pointers so predominant in his teaching from Jordan to Calvary.

Before further elucidation of this concept, it is in order to examine some passages that have been misused to teach an unpardonable sin. Many people entertain apprehensions that they may have committed such a sin and despair of obedience to the gospel for salvation, but such fears are the best proof that they are still open to repentance and pardon.

A frequently misconstrued passage is Heb. 6:4-6: "For it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." The entire context of the Hebrew epistle is the argument of Paul against a mass apostasy from the new covenant to the Mosaic law, a reversion from Christianity to Judaism. The first verses of chapter six enumerate a category of ordinances that once had their place in the elder dispensation, but which had been nullified at the cross and had no part in the new covenant. The mention of the first principles in verse 1, referred to the rudiments or elements of Judaism as in Gal. 4:1-4, which were fundamental or rudimentary to the new covenant, in the same way that Paul in Gal. 3:24-25 affirmed that "the law was our schoolmaster to bring us unto Christ." The Hebrews were exhorted to leave these first principles of the Mosaic law, or Judaism, and "go on unto perfection" — in the new covenant. Identifying the obsolete ordinances the apostle named *repentance from dead works* — the sacrificial system; and *faith toward God* — before Christ came; and *the doctrine of baptisms* — the plural washings of the Mosaic law; and *laying on of hands* — the priestly ceremonies of the tabernacle services; and *of resurrection of the dead* — reviving the dead ordinances of Judaism; and *of eternal judgment* — the annual renewing of sins without remission. The existing threat was the defection from the new covenant to the abrogated law of Moses, which appeared to have endangered even some of the spiritually endowed among them. But if they should thus fall away from the new covenant and return to the old order, it would be impossible for them to obtain the renewing *again* unto repentance from the relegated altars. The Mosaic altars were no longer efficacious, and there was nothing to which they could return. The impossibility of being renewed unto repentance of this passage refers to the obsolete altars of Judaism and not to an unpardonable sin that someone may mysteriously commit.

The same application must be made of the warning in Heb. 10:26: "For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins." Under the threat of persecution described in verses 31 to 39, some of the Hebrew Christians had *forsaken the assembly*, which meant the abandonment of the new covenant. The Lord's Supper is the new covenant in his blood, Jesus declared in Matt. 26:28. To forsake a thing means to renounce it and abandon it. The urgent need of a "more and more" exhortation was based upon "the day approaching," which undoubtedly refers to an eminent day, the day of their persecutions, as "the present distress" of the Corinthian passage. To say that Paul meant for them to exhort each other more on Saturday than on Monday before is too trite for this context. The reference to the assembly means the first day of the week, and the day approaching referred to the impending persecutions as verses 32 to 39 clearly show. The knowledge of the truth in verse 26 means the new covenant; and the sinning willfully referred to abandoning the knowledge of the new covenant and returning to Judaism; and the consequence was: "There remaineth no more sacrifice for sin" — that is, the whole sacrificial system was obsolete and the altars of Judaism no longer provided atonement for sin. Reverting to the same persecution in chapter 13:10, the apostle said: "We have an altar, whereof they have no right to eat which serve the tabernacle." Our altar is Jesus Christ, and those who return to the Mosaic system, represented by the tabernacle, were cut off from the new covenant altar. Verses 26 to 29 of chapter 10 give a clear visual description of the fearful consequences of renouncing the new covenant. But what is commonly called the unpardonable sin is not implied in these verses.

A final passage, misunderstood and misapplied, is 1 Jno. 5:16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say

that he shall pray for it." It is evident that the use of the pronoun "he" all through this passage refers to the man who prays for the sinning brother. The statement "he shall give him life" indicates the exercise of spiritual gifts and connects this passage with the "effectual fervent prayer of a righteous man" of James 5:14-16 in the exercise of the category of spiritual gifts listed in 1 Cor. 12. The passage presents two classes of men and a classification of sins. It is not a single sin *not* unto death, and is therefore not a single sin that *is* unto death. The man who sins not unto death is a brother who is not a habitual sinner, and he maintains a life of general rectitude and of repentance when he sins. The man who sins unto death, sins with no restraint and without feelings that lead to repentance. The first man comes under the rule of Gal. 6:1 where the "spiritual" — that is, the ones who possessed the spiritual gifts, were to use their offices to "restore such an one." So here, the spiritual man prays for the brother sinning in some way against "the brotherhood" mentioned by John, but with the disposition to repent, and as stated in James 5:15, "the Lord shall raise him up" and his sins "shall be forgiven him." The prayer of *faith* is evidently a reference to the spiritual gift mentioned in the twelfth and thirteenth chapters of First Corinthians in reference to the exercise of spiritual gifts. But praying for the one who has no sense of guilt or penitence was not within the endowments of the spiritually gifted men to perform, and his sins would inevitably end in his spiritual death. Jesus Christ expressed the same principle in addressing the Jews: "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." The sinning man, who does not turn away from the habits of sin, cannot effectually pray, or be prayed for, but "abideth in death," and he lives in the possibility of incurring its final doom. But there is not in any of these passages the connotations of an unpardonable sin.

The Lord said in Matthew's statement on blaspheming the

Holy Spirit that it would not be forgiven "neither in this world, neither in the world to come." The whole context indicates that the phrase "this world" had reference to the Holy Spirit's age which the language was anticipating. It could have no application to the Jewish age or the period of the Lord's ministry, for neither was the dispensation of the Holy Spirit. In Eph. 2:21 the same expression occurs, and there *this world* referred to the gospel age, and *the world to come* referred to eternity. That is the significance of these phrases in Matt. 12:32. The language anticipated the dispensation of the Holy Spirit beginning on the day of Pentecost. The subject was the Holy Spirit, and the reference to *this world* in that connection meant the Holy Spirit's age or dispensation, and to blaspheme the work of the Holy Spirit, after his testimony was offered to men in the completion of God's redemptive plan, would constitute a final rejection of all divine overtures, and would have no mitigation in this last dispensation of time, and there would be no clemency in eternity.

With emphasis on the finality of this blasphemy, Jesus said: "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him. There could be no reason why speaking against the Christ should be less fatal than speaking against the Holy Spirit, or that speaking against the Holy Spirit should be more mortal than speaking against Jesus Christ, except for one thing: the element of time, of dispensation, of the gospel age, and of the Holy Spirit's testimony. The rejection of Christ during his earthly and personal ministry was not final. But the repudiation of the Holy Spirit in the dispensation of his testimony to reprove the world of sin, of righteousness, and judgment" (Jno. 16:8), would be the final act of rejection. Jesus was speaking of the present with reference to himself, and of the future as it applied to the Holy Spirit. There could be no difference now in the rejection of the Holy Spirit and the rejection of Jesus Christ, and here are



numerous passages to sustain this assertion. The record of Mark says, "he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." It is the language of the future — *in danger of eternal damnation*. The parallel with Mark's record of the Great Commission is compelling: *He that believeth not shall be damned* — and he that blasphemeth the Holy Spirit by a repudiation of his testimony *shall be in danger of damnation*. It reverts to the connection in Matthew's record between the establishment of the kingdom and the blaspheming of the Holy Spirit — the sin of repudiating the Spirit's testimony in the gospel age. There are numerous passages that use this word blaspheme in that very sense. The apostle mentioned blaspheming the word of God in Titus 2:5. There could be no valid distinction between blaspheming the Spirit and blaspheming the word of the Spirit.

In the scope of these premises there is but one logical conclusion: the blasphemy of the Holy Spirit must of necessity have started from Pentecost. The connection with the kingdom in the Lord's own statements, the coming of the kingdom with the power and the Spirit on the day of Pentecost — these were all Pentecost pointers; and upon that occasion, in fulfillment of all that the prophets had foretold and that the teaching of Christ had anticipated, the Holy Spirit's testimony was offered to all mankind to accept or reject. In the acceptance of it the word of God was glorified, and in the repudiation of it the Holy Spirit was blasphemed.

But the deliberate repudiation of the Holy Spirit's testimony is not the only way that men sin against the Spirit. There is an apathy toward the Holy Spirit's appeals which if continued will result in the same *eternal damnation*. The law of atrophy decrees that a member of the body unused, nature removes. The eyes may be punched out, and that would be an unpardonable sin against the sight; but the eyes may be closed with a bandage impervious to light, and in time the optic nerve will have be-

come an insensate thread, never to see again — the slower method, but the same result. The arm may be amputated, but it may also be bound to the side without use for a certain length of time and the withering process would destroy it beyond restoration — again, the slower method, but the same result. It is so spiritually. The apostle mentioned some who were “past feeling,” and others who had “their conscience seared with a hot iron.” This was not so with them always, it was the progressive state resulting from continued rejection of the word of God. The same apostle exhorted certain men to “grieve not the Holy Spirit of God” — and that is done by withstanding the inspired testimony of the Spirit. Stephen accused the Jews of resisting the Holy Spirit — by disobedience to the Holy Spirit’s teaching. Paul exhorted the Thessalonians to “quench not the Spirit” — by extinguishing from within the word of God.

The Holy Spirit’s earnest appeal to prompt action says: “Today if ye will hear his voice, harden not your hearts.” To the Corinthians the apostle said that the gospel of Christ to one is “the savour of death unto death; and to the other a savour of life unto life” — to all who reject the gospel it is the deadly smell that leads to the death of the soul; to all who accept its promises it is the spiritual fragrance that perfumes the soul and leads to endless life. The same process that hardens wax will soften clay, and the same gospel that saves the believer will damn the unbeliever. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

These passages are the perpetual persuasions to all men not to sin against the Holy Spirit.







